

Religious Education Association Survey

Spring, 2016

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This report highlights key findings from the Religious Education Association Survey, conducted May-June, 2016. Findings will be reported in four categories: meeting participation, perceptions about the organization (including views about a proposed organizational name change), perceptions about the journal, and opinions about the field of religious education. The report concludes with several reflections on the future of the field and potential areas for board discussion. Data for all items can be found in Appendix A. The final version of the survey can be found in Appendix B.

The goals of this phase of the project were to:

- Learn who REA constituencies are and their expectations for the organization,
- Examine what these constituencies think of the organization, in relation to the field of religious education as a whole, and
- Determine whether the organization has met its mission with respect to its existing priorities and ascertain changes to its mission statement.

To address these goals, the principal investigator, in collaboration with the survey committee of the board, established the following research questions, which guided survey design and provided frames for analysis and interpretation:

1. Who are the people in the organization and how can they be categorized? How do they engage religious education? What do they think of the field of religious education? What do they think of REA?
2. Are there any differences in perspective, based on various categorizations?
3. Who are the most active engagers of REA?
4. Who would be the most likely to feel REA has met its mission? Who would feel it has not?
5. Are there patterns of engagement (with other organizations) that are important for REA? If so, what are these patterns? Who are most likely to exhibit these patterns?

Sample

Initial invitations were sent to 1,167 individuals provided by the organization. This list was pared down by removing undeliverables (bounced invitations after 3 attempts for each reminder notice) and disqualifieds (those who marked “no” for both the “membership” and “published” sorter items). The final response set included 305 useable cases, corresponding to a 31% response rate, which is above the 25-30% industry standard for online surveying.

Membership status

The survey initially asked respondents whether they have been a member of REA:APPRRE at some point in the last five years. Of the sample, 89% said yes; 11%, no. Respondents were also asked whether they had ever published in *Religious Education*, the association’s journal: 49.8% replied yes and 50.2%, no. In data analyses, these two items were used to indicate “membership status.” Forty-seven invitees were disqualified, having responded “no” for both.

Demographics

The sample included about half women (50.8%), with one respondent identifying as both male and female. (For confidentiality purposes, this respondent was omitted from any gender-based analyses.) The sample also consisted of 74% respondents identifying as being of Anglo descent, 9% of African descent, 10% of Asian/Pacific Islander descent, 4% of Latin descent, 3% of Arab/Jewish/Middle Eastern, Turkish descent, >1% Indigenous, and 2% of multiple races.

Religiously, a majority (80%) of the sample identified “very well” as Christian, with 10% of this group identifying as Evangelical Protestant, 43% as Mainline Protestant, and 34% as Roman Catholic. Three percent of the sample identified very well with Islam (the majority of this group identifying as Sunni). Three percent of the sample identified very well with Judaism (the majority of this group identifying as Reformed). And nearly 12% identified very well with multiple religions.

Vocational identity

The sample included many who identified vocationally in multiple categories.¹ The various combinations of vocations led to too many unique categories to be useful for quantitative analyses. Pulling out those who marked only one category, 56% identified as professor² only, 23% identified as practitioner³ only, 5% identified as researcher only, and 16% identified as student⁴ only. For purposes of analysis, those who marked “researcher” only were omitted when statistical significance computations required a minimum of 10%. Also, in certain analyses, a combined category, “professor and practitioner,” was used. This category included only those who marked both some type of professor and some type of practitioner.

About three-quarters (75.4%) of the sample identified as faculty. Three-quarters (77.2%) of this group reported they are full-time. As for faculty rank, 39% said they were full professor, 28% associate professor, 19% assistant professor, 6% instructor or lecturer, and 7% non-ranked.

Length of engagement

The sample included a large share (65.2%) of those who have been engaged vocationally in the field more than 15 years. Another quarter (24.8%) have been engaged in the field between 6 and 15 years. And 10% of the sample are new (up to 5 years) in the field.

¹ “Vocational identity” was a check-all-that-apply item and included the following response options: master’s student in religious education (RE), doctoral student in RE, student in a field other than RE, professor/teacher of RE (higher education context), professor/teacher in field other than RE (higher education), teacher of RE (K-12 context), teacher in a field other than RE (K-12), clergyperson or other institutionally sanctioned leader of a faith community, director of RE in a faith community (local context), director of RE in a faith community (national context), administrator in an educational setting, consultant/author, researcher in RE, researcher in practical theology, and other.

² “Professor only” includes those who marked only professor/teacher of RE (higher education context) or only professor/teacher in field other than RE (higher education context).

³ “Practitioner only” includes those who marked only teacher of RE (K-12 context), only teacher in a field other than RE (K-12 context), only clergyperson or other institutionally sanctioned leader of a faith community, only director of RE in a faith community (local), only director of RE in a faith community (national), or only administrator in an educational setting.

⁴ “Student only” includes those who marked only master’s student in RE, only doctoral student in RE, or only student in a field other than RE.

As for engagement with the organization, the sample consisted of a good representation of respondents, by length of involvement in REA:APPRRE. About 19% reported over 20 years involvement with the organization, 20% reported 10-20 years involvement, 17% reported 6-10 years, 21% reported 3-5 years, and 23% reported under 3 years involvement.

Findings

In each section below, this report highlights key findings and suggests areas for the board to consider in its future planning.

Meeting participation

Frequency of meeting attendance. Respondents were asked “How frequently do you attend REA meetings held each November?” About half (25.3% regularly and 25.3% occasionally) said they attend meetings with some frequency. The top two reasons that attenders participate in this way are the desire to connect with colleagues in the field and the appeal to stay current in the field. These were by far the most important reasons, regardless of group categorization.

The picture of meeting participation, however, differs by group. Figure 1 shows how meeting participation varies by membership status. About 40% of those who are members but have never published in *Religious Education* attend annual meetings with some regularity, while only 3% of those who have published in the journal but are not members attend occasionally (none regularly). It is the group who are both members and have published that have the best meeting participation: nearly 80% of this group attends meetings with some regularity (almost half regularly).

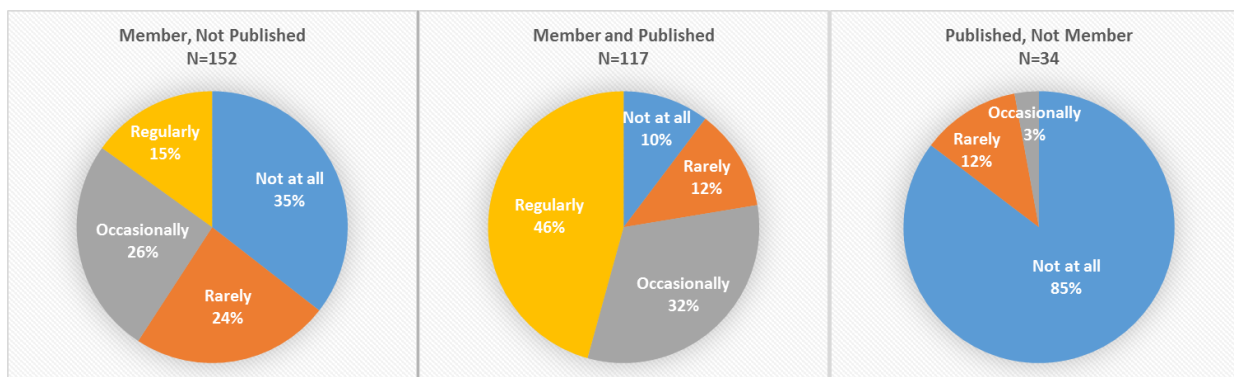


Figure 1: Frequency of Meeting Attendance by Membership Status

Figure 2 shows how meeting participation varies by vocational identity. A little over half of those who identified as some kind of professor (see explanation related to vocational identity in footnote above), but not as any kind of practitioner, reported attending annual meetings with some regularity (24% regularly, 30% occasionally), with 29% reporting not attending at all; whereas, only 36% of those who identified as practitioner, but not professor, said they attend with any regularity (13% regularly, 22% occasionally), with close to half not attending at all. Similar to membership status, it is the group who identify as both professor and practitioner that have the best meeting participation: almost two-thirds of this group attends meetings with some regularity.

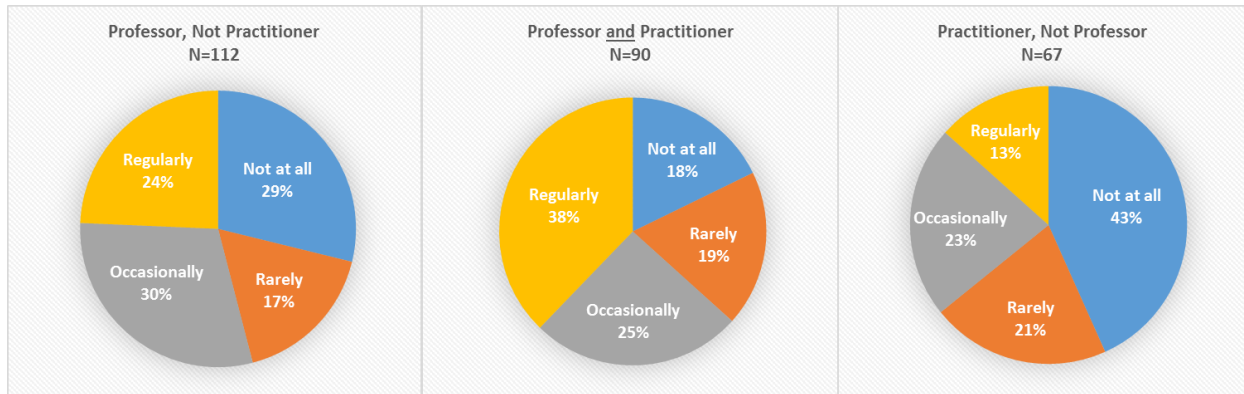


Figure 2: Frequency of Meeting Attendance by Vocational Identity

Advanced analyses of responses reveals a profile of the most likely frequent attender of REA annual meetings. In the analysis, several characteristics were considered, including (but not limited to) demographics (e.g., gender, race, continent of residence), personal religious education commitments, views about the organization or journal, views about the field, and others. Table 1 shows the profile of the most likely frequent attender: it is the person who is a member, has published in the journal, who identifies as *both* professor *and* practitioner, who does not believe religious education is broader than practical theology, and has been longer engaged with the organization.

Predictor (Model R ² =.467)	Beta
Member in last 5 years	.393
Published in REJ	.337
Vocational ID: Professor <u>and</u> Practitioner	.228
Does <u>not</u> believe RE is broader than PT	-.188
Time with REA	.174

Table 1: Most Likely Attender of REA Annual Meetings

Certain questions rise to the surface regarding implications for future programming and attention. In particular, what do these findings mean for potential targets of future marketing strategies? Should the organization continue targeting the likeliest frequent attenders, or should there be a concerted effort to attract those outside this profile? For example, should the journal widen its pool of authors? Would a broader group of authors correspond to greater attendance and, therefore, a greater sense of investment in, or ownership of, the organization? Also, though not figured here, the picture of attendance for those identifying as students was found to be closest to that of the professor-*not*-practitioner group. Assuming students represent the future engagers in the organization, what might this pattern alignment mean for the future of REA attendance? Should future programming be meant to attract the “professor” types because student participation appears to resemble this group the most?

Reasons for non-attendance. Rare- and non-attenders were asked to rank nine reasons (plus “other”) they do not attend annual meetings. The possible reasons included: lack of funds, lack of time, personal prioritization of other guild meetings, not finding REA events to be of any benefit, no longer being engaged in the field, sole interest in publishing in the journal, lack of alignment with the organization’s

views of the field, community's/institution's lack of prioritizing meeting attendance, and community's/institution's provision of travel funds only if presenting a paper. The top four ranked for all respondents were lack of funds, lack of time, the community's/institution's lack of prioritizing meeting attendance, and that the community/institution only provides funding to attend if the respondent is presenting a paper.

Ranking of these reasons differs by group, however. While lack of funds remains at the top by personal Christian religious identity, those who are very well described as Evangelical Protestant ranked "only if presenting" as the second most important reason for not attending annual meetings. This reason was ranked fifth highest for those identifying very well as Mainline Protestant, and fourth for those identifying very well as Roman Catholic. Figure 3 shows the rankings by age of doctorate⁵. "Only if presenting" is a very important reason of non-attendance for "younger" doctorates (ranking second in importance for youngest doctorates and third, for doctorates 6-10 years old) but not an important reason for "seasoned" doctorates (ranking among the lower four reasons).

0-5 yrs	6-10 yrs	11-15 yrs	16+ yrs
No Funds	No Funds	No Funds	No Funds
Only If Presenting	No Time	No Benefit	No Time
No Time	Only If Presenting	No Time	Not Engaged in RE
Does Not Prioritize	Does Not Prioritize	Does Not Prioritize	No Benefit
Only Interested in REJ	Other Guilds	Other Guilds	Other Guilds

Figure 3: Ranking of Reasons for Non-Attendance by Age of Doctorate

These differences by group suggest areas for consideration, with respect the organization's future work in the field. The conspicuous difference in relative rank of the reason "only if presenting" between younger and seasoned respondents may reflect the pressure felt by the former to reach tenure. However, it may also reflect a prioritizing dynamic at play that junior doctorates have little agency to change. This is something the organization may want to consider, namely, strategies for equalizing power asymmetries for junior doctorates and faculty.

Hypothetical additions. Respondents were asked to indicate which additions, if they existed, would prompt them to attend more regularly. Possible responses included:

- More rigorous scholarship/research
- Existence of a bookstore
- Knew that I would meet with other practitioners
- Sessions specifically focused on practice in faith communities
- Working with other people in faith communities
- Greater emphasis on teaching-learning issues in higher education
- More frequent exploration of pedagogical issues
- Easier access to prominent scholars/researchers

⁵ The survey did not ask respondents for their age. Age of doctorate is used throughout as a proxy for age, with the assumption that the "younger" doctorate represents younger age. Analyses using this proxy are limited in generalizable conclusions, as the group only includes those who have earned doctorates (N=233).

- Existence of regional REA meetings
- Other

For all respondents, the top three options selected were the existence of regional meetings (by far at the top, for North American respondents), more frequent exploration of pedagogical issues, and sessions specifically focused on practice in faith communities, in that order. Younger doctorates named regional meetings as the top addition, while seasoned doctorates named pedagogical issues as the top. For the whole group, existence of a bookstore was indicated at the bottom.

The picture is different for those whose primary residence is outside North America. At the top, non-North American respondents said they'd attend more regularly if they had easier access to prominent scholars/researchers. The next most frequently named hypothetical additions for this group, in order, were more frequent exploration of pedagogical issues, existence of regional meetings, and more rigorous scholarship/research.

Given these responses, the organization should consider who would be best served if it established regional meetings. It appears that it is the North American participant who would most welcome regional meetings; non-North American participants, however, would be more apt to attend if they had easier access to prominent scholars. While the survey did not collect data on what this "easier access" looks like, might it include a one- or half-day pre-conference for non-North American participants, where they have access to well-published scholars in an intimate setting?

Other organizations. Finally, respondents were asked to name up to five other organizations in which they sustain an interest and indicate how they participate in those organizations. The top seven most frequently named organizations are listed below (with frequencies in parentheses).

- AAR/SBL (84)
- Association of Practical Theology (21)
- International Seminar on Religious Education and Values (18)
- National Conference for Catechetical Leadership (9)
- American Education Research Association (8)
- Association of Presbyterian Church Educators (8)
- International Academy of Practical Theology (8)

As for how they participate, possible response options included: attend national meetings, attend regional meetings, participate in digital communication (e.g., listservs, Facebook groups), serve as volunteer/elected leadership, contribute to publications, encourage others to participate, speak on behalf of the organization, and advocate for the organization's causes. Attendance at national meetings and encouraging others to participate in the organization came in at the top of the list for the whole group. The third most frequently named type of participation, participate in digital communication, rose to second most important by the time the fourth organizations were listed and moved into first place by the time the final organizations were listed. This provides some indication that, while digital communication is one among the more common ways respondents participate in other organizations, it becomes *the* most important for organizations that have less priority (but are important enough to be named).

Views about REA

Views about the organization. Respondents were asked to indicate their opinions on the following items related to the organization. (See Appendix A for full results.) The Religious Education Association:

- Addresses topics of relevance.
- Makes a difference in religious education in North America.
- Makes a difference in religious education globally.
- Makes significant contributions to faith community leaders' consideration of cultural issues.
- Makes significant contributions to intellectual dialogue in academic contexts.
- Is seen as a scholarly organization.
- Is seen as an organization primarily for practitioners.
- Is *the* organization for religious education.

Respondents indicated strong agreement for most of these items. For example, 77% of respondents said they agreed (32% strongly) that REA is *the* organization for religious education. Respondents also agreed that the organization addresses topics of relevance, makes a difference in the field in North America, and is seen as a scholarly organization.

Two items, however, resulted in a picture of mixed agreement. Respondents were mixed on the item "REA makes a difference in religious education globally." More than 40% said they neither disagree nor agree. For the item "REA is seen as an organization primarily for practitioners," more than 40% said they disagree. When respondents are grouped by residence, however, results show a significant difference between North American and non-North American respondents⁶, with the former indicating disagreement and the latter indicating ambivalence.⁷ (See Figure 4 below.)

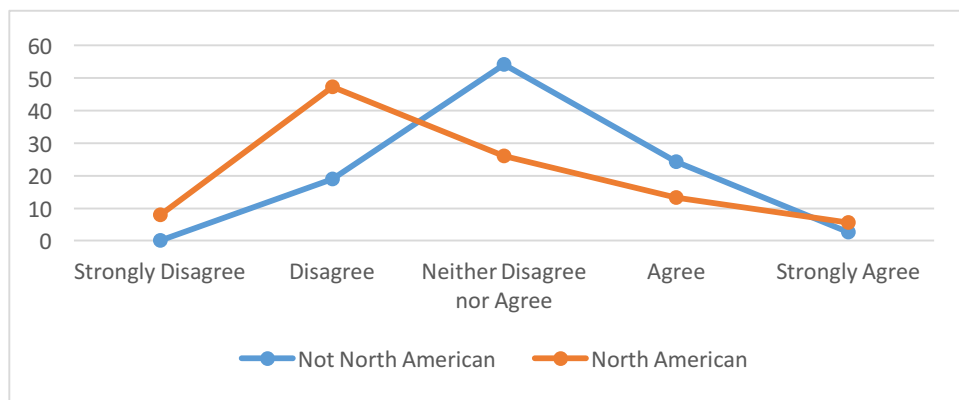


Figure 4: REA is seen as an organization primarily for practitioners

Participation in REA programming. Respondents were asked to indicate their level of agreement on the following six items about their participation in REA:

- Has contributed to my understanding of religious education.
- Has broadened my approach to teaching religious education.
- Has strengthened my practice of religious education.
- Has expanded what I choose to pursue in my reading and/or research.
- Provides me with opportunities to make lasting connections with like-minded individuals.
- Provides me with opportunities to sharpen my own understanding of religious education.

⁶ N(Not North American)=37; N(North American)=165.

⁷ $\chi^2=19.124$, $df=4$.

In general, respondents expressed agreement for all items in this area. Deeper analysis shows, however, that agreement on two items differs according to membership status. For example, 75% of members who have not published in the journal agreed (24% strongly) that participation has provided opportunities to make lasting connections; whereas, 83% of members who *have* published in the journal agreed (47% strongly) on the same item. Those who have published in the journal but are not members showed a bimodal distribution, 40% disagreeing and 40% agreeing on the item. The differences are statistically significant.⁸

Statistically significant differences⁹ also appear by membership status for the item “Participation... provides me with opportunities to sharpen my own understanding of religious education.” Those who have published in the journal but are not members disagreed, those who are members but have not published in the journal agreed, and those who are published members indicated strong agreement.¹⁰ Figure 5 shows a graphic representation of these results.

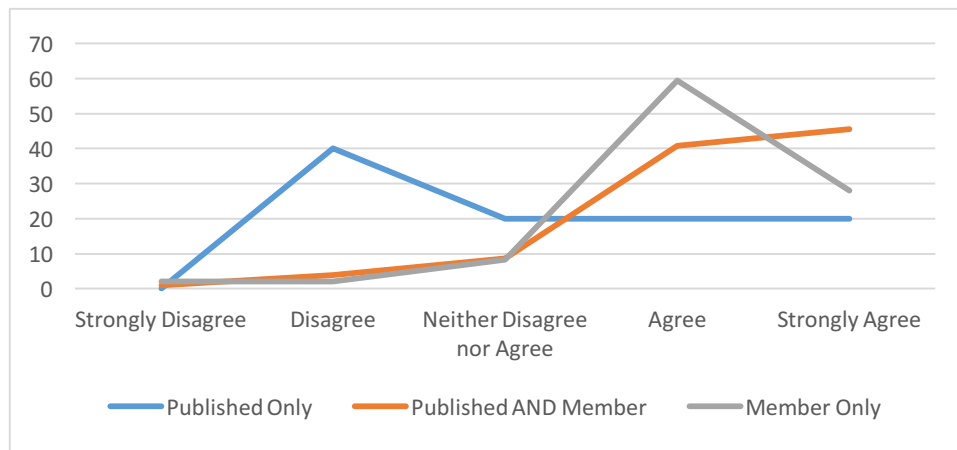


Figure 5: Participation in REA programming provides me with opportunities to sharpen my own understanding of religious education.

Attending to REA commitments. The survey solicited views about the organization’s effectiveness in attending to the following commitments: ecumenism, inter-religious dialogue, cross-cultural engagement, interdisciplinary approach, inter-professional dialogue, racial injustice and antiracism, global conversations in religious education. Overall, respondents felt REA has addressed these commitments well (average responses ranging between 3.1 and 3.3 on a 4-point scale, Not at all to Very well), with one exception. The average response for inter-professional dialogue fell between Not very well and Somewhat well (2.87 on a 4-point scale).

In addition, how well REA has addressed certain commitments is perceived differently by group. There were no differences in perception on how well the organization has addressed its commitments to cross-

⁸ $\chi^2=29.217$, $df=8$.

⁹ $\chi^2=27.573$, $df=8$.

¹⁰ N(Published Only)=5; N(Published and Member)=103; N(Member Only)=96.

cultural engagement and to antiracism, by continent of residence. Table 2 shows the average responses for each group. Non-North Americans (3.11 for cross-cultural engagement, 3.08 for antiracism) and non-North Americans (3.16 for cross-cultural engagement, 3.12 for antiracism) essentially viewed these two items similarly.

Group	Cross-cultural Engagement		Racial Injustice & Antiracism	
	N	Mean	N	Mean
Non-North American	37	3.11	37	3.08
North American	162	3.16	162	3.12

Table 2: Average responses on two REA commitments, by continent

However, as Table 3 reveals, there are significant differences of opinion on both items, by racial group.¹¹ The White group average lands between Somewhat well and Very well; whereas, the group of color average lands between Not very well and Somewhat well. This is an important finding, that perceptions of the organization's attention to these two commitments—cross-cultural engagement and antiracism—do not differ by continent of residence, but they *do* differ by racial group. Another layer to this picture surfaces upon analysis of *personal* commitments to these two ideals: there were no differences of opinion, by race. It is indeed the respondents' views of the *organization's* commitments that are reflected here.

Group	Cross-cultural Engagement		Racial Injustice & Antiracism	
	N	Mean	N	Mean
Of color	52	2.83	52	2.87
White	144	3.25	144	3.19

Table 3: Average responses on two REA commitments, by race

Addressing REA's mission. Table 4 shows the ten aspects of the organization's mission that were included in the survey and respondents' average agreement for each aspect. Respondents expressed agreement that REA or REA programming addressed six of the ten aspects of its mission. Bolded items highlights items for which respondents indicated ambivalence: created effective international networks in the field of religious education (mean=3.6 on a 5-point scale from Strongly disagree to Strongly agree), contributed to public awareness of the field of religious education (3.3), effectively communicated the value of the field of religious education (3.4), and addressed the needs of practitioners in religious education (3.1). Encouraging the exploration of fresh visions of religious education and strengthening leaders in the field were rated with the highest agreement (4.0 and 3.9, respectively, both agree), while addressing the needs of practitioners in the field, with an average agreement rating of 3.1 (neither agree nor disagree), came in the lowest.

¹¹ Cross-cultural engagement: $t(194)=3.830$, $p<.001$, Cohen's $D=.58$; Racial injustice & antiracism: $t(194)=2.891$, $p<.05$, Cohen's $D=.44$.

Aspect of Mission	Agreement Level	N, S.D.
Stimulates examination of historic traditions of RE	Agree ($\mu=3.7$)	203, .787
Encourages exploration of fresh visions of RE	Agree ($\mu=4.0$)	204, .839
Created effective international networks in field of RE	Neither to Agree ($\mu=3.6$)	202, .858
Strengthens leaders in RE	Agree ($\mu=3.9$)	204, .795
Contributed to public awareness of field of RE	Neither ($\mu=3.3$)	203, .899
Effectively communicated the value of field of RE	Neither ($\mu=3.4$)	202, .969
Addressed needs of professors in RE	Agree ($\mu=3.8$)	203, .867
Addressed needs of researchers in RE	Agree ($\mu=3.8$)	202, .841
Addressed needs of practitioners in RE	Neither ($\mu=3.1$)	202, .957
Addressed needs of those preparing to become...	Agree ($\mu=3.7$)	203, .972

Table 4: Please indicate agreement/disagreement with the following statements about REA's mission.

Deeper analysis for each of the low-average items suggests a more nuanced understanding of the results. First, residence did not appear to matter initially on whether the organization had created effective international connections. A test to compare average responses between groups—North Americans (mean=3.58) and non-North Americans (3.46)—revealed the groups did not differ significantly. However, a test that indicates significant differences of *patterns* of response did return significant results.¹² Figure 6 depicts where patterns of response differed, by continent of residence. The pattern of response among non-North Americans is bimodal, with a higher number strongly agreeing on this missional aspect. A

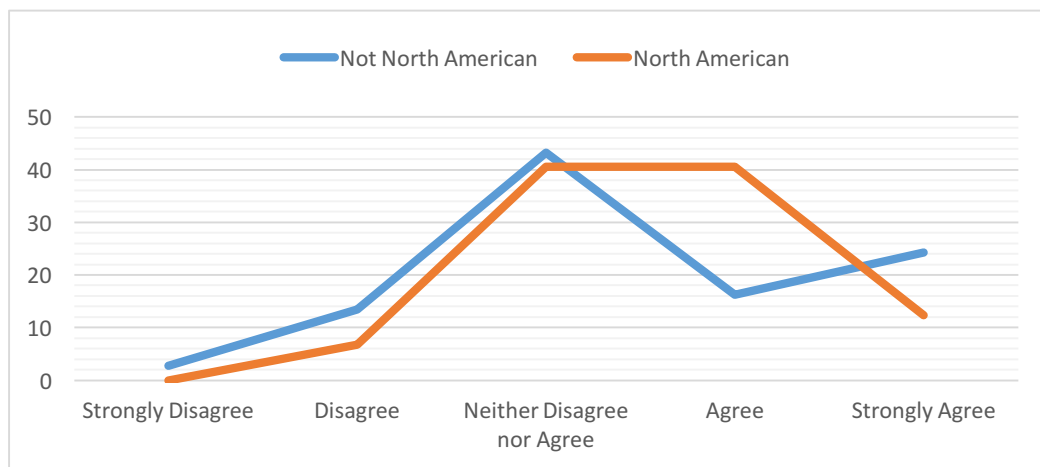


Figure 6: Agreement/disagreement with statement about REA's mission: ...created effective international connections in the field of religious education.

¹² $\chi^2=14.144$, $df=4$.

majority of those strongly agreeing among non-North American residents were European women respondents.¹³

Second, residence also mattered with respect to perspectives on whether the organization has both contributed to public awareness of the field and effectively communicated the value of the field. Table 5 shows the respective average responses for non-North American respondents and North American respondents.¹⁴ On average, non-North Americans agree more strongly than their North American counterparts that REA has contributed to the public awareness and effectively communicated the value of the field of religious education. Public perception of promoting the field is better outside North American than it is within.

	Group	N	Mean
Contributed to public awareness of the field of RE	Non-North American	37	3.65 (Closer to agree)
	North American	164	3.18 (Neither agree/disagree)
Effectively communicated the value of the field of RE	Non-North American	37	3.70 (Closer to agree)
	North American	163	3.34 (Closer to neither agree/disagree)

Table 5: Agreement/disagreement with statement about REA's mission: ...contributed to public awareness of the field, ...effectively communicated the value of the field.

Finally, with respect to addressing the needs of the various constituents in the organization, the overall perception is mixed. As far as addressing the needs of professors, of researchers, and of those preparing to become professors, researchers, or practitioners in the field, the perception is positive. Average responses are in the 3.7 to 3.8 range (Agree). However, the average response for addressing the needs of practitioners in the field was 3.1 (Neither agree/disagree). Similar to public perception, perspectives on this item differ by residence. As Table 6 shows, North Americans neither agree nor disagree that the organization has addressed the needs of practitioners, while non-North Americans rate this item significantly higher (closer to agree).¹⁵

Group	N	Mean
Non-North American	37	3.65 (Closer to agree)
North American	164	3.18 (Neither agree/disagree)

Table 6: Agreement/disagreement with statement about REA's mission: ...addressed the needs of practitioners in religious education well.

¹³ N(Not North American)=37; N(North American)=163.

¹⁴ Public awareness: $t(199)=2.944$, $p<.05$, Cohen's $D=.56$; communicated value: $t(198)=2.080$, $p<.05$, Cohen's $D=.40$.

¹⁵ $t(198)=4.578$, $p<.001$, Cohen's $D=.91$.

Several pieces need board consideration here. The four areas where respondents overall did not report agreement are likely not surprising to the organization: international networks, public awareness, value of the field, and needs of practitioners. Given the organization's stated mission, the board would do well to have meaningful discussion around these areas, particularly *how* important these areas are to the mission and whether they are important enough to direct limited resources toward. In the discussion, however, the board should keep in mind important nuances, by continent of residence¹⁶:

1. Which non-North American constituents feel the organization has not established international networks well? And should the organization target *specific* non-North American communities going forward?
2. Public perception of the organization and advocacy of the field appear to be more favorable outside North America than within. Efforts to promote the organization and the field would be best made by focusing within North America.
3. Likewise, perception of the organization's attention to the needs of practitioners is more positive outside North America than within. The board should be encouraged to consider this finding alongside the report that non-North American respondents would be more apt to attend national meetings with the addition of more rigorous scholarship/research.

Exploration of name change. The survey included a series of items related to the possibility of an organizational name change. The first question identified those who felt "Religious Education Association" did not adequately represent the organization's mission: 21% of respondents. These particular respondents were then asked several generic questions about an organization's name and specific questions about *this* organization's name. On average, this group of respondents agreed (3.6 to 4.3, on a 5-point scale) that an organization's name should: reflect its various audiences/constituent members, reflect its subject/field, reflect its values/mission/particular focus, reflect the contexts of its audiences/constituent members, and be forward-pointing. The group neither agreed/disagreed (3.2 and 3.3, respectively) that an organization's name should reflect its historical connections or be reflective of the organization's journal's name.

According to this group of respondents, the most frequently indicated constituencies that should be reflected in this organization's name were professors, then researchers. The most frequently selected field this group said should be reflected in the name were, in order: faith formation (22 respondents), religious education and leadership (21), transformative education (19), and religious education (19). By far, the most frequently chosen modifier was "for the study of" (17 respondents), and the most frequently chosen context was "international" (20 respondents).

All 305 respondents were then asked two questions about the impact of the organization's name on their professional advancement. The first, "Has the current name of the organization, Religious Education Association, been a deterrent to your professional advancement in any way (e.g., financial assistance, promotion/tenure, employment, other recognition)," resulted in 94% No. The second, "Would a name change be a deterrent to your professional advancement in any way (e.g., financial assistance, promotion/tenure, employment, other recognition)," also resulted in 90% No. The organization's current

¹⁶ For the items related to REA's mission, group differences by race mirror group differences by continent of residence. However, no other group differences (by age of doctorate, membership status, vocational identity, or Christian religious identity) were statistically significant.

name has not negatively affected nor would an organizational name change negatively affect the majority of respondents.

Though over 20% of respondents said the current name of the organization does not adequately reflect its mission, it is interesting to note that one of the most frequently indicated fields that respondents felt should be reflected in this organization's name *is* religious education, which is already reflected in the organization's current name. It should be noted, however, that the fields of faith formation and transformative education were also among the most frequently indicated. It appears that those who believe the current name does not adequately reflect the organization's mission feel that a shift toward a more scholarly name is needed, as evidenced by the frequency of responses for the constituencies (professors, researchers) and modifiers ("for the study of") that should be reflected in the name.

While most believe the current name of the organization adequately reflects its mission and has not been a deterrent to professional advancement, a name change would also not negatively impact respondents' advancement. The combination of these two pieces appears to be "a wash." However, the board would be wise to carefully consider the two values that are seemingly in tension: the desire of a smaller group of respondents to shift the organization's identity toward professors, researchers, and the study of the field and the perception by the larger group of respondents that the organization has not attended well to the needs of practitioners. Perhaps these two are *not* in tension. Might there be ways to simultaneously attend to "study of"/scholarship *and* practitioners?

Views about Religious Education journal

Frequency of journal reading. Eighty-three percent of respondents said they read the journal with some regularity (43.3% regularly). This drops to 53% (only 17.6% regularly) for those who have published but are not members. For those who are members but have not published, 84% read the journal with some regularity (39.5% regularly), similar to the overall picture. It is the group who are published members that read the journal with greatest regularity, 91% (56.4% regularly). When asked to choose important reasons they do not read the journal or specific issues, respondents named most frequently the lack of time and journal topics that are not relevant. There were no differences by group characteristic.

Views about the journal. Respondents were asked to indicate how strongly they agreed/disagreed with two sets of statements about the journal. The first set included items about the journal and its contents. The *Religious Education* journal:

- Addresses topics of relevance about the field of religious education.
- Addresses topics of relevance about the practice of religious education.
- Includes articles of substantive value.
- Is an effective venue for sharing research and scholarship.
- Shares practical approaches to religious education.
- Is a space that encourages critical awareness.

Average responses for all items but two ranged between 4.1 and 4.2 (Agree on a 5-point scale). The item with the highest average was "is an effective venue for sharing research and scholarship." The two items with the lowest average were "addresses topics of relevance about the practice of religious education" (3.8, nearing Agree) and "shares practical approaches to religious education" (3.4, closer to Neither agree/disagree). These results mirror the perspectives about the organization.

The second set of items focused on public perception about the journal. The *Religious Education* journal:

- Makes a difference in religious education in North America.
- Makes a difference in religious education globally.
- Is a leading voice in religious education.
- Has a strong reputation among practitioners.
- Has a strong reputation among academic institutions.
- Has a strong reputation among the wider (religious) world community.

Average responses for all items but two ranged between 3.5 and 3.9 (nearing Agree). The item with the highest average was “is a leading voice in religious education” (3.9, nearing Agree). As might have been expected, the item with the lowest average response was “has a strong reputation among practitioners” (3.2, closer to Neither agree/disagree). The next lowest average response was “has a strong reputation among the wider (religious) world community” (3.2, closer to Neither agree/disagree). The only group difference that was found was for the item “is a leading voice in religious education.” While all were above midpoint (Neither agree/disagree), seasoned (16+ years) and younger (0-5 years and 6-10 years) doctorates definitively agreed¹⁷, but mid-aged (11-15 years) doctorates fell between Neither and Agree.¹⁸

Journal habits. Respondents were asked how they usually first access an online article in *Religious Education*. They were given three response options plus “other” from which to select one. About 2 out of 10 named Table of Contents alert, 3 out of 10 named the REA website, another 34% named Keyword search, and 14% selected “other” and specified, most commonly, a library database (e.g., ATLA, EBSCO, Academic Search Premier). Over 26% of respondents said their preferred medium for reading the journal was online, with only slight differences by age of doctorate: 30% of young doctorates (0-5 years and 6-10 years) and seasoned doctorates (16+ years), and 15% of mid-range doctorates (11-15 years), named online as their preferred medium.

Views about the field of religious education

Beliefs about the field. Respondents were asked a set of questions about the field of religious education. Table 7 shows the average responses of each question. Strongest agreement (3.9, Agree, on 5-point scale) was indicated for the item “The field of religious education effectively connects scholarship, research, teaching, and leadership.” Respondents also agreed that the field strengthens leadership in faith communities (3.7), that other organizations contribute to the field (3.7), and that the field of religious education is broader than the field of practical theology (3.6). The strongest disagreement (2.4, Disagree) was for the negatively worded item, “My sense is that religious education as a field is not as relevant today.” The next lowest average response (2.6, between Disagree and Neither) was for the item, “Religious Education is more relevant for academic institutions than it is for faith communities.” It is important to note that respondents do not feel the field is more relevant for academic institutions than for faith communities, particularly given earlier findings, that the organization has not met the needs of practitioners well.

¹⁷ $\mu(16+ \text{ years})=4.1, N=87; \mu(0-5 \text{ years})=3.9, N=46; \mu(6-10 \text{ years})=3.9, N=40$. All 5-point agreement scale.

¹⁸ $\mu(11-15 \text{ years})=3.6, N=40$. Same scale.

Question about the Field of Religious Education	Agreement Level	N, S.D.
The field of RE effectively connects scholarship, research, teaching, and leadership.	Agree ($\mu=3.9$)	296, .902
The field of RE strengthens leadership in faith communities.	Agree ($\mu=3.7$)	296, .907
RE is mainly engaged in faith communities (e.g., churches, synagogues).	Neither agree/disagree ($\mu=3.3$)	296, 1.044
My sense is that RE as a field is not as relevant today.	Disagree ($\mu=2.4$)	296, 1.219
RE is more relevant as a field outside North America.	Neither agree/disagree ($\mu=2.8$)	290, 1.023
RE is more relevant for academic institutions than it is for faith communities.	Neither agree/disagree ($\mu=2.6$)	295, 1.167
The field of RE is broader than the field of practical theology.	Agree ($\mu=3.6$)	298, 1.163
Organizations other than REA help to contribute to the field of RE.	Agree ($\mu=3.7$)	294, .876

Table 7: Please indicate agreement/disagreement with the following statements about the field of religious education.

Is religious education a dying field? Perhaps the most pressing question in this set was whether respondents felt the field is not as relevant today. The good news is that, on average, respondents disagreed with the negatively worded item. However, closer analysis reveals somewhat troubling results. Figure 7 illustrates the bimodal distribution of the responses, with an extra “bump” at Agree.¹⁹ While those who disagree are clearly in the majority, this near 19% of respondents does give the organization reason to pause and consider both who agrees that the field is not as relevant and, more importantly, why.

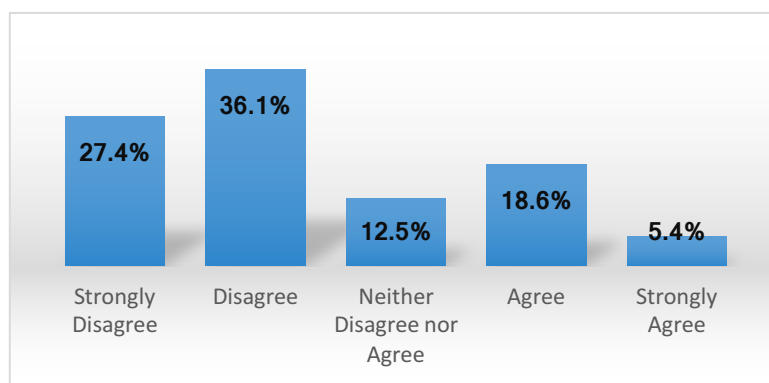


Figure 7: Agreement/disagreement with statement about the field of RE: My sense is that RE as a field is not as relevant today.

Comparison of groups on this item confirms there is no difference by membership status. Response patterns of members who have not published in the journal and members who have published in the

¹⁹ N(Total)=296.

journal are essentially the same; published non-members are likewise similar, *without* the Agree “bump” seen above. Slicing the responses by vocational identity, however, reveals significant differences.²⁰ Figure 8 shows the response patterns for those identifying only as practitioner, those identifying only as professor, and those identifying as both professor and practitioner.²¹ Responses are bimodal for those identifying as practitioner only and professor only. There is a group of practitioners who disagree and a group of practitioners who agree that the field is dying; similarly, there is a group of professors who disagree and a group who agree that the field is not relevant today. Respondents who identify as *both*, on the other hand, skew strongly towards Disagree, suggesting there is something unique about this group and their view of the current relevance of the field of religious education.

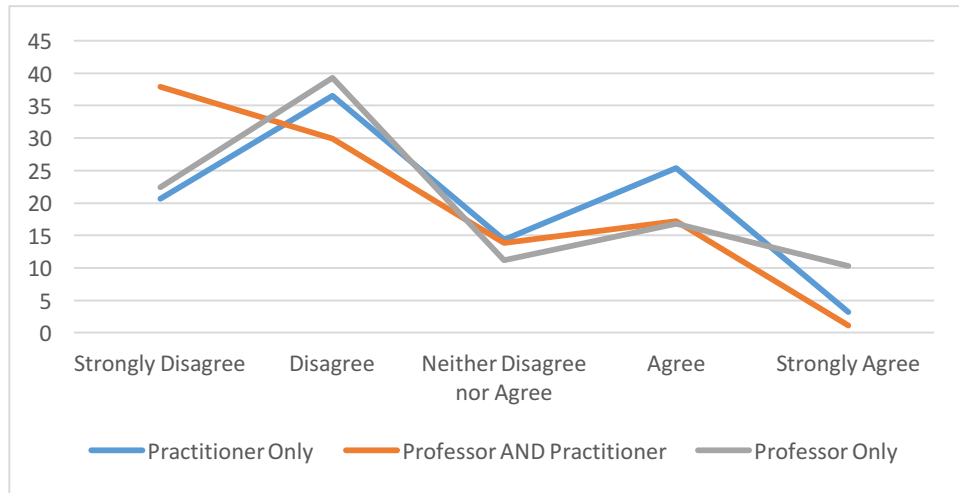


Figure 8: Agreement/disagreement with statement about the field of RE: My sense is that RE as a field is not as relevant today.

Views about the field’s relevance also differ significantly by residence. Though both groups average between Strongly disagree and Disagree, non-North Americans disagree more strongly (1.07, on 5-point scale) than do their North American counterparts (1.49) that the field is not as relevant today.²² Similarly, though neither group feels strongly that the field of religious education is broader than the field of practical theology, non-North Americans average more “neutral” (3.06, on 5-point scale), and North Americans land closer to Disagree (2.45).²³

Finally, multivariate analysis yields a profile of the person who would not see religious education as relevant today. The regression included a number of possibilities, including frequency of attendance at annual meetings, views of the organization, opinions about the journal, perceptions about the field, vocational identity, religious identity, personal religious education commitments, demographic items, and others.²⁴ The person most likely to see the field as dying is the one who feels religious education is more relevant outside North America (beta=.359) and for academic institutions (.235), whose religious identity is Christian (versus not Christian) (.217), and who does not believe REA encourages exploration of new directions for the field (-.161). These were the strongest predictors. Also, the person likely is

²⁰ $\chi^2=17.065$, $df=8$.

²¹ N(Practitioner Only)=67; N(Professor and Practitioner)=87; N(Professor Only)=107.

²² $t(292) = 2.508$, $p<.05$, Cohen’s $D = -.36$

²³ $t(294) = 3.961$, $p<.001$, Cohen’s $D = .56$

²⁴ $R=.705$, $R^2=.498$, $F=26.386$, $Sig. F<.001$, $N=305$.

White (versus not White) (.121), is *not* a professor-and-practitioner (-.107), and does not read other academic journals regularly (-.096), among others characteristics.

Perceptions about the dying of the field of religious education is perhaps the most important element of the survey, as it speaks to future viability and impact. That the majority of respondents felt the field is *not* dying is indeed occasion to celebrate. However, two pieces should not be overlooked. First, the bimodal distribution of the overall group, as well as those vocationally identifying as practitioner or as professor, serves as a critical caution for the organization. In future phases of the project, the board is encouraged to convene focus groups to explore this perception more closely. Second, there is some indication that a particular group, those identifying vocationally as practitioner *and* professor, are uniquely situated to provide the organization with a better understanding of why the field is not dying. Again, conducting focus group sessions among those in this group is strongly recommended to find out why they believe the field is relevant and to determine ways this understanding can be promoted.

Future of REA

Two final analyses will hopefully inform the needed discussion on future directions for the organization. First, given the fact that much of the data appear to point to those who identify vocationally as *both* practitioner and professor as having the greatest engagement with the organization and the most hopefulness for the future of the field, it seems appropriate to consider who most identifies in this hybrid fashion. Most (nearly 40%) of those currently identifying as both practitioner and professor are found among the seasoned doctorates. However, this is not the complete picture. Figure 9 shows the distribution of vocational identity for each age group.²⁵ This depiction illustrates how, for the youngest doctorates, the largest group (38% of all 0-5 year doctorates) identifies vocationally as practitioner-and-professor. This is in contrast to all the other aged doctorates, all of whose largest groups identify as professors only: 56% of the 6-10 year doctorates, 41% of the 11-15 year doctorates, and 50% of the 16+ year doctorates. Not only this, practitioners are represented more prominently among the youngest doctorates (25% of 0-5 year doctorates) than among any of the other aged doctorates (10%, 17%, and 11% of the other groups, respectively).

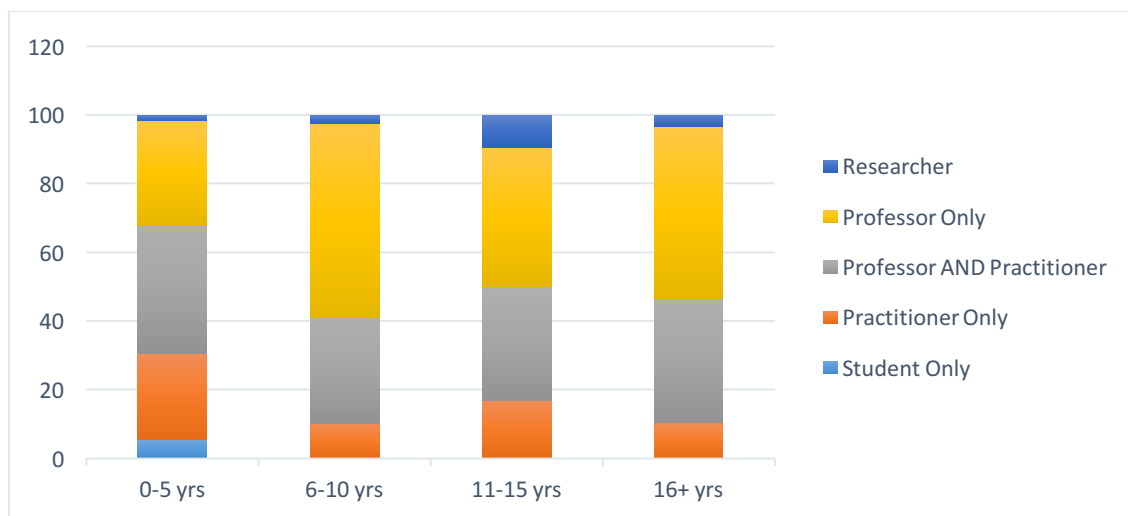


Figure 9: Age of Doctorate by Vocational Identity

²⁵ N(0-5 Years)=58; N(6-10 Years)=41; N(11-15 Years)=44; N(16+ Years)=90.

These data don't capture vocational identity of those without doctorates, but this represents a glimpse into the future. If age of doctorate is a proxy for age, it may be that younger participants are engaging religious education with more hybridity. Of course, this may also reflect a "cohort" effect: as respondents among the youngest doctorates develop in their contexts, they become more focused on a single vocational identity. It is, nonetheless, something for the organization to consider, particularly given findings reported earlier, which suggest the hybrid-vocational-identity group as having the best promise for future engagement and the future of the field. It may also suggest a certain focus for future programming for those who identify as students only: socializing this group early to see themselves as *both* practitioner and professor.

Second, in conversations about the future of the field, the organization must consider race and the intersections between race and other identities, particularly as it thinks of who younger colleagues in the field will be. Figure 10 illustrates how respondents of color self-identified within Christian religious categories. While the majority of respondents of color (25) would self-identify as mainline Protestant, they comprise a majority (63%) of evangelical Protestants who participated in the survey, by far (versus 24% of mainline Protestant respondents and 11% of Roman Catholic respondents). What might this mean for the mission of the organization? Does the mission need to change to accommodate additional communities, particularly communities embodied by commitments held by the organization (e.g., antiracism). What if characteristics of those communities are in tension with other parts of the organization's mission? In its deliberations, the board should also consider that respondents differed significantly, by race, on how well they identified as "religiously conservative." Respondents of color identified as more conservative than did White respondents, for all religious identities.

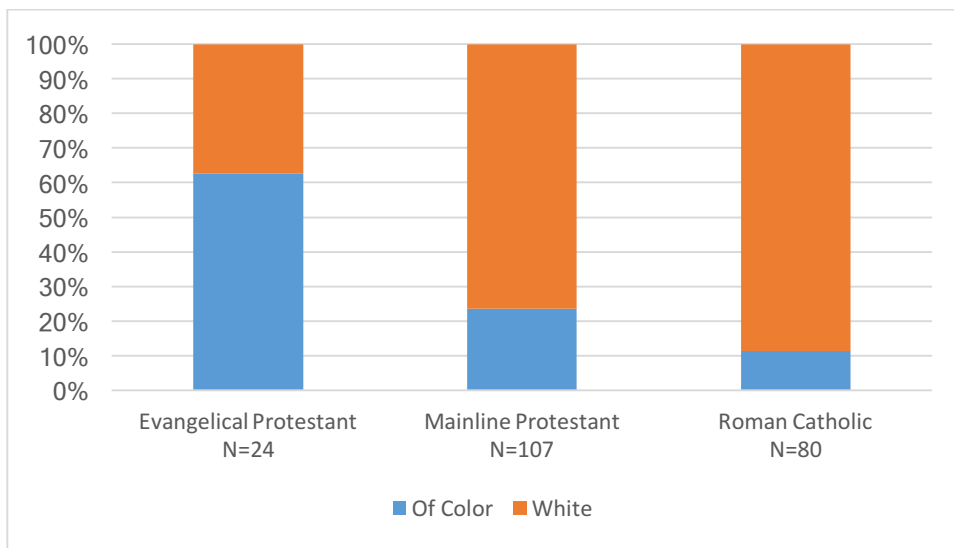


Figure 10: Christian Religious Identity by Race

Concluding Reflections

As stated above, the goals of the survey were to 1) get a sense of REA constituencies and their expectations, 2) probe their perceptions about the organization and the field, and 3) clarify whether they felt REA has met its mission. Some findings aligned with expectations; others were surprising.

The survey identified a number of characteristics about REA constituencies. The most regular attenders of annual meetings are members who have published in the organization's journal. Vocationally, the most regular attenders are among the professor-*and*-practitioner group. Rationale for attendance varied by a number of factors, most importantly by age and continent of residence. It is definitively more important for younger constituents that their supporting communities only provide financial support for attending meetings if they are presenting a paper. And, while the existence of regional meetings is attractive to the whole group, even more compelling to non-North Americans would be easier access to prominent scholars. For most, participation in other organizations takes the shape of attending national meetings and encouraging others to engage in the organization's programs; however, participation in digital communication is also important, moving to most important for organizations that are lower priority.

Regarding the organization's attention to its commitments and mission, generally, there is positive perception, with a few exceptions. Perception of the organization's commitments to cross-cultural engagement and to antiracism does not differ by continent of residence, but it does by race. The perception of constituents of color is significantly lower (less agreement) for both commitments than the perception of White constituents. Attention to the organization's mission is perceived to be less positive on four aspects: international networks, public awareness, value of the field, and needs of practitioners. In the open-ended item about groups with the greatest need, practitioners (i.e., K-12 educators, educators in public schools and other public spaces, clergy, and others) were named most frequently. Perception about the organization's promoting the field and attending to the needs of practitioners, however, is more positive for non-North Americans than it is for North Americans. No other group differences surfaced regarding the organization's commitments and mission.

The organization's constituencies believe the field of religious education effectively connects scholarship, research, teaching, and leadership. They also believe the field strengthens leadership in faith communities. They *disagree*, generally, that religious education is a dying field. However, those who identify vocationally either as practitioner or as professor were split on their perceptions about the relevance of the field. For both groups, there is a contingent who agrees and another contingent who disagrees. It is the group of those identifying as *both* practitioner *and* professor who believes strongly in the relevance of the field today. Indeed, respondents named topics that are "inter-" (e.g., inter-religious, interdisciplinary, multicultural, transnational, academy/church/public dialogues) most frequently as areas of work that will carry the organization and the field into the future, and recurring survey findings appear to point to this group of practitioner-*and*-professor as having the best promise for future engagement in the organization as well as for the future of the field.

In its conversations about future directions, the board should consider several questions. I offer a few sets here and encourage the board to cull through this report for additional areas of inquiry.

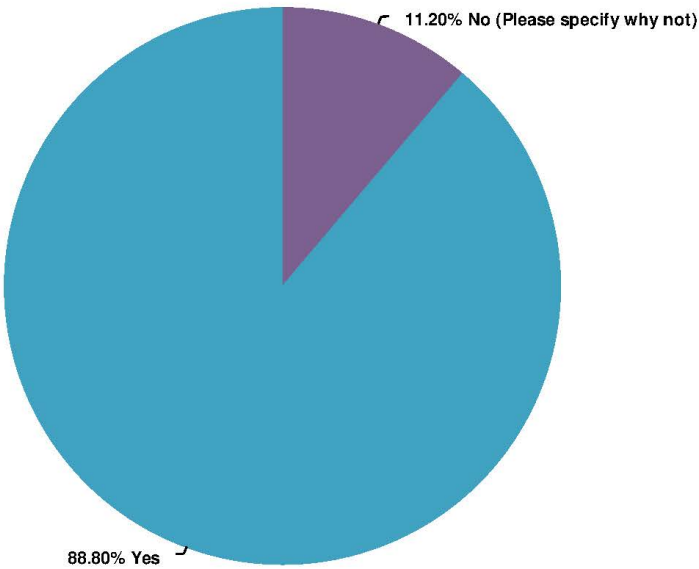
1. **Marketing**—Who should be the targets of future marketing strategies? Should the likeliest frequent attenders be the target? Or should the organization try to attract those outside this profile? For example, should the journal widen its pool of authors, given the finding that RE-published members are the most regular attenders?
2. **Junior doctorates and faculty**—Financial support for younger constituents is another point for consideration. The difference, by age, in the relative importance of the reason “only if presenting” calls for conversation around strategies for equalizing power asymmetries for junior doctorates and faculty. Some of this involves institutional structures that are out of the realm of the organization’s reach, but creative alternatives may exist and should be explored. Also, in what ways do younger doctorates and faculty identify vocationally? What might it mean to the organization that a larger percentage of younger constituents identify with greater hybridity?
3. **Reaching non-North American constituents and constituents of color**—Assuming the organization intends to keep with its commitment to international networks, in what ways could prominent scholars in the field be made more accessible to those who reside outside of North America? In what ways does it matter to the organization that constituents of color identify as more religiously conservative, across religious identities, than White constituents?
4. **REA mission**—How important are the less positively perceived areas (international networks, public awareness, value of the field, needs of practitioners) to the organization’s mission? In the world of constrained budgets, should the organization let go of some aspects of its mission? Are there nuances of understanding that can help the board focus on the most compelling needs that also align with higher “returns on investment”? Are there *specific* communities (e.g., within non-North American contexts) that should be targeted going forward? Also, how might the board address what appears to be two competing loci—the desire to shift the organization’s identity toward professors, researchers, and the study of the field and the sense that the organization has not attended well to the needs of practitioners. Are there ways to simultaneously attend to “study of”/scholarship *and* practitioners?
5. **Further study**—The organization would do well to consider additional qualitative data gathering to address questions of “why?” and “how?” particularly with respect to the strongly positive engagement in the organization and perceptions about the field for the group identifying as practitioner-*and*-professor. Why have they found relevance in the field? In what areas? In what ways is the field relevant? How might this sense of “hope” be shared publicly?

Appendix A
Full Results

1. Response Counts

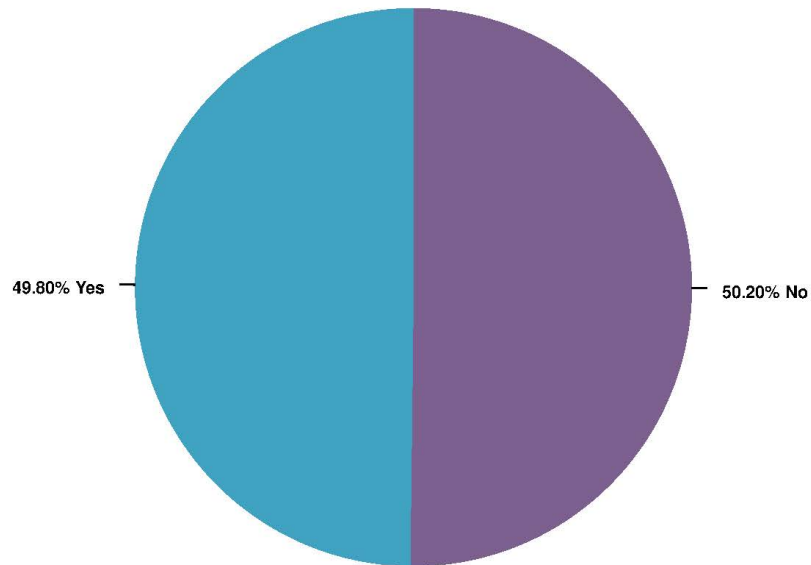


4. Have you been a member of the Religious Education Association (REA:APPRRE) at some point in the last 5 years?



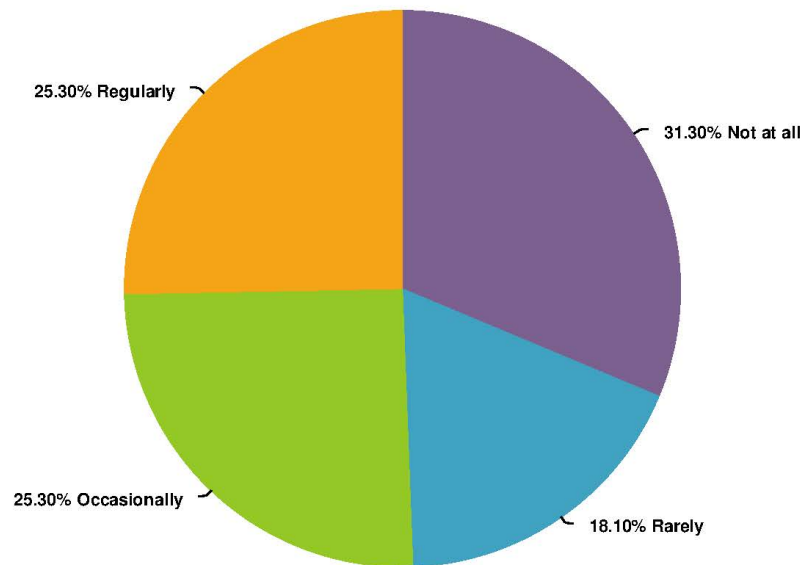
Value	Percent	Count
No (Please specify why not)	11.2%	34
Yes	88.8%	269
Total		303

6. Have you ever published in the Religious Education journal?



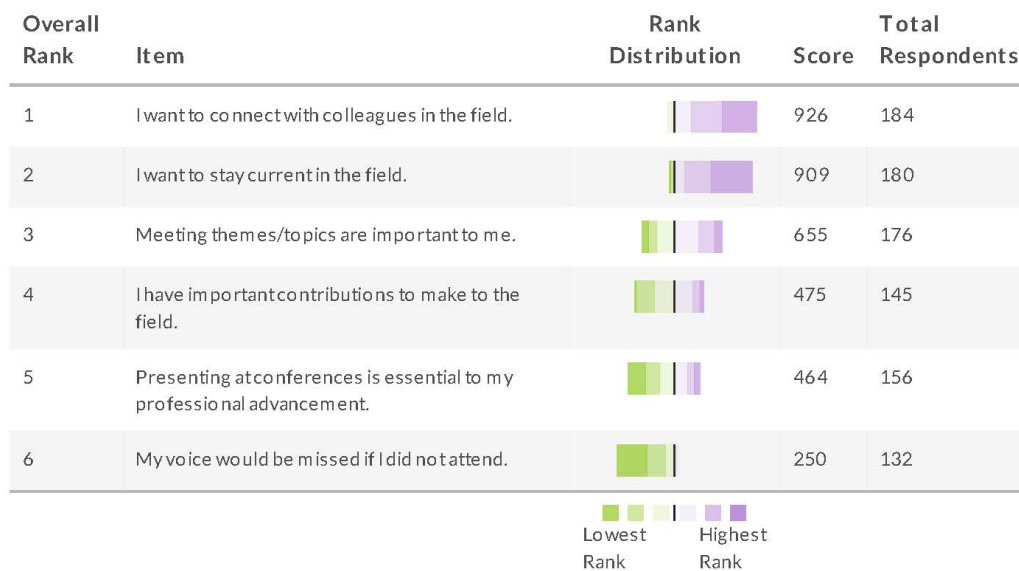
Value	Percent	Count
No	50.2%	153
Yes	49.8%	152
Total		305

7. How frequently do you attend the REA meetings held each November?

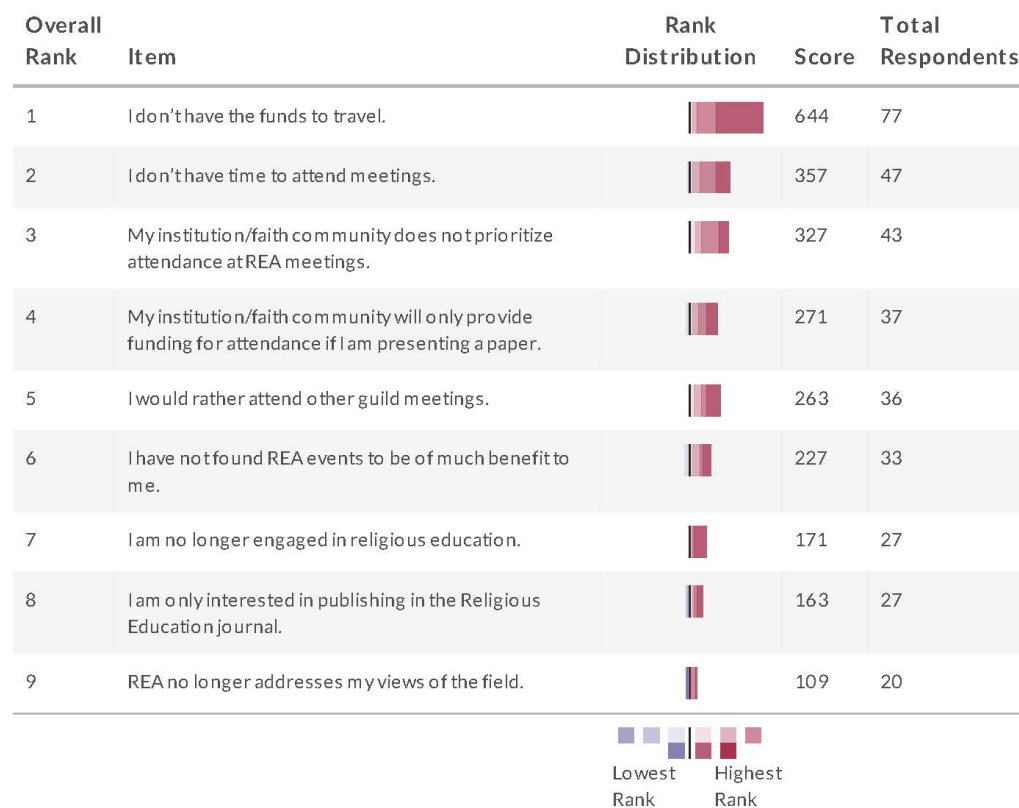


Value	Percent		Count
Notatall	31.3%	<div><div></div></div>	95
Rarely	18.1%	<div><div></div></div>	55
Occasionally	25.3%	<div><div></div></div>	77
Regularly	25.3%	<div><div></div></div>	77
Total			304

8. The following are reasons you attend REA meetings, in rank order (1 or top of list being most important):



9. The following are reasons that you do not attend REA meetings (1 or top of list being most important):



10. If you indicated you would rather attend other guild meetings, please specify meetings: (separate multiple meetings with semicolon)



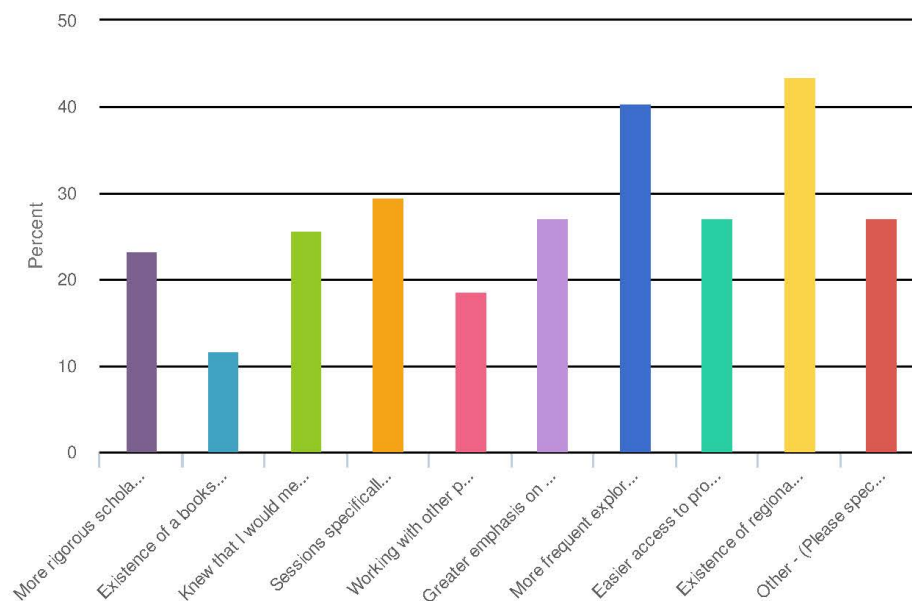
A word cloud of various colors and sizes representing different types of meetings. The words are: christian (green), education (blue), acpe (red), sbl (orange), american (purple), association (dark red), network (pink), society (green), aera (red), meetings (yellow), and conference (dark red). The word 'association' is the largest and most central.

11. Are there reasons, other than those indicated above, that you do not attend REA meetings? If so, please specify:



A word cloud of various colors and sizes representing reasons for not attending REA meetings. The words are: other (pink), cost (purple), rea (pink), live (pink), travel (pink), hope (blue), education (teal), and funds (yellow). The word 'travel' is the largest and most central.

12. Which of the following, if true, would cause you to attend REA meetings more regularly: (Select all that apply.)



Value	Percent	Count
More rigorous scholarship/research	23.3%	30
Existence of a bookstore	11.6%	15
Knew that I would meet with other practitioners	25.6%	33
Sessions specifically focused on practice in faith communities	29.5%	38
Working with other people in faith communities	18.6%	24
Greater emphasis on teaching-learning issues in higher education	27.1%	35
More frequent exploration of pedagogical issues	40.3%	52
Easier access to prominent scholars/researchers	27.1%	35
Existence of regional REA meetings	43.4%	56
Other - (Please specify)	27.1%	35

13. The Religious Education Association (REA):

	Strongly disagree	Disagree	Neither disagree nor agree	Agree	Strongly agree
Addresses topics of relevance	2 1.0%	7 3.4%	21 10.1%	128 61.8%	49 23.7%
Makes a difference in religious education in North America.	2 1.0%	9 4.5%	66 32.7%	87 43.1%	38 18.8%
Makes a difference in religious education globally.	0 0.0%	19 9.3%	86 42.2%	74 36.3%	25 12.3%
Makes significant contributions to faith community leaders' consideration of cultural issues.	2 1.0%	23 11.2%	62 30.1%	96 46.6%	23 11.2%
Makes significant contributions to intellectual dialogue in academic contexts.	3 1.5%	5 2.4%	23 11.2%	103 50.0%	72 35.0%
Is seen as a scholarly organization.	3 1.5%	5 2.4%	28 13.6%	103 50.0%	67 32.5%
Is seen as an organization primarily for practitioners.	13 6.4%	86 42.2%	64 31.4%	31 15.2%	10 4.9%
Is the organization for religious education.	2 1.0%	14 6.8%	32 15.6%	91 44.4%	66 32.2%

14. Participation in REA programming:

	Strongly disagree	Disagree	Neither disagree nor agree	Agree	Strongly agree
Has contributed to my understanding of religious education.	2 1.0%	5 2.4%	22 10.6%	113 54.6%	65 31.4%
Has broadened my approach to teaching religious education.	3 1.5%	9 4.4%	47 23.0%	83 40.7%	62 30.4%
Has strengthened my practice of religious education.	6 2.9%	17 8.3%	58 28.3%	78 38.0%	46 22.4%
Has expanded what I choose to pursue in my reading and/or research.	4 2.0%	11 5.5%	36 17.9%	107 53.2%	43 21.4%
Provides me with opportunities to make lasting connections with like-minded individuals.	2 1.0%	10 4.9%	33 16.1%	89 43.4%	71 34.6%
Provides me with opportunities to sharpen my own understanding of religious education.	3 1.5%	8 3.9%	19 9.2%	101 49.0%	75 36.4%

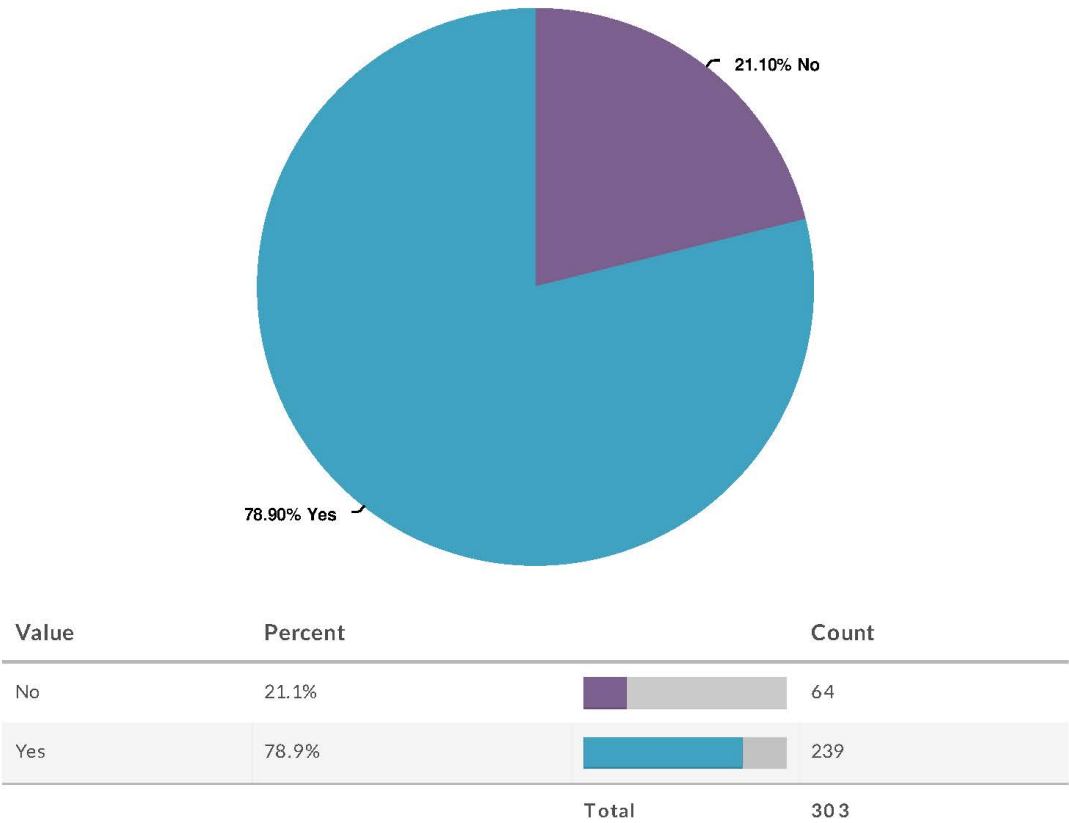
15. How well has REA addressed each of the following commitments?

	Not at all	Not very well	Somewhat well	Very well
Ecumenism	1 0.5%	14 7.1%	103 52.0%	80 40.4%
Inter-religious dialogue	1 0.5%	27 13.3%	101 49.8%	74 36.5%
Cross-cultural engagement	1 0.5%	34 16.9%	101 50.2%	65 32.3%
Interdisciplinary approach	1 0.5%	32 16.0%	109 54.5%	58 29.0%
Inter-professional dialogue	1 0.5%	54 27.3%	112 56.6%	31 15.7%
Racial injustice and antiracism	2 1.0%	33 16.4%	107 53.2%	59 29.4%
Global conversations in religious education	1 0.5%	32 16.2%	102 51.5%	63 31.8%

16. Please indicate your level of agreement or disagreement with the following statements about REA's mission:

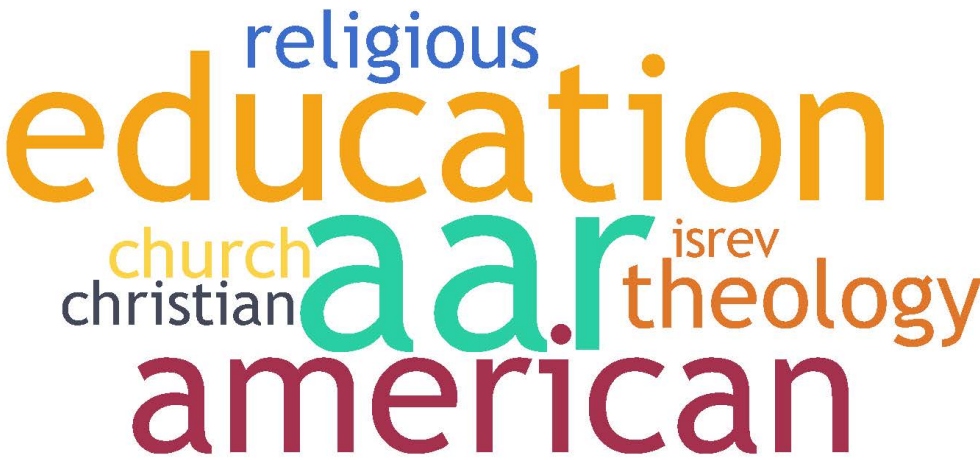
	Strongly disagree	Disagree	Neither disagree nor agree	Agree	Strongly agree
REA programming (i.e., events and/or publications) stimulates the examination of historic traditions of religious education.	2 1.0%	11 5.4%	54 26.6%	111 54.7%	25 12.3%
REA programming encourages the exploration of fresh visions of religious education.	2 1.0%	8 3.9%	29 14.2%	100 49.0%	65 31.9%
REA has created effective international networks in the field of religious education.	1 0.5%	17 8.4%	82 40.6%	73 36.1%	29 14.4%
Involvement in REA strengthens leaders in religious education.	1 0.5%	7 3.4%	50 24.5%	102 50.0%	44 21.6%
REA has contributed to public awareness of the field of religious education.	3 1.5%	37 18.2%	83 40.9%	64 31.5%	16 7.9%
REA has effectively communicated the value of the field of religious education.	4 2.0%	34 16.8%	64 31.7%	76 37.6%	24 11.9%
REA has addressed the needs of professors in religious education well.	2 1.0%	11 5.4%	57 28.1%	91 44.8%	42 20.7%
REA has addressed the needs of researchers in religious education well.	1 0.5%	10 5.0%	55 27.2%	92 45.5%	44 21.8%
REA has addressed the needs of practitioners in religious education well.	9 4.5%	42 20.8%	74 36.6%	66 32.7%	11 5.4%
REA has addressed the needs of those <i>preparing</i> to become professors, researchers, or practitioners in religious education well.	4 2.0%	18 8.9%	50 24.6%	85 41.9%	46 22.7%

17. Do you sustain an interest in other organizations?

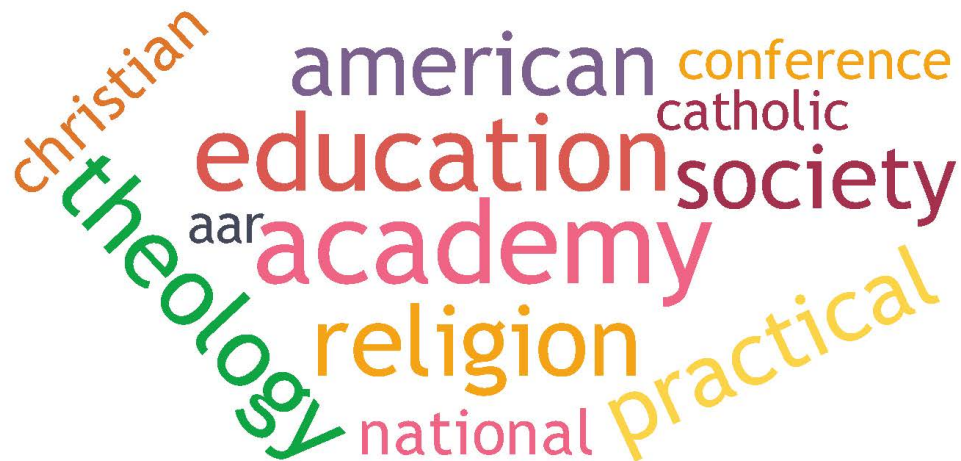


18. In what other organizations do you regularly participate?

1.

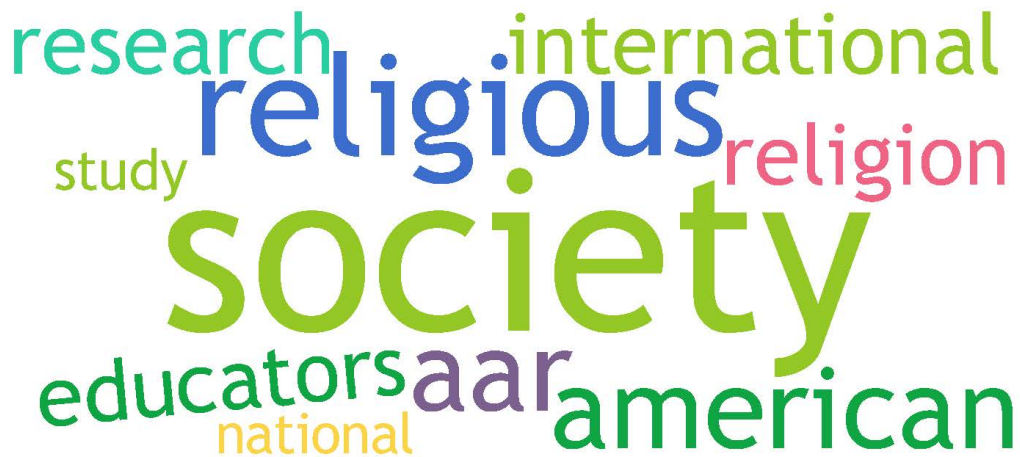


2.



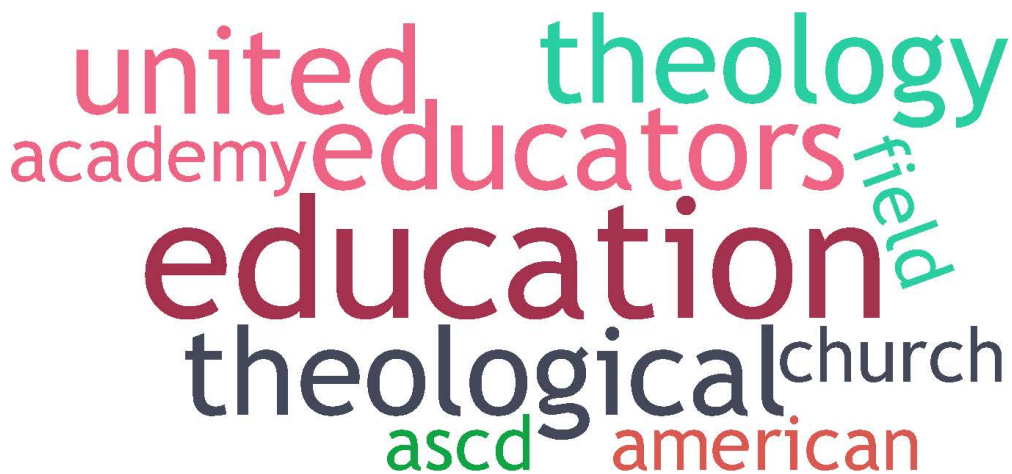
A word cloud for item 2. The words are arranged in a circular pattern. The most prominent words are 'education', 'academy', 'religion', 'society', 'american', 'theology', 'practical', 'national', 'conference', 'catholic', 'christian', 'aar', and 'aar'.

3.



A word cloud for item 3. The words are arranged in a circular pattern. The most prominent words are 'religious', 'society', 'international', 'research', 'study', 'religion', 'educators', 'aar', 'american', and 'national'.

4.

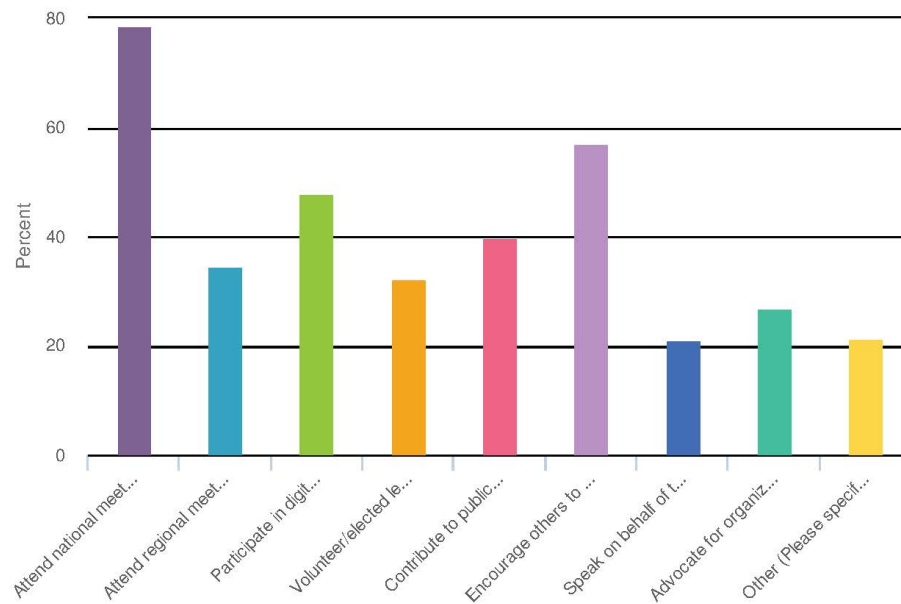











A word cloud for item 4. The words are arranged in a circular pattern. The most prominent words are 'education', 'theological', 'theology', 'educators', 'united', 'academy', 'church', 'american', 'ascd', and 'field'.

5.

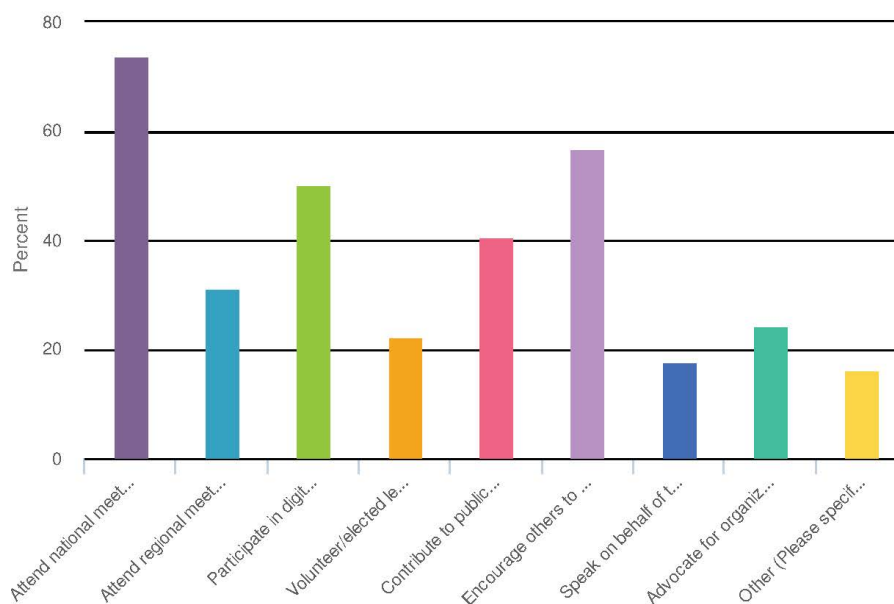











20. You said you participate in [question("option value"), id="61", option="10077"]. Please indicate the ways you participate.



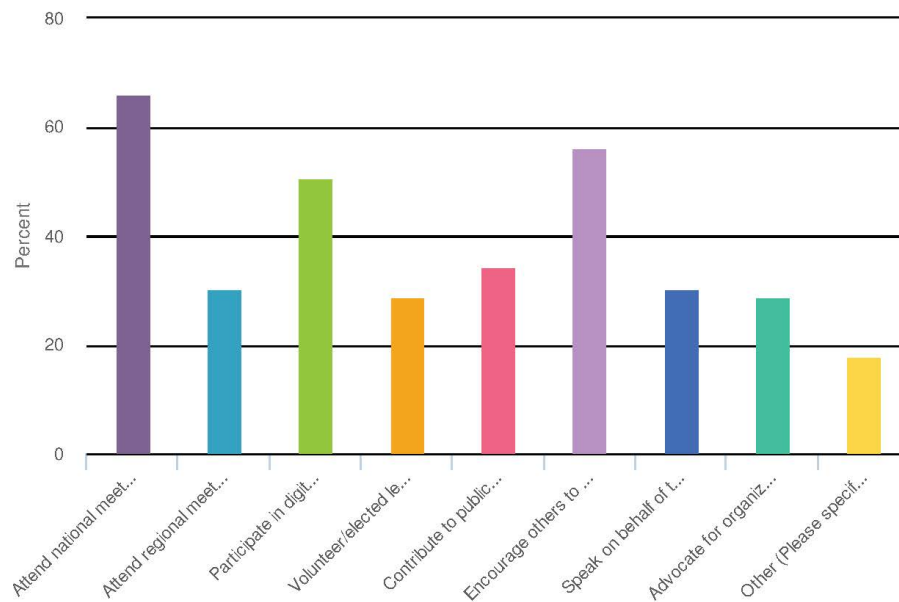
Value	Percent		Count
Attend national meetings	78.6%		176
Attend regional meetings	34.4%		77
Participate in digital communication (e.g., listservs, Facebook groups)	47.8%		107
Volunteer/elected leadership	32.1%		72
Contribute to publications	39.7%		89
Encourage others to participate	57.1%		128
Speak on behalf of the organization	21.0%		47
Advocate for organization's causes	26.8%		60
Other (Please specify)	21.4%		48










21. You said you participate in [question("option value"), id="61", option="10078"]. Please indicate the ways you participate.



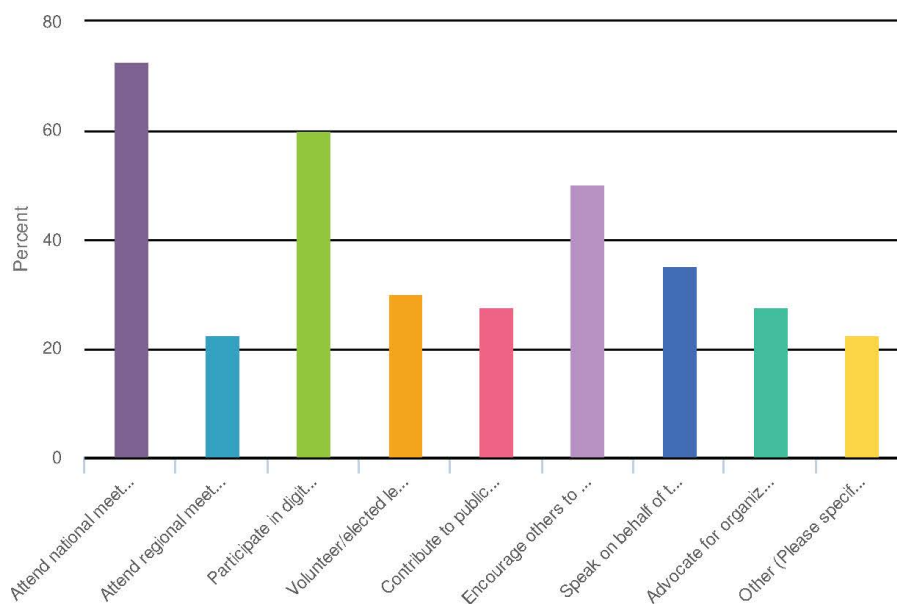
Value	Percent		Count
Attend national meetings	73.6%		109
Attend regional meetings	31.1%		46
Participate in digital communication (e.g., listservs, Facebook groups)	50.0%		74
Volunteer/elected leadership	22.3%		33
Contribute to publications	40.5%		60
Encourage others to participate	56.8%		84
Speak on behalf of the organization	17.6%		26
Advocate for organization's causes	24.3%		36
Other (Please specify)	16.2%		24

22. You said you participate in [question("option value"), id="61", option="10079"]. Please indicate the ways you participate.



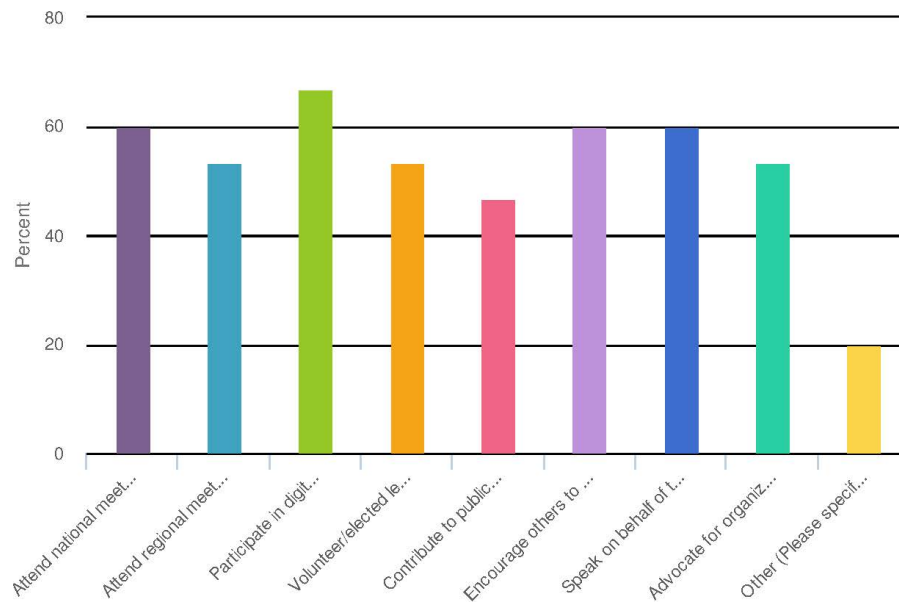
Value	Percent		Count
Attend national meetings	65.8%		48
Attend regional meetings	30.1%		22
Participate in digital communication (e.g., listservs, Facebook groups)	50.7%		37
Volunteer/elected leadership	28.8%		21
Contribute to publications	34.2%		25
Encourage others to participate	56.2%		41
Speak on behalf of the organization	30.1%		22
Advocate for organization's causes	28.8%		21
Other (Please specify)	17.8%		13

23. You said you participate in [question("option value"), id="61", option="10080"]. Please indicate the ways you participate.



Value	Percent	Count
Attend national meetings	72.5%	29
Attend regional meetings	22.5%	9
Participate in digital communication (e.g., listservs, Facebook groups)	60.0%	24
Volunteer/elected leadership	30.0%	12
Contribute to publications	27.5%	11
Encourage others to participate	50.0%	20
Speak on behalf of the organization	35.0%	14
Advocate for organization's causes	27.5%	11
Other (Please specify)	22.5%	9

24. You said you participate in [question("option value"), id="61", option="10081"]. Please indicate the ways you participate.

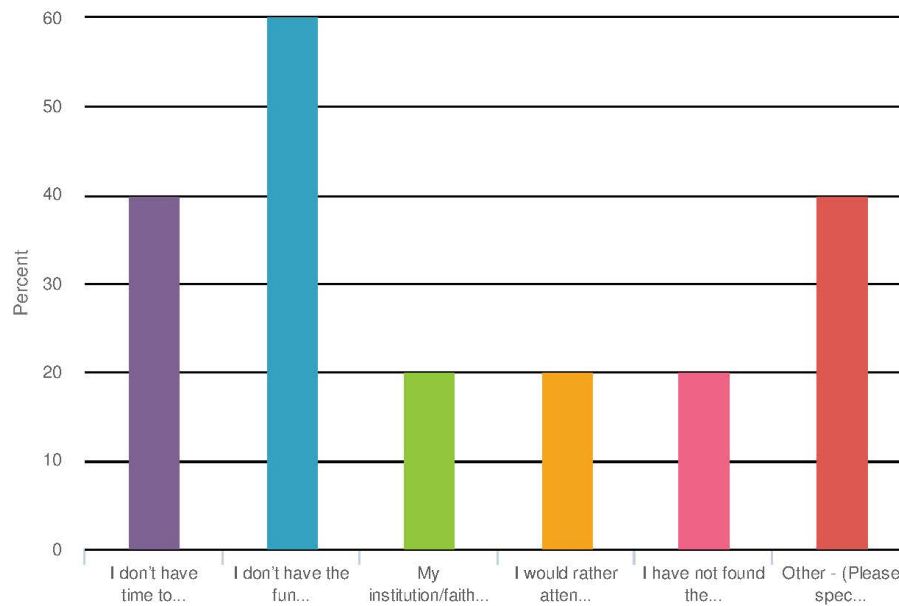


Value	Percent	Count
Attend national meetings	60.0%	9
Attend regional meetings	53.3%	8
Participate in digital communication (e.g., listservs, Facebook groups)	66.7%	10
Volunteer/elected leadership	53.3%	8
Contribute to publications	46.7%	7
Encourage others to participate	60.0%	9
Speak on behalf of the organization	60.0%	9
Advocate for organization's causes	53.3%	8
Other (Please specify)	20.0%	3

25. For each organization in which you regularly participate, how frequently do you attend meetings?

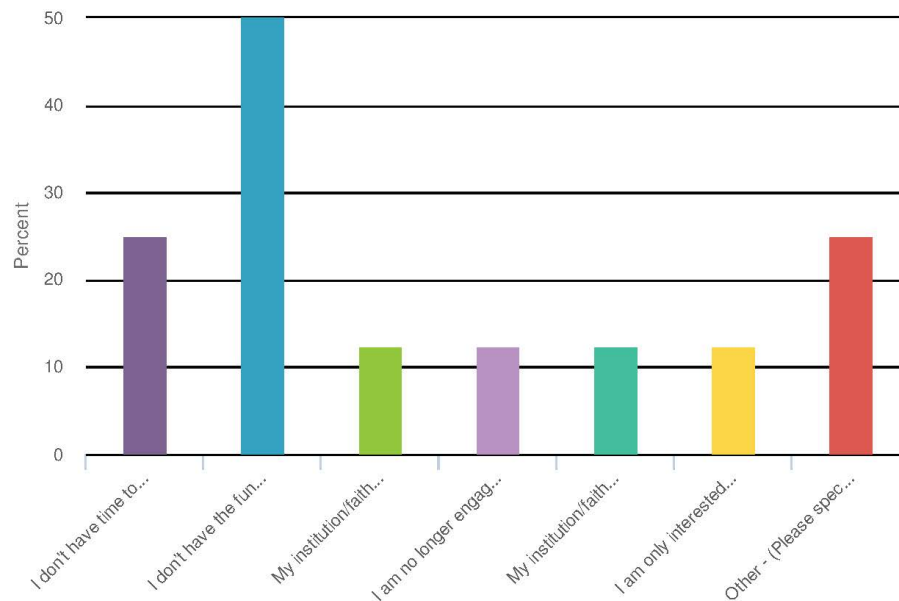
	Not at all	Rarely	Occasionally	Regularly
[question("option value"), id="61", option="10077"]	5 2.3%	20 9.0%	66 29.7%	131 59.0%
[question("option value"), id="61", option="10078"]	8 5.3%	15 10.0%	54 36.0%	73 48.7%
[question("option value"), id="61", option="10079"]	3 4.1%	11 14.9%	19 25.7%	41 55.4%
[question("option value"), id="61", option="10080"]	2 5.1%	6 15.4%	14 35.9%	17 43.6%
[question("option value"), id="61", option="10081"]	1 7.7%	1 7.7%	0 0.0%	11 84.6%

26. For [question("option value"), id="61", option="10077"], which of the following are important reasons that you do not attend meetings? (Select all that apply.)



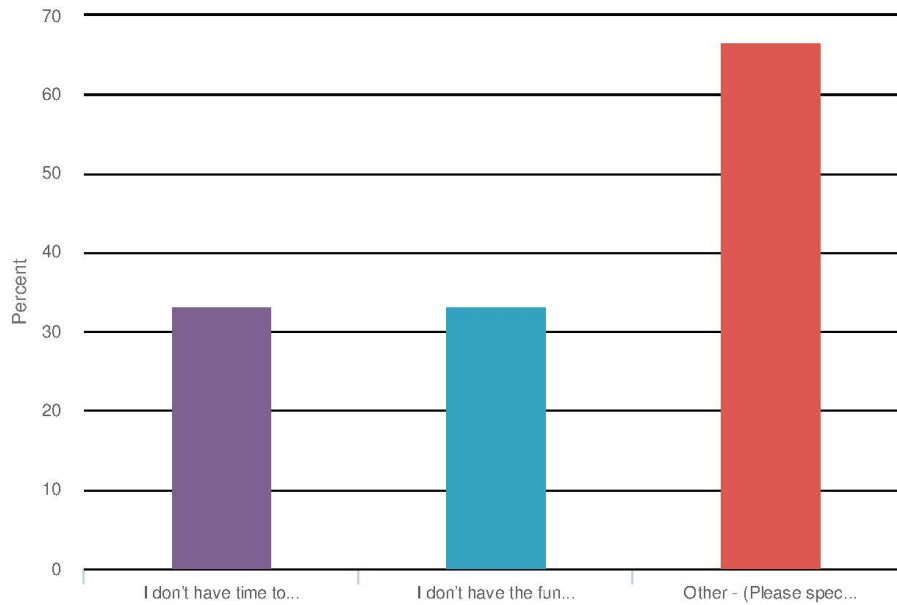
Value	Percent	Count
I don't have time to attend meetings.	40.0%	2
I don't have the funds to travel.	60.0%	3
My institution/faith community will only provide funding for attendance if I am presenting a paper.	20.0%	1
I would rather attend other guild meetings. (Please specify other meeting)	20.0%	1
I have not found the organization's events to be of much benefit to me.	20.0%	1
Other - (Please specify)	40.0%	2




27. For [question("option value"), id="61", option="10078"], which of the following are important reasons that you do not attend meetings? (Select all that apply.)



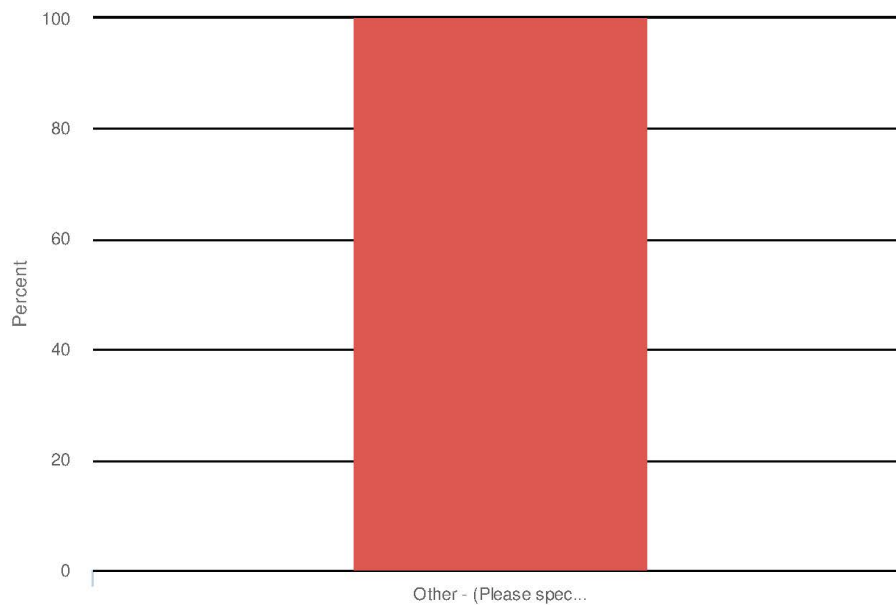
Value	Percent	Count
I don't have time to attend meetings.	25.0%	2
I don't have the funds to travel.	50.0%	4
My institution/faith community will only provide funding for attendance if I am presenting a paper.	12.5%	1
I am no longer engaged in the field.	12.5%	1
My institution/faith community does not prioritize attendance at the organization's meetings.	12.5%	1
I am only interested in publishing in the organization's journal.	12.5%	1
Other - (Please specify)	25.0%	2

28. For [question("option value"), id="61", option="10079"], which of the following are important reasons that you do not attend meetings? (Select all that apply.)



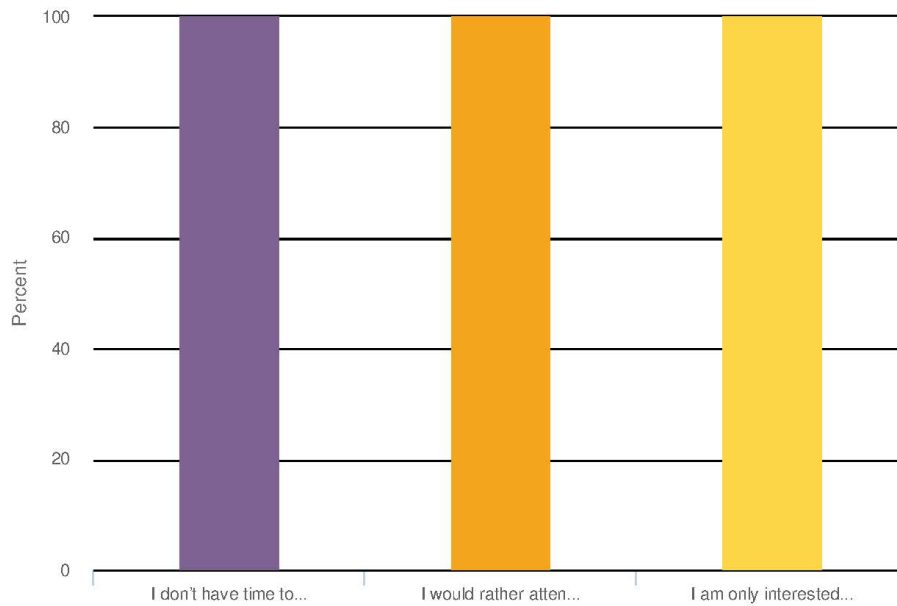
Value	Percent		Count
I don't have time to attend meetings.	33.3%		1
I don't have the funds to travel.	33.3%		1
Other - (Please specify)	66.7%		2




29. For [question("option value"), id="61", option="10080"], which of the following are important reasons that you do not attend meetings? (Select all that apply.)



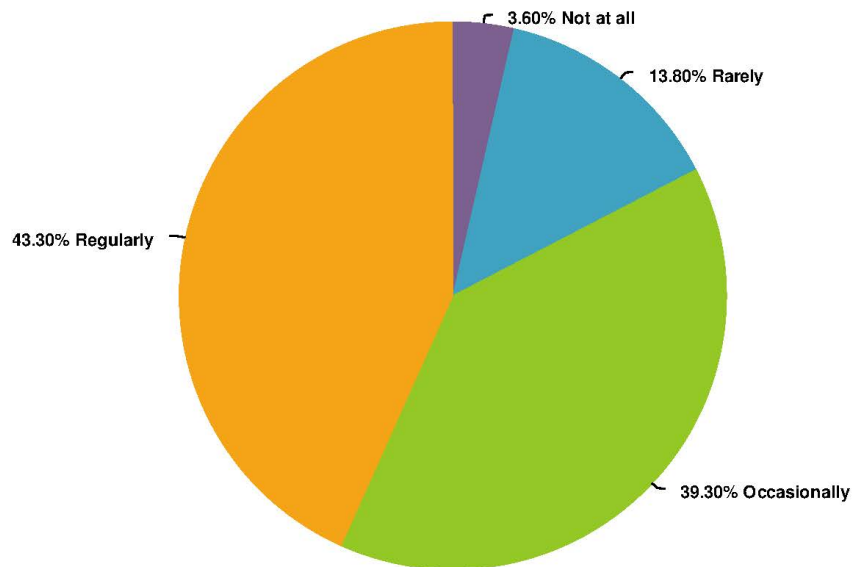
Value	Percent	Count
Other - (Please specify)	100.0%	2

30. For [question("option value"), id="61", option="10081"], which of the following are important reasons that you do not attend meetings? (Select all that apply.)



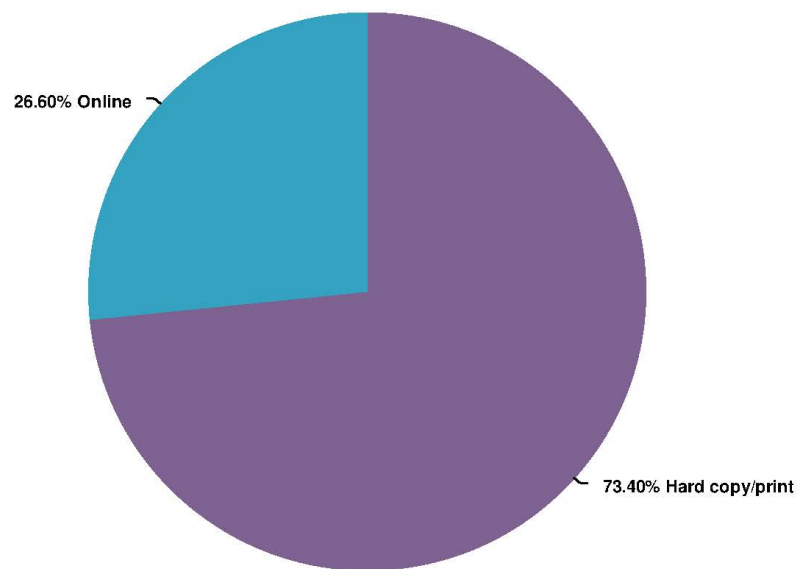
Value	Percent		Count
I don't have time to attend meetings.	100.0%		1
I would rather attend other guild meetings. (Please specify other meeting)	100.0%		1
I am only interested in publishing in the organization's journal.	100.0%		1

31. How frequently do you read the Religious Education journal?



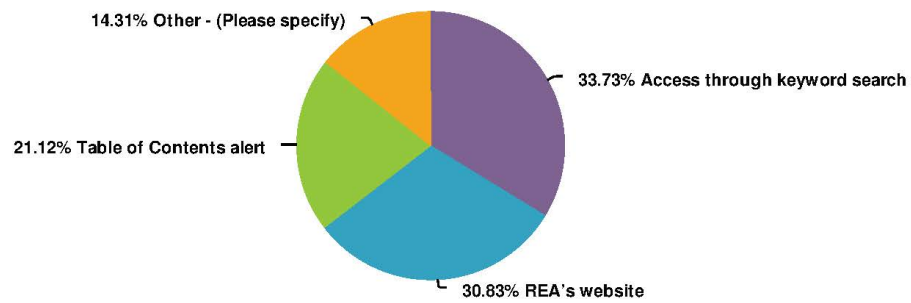
Value	Percent		Count
Notatall	3.6%	<div><div></div></div>	11
Rarely	13.8%	<div><div></div></div>	42
Occasionally	39.3%	<div><div></div></div>	120
Regularly	43.3%	<div><div></div></div>	132
Total			305

32. What is your preferred medium for reading the Religious Education journal?



Value	Percent	Count
Hard copy/print	73.4%	215
Online	26.6%	78
Total		293

33. How do you usually first access an online article in the Religious Education journal?



Value	Percent		Count
Access through keyword search	33.7%	<div><div></div></div>	94
REA's website	30.8%	<div><div></div></div>	86
Table of Contents alert	21.1%	<div><div></div></div>	59
Other - (Please specify)	14.3%	<div><div></div></div>	40
Total			279

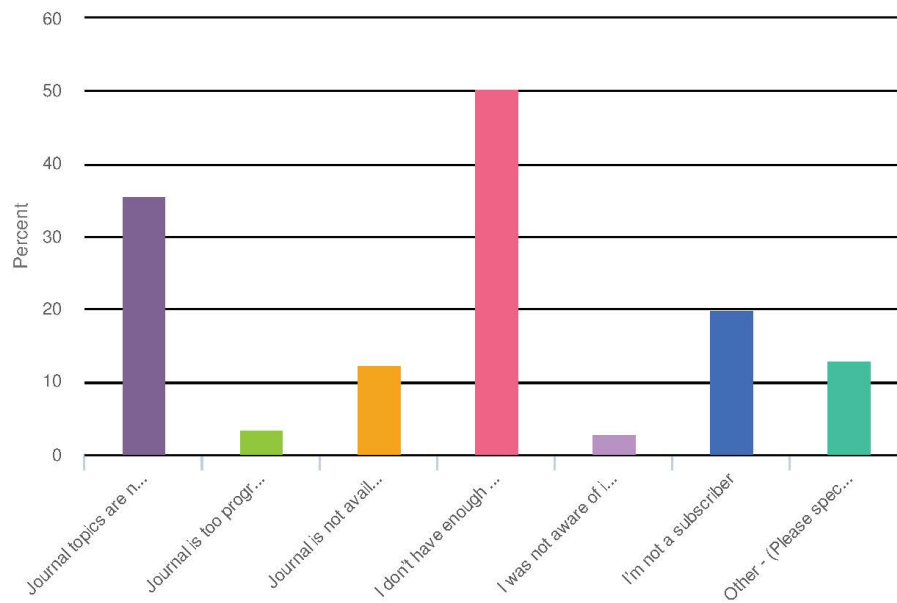
34. The Religious Education journal:








	Strongly disagree	Disagree	Neither disagree nor agree	Agree	Strongly agree
Addresses topics of relevance about the field of religious education.	2 0.7%	8 2.8%	35 12.1%	161 55.5%	84 29.0%
Addresses topics of relevance about the practice of religious education.	0 0.0%	27 9.3%	59 20.3%	145 50.0%	59 20.3%
Includes articles of substantive value.	2 0.7%	6 2.1%	46 15.9%	157 54.1%	79 27.2%
Is an effective venue for sharing research and scholarship.	1 0.3%	8 2.8%	39 13.4%	141 48.6%	101 34.8%
Shares practical approaches to religious education.	4 1.4%	46 16.0%	80 27.8%	127 44.1%	31 10.8%
Is a space that encourages critical awareness.	1 0.3%	9 3.1%	34 11.7%	167 57.4%	80 27.5%

35. The Religious Education journal:

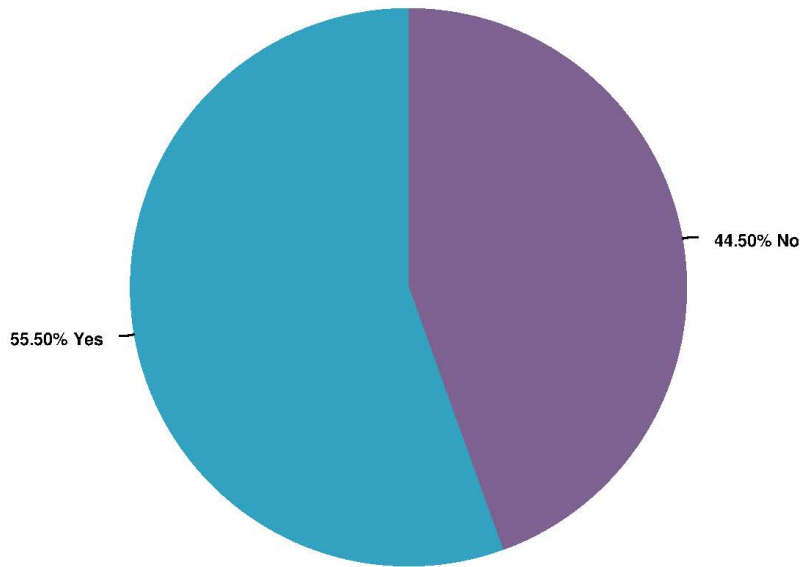
	Strongly disagree	Disagree	Neither disagree nor agree	Agree	Strongly agree
Makes a difference in religious education in North America	3 1.0%	14 4.9%	137 47.6%	94 32.6%	40 13.9%
Makes a difference in religious education globally.	2 0.7%	17 5.9%	131 45.6%	101 35.2%	36 12.5%
Is a leading voice in religious education.	1 0.3%	10 3.4%	85 29.2%	124 42.6%	71 24.4%
Has a strong reputation among practitioners.	8 2.8%	54 18.7%	126 43.6%	72 24.9%	29 10.0%
Has a strong reputation among academic institutions.	2 0.7%	11 3.8%	81 28.0%	129 44.6%	66 22.8%
Has a strong reputation among the wider (religious) world community.	5 1.7%	36 12.6%	154 53.8%	68 23.8%	23 8.0%

36. If you do not read the Religious Education journal, or have chosen not to read specific issues, which of the following are important reasons that you do/did not read it? (Select all that apply.)



Value	Percent		Count
Journal topics are not relevant.	35.7%		61
Journal is too progressive.	3.5%		6
Journal is not available in my institution's electronic databases.	12.3%		21
I don't have enough time.	50.3%		86
I was not aware of its existence.	2.9%		5
I'm not a subscriber	19.9%		34
Other - (Please specify)	12.9%		22

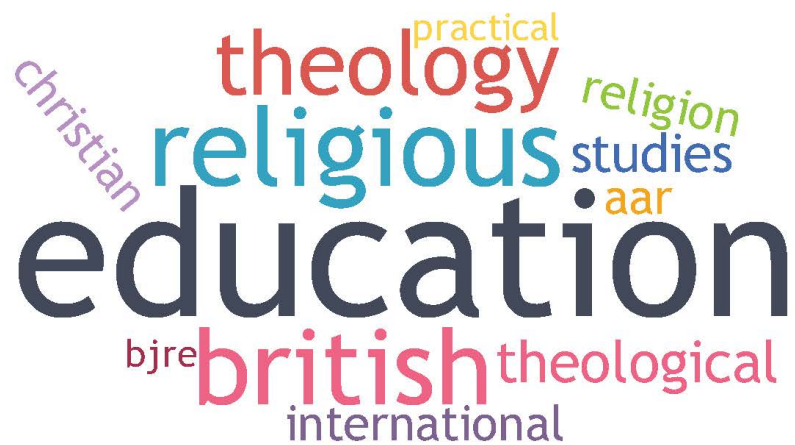
37. Do you read other academic journals regularly?



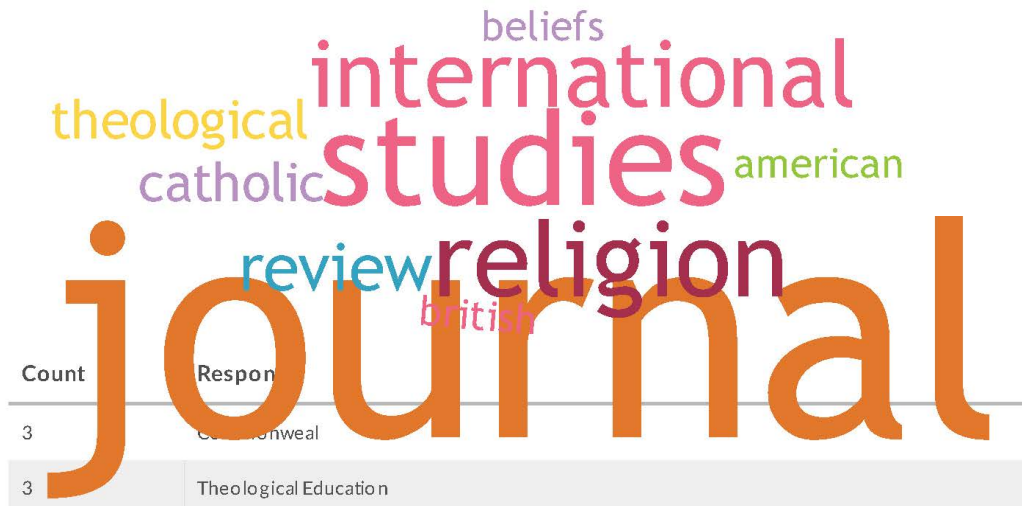
Value	Percent	Count
No	44.5%	133
Yes	55.5%	166
Total		299

38. What other academic journals do you read most frequently?

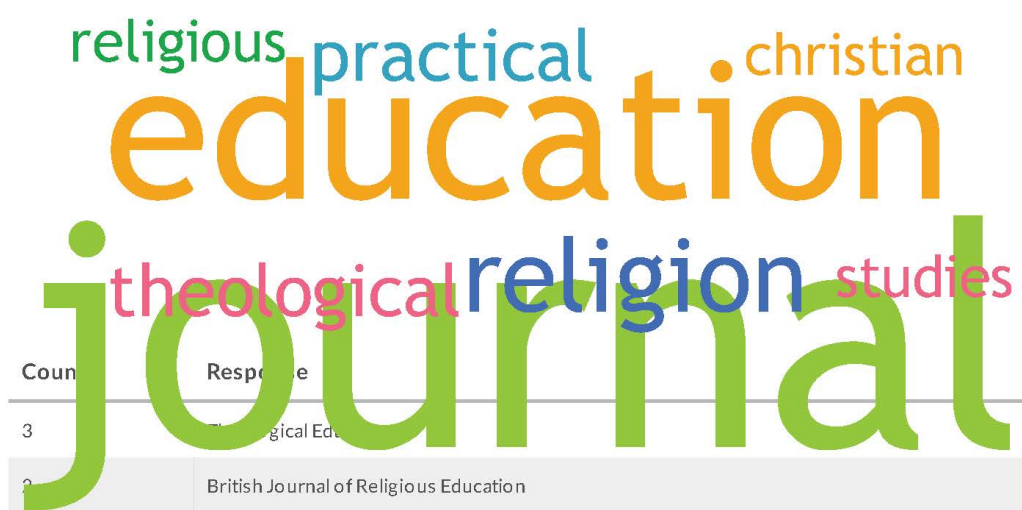
1.



2.



3.



39. Please indicate your level of agreement or disagreement with the following statements about the field of religious education:

	Strongly disagree	Disagree	Neither disagree nor agree	Agree	Strongly agree
The field of religious education effectively connects scholarship, research, teaching, and leadership.	2 0.7%	29 9.8%	45 15.2%	153 51.7%	67 22.6%
The field of religious education strengthens leadership in faith communities.	3 1.0%	27 9.1%	77 26.0%	134 45.3%	55 18.6%
Religious education is mainly engaged in faith communities (e.g., churches, synagogues).	8 2.7%	68 23.0%	74 25.0%	110 37.2%	36 12.2%
My sense is that religious education as a field is not as relevant today.	81 27.4%	107 36.1%	37 12.5%	55 18.6%	16 5.4%
Religious education is more relevant as a field outside North America.	33 11.4%	66 22.8%	123 42.4%	53 18.3%	15 5.2%
Religious education is more relevant for academic institutions than it is for faith communities.	52 17.6%	117 39.7%	50 16.9%	58 19.7%	18 6.1%
The field of religious education is broader than the field of practical theology.	14 4.7%	48 16.1%	58 19.5%	103 34.6%	75 25.2%
Organizations other than REA help to contribute to the field of religious education.	6 2.0%	12 4.1%	110 37.4%	117 39.8%	49 16.7%

40. Please specify the other organizations:

1.

societypractical
association
isrevaar
religiousnational
religion

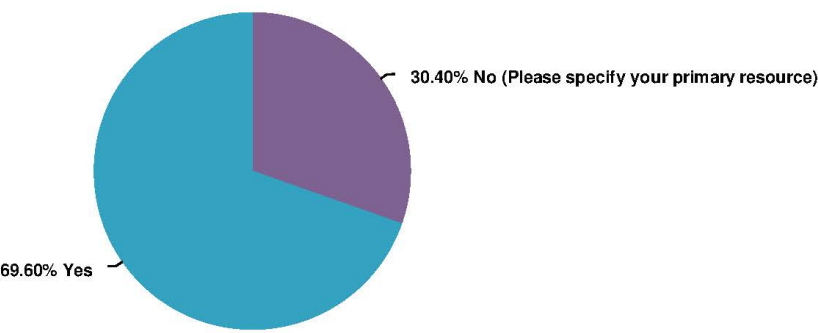
2.

educators
society
education
apt

3.

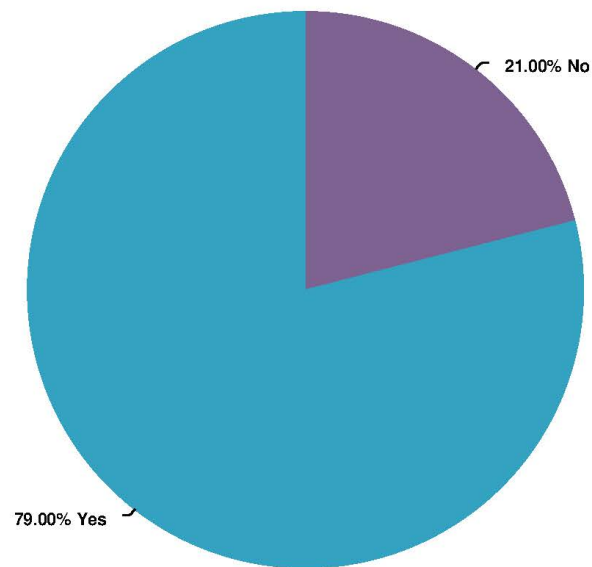
religion
christian
academy
leadership
adme

41. Is REA is your primary resource for updates in the field of religious education?



Value	Percent	Count
No (Please specify your primary resource)	30.4%	91
Yes	69.6%	208
Total		299

42. Does the name “Religious Education Association” represent the organization’s mission adequately?

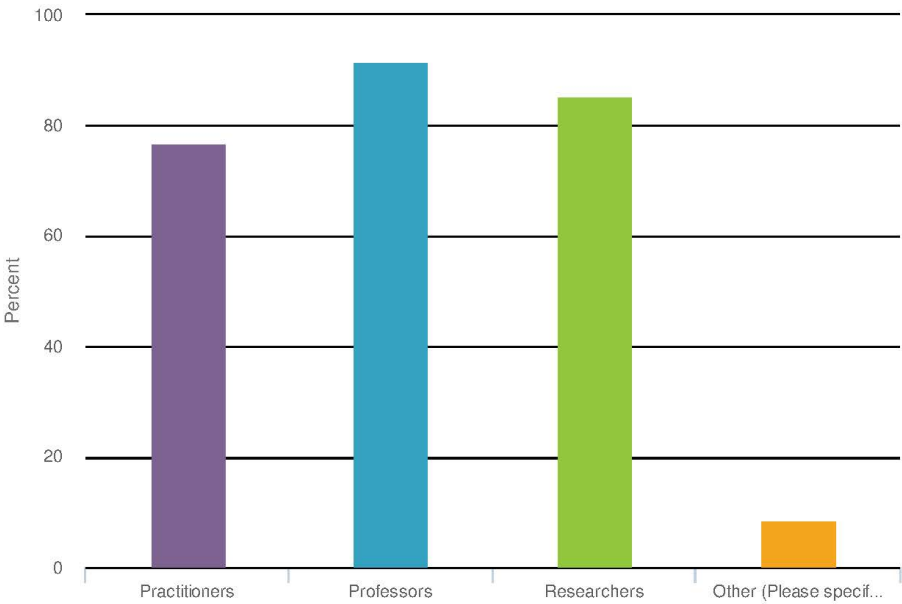


Value	Percent	Count
No	21.0%	63
Yes	79.0%	237
Total		300

43. An organization's name should:

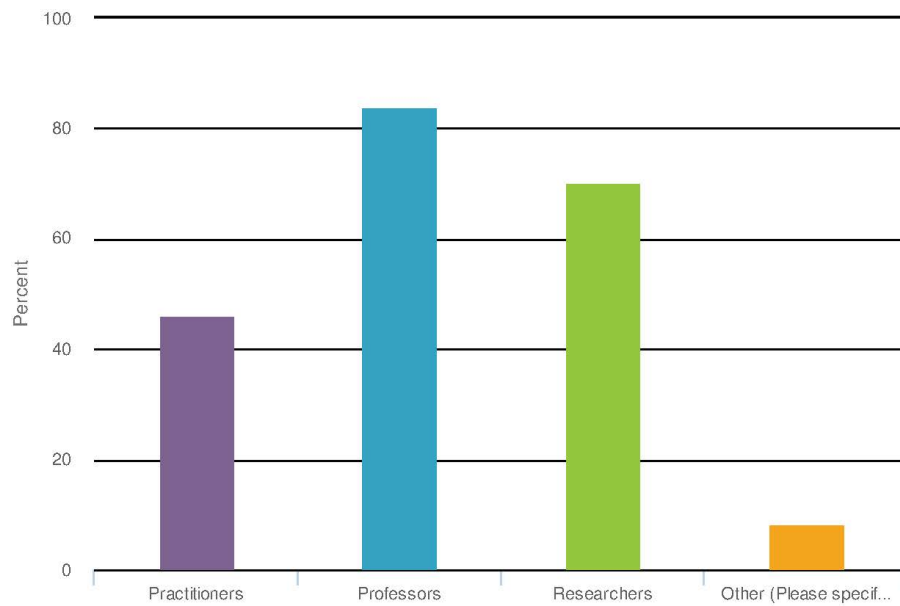
	Strongly disagree	Disagree	Neither disagree nor agree	Agree	Strongly agree
reflect its various audiences/constituent members (i.e., who we are)	1 1.6%	4 6.5%	9 14.5%	29 46.8%	19 30.6%
reflect its most consistent and active audiences/constituent members	2 3.3%	10 16.7%	11 18.3%	20 33.3%	17 28.3%
reflect its subject/field (i.e., what we do)	0 0.0%	0 0.0%	4 6.6%	33 54.1%	24 39.3%
reflect its values/mission/particular focus (i.e., how we do what we do)	1 1.6%	3 4.9%	11 18.0%	30 49.2%	16 26.2%
reflect the contexts of its audiences/constituent members (i.e., where we are)	2 3.3%	7 11.7%	18 30.0%	21 35.0%	12 20.0%
reflect its historical connections	2 3.4%	11 19.0%	24 41.4%	14 24.1%	7 12.1%
be forward-pointing	1 1.8%	2 3.5%	11 19.3%	21 36.8%	22 38.6%
be reflective of the organization's journal's name	2 3.5%	10 17.5%	23 40.4%	14 24.6%	8 14.0%

44. Please indicate which audiences/constituent members should be reflected in this organization’s name. (Select all that apply.)



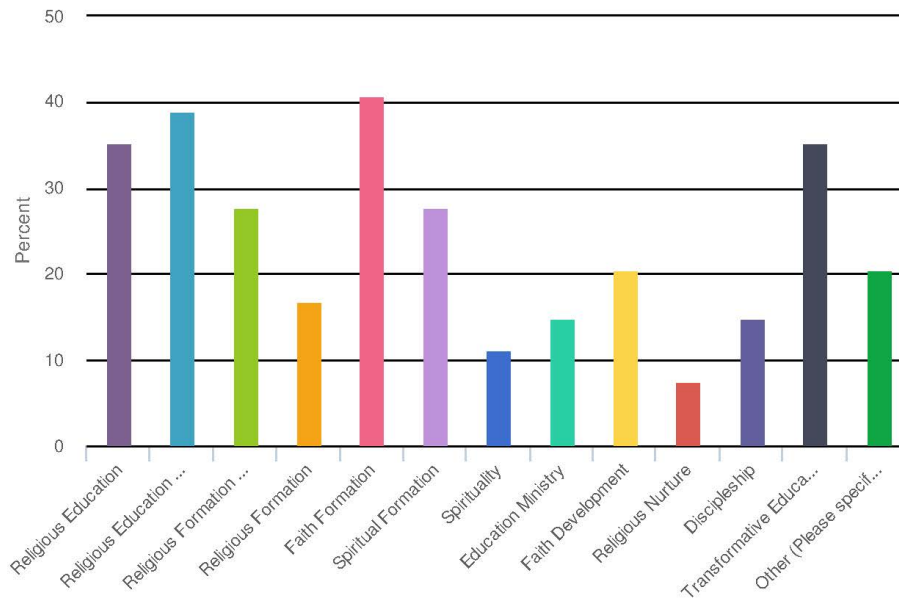
Value	Percent		Count
Practitioners	76.6%	<div><div></div></div>	36
Professors	91.5%	<div><div></div></div>	43
Researchers	85.1%	<div><div></div></div>	40
Other (Please specify)	8.5%	<div><div></div></div>	4

45. Please indicate which most consistent and active audiences/constituent members should be reflected in this organization's name. (Select all that apply.)



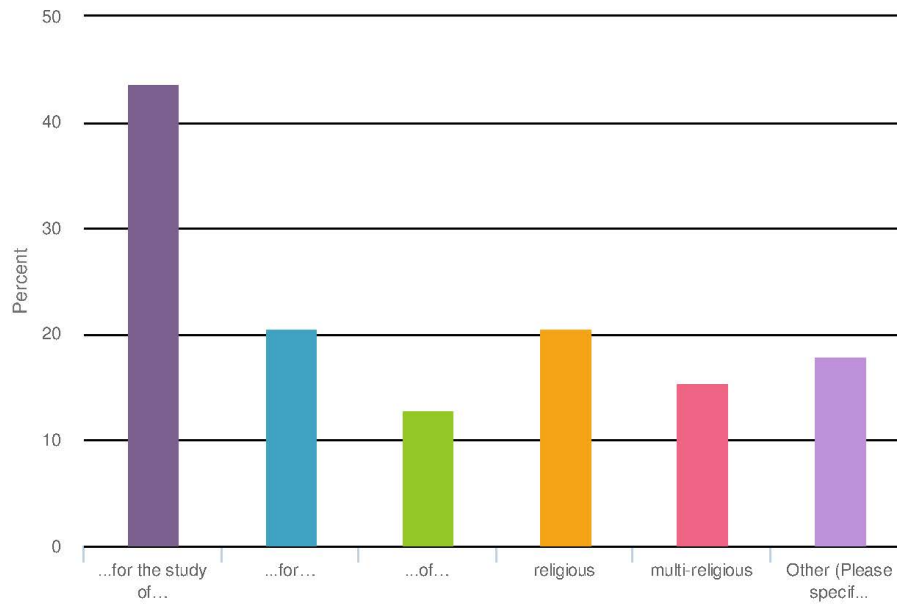
Value	Percent		Count
Practitioners	45.9%		17
Professors	83.8%		31
Researchers	70.3%		26
Other (Please specify)	8.1%		3

46. Please indicate the name of the field that should be reflected in this organization's name. (Select all that apply.)



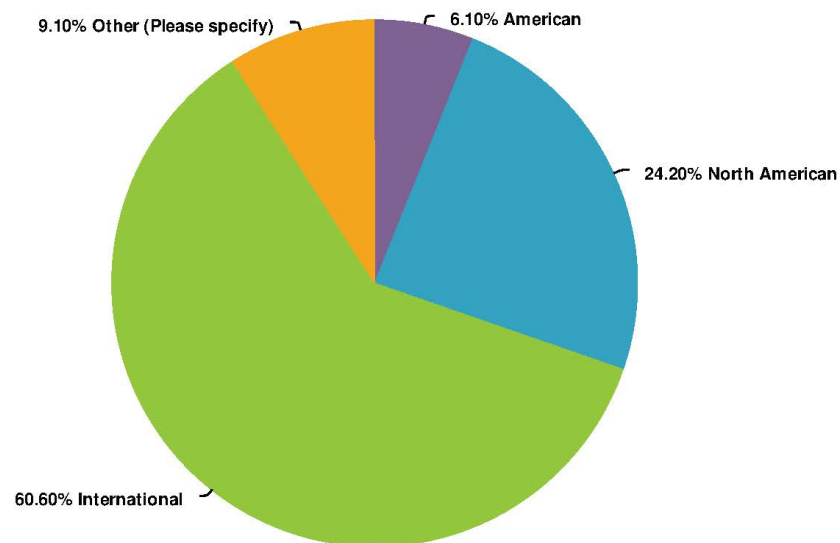
Value	Percent	Count
Religious Education	35.2%	19
Religious Education and Leadership	38.9%	21
Religious Formation and Ministry	27.8%	15
Religious Formation	16.7%	9
Faith Formation	40.7%	22
Spiritual Formation	27.8%	15
Spirituality	11.1%	6
Education Ministry	14.8%	8
Faith Development	20.4%	11
Religious Nurture	7.4%	4
Discipleship	14.8%	8
Transformative Education	35.2%	19
Other (Please specify)	20.4%	11

47. Please indicate the modifiers that should be reflected in this organization's name. (Select all that apply.)



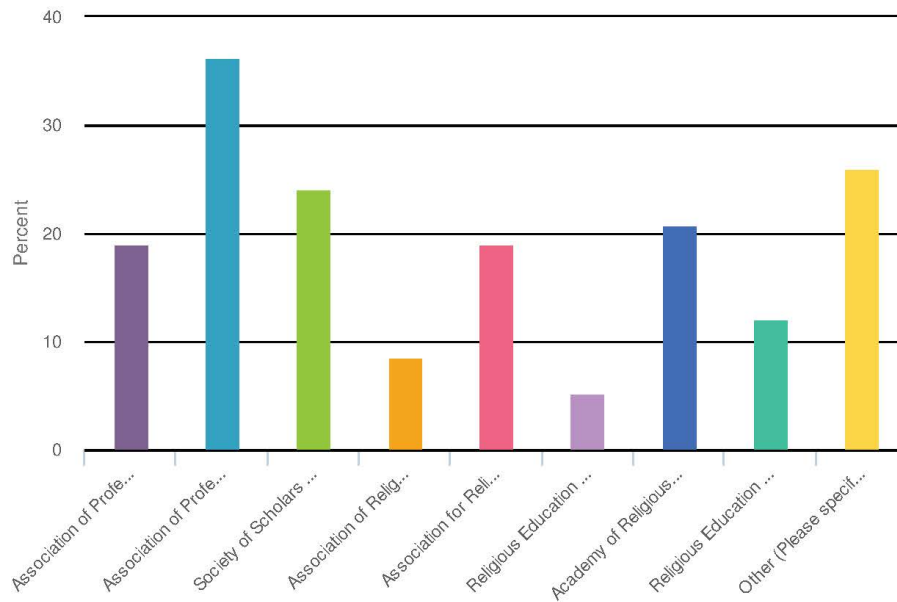
Value	Percent		Count
...for the study of...	43.6%	<div><div></div></div>	17
...for...	20.5%	<div><div></div></div>	8
...of...	12.8%	<div><div></div></div>	5
religious	20.5%	<div><div></div></div>	8
multi-religious	15.4%	<div><div></div></div>	6
Other (Please specify)	17.9%	<div><div></div></div>	7

48. Please indicate the context that should be reflected in this organization's name. (Select one.)



Value	Percent		Count
American	6.1%	<div><div></div></div>	2
North American	24.2%	<div><div></div></div>	8
International	60.6%	<div><div></div></div>	20
Other (Please specify)	9.1%	<div><div></div></div>	3
Total			33

49. Which of the following proposed names are you attracted to?
(Select all that apply.)



Value	Percent	Count
Association of Professors of Religious Education	19.0%	11
Association of Professors and Researchers of Religious Education	36.2%	21
Society of Scholars in Religious Education	24.1%	14
Association of Religious Education	8.6%	5
Association for Religious Educators	19.0%	11
Religious Education Academy	5.2%	3
Academy of Religious Education	20.7%	12
Religious Education Association	12.1%	7
Other (Please specify)	25.9%	15

50. Association of Professors of Religious Education

1.

clear
inquiry
audience
focuses
emphasizes
accurately
concise
constituents
identifies
includes

2.

recognizable
maintains guild
succinct academic religious
highlight
reference

3.

focus
academic
reclaims

51. Association of Professors and Researchers of Religious Education

1.

professors
change articulates annual broadly
academic
association

2.

gathering spotlight
descriptive guild
researchers activities recognizable
voluntary education roles
highlights

3.

members
includes people
scholars faculty standing
institutional

52. Society of Scholars in Religious Education

1.



2.



3.



53. Association of Religious Education

1.

researchers
suggests consistency
gravitas basically
association
inclusive bit current
students practitioners
professors

54. Association for Religious Educators

1.

people
field
descriptors
elitist
disciplinary
association
fluidity
engaged
education
assn

2.

implies
options broad offer
crazy affirms connection
category include
educators
relationship

3.



A word cloud for item 3. The words are arranged in a circular pattern. The words include: leadership, empowerment, identity, avoided, affirmed, group, leads, formation, educators, focus, equipping, and implies.

55. Religious Education Academy

1.



A word cloud for item 55.1. The words are arranged in a circular pattern. The words include: practitioners, religious, education, professors, reach, broadly, describe, e.g., academy, lay, denominational, and judicatory emphasis.

2.



A word cloud for item 55.2. The words are arranged in a circular pattern. The words include: religious, tradition, faith, or, small, emphasizes, group, inclusiveness, and traditions.

3.

religious education secular
strength fields sacred
practice draws
envisioning
research

56. Academy of Religious Education

1.

suggests
academy
explanation aar http
guild approach comparable
catechetical concept
international curriculum

2.

implies
learning ecumenical
community ed
field association
members connection historical
explanation engaged
interfaith

3.

researchers
favorite students
explanation
practitioners

57. Religious Education Association

1.



58. [question("option value"), id="131", option="10188"]

1.



2.

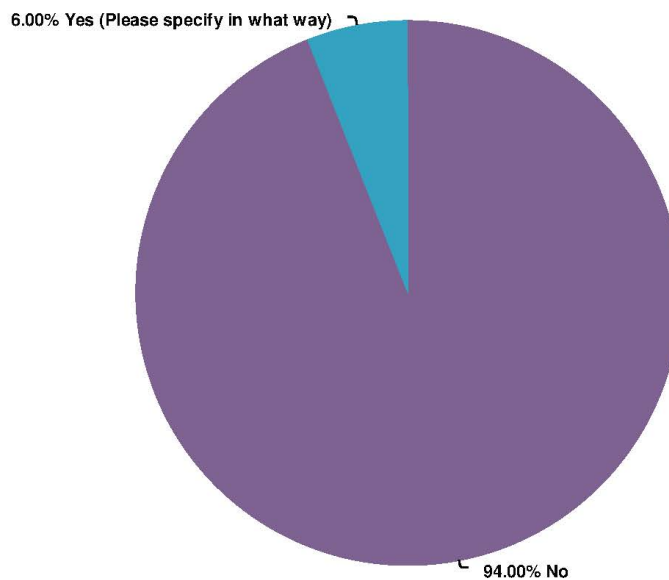


3.

ecumenical defining educators
collective catechetics discipline
catechesis ages
children adults
disciples

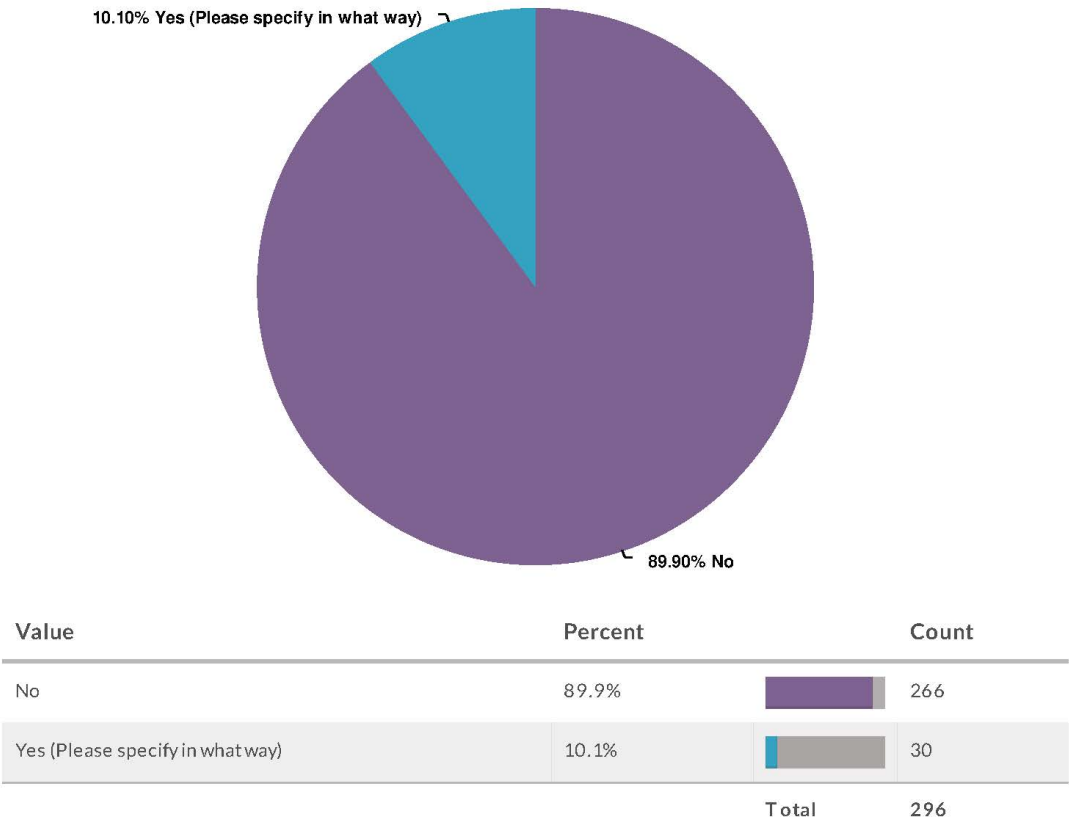
Count	Response
1	Catechetical study of the faith tradition and its teaching disciplines
1	Religious allusions for the education of the discipline while defining us from public school educators.
1	Spirituality reflects both in the relationship and collective practice that needs to be a focus of the organization

59. Has the current name of the organization, Religious Education Association, been a deterrent to your professional advancement in any way (e.g., financial assistance, promotion/tenure, employment, other recognition)?



Value	Percent	Count
No	94.0%	282
Yes (Please specify in what way)	6.0%	18
Total		300

60. Would a name change be a deterrent to your professional advancement in any way (e.g., financial assistance, promotion/tenure, employment, other recognition)?



61. How well does each of the following describe your religious education commitments?


	Not at all	Not very well	Somewhat well	Very well
Ecumenism	15 5.1%	46 15.5%	123 41.6%	112 37.8%
Inter-religious dialogue	7 2.4%	42 14.2%	111 37.5%	136 45.9%
Cross-cultural engagement	5 1.7%	20 6.7%	101 33.7%	174 58.0%
Interdisciplinary approach	4 1.4%	16 5.4%	77 26.1%	198 67.1%
Inter-professional dialogue	4 1.4%	44 15.1%	108 37.0%	136 46.6%
Racial injustice and antiracism	12 4.1%	47 15.9%	118 40.0%	118 40.0%
Global conversations in religious education	4 1.4%	57 19.4%	114 38.8%	119 40.5%

62. What are other religious education commitments you have (that are not listed above)?

1.

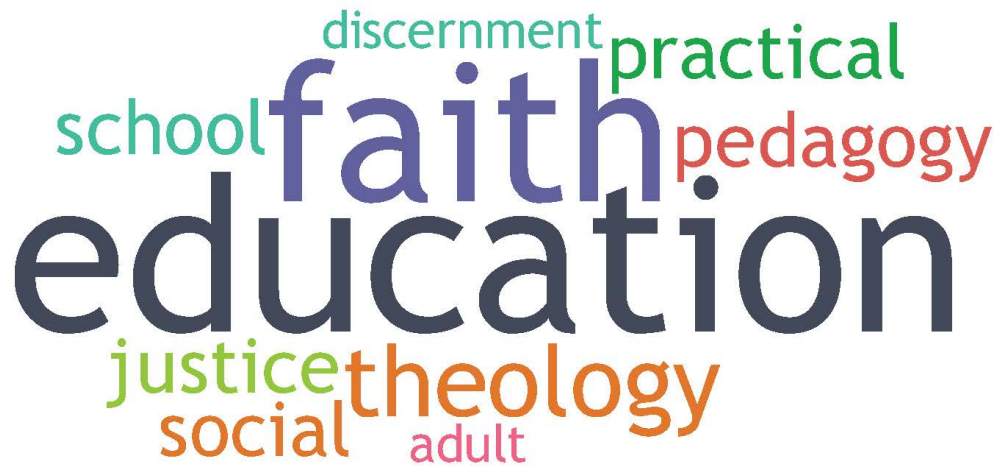
communities
formation
christian teaching
justice church faith educational
history development
religion

2.



A word cloud for item 2. The words are arranged in a cluster. The most prominent words are 'formation' in orange, 'spirituality' in orange, 'faith' in pink, 'spiritual' in orange, 'religion' in green, 'church' in grey, 'development' in pink, 'leadership' in grey, 'issues' in green, 'christian' in grey, and 'justice' in green.

3.



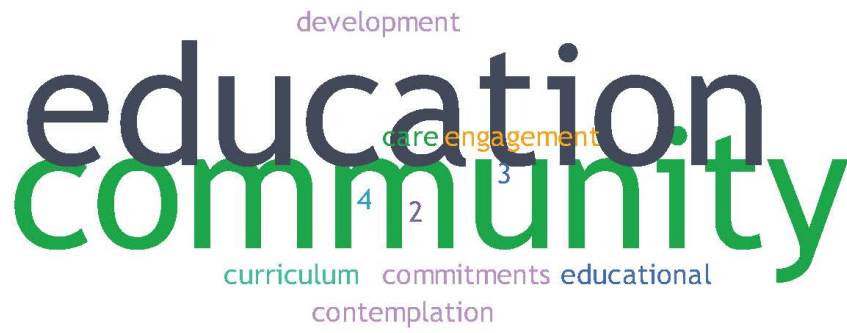
A word cloud for item 3. The words are arranged in a cluster. The most prominent words are 'education' in dark blue, 'faith' in dark blue, 'practical' in green, 'pedagogy' in red, 'discernment' in green, 'school' in green, 'theology' in orange, 'justice' in green, 'social' in orange, and 'adult' in pink.

4.

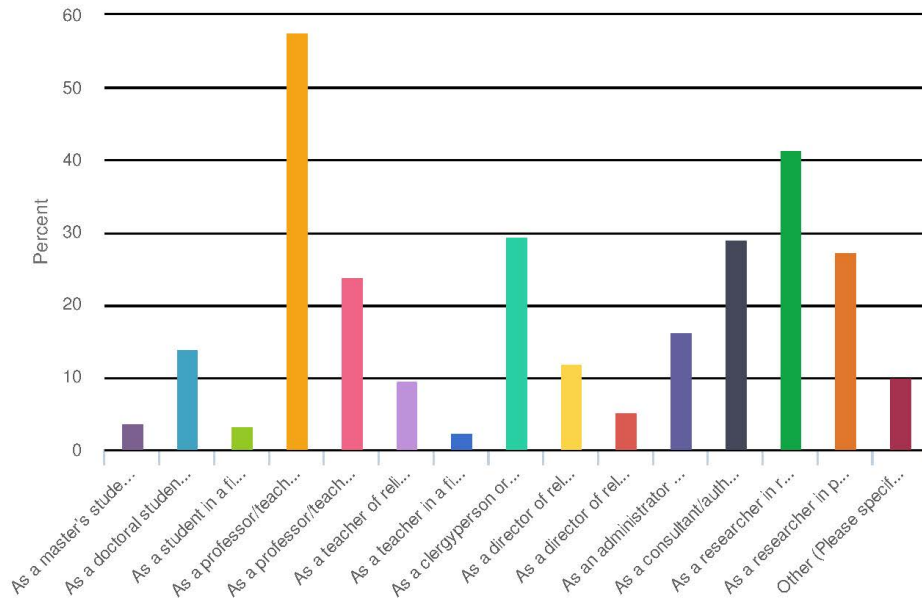

















A word cloud for item 4. The words are arranged in a cluster. The most prominent words are 'education' in red, 'views' in red, 'practical' in blue, 'church' in green, 'awareness' in green, 'body' in green, 'class' in purple, 'beliefs' in yellow, 'analysis' in grey, 'aged' in grey, 'churches' in green, and 'catholic' in grey.

5.

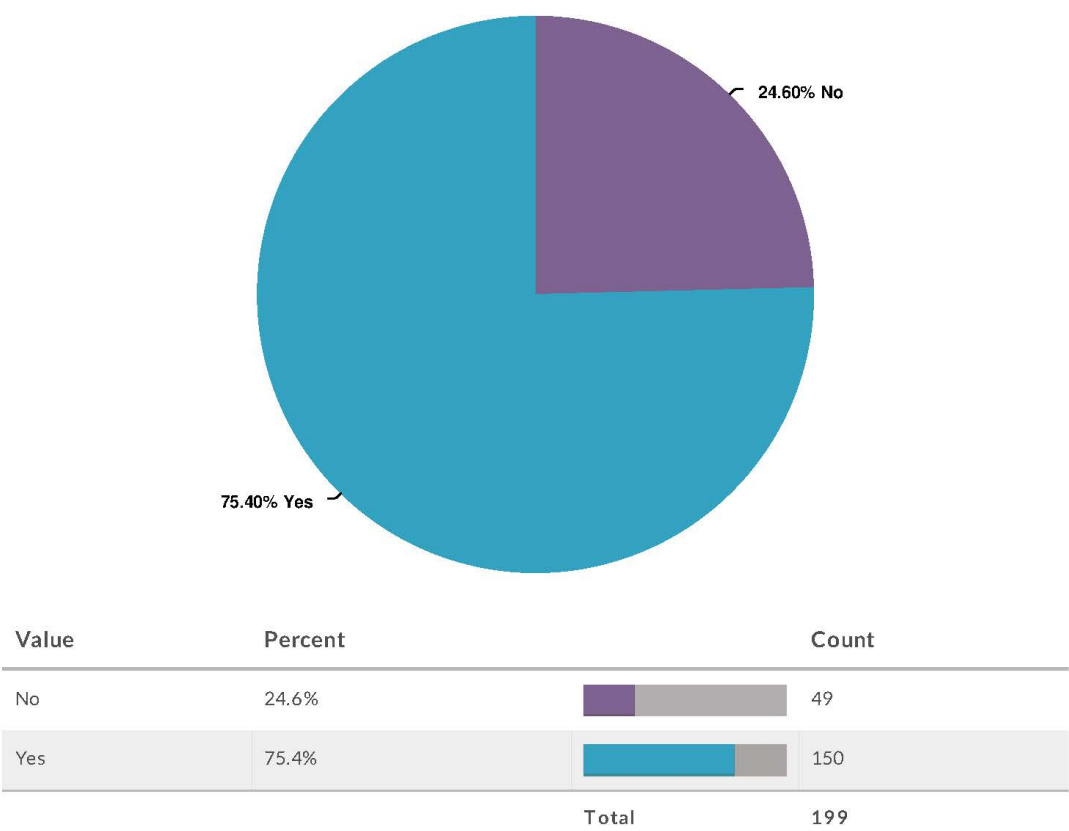


63. In what vocational capacity do you engage religious education?
(Select all that apply.)

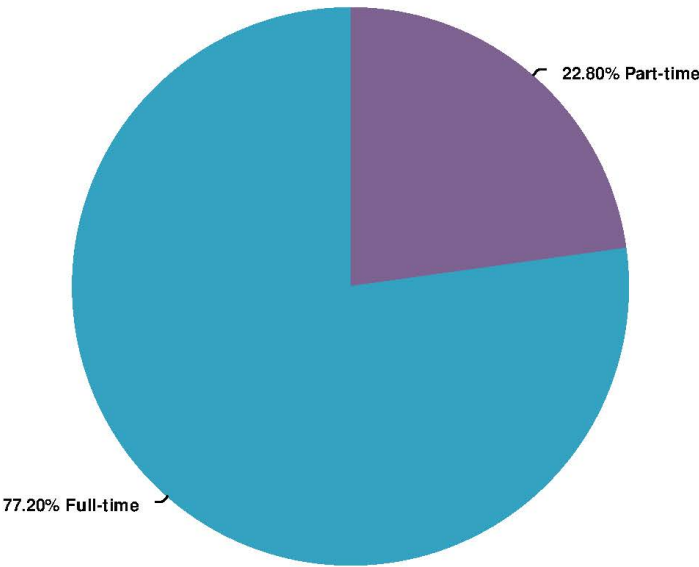


Value	Percent		Count
As a master's student in religious education	3.6%		11
As a doctoral student in religious education	13.9%		42
As a student in a field other than religious education	3.3%		10
As a professor/teacher of religious education (higher education context)	57.6%		174
As a professor/teacher in a field other than religious education (higher education context)	23.8%		72
As a teacher of religious education (K-12 context)	9.6%		29
As a teacher in a field other than religious education (K-12 context)	2.3%		7
As a clergy person or other institutionally sanctioned leader of a faith community	29.5%		89
As a director of religious education in a faith community (local context)	11.9%		36
As a director of religious education in a faith community (national context)	5.3%		16
As an administrator in an educational setting	16.2%		49
As a consultant/author	29.1%		88
As a researcher in religious education	41.4%		125
As a researcher in practical theology	27.2%		82
Other (Please specify)	9.9%		30

64. Are you currently a member of the faculty?

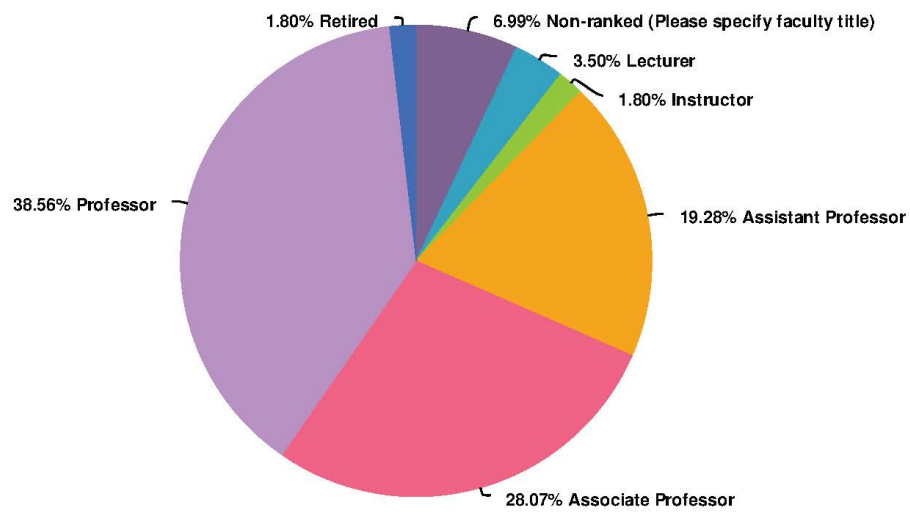


65. As a member of the faculty, are you part-time or full-time?



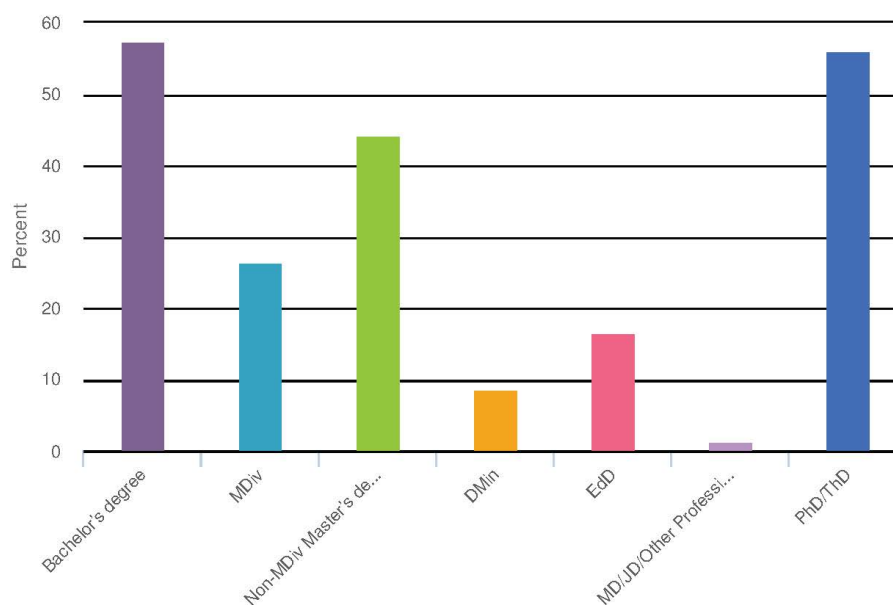
Value	Percent	Count
Part-time	22.8%	34
Full-time	77.2%	115
Total		149








66. What is your current faculty rank:



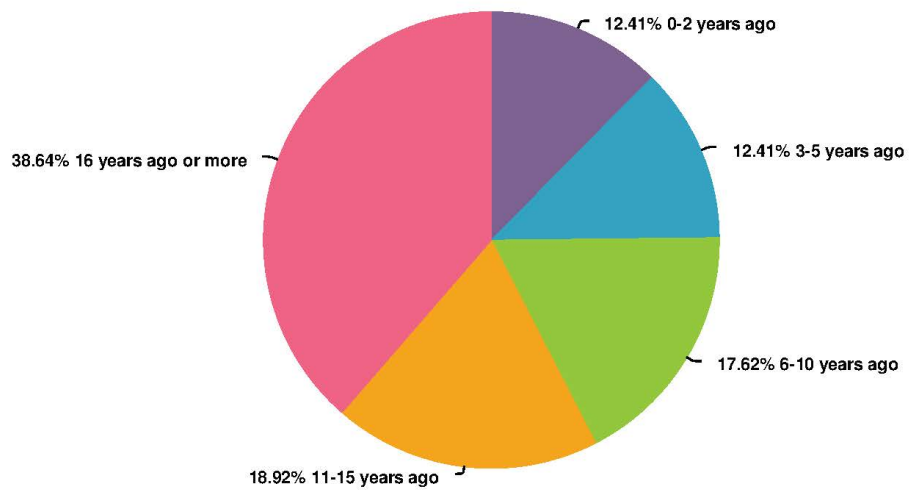
Value	Percent		Count
Non-ranked (Please specify faculty title)	7.0%	<div><div></div></div>	8
Lecturer	3.5%	<div><div></div></div>	4
Instructor	1.8%	<div><div></div></div>	2
Assistant Professor	19.3%	<div><div></div></div>	22
Associate Professor	28.1%	<div><div></div></div>	32
Professor	38.6%	<div><div></div></div>	44
Retired	1.8%	<div><div></div></div>	2
Total			114

68. Which of these degrees have you earned? (Select all that apply.)



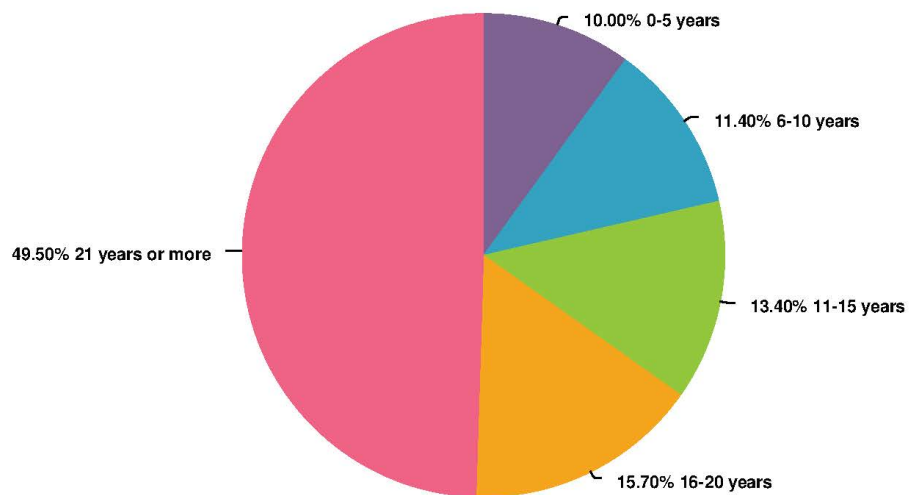
Value	Percent		Count
Bachelor's degree	57.4%		174
MDiv	26.4%		80
Non-MDiv Master's degree	44.2%		134
DMin	8.6%		26
EdD	16.5%		50
MD/JD/Other Professional Doctorate	1.3%		4
PhD/ThD	56.1%		170

69. How long ago did you earn your doctorate?



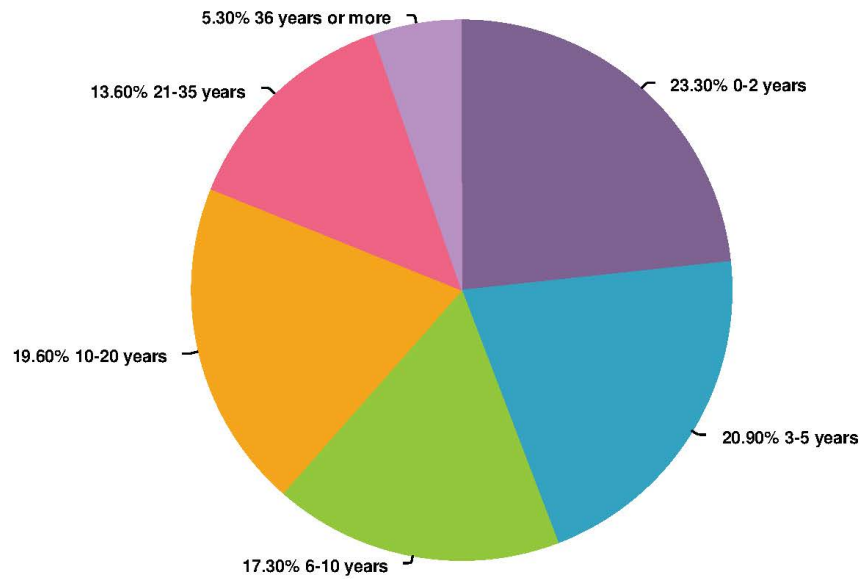
Value	Percent		Count
0-2 years ago	12.4%	<div><div></div></div>	29
3-5 years ago	12.4%	<div><div></div></div>	29
6-10 years ago	17.6%	<div><div></div></div>	41
11-15 years ago	18.9%	<div><div></div></div>	44
16 years ago or more	38.6%	<div><div></div></div>	90
Total			233

70. How long have you been vocationally engaged in the field of religious education?



Value	Percent		Count
0-5 years	10.0%	<div><div style="width: 10.0%;"></div></div>	30
6-10 years	11.4%	<div><div style="width: 11.4%;"></div></div>	34
11-15 years	13.4%	<div><div style="width: 13.4%;"></div></div>	40
16-20 years	15.7%	<div><div style="width: 15.7%;"></div></div>	47
21 years or more	49.5%	<div><div style="width: 49.5%;"></div></div>	148
Total			299

71. How long have you been involved with REA?



Value	Percent		Count
0-2 years	23.3%	<div><div style="width: 23.3%;"></div></div>	70
3-5 years	20.9%	<div><div style="width: 20.9%;"></div></div>	63
6-10 years	17.3%	<div><div style="width: 17.3%;"></div></div>	52
10-20 years	19.6%	<div><div style="width: 19.6%;"></div></div>	59
21-35 years	13.6%	<div><div style="width: 13.6%;"></div></div>	41
36 years or more	5.3%	<div><div style="width: 5.3%;"></div></div>	16
Total			301

72. How well do you identify with each of the following?

	Not at all	Not very well	Somewhat well	Very well
Afro-Caribbean religious tradition	184 73.3%	40 15.9%	23 9.2%	4 1.6%
Atheism/Humanism	148 59.4%	55 22.1%	37 14.9%	9 3.6%
Baha'i	200 80.6%	36 14.5%	12 4.8%	0 0.0%
Buddhism	150 61.0%	46 18.7%	45 18.3%	5 2.0%
Christianity	6 2.0%	5 1.7%	26 8.8%	257 87.4%
Confucianism	179 72.5%	42 17.0%	22 8.9%	4 1.6%
Daoism	193 77.8%	37 14.9%	17 6.9%	1 0.4%
Hinduism	173 69.8%	48 19.4%	22 8.9%	5 2.0%
Islam	140 55.8%	55 21.9%	37 14.7%	19 7.6%
Jainism	201 82.4%	31 12.7%	12 4.9%	0 0.0%
Judaism	100 39.4%	52 20.5%	80 31.5%	22 8.7%
Native Traditions	157 63.3%	45 18.1%	38 15.3%	8 3.2%
Paganism	200 81.0%	33 13.4%	13 5.3%	1 0.4%
Shinto	203 82.5%	35 14.2%	8 3.3%	0 0.0%
Sikhism	194 79.5%	37 15.2%	12 4.9%	1 0.4%
Unitarian Universalism	164 66.1%	43 17.3%	36 14.5%	5 2.0%
Zoroastrianism	204 84.3%	29 12.0%	9 3.7%	0 0.0%
Religiously conservative	111 44.8%	62 25.0%	67 27.0%	8 3.2%
Religiously progressive	19 6.9%	23 8.3%	99 35.9%	135 48.9%

73. How well do you identify with each of the following traditions of Christianity?

	Not at all	Not very well	Somewhat well	Very well
Eastern Orthodox	109 46.2%	70 29.7%	49 20.8%	8 3.4%
Evangelical Protestant	69 28.6%	80 33.2%	67 27.8%	25 10.4%
Mainline Protestant	39 14.8%	29 11.0%	82 31.1%	114 43.2%
Mormon	172 74.1%	42 18.1%	16 6.9%	2 0.9%
Roman Catholic	50 20.4%	41 16.7%	70 28.6%	84 34.3%

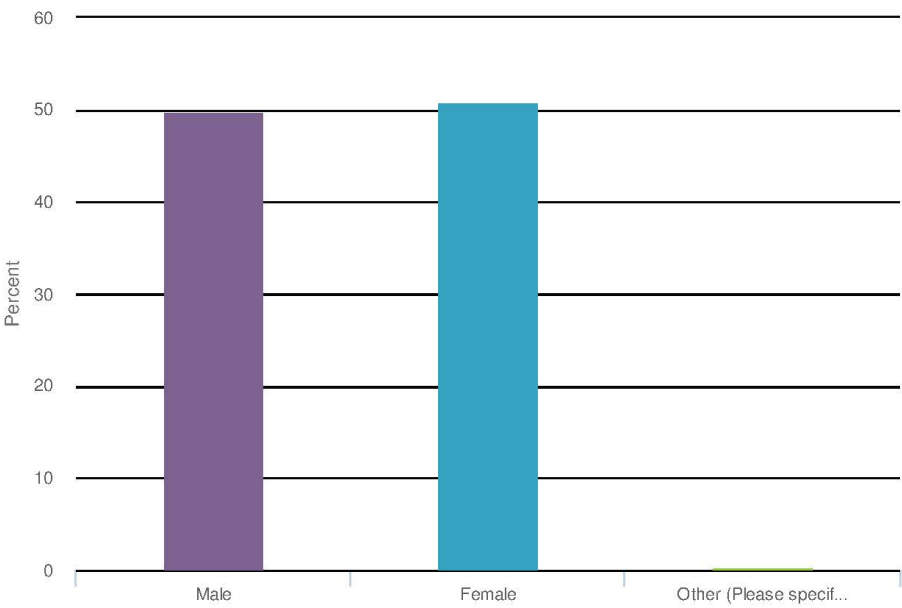
74. How well do you identify with each of the following traditions of Islam?

	Not at all	Not very well	Somewhat well	Very well
Shiite	8 15.4%	19 36.5%	20 38.5%	5 9.6%
Sunni	6 11.1%	13 24.1%	21 38.9%	14 25.9%
Suphi	9 17.3%	16 30.8%	20 38.5%	7 13.5%

75. How well do you identify with each of the following traditions of Judaism?

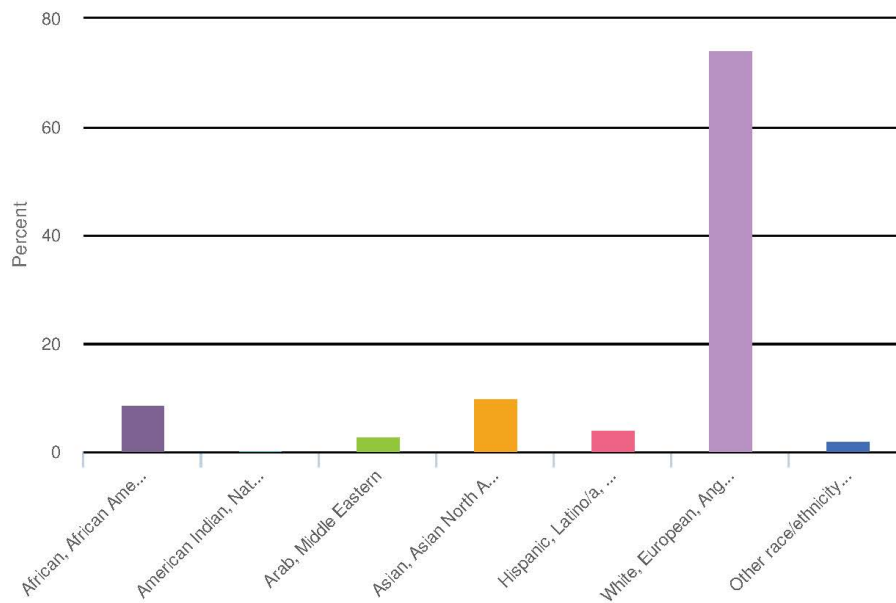
	Not at all	Not very well	Somewhat well	Very well
Conservative	32 33.7%	30 31.6%	29 30.5%	4 4.2%
Orthodox	36 38.3%	29 30.9%	24 25.5%	5 5.3%
Reconstructionist	38 40.4%	26 27.7%	29 30.9%	1 1.1%
Reformed	13 13.7%	19 20.0%	51 53.7%	12 12.6%

76. With what gender do you identify? (Select all that apply. If none apply, do not select.)



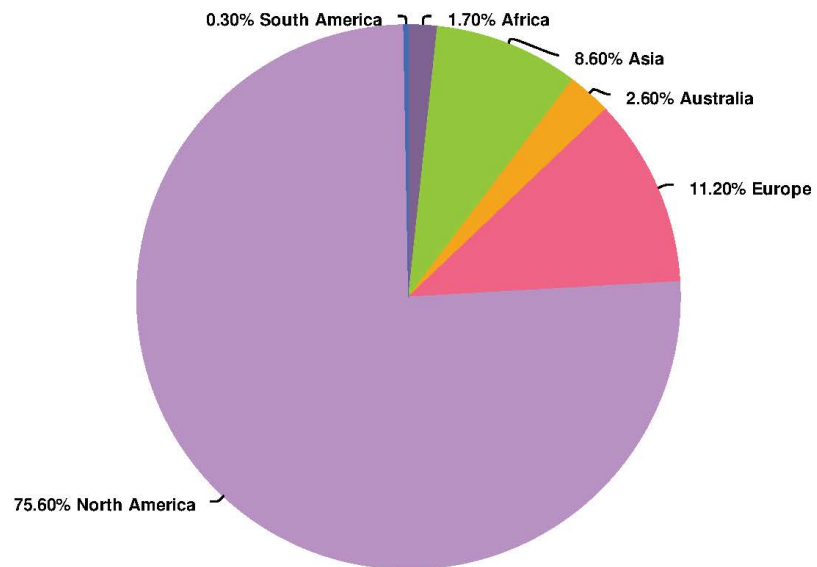
Value	Percent	Count
Male	49.8%	150
Female	50.8%	153
Other (Please specify)	0.3%	1

77. Which of the following best represents you? (Select all that apply.)



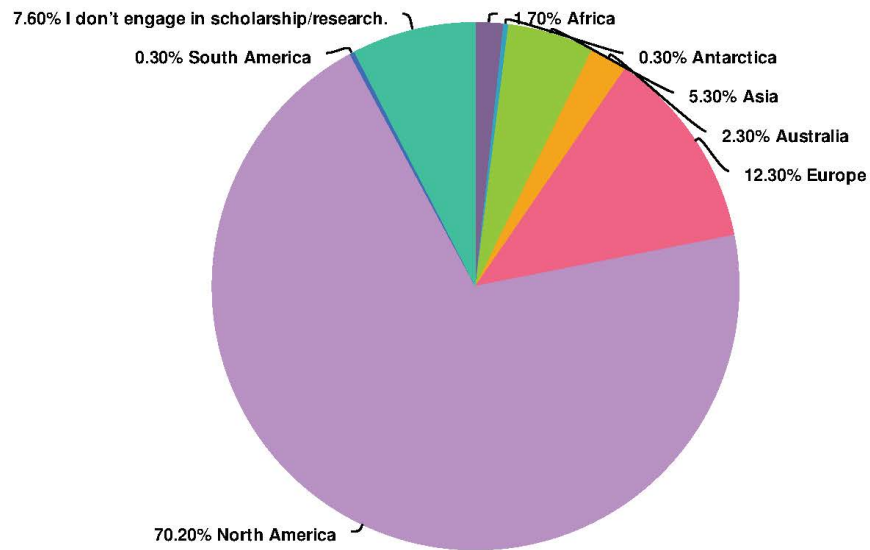
Value	Percent	Count
African, African American, Black	8.7%	26
American Indian, Native American, First Nations, Alaskan Native, or Inuit	0.3%	1
Arab, Middle Eastern	3.0%	9
Asian, Asian North American, or Pacific Islander	10.0%	30
Hispanic, Latino/a, Latino/a American	4.0%	12
White, European, Anglo/European North American	74.2%	222
Other race/ethnicity (Please specify)	2.0%	6

78. On which continent do you locate your primary residence?



Value	Percent	Count
Africa	1.7%	5
Asia	8.6%	26
Australia	2.6%	8
Europe	11.2%	34
North America	75.6%	229
South America	0.3%	1
Total		303

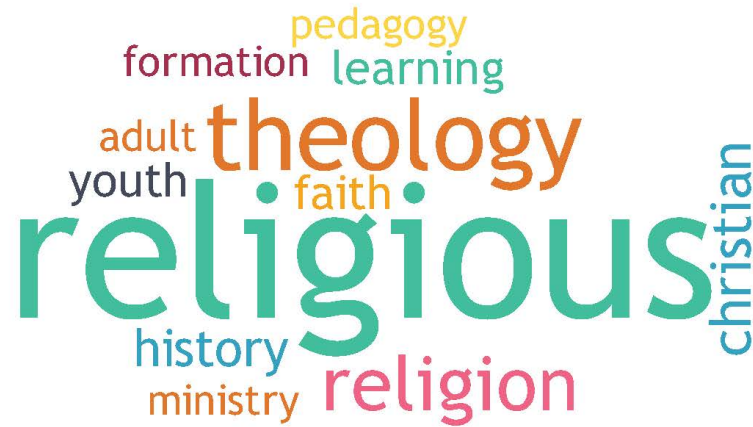
79. Which continent is your primary location for scholarship/research?



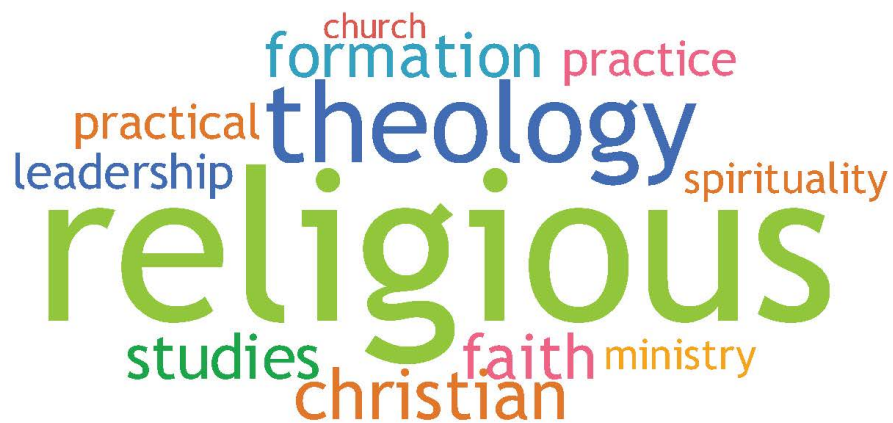
Value	Percent	Count
Africa	1.7%	5
Antarctica	0.3%	1
Asia	5.3%	16
Australia	2.3%	7
Europe	12.3%	37
North America	70.2%	212
South America	0.3%	1
I don't engage in scholarship/research.	7.6%	23
Total		302

80. In what areas or topics of scholarship/research are you currently engaged?

1.



2.



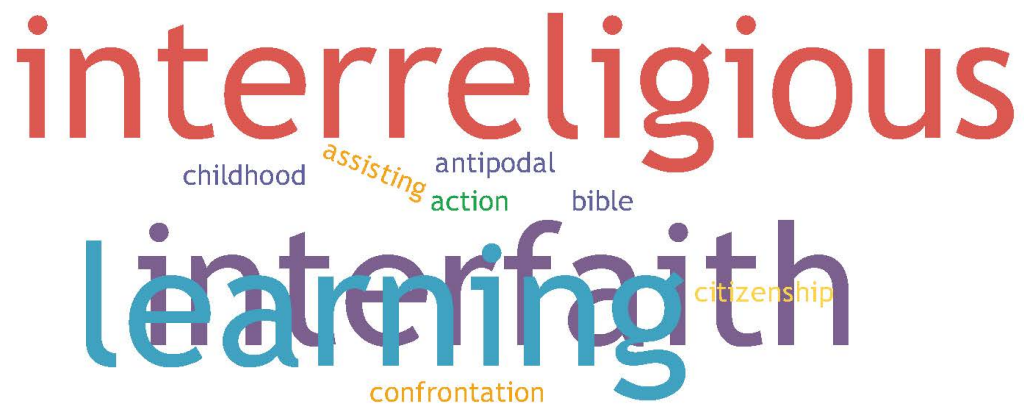
3.



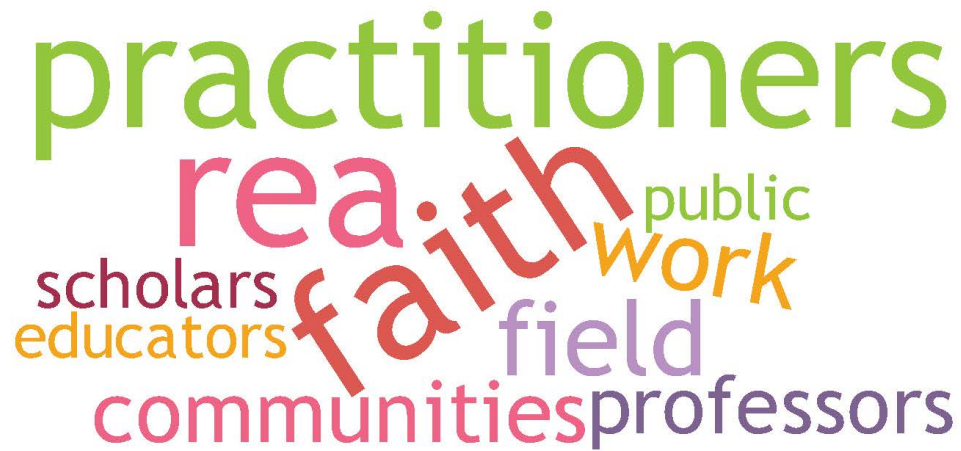
4.



5.



81. What constituent group has the greatest need for the future work of REA and why?



A word cloud where the words are of varying sizes and colors. The word 'practitioners' is the largest and is green. Other words include 'rea' in pink, 'faith' in red, 'public' in green, 'work' in orange, 'scholars' in dark red, 'educators' in orange, 'field' in purple, 'communities' in pink, and 'professors' in purple.

practitioners
rea·faith public
scholars work
educators field
communities professors

82. What areas of work should REA engage in to move the field of religious education into the future?



A word cloud where the words are of varying sizes and colors. The word 'faith' is the largest and is dark grey. Other words include 'communities' in green, 'public' in purple, 'field' in purple, 'dialogue' in purple, 'research' in purple, 'inter' in purple, 'formation' in purple, 'rea' in red, 'work' in red, and 'religion' in purple.

communities
public field dialogue
research faith inter
formation rea work
religion

Appendix B Full Survey

REA Survey Informed Consent

The Religious Education Association, founded in 1903, is an historic multi-faith organization which has endured and flourished because its leaders had the wisdom to change with the times. We can sustain this wisdom only by staying in touch with our members and their work in the world. We need your input in order to carry forward the relevant, critical work of religious education in our contemporary world.

You have been selected to participate because you have been a member of the Religious Education Association or are a published author in the Religious Education journal. Your feedback is vital to the Association's future programming. It will take 20 minutes to complete.

Participation is completely voluntary. You have the right to withdraw from the survey at any time, and not to answer any question(s) for any reason, without consequence. Your individual privacy will be maintained in all publications or presentations resulting from this study. Questions related to your demographics and institution will be used for statistical purposes only. Data will be kept secure and not shared, released, or sold in raw form with anyone.

If you have any questions or would like additional information about this research, please contact Debbie Gin, Principal Investigator of REA Survey, at religiouseducationsurvey@gmail.com.

A copy of this consent form can be printed by clicking on the print icon in your browser.

I understand the above information and have had all of my questions about participation on this research project answered. I voluntarily consent to participate in this research.

I consent.

I do not consent.

Instructions: We have tried to design the questionnaire so the greatest number of individuals can respond and have opted to use language rooted in a certain particularity, with the understanding that you would translate it to your own local context. Some questions, however, may be inappropriate for your situation. Answer all questions as best as you can.

You'll enjoy the questions more if you take each at its most obvious intention and avoid making subtle (even when valid) distinctions.

In each section following is a series of items. Please read each item carefully and, unless otherwise instructed, respond as accurately as possible with the given options by clicking on the response closest to your opinion.

1. Have you been a member of the Religious Education Association (REA:APPRRE) at some point in the last 5 years?
NO (Please specify why not)
YES (Please specify why)
2. Have you ever published in the *Religious Education* journal?
NO
YES

[IF "NO" FOR BOTH QUESTIONS ABOVE] Thank you for your willingness to complete this survey. The survey was designed to gather perspectives from those who are recent members of REA:APPRRE or have published in *Religious Education*. However, we hope that you will consider joining REA:APPRRE and/or submitting your work for publication in the *Religious Education* journal in the near future!

3. How frequently do you attend the REA meetings held each November?
Regularly
Occasionally
Rarely
Not at all

[ASK IF "REGULARLY", "OCCASIONALLY", OR "RARELY"]

4. The following are reasons you attend REA meetings, in rank order (1 or top of list being most important):
 1. I want to stay current in the field.
 2. I want to connect with colleagues in the field.
 3. I have important contributions to make to the field.
 4. My voice would be missed if I did not attend.
 5. Presenting at conferences is essential to my professional advancement.
 6. Meeting themes/topics are important to me.

[ASK 5-6 IF 4 IS "RARELY" OR "NOT AT ALL"]

5. The following are reasons that you do *not* attend REA meetings (1 or top of list being most important):
 1. I don't have time to attend meetings.

2. I don't have the funds to travel.
3. My institution/faith community will only provide funding for attendance if I am presenting a paper.
4. I would rather attend other guild meetings. (Please specify other meeting)
5. I have not found REA events to be of much benefit to me.
6. I am no longer engaged in religious education.
7. REA no longer addresses my views of the field.
8. My institution/faith community does not prioritize attendance at REA meetings.
9. I am only interested in publishing in the *Religious Education* journal.
10. Other (Please specify)

6. Which of the following, if true, would cause you to attend REA meetings more regularly: (Select all that apply.) [RANDOMIZE]

- More rigorous scholarship/research
- Existence of a bookstore
- Knew that I would meet with other practitioners
- Sessions specifically focused on practice in faith communities
- Working with other people in faith communities
- Greater emphasis on teaching-learning issues in higher education
- More frequent exploration of pedagogical issues
- Easier access to prominent scholars/researchers
- Existence of regional REA meetings
- Other (Please specify)

[THEN SKIP TO 11]

Please indicate your level of agreement or disagreement with the following statements:

[FOR EACH, USE SCALE:

1. Strongly disagree
2. Disagree
3. Neither disagree nor agree
4. Agree
5. Strongly agree]

7. The Religious Education Association (REA):

Addresses topics of relevance.

Makes a difference in religious education in North America.

Makes a difference in religious education globally.

Makes significant contributions to faith community leaders' consideration of cultural issues.

Makes significant contributions to intellectual dialogue in academic contexts.

Is seen as a scholarly organization.

Is seen as an organization primarily for practitioners.

Is *the* organization for religious education.

8. Participation in REA programming:

Has contributed to my understanding of religious education.

Has broadened my approach to teaching religious education.

Has strengthened my practice of religious education.

Has expanded what I choose to pursue in my reading and/or research.

Provides me with opportunities to make lasting connections with like-minded individuals.

Provides me with opportunities to sharpen my own understanding of religious education.

9. How well has REA addressed each of the following commitments?

Row

Ecumenism
Inter-religious dialogue
Cross-cultural engagement
Interdisciplinary approach
Inter-professional dialogue
Racial injustice and antiracism
Global conversations in religious education

Column

Very well
Somewhat well
Not very well
Not at all

10. Please indicate your level of agreement or disagreement with the following statements about REA's mission: [USE AGREEMENT SCALE ABOVE]

REA programming (i.e., events and/or publications) stimulates the examination of historic traditions of religious education.

REA programming encourages the exploration of fresh visions of religious education.

REA has created effective international networks in the field of religious education.

Involvement in REA strengthens leaders in religious education.

REA has contributed to public awareness of the field of religious education.

REA has effectively communicated the value of the field of religious education.

REA has addressed the needs of professors in religious education well.

REA has addressed the needs of researchers in religious education well.

REA has addressed the needs of practitioners in religious education well.

REA has addressed the needs of those preparing to become professors, researchers, and practitioners in religious education well.

11. Do you sustain an interest in other organizations?

NO

YES

[ASK IF "YES"]

12. In what other organizations do you regularly participate?

13. You said you participate in _____ organization. Please indicate the ways you participate. [PIPE IN ORGANIZATIONS LISTED FROM PREVIOUS QUESTION]

Attend national meetings
Attend regional meetings
Participate in digital communication (e.g., listservs, Facebook groups)
Volunteer/elected leadership
Contribute to publications
Encourage others to participate
Speak on behalf of the organization
Advocate for organization's causes
Other (Please specify)

14. For each organization in which you regularly participate, how frequently do you attend meetings?
[PIPE IN ORGANIZATIONS LISTED FROM 12]

- Regularly
- Occasionally
- Rarely
- Not at all

[ASK IF MARKED “NOT AT ALL”]

15. For each organization that you do not attend, which of the following are important reasons that you do not attend meetings? (Select all that apply.) [RANDOMIZE]

- a. I don't have time to attend meetings.
- b. I don't have the funds to travel.
- c. My institution/faith community will only provide funding for attendance if I am presenting a paper.
- d. I would rather attend other guild meetings. (Please specify other meeting)
- e. I have not found the organization's events to be of much benefit to me.
- f. I am no longer engaged in the field.
- g. The organization no longer addresses my views of the field.
- h. My institution/faith community does not prioritize attendance at the organization's meetings.
- i. I am only interested in published in the organization's journal.
- j. Other (Please specify)

16. How frequently do you read the *Religious Education* journal?

- Regularly
- Occasionally
- Rarely
- Not at all

17. What is your preferred medium for reading the *Religious Education* journal?

- Hard copy/print
- Online

18. How do you usually first access an online article in the *Religious Education* journal?

- Access through keyword search
- REA's website
- Table of Contents alert
- Other (Please specify)

Please indicate your level of agreement or disagreement with the following statements:

[FOR EACH, USE AGREEMENT SCALE ABOVE]

19. The *Religious Education* journal:

- Addresses topics of relevance about the field of religious education.
- Addresses topics of relevance about the practice of religious education.
- Includes articles of substantive value.
- Is an effective venue for sharing research and scholarship.
- Shares practical approaches to religious education.
- Is a space that encourages critical awareness.

20. The *Religious Education* journal:

- Makes a difference in religious education in North America

Makes a difference in religious education globally.
Is a leading voice in religious education.
Has a strong reputation among practitioners.
Has a strong reputation among academic institutions.
Has a strong reputation among the wider (religious) world community.

21. If you do not read the *Religious Education* journal, or have chosen not to read specific issues, which of the following are important reasons that you do/did not read it? (Select all that apply.)

[RANDOMIZE]

1. Journal topics are not relevant.
2. Journal is too conservative.
3. Journal is too progressive.
4. Journal is not available in my institution's electronic databases.
5. I don't have enough time.
6. I was not aware of its existence.
7. I'm not a subscriber
8. Other (please specify)

22. Do you read other academic journals regularly?

NO

YES

23. What other academic journals do you read most frequently?

24. Please indicate your level of agreement or disagreement with the following statements about the field of religious education: [USE AGREEMENT SCALE ABOVE]

The field of religious education effectively connects scholarship, research, teaching, and leadership.

The field of religious education strengthens leadership in faith communities.

Religious education is mainly engaged in faith communities (e.g., churches, synagogues).

My sense is that religious education as a field is not as relevant today.

Religious education is more relevant as a field outside North America.

Religious education is more relevant for academic institutions than it is for faith communities.

The field of religious education is broader than the field of practical theology.

Organizations other than REA help to contribute to the field of religious education. (Please specify organizations.)

25. Is REA is your primary resource for updates in the field of religious education?

NO (Please specify your primary resource)

YES

26. Does the name "Religious Education Association" represent the organization's mission adequately?

NO

YES

[IF "YES", SKIP TO 30]

27. The organization is exploring the possibility of a name change. Please indicate your level of agreement with the following general statements about an organization's name. [FOR EACH, USE AGREEMENT SCALE ABOVE]

An organization's name should:

- reflect its various audiences/constituent members (i.e., who we are)
[ASK IF “AGREE” OR “STRONGLY AGREE”]
Please indicate which audiences/constituent members should be reflected in this organization’s name.
(Select all that apply.) [RANDOMIZE]
Practitioners
Professors
Researchers
Other (Please specify)
- reflect its most consistent and active audiences/constituent members
[ASK IF “AGREE” OR “STRONGLY AGREE”]
Please indicate which audiences/constituent members should be reflected in this organization’s name.
(Select all that apply.) [RANDOMIZE]
Practitioners
Professors
Researchers
Other (Please specify)
- reflect its subject/field (i.e., what we do)
[ASK IF “AGREE” OR “STRONGLY AGREE”]
Please indicate the name of the field that should be reflected in this organization’s name. (Select all that apply.) [RANDOMIZE]
Religious Education
Religious Education and Leadership
Religious Formation and Ministry
Religious Formation
Faith Formation
Spiritual Formation
Spirituality
Education Ministry
Faith Development
Religious Nurture
Discipleship
Transformative Education
Other (Please specify)
- reflect its values/mission/particular focus (i.e., how we do what we do)
[ASK IF “AGREE” OR “STRONGLY AGREE”]
Please indicate the modifiers that should be reflected in this organization’s name. (Select all that apply.) [RANDOMIZE]
...for the study of...
...for...
...of...
religious
multi-religious
Other (Please specify)
- reflect the contexts of its audiences/constituent members (i.e., where we are)

[ASK IF “AGREE” OR “STRONGLY AGREE”]

Please indicate the context that should be reflected in this organization’s name. (Select one.)

- American
- North American
- International
- Other (Please specify)

- reflect its historical connections
- be forward-pointing
- be reflective of the organization’s journal’s name

28. Which of the following proposed names are you attracted to? (Select all that apply.) [RANDOMIZE]

- Association of Professors of Religious Education
- Association of Professors and Researchers of Religious Education
- Society of Scholars in Religious Education
- Association of Religious Education
- Association for Religious Educators
- Religious Education Academy
- Academy of Religious Education
- Religious Education Association
- Other (Please specify)

29. For each name you selected, please describe what attracts you to it. [PIPE IN NAMES FROM PREVIOUS QUESTION]

30. Has the current name of the organization, Religious Education Association, been a deterrent to your professional advancement in any way (e.g., financial assistance, promotion/tenure, employment, other recognition)?

- NO
- YES (Please specify in what way)

31. Would a name change be a deterrent to your professional advancement in any way (e.g., financial assistance, promotion/tenure, employment, other recognition)?

- NO
- YES (Please specify in what way)

32. How well does each of the following describe your religious education commitments?

Row

- Ecumenism
- Inter-religious dialogue
- Cross-cultural engagement
- Interdisciplinary approach
- Inter-professional dialogue
- Racial injustice and antiracism
- Global conversations in religious education

Column

- Very well
- Somewhat well

Not very well
Not at all

33. What are other religious education commitments you have (that are not listed above)?

34. In what vocational capacity do you engage religious education? (Select all that apply.)

[RANDOMIZE]

- As a master's student in religious education
- As a doctoral student in religious education
- As a student in a field other than religious education
- As a professor/teacher of religious education (higher education context)
- As a professor/teacher in a field other than religious education (higher education context)
- As a teacher of religious education (K-12 context)
- As a teacher in a field other than religious education (K-12 context)
- As a clergyperson or other institutionally sanctioned leader of a faith community
- As a director of religious education in a faith community (local context)
- As a director of religious education in a faith community (national context)
- As an administrator in an educational setting
- As a consultant/author
- As a researcher in religious education
- As a researcher in practical theology
- Other (Please specify)

[ASK IF "PROFESSOR..."]

35. Are you currently a member of the faculty?

NO

YES

[IF "NO", SKIP TO 39.]

36. As a member of the faculty, are you part-time or full-time?

Part-time

Full-time

[IF "PART-TIME", SKIP TO 38.]

37. What is your current faculty rank:

Non-ranked (Please specify faculty title)

Lecturer

Instructor

Assistant Professor

Associate Professor

Professor

Retired

38. What is the name of the school, state/province, and country where you are a member of the faculty?

(Reminder: information provided throughout the survey will only be shared, beyond the REA survey principal investigator, de-identified and in aggregate form.)

39. Which of these degrees have you earned? (Select all that apply.)

Bachelor's degree

MDiv

Non-MDiv Master's degree

DMin
EdD
MD/JD/Other Professional Doctorate
PhD/ThD

[ASK IF “DMin”, “EdD” or “PhD/ThD”]

40. How long ago did you earn your doctorate?

0-2 years
3-5 years
6-10 years
11-15 years
16 years or more

41. How long have you been vocationally engaged in the field of religious education?

0-5 years
6-10 years
11-15 years
16-20 years
21 years or more

42. How long have you been involved with REA?

0-2 years
3-5 years
6-10 years
10-20 years
21-35 years
36 years or more

43. How well do you identify with each of the following?

Row

Afro-Caribbean religious tradition
Atheism/Humanism
Baha’i
Buddhism
Christianity
Confucianism
Daoism
Hinduism
Islam
Jainism
Judaism
Native Traditions
Paganism
Shinto
Sikhism
Unitarian Universalism
Zoroastrianism
Religiously conservative
Religiously progressive

Column

- Very well
 - Somewhat well
 - Not very well
 - Not at all
44. How well do you identify with each of the following traditions of Christianity? [USE QUALITY SCALE ABOVE]
- Evangelical Protestant
 - Mainline Protestant
 - Roman Catholic
45. How well do you identify with each of the following traditions of Islam? [USE QUALITY SCALE ABOVE]
- Shiite
 - Sunni
 - Suphi
46. How well do you identify with each of the following traditions of Judaism? [USE QUALITY SCALE ABOVE]
- Conservative
 - Orthodox
 - Reconstructionist
 - Reformed
47. With what gender do you identify? (Select all that apply. If none apply, do not select.)
- Male
 - Female
 - Other (Please specify)
48. Which of the following best represents you? (Select all that apply.)
- African, African American, Black
 - American Indian, Native American, First Nations, Alaskan Native, or Inuit
 - Arab, Middle Eastern
 - Asian, Asian North American, or Pacific Islander
 - Hispanic, Latino/a, Latino/a American
 - White, European, Anglo/European North American
 - Other race/ethnicity (Please specify)
49. On which continent do you locate your primary residence?
- Africa
 - Antarctica
 - Asia
 - Australia
 - Europe
 - North America
 - South America
50. Which continent is your primary location for scholarship/research?
- Africa
 - Antarctica
 - Asia

Australia

Europe

North America

South America

___ I don't engage in scholarship/research.

51. In what areas or topics of scholarship/research are you currently engaged?

Projecting into the Future: As REA considers its work in the next two decades, please reflect on what is needed in the field of religious education, then respond to the following open-ended items.

52. What constituent group has the greatest need for the future work of REA and why?

53. What areas of work should REA engage in to move the field of religious education into the future?