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Religious Education in some First
Schools in Northumberland

Marjorie Graham

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AbstractReligious Education in some First Schools in Northumberland.

By Marjorie Graham

The purpose of the thesis is to try to ascertain the state of Religious Education in some First Schools in Northumberland, i.e. in schools for children aged from five to nine years.

An attempt is made to show that because religion and education had always been related, religious clauses were built into the Education Act of 1944.

The success of the religious teaching rested on the new Agreed Syllabuses. Assumptions made at the time meant that the main aim of this teaching was to be confessional, and the content was to be based on the Bible.

Since 1944 the aim and content of the religious education programme have changed twice. Reasons for these changes are examined.

Recent publications on the nature of Religious Education are analysed in order to identify a consensus of opinion as to the aim, objectives, content, method and approach of an up to date religious education programme.

In order to measure the religious education programme in some First Schools a set of "ideas to be tested" was compiled. These ideas relate to the initial training of teachers, "in-service" training, the provision and use of resources syllabuses, religious education in practice and the Assembly.

Two pilot questionnaires and a final questionnaire for head-teachers and assistant teachers were devised and distributed in order to test the ideas. Replies to the final questionnaire from head-teachers and assistant teachers in sixty five schools are analysed.

Conclusions are drawn and recommendations made.

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Chapter 1.

Religion and Education up to and including
the Education Act, 1944



Chapter 1

Religion and Education up to and including the Education Act, 1944.

"In these days when men are apt to associate education predominantly with the State, it is useful to remind ourselves and others that our English Schools were the creation of the Church and took their rise almost at the same time as the introduction of Christianity into this island." (S.J. Curtis, History of Education in Great Britain (1967), p.1.)

From the days when England became Christian until the nineteenth century the history of education and the history of the Christian Church have been connected. For almost a thousand years from the seventh to the seventeenth century most educational establishments were under church control. In those early days education meant religious belief as taught by the church plus a vocational skill. By 1760 the Society for Promoting Christian Knowledge was establishing charity schools throughout Britain while in 1780 the Sunday School movement associated with Robert Raikes was initiated.

In the early nineteenth century two voluntary church organisations, "The British and Foreign School Society" led by a group of Free Churchmen, and "The National Society for the Education of the Children of Poor in the Principles of the Established Church" led by a group of Anglicans, were both founded.

In those schools the children received instruction in the 3R's and religious teaching. This religious instruction was very basic, the syllabus being really a catechism which would contain such items as the Ten Commandments, the Lord's Prayer and the Apostles' Creed, thus meeting the needs of both instruction and worship. As John Hull has written,

"The schools did not worship in order to reinforce instruction; they instructed in order to facilitate worship." (John M. Hull, School Worship: An Obituary (1975), p.11.)

Nevertheless, church people of all denominations gave a great deal of time and money in order to build an elementary education system.

"Between 1839 and 1869 £24 million was spent on public elementary education, of this amount £15 million was provided by voluntary contribution through the churches." (M. Cruickshank, Church and State in English Education (1963), p.12.)

The initiative in the development of English elementary education lay with the voluntary church societies, although the State had also stepped in and established its right to extend elementary education and to inspect its secular efficiency. However, even with State aid, the voluntary bodies were unable to provide adequately for the education of the nation's children. Free Churchmen and also some High Anglicans believed that the State should not interfere in education; it should be left to voluntary and private enterprise. The Radicals proposed a secular system of education with the churches responsible for religious teaching. The Evangelical churches' view was that the Church and State should co-operate to the advantage of both parties. W.E. Forster was the vice-president of the Council on Education in 1868 when Gladstone formed his first ministry. He was concerned about the future of education, was quick to see the difficulties presented by the fact that the provision of education was seen as a priority by the Church and decided to steer a middle course between Church and State control.

The Elementary Education Act of 1870 was a compromise that allowed this voluntary system of education to remain with grant-aid alongside the schools erected by the School Boards. It sowed the seeds of later confusion. The aim in the voluntary schools was to teach the children the Christian faith and to encourage them to become members of the church. In Board schools, although the children were taught about the Christian faith, it was forbidden to encourage them to become members of the church. Teachers often worked in both types of school during their careers and gradual confusion of aims became apparent. The voluntary schools continued to grow but the voluntary bodies competed with each other. The administrative arrangements favoured the Board schools, while the voluntary schools experienced increasing financial difficulty. If these schools were not to become sub-standard some further help was required.

"The Education Act of 1902 brought administrative order where there had been chaos, and set up an organised system of elementary, secondary and technical education." (F. Smith, A History of English Elementary Education (1931), p.347).

The dual system whereby council and voluntary schools exist together as part of the state education system, both kinds of school being maintained by the Local Education Authorities, was now firmly established.

The important innovation of voluntary schools receiving rate support provoked opposition from the Nonconformists and the Liberal Party who feared that the state educational system was becoming an agency of the Anglican Church. Many Nonconformists refused to pay their rates and some even suffered short periods of imprisonment. In areas where the only school was denominational, those who belonged to other churches were afraid that their children would be indoctrinated with unacceptable ideas. Yet behind the controversy there was the conviction that some religious teaching was desirable.

Between 1914 and 1944 religious teaching continued to have a place in schools and the dual system continued. During this period a more favourable attitude towards religious instruction could be discerned. The World Missionary Conference which was held in Edinburgh in 1910 helped to stimulate the growth of the ecumenical movement. This resulted in a new spirit of co-operation between the Churches and more constructive movements in theology and Bible study; and it was felt that there was sufficient common ground for them to be able to agree on a programme of religious instruction for schools. The Cambridgeshire Education Authority produced the first Syllabus of Religious Instruction as early as 1924. Other L.E.A.'s adopted the syllabus or drew up their own. The teachers' task was no longer that of imparting uninterpreted information and training the children to recite creeds and prayers. They had become the agent of "agreed theology". The Bible was the source of information for this new teaching. The Cambridgeshire syllabus stated,

"Schools have proved that they can be the ideal nurseries for the new biblical learning. (The Cambridge Syllabus of Religious Teaching for Schools, (1939), p.1.)

Worship would be a crucial part of the life of the school. During assembly the life and work of the school would be dedicated. The Religious Instruction syllabuses of this period paved the way for the religious clauses of the 1944 Education Act.

The 1944 Education Act was a major piece of English social legislation. It reconstructed the whole of the educational system and was seen as one of the factors necessary in the building of a post-war Britain. Mr. R.A. Butler, who, as President of the Board of Education, was largely responsible for the Act, realized that if it was to be a success, the religious problem had to be resolved. The problem was

two-fold! The first part of the problem concerned the provision of buildings. Coupled with the question of buildings was the problem of the nature of the religious instruction to be given in them. The Church of England had built hardly any schools since the 1914-18 war and had been giving them up at the average of seventy six per year. The Hadow (1926) Report recommendations meant that there should be separate schools for primary and post primary children. The Church of England had great difficulty in responding to the need. Many of the schools were old and out of date. In rural areas they were too small to be efficient. Educational progress was not possible until the problem of church schools could be solved. The radical solution of abolishing church schools was argued by the Trades Union Congress, National Union of Teachers and Free Churches. The Roman Catholics and Anglicans wanted to keep denominational schools.

Nevertheless, the church school buildings were necessary. The State could not allow those schools to cease to function because existing state schools would not be able to accommodate the pupils. The solution to the problem was found in the religious provisions of the Education Act of 1944. The 1944 Education Act stated:

"The school day in every county school and in every voluntary school shall begin with collective worship on the part of all pupils in attendance at the school and arrangements made therefore shall provide for a single act of worship attended by all pupils unless the school premises are such as to make it impracticable to assemble them for the purpose."
(Section 25.1)

It continued:

"Subject to the provisions of this section, religious instruction shall be given in every county school and in every voluntary school." (Section 25.2)

The legislators therefore saw the teaching of religion to cover two elements, that of worship and that of classroom teaching.

There were escape clauses in the Act which allowed parents to withdraw their children if they did not want them to be present during these lessons in "religion" or to take part in worship. (Section 25.4). Unfortunately, these clauses implied that the intention of "religious instruction" was to make the pupils religious and that the teaching differed from that which could be expected in other subjects. The detailed provision of the Act gave guidance as to how

the instructions were to be carried out and in allowing abstentions from the instruction and from the act of worship it took into account the different types of schools, the wishes of the parents and the conscience of the teachers. Edwin Cox remarked

"Strangely no reference is made to the wishes of the pupils in this matter, although one must remember that in 1944 the school leaving age was fourteen and elder pupils did not claim the freedom to choose their beliefs and actions as they do today."

(Edwin Cox, Changing Aims in Religious Education (1966), pp.10-11)

The schools were divided into three types according to their origin and religious tradition. Different provisions were made for each. The county schools, i.e. the schools provided and maintained entirely by the local education authority, had no religious affiliations and in these schools both the opening act of worship and the instruction given were not to be dependent on any denominational influence. (Section 26.1). The religious instruction given was to be based on an agreed syllabus which the education authority could draw up for itself or adopt from another authority. (Section 29.1).

The authority was also given the power to constitute a statutory advisory council which could advise the authority on matters connected with religious instruction. (Section 29.2).

The voluntary controlled schools originally belonged to some other body, usually one of the churches. Under the new legislation they became the responsibility of the local education authority. However, they could retain their religious tradition with their former owners represented on the managing body, and although the religious instruction given was to be in accordance to the agreed syllabus, parents could ask for denominational teaching to be given for two periods each week. (Section 28.1). In large controlled schools it was possible to appoint reserved teachers who were considered competent to give that instruction. (Section 27.2). Managers could subsequently ask for their dismissal if they did not prove suitable. (Section 27.5).

"Controlled" status met the needs of the Free Churches and Low Anglicans.

The voluntary aided schools were those where the local authority paid the whole of the running costs of the school but the founder member

of the school had to pay 50% of the cost of maintaining the external fabric of the school and of any alteration. (Section 15.3a). In return they could control the religious education which was given and the appointment of teachers. (Section 28.1). The majority of these schools remained denominational schools under church control where the religious instruction and the worship was fully denominational.

Butler thought that the "aided" status was fair to both Anglicans and Roman Catholics because they would get additional help from public funds while retaining their rights with regard to teachers and religious instruction. (Lord Butler, The Art of the Possible (1971) p.101.). According to the Act parents had the right to decide which sort of religious instruction their children received.

Because it was not always possible for children to attend a school that gave the type of instruction desired by the parents provision was made for children to be withdrawn. (Section 25.4). Parents whose children attended voluntary aided schools where denominational teaching was given could request undenominational teaching. (Section 28.1). Parents whose children attended voluntary controlled schools and who wished their children to receive denominational teaching could withdraw them at either the beginning or end of the day provided that alternative instruction could be adequately received. (Section 25.5).

It was expected that teachers in aided schools and "reserved" teachers in controlled schools would have some religious commitment and be acceptable to the managers. (Sections 28.3, 27.4). Otherwise, no teacher could be required to give religious instruction. If he/she felt unable to do so he would not receive any less salary or be deprived of promotion. (Section 30).

So, with the passing of the 1944 Education Act, the dual system, whereby both voluntary agencies and the State were jointly responsible for education was strengthened.

The Roman Catholic Church retained all its voluntary schools but many other Church schools passed into 'controlled' status in the years following the passing of the Act of 1944.

The nation had committed itself to a thorough programme of Christian teaching. The religious clauses in the Act were an investment for the hopes of religious education of many people in the early 1940's.

What was more interesting than the religious provision of the Act, were the assumptions of the legislators.

The first assumption was the belief that religion and community values were related. The war which was at that time being fought, was seen as a clash between totalitarianism and democracy. Christian ethics seemed to be the basis for democracy, and so it was seen as vital that children should learn about the Christian faith in order to be able to uphold the democratic way of life if ever it was to be threatened in the future.

Long before the Education Bill was ever presented to Parliament it had been the subject of negotiations. As early as 1941 the Archbishops of Canterbury, York and Wales issued a statement in "Christian Education: A Call to Action". In it they said,

"There is an ever deepening conviction that in the present struggle we are fighting to preserve those elements in human civilisation and in our national tradition which owe their origin to Christian faith, yet, we find on every side profound ignorance of the Christian faith itself. There is evidently an urgent need to strengthen our foundations by securing that effective Christian education should be given in all schools to the children, the future citizens of the country."

In this statement they presented five points on which the religious clauses of the 1944 Act were based, namely that religious education should be given to all children in schools (subject to a conscience clause), that the school day should begin with an act of worship, that religious instruction should not be confined to particular periods of the school day, that religious instruction should be open to inspection and that religious knowledge should be included as a subject for the Teacher's Certificate.

The concern for religious and traditional values was seen to be the main purpose of religious education by the Government when it presented the White Paper, "Educational Reconstruction".

"There has been a very general wish not confined to representatives of the Churches, that religious education should be given a more defined place in the life and work of the schools, springing from the desire to revive the spiritual and personal values in our Society and in our national tradition". (Board of Education: Educational Reconstruction (1943) para. 36).

The statement suggested that religious education did not merely give information about religion but also inculcated values on which the life of the nation depended. The State was seen to be founded on moral principles which were ultimately religious. Church and State were seen as partners in proclaiming and upholding these principles.

Later publications also supported this belief. In "Citizens Growing Up", it was stated,

"Christianity has been the most enduring civilising force seen in the world. It has set the law of love not only above the laws of men but even above the laws of revealed religion as these were understood before the Gospel was preached. Christianity gives the only commandment that offers any social programme and certain chance of success in any circumstances."

"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all mind and thy neighbour as thyself."

and

"... social conscience, unsupported by religious conviction, has not always the strength to defend itself against organised evil. If homes and schools and society at large are without spiritual ideals, they are houses built on sand and cannot be relied on to stand against the rising storm." (Ministry of Education. Pamphlet No. 16 Citizens Growing Up at home, in school and after. (1949) pp. 11-12).

In an earlier debate in the House of Commons, Commander Sir Archibald Southby went as far as to state,

"I believe that this Bill will only succeed if it is based on Christian teaching and some form of Christian religious ethics." (Parliamentary Debates (Hansard) Vol. 397 No. 45, 10th March 1944 Col. 2438).

A second assumption was that parents wanted religious education for their children. Probably many of the people were unaware of the religious clauses of the Education Act. The Act dealt with matters other than religious. It extended secondary education to all pupils.

It envisaged improved schools. The religious clauses were part of a major advance in the educational system. Nevertheless, many people still believed that the traditional values of the country had their basis in a religious view of life, and that the view should be propagated for the good of all. They would have related religious education with the view of helping the children to be good. Standards of behaviour were beginning to deteriorate. Religious education was seen as a way of re-establishing standards and of promoting moral education.

Mr. Butler believed that the majority of people in the community wanted religious instruction in the schools. Towards the end of the war he wrote in a statement to members of a conference set up in London to look at the aims, hopes and fulfilment of the clauses of the 1944 Act,

"the feeling was widespread among many sections of the community that in any future measure of educational reform, religious instruction, and in the normal sense Christian instruction, should play a larger part in the education of a child. (A.G. Wedderspoon, Religious Education 1944-1984 (1966), p.16).

This belief that members of the public wanted religious instruction was echoed by J. Chuter Ede during the debate in the House of Commons when he argued:

"There is, I think, a general recognition that even if parents themselves had in the course of life encountered difficulties that have led them into doubts and into hesitation, they do desire that their children shall have a grounding in the principles of the Christian faith as it ought to be practised in this country." (Parliamentary Debates (Hansard) Vol 397 No. 45, 10th March 1944, Col. 2425).

A small research administered by Morton and quoted by Harold Loukes, found that the adults who were questioned wanted religious education for their children if it was undenominational and if it gave the children some knowledge of other Christian religions. They wanted something less restrictive than that which they had received. They did not want literalist and uncritical Bible study. (Harold Loukes, New Ground in Christian Education (1965) pp 25-26).

A third assumption was that teachers would be willing to teach the subject.

The teachers' organisations protested against worship and religious instruction being made compulsory, although they were in favour of them

being part of school life. Sir Frederick Mander stated in an article that

"... teachers generally are overwhelmingly in favour of religious instruction in their schools. The N.U.T. has always based itself on this assumption."

They were angered by any suggestion that no religious instruction was being given in the schools. Again Sir Frederick Mander stated

"The educational process in the schools is itself religious in its essential basis and character, not, let it be noted, from nine to half past nine in the morning, but throughout the day and every day. Moreover, religious instruction as a school subject is universally included and given in the council as in other schools. Is it any wonder, therefore, that the teachers writhe when ignorant critics talk of the 'Godless Council School'?" (Frederick Mander, The Religious Instruction Controversy. The Schoolmaster and Woman Teacher's Chronicle. (January - February 1942), pp. 5-6).

It was the compulsory aspect of the subject that was objected to

"The idea of religious instruction given in State schools under duress in accordance with a scheme imposed from outside in opposition to the reasonable rights and wishes of the teachers is unthinkable. It would mark the beginning of the end of religious instruction in the schools". (Mander 1942), p.5).

The teachers were supported in their opposition to the compulsory nature of the subject in the House of Commons by Mr. Richards who argued

"I think it is very unfair to suggest, as the clause seems to do, that a corporate act of worship is not almost universal in schools. I do not know of any school where the day does not begin with such an act of worship. It has all the greater value in my opinion because it is entirely voluntary. It is the desire of the teachers that they should begin in this way and I think we should be introducing a very dangerous principle if we attempted to enforce upon the teachers that they should do what they are only too glad and willing to do in a really voluntary spirit." (Parliamentary Debates (Hansard) Vol. 397 No. 45, 10th March 1944, Col. 2397).

The fact that religious instruction and worship were to be made compulsory at a set time of day made a distinction between the secular and sacred and was seen as destroying the unity of the school

"..... a segregation of this sort is destructive of the very sense of unity in a school which religious instruction should be designed to create. It results in educational loss in the religious instruction lessons and loss of a good deal of the religious significance of the rest of the curriculum". (Mander (1942), p.7).

Some educationalists were also doubtful as to the wisdom of introducing the compulsory element governing religious instruction and worship but among the teachers there was a growing fear over the proposed introduction of inspection by H.M.I.s. Members of a joint committee of representatives of the Joint Conference of Anglicans and Free Churchmen, the Association of Education Committees and the National Union of Teachers, set up to look into religious instruction in schools also agreed that it was not possible to inspect religion, for no objective lists could be devised. They agreed that

"..... to inspect worship is a function of no man. To report on prayer would be repellent to any man of religious sensitiveness. Scriptural knowledge can be examined and the method of its presentation can be inspected. But religious education and training can neither be examined or inspected." (Religious Instruction in Schools (1944), p.7).

These feelings were reiterated by the Head Teachers. They were in agreement with a daily act of worship and with the use of the Agreed Syllabus, but were

" utterly opposed to the suggestion of calling on His Majesty's Inspectors to inspect this subject and the teaching of the agreed syllabus".

They argued

"Such inspection could report only on the letter of instruction, whereas it is the spirit in which this instruction is given which is all important". (Statement by the National Association of Head Teachers. The White Paper on Educational Reconstruction. Head Teacher's Review p.154).

In spite of these objections, the Government decided to retain the compulsory element. The Education Act of 1946 made it clear that the collective act of worship with which the day in the county and voluntary schools was required to begin must take place on school premises. (Section 7).

The fourth assumption was that there was a body of agreed knowledge or theology that could be taught. The responsibility of defining religious instruction was handed over to representatives of the education authorities, teachers and the churches who were, by an Agreed Syllabus, to find some consensus as to what could be taught.

We have seen in this chapter that the relationship between religion and education resulted in the religious provisions being built into the Education Act of 1944. We shall see in chapter two that the Standing

Conferences set up to define the content of an Agreed Syllabus contained a high proportion of churchmen and theological scholars, and so the syllabuses were church orientated and doctrinally expressed. The religious teaching failed to achieve the success it had sought.

Chapter 2.

The Agreed Syllabus, with special reference
to Northumberland.

Chapter 2

The Agreed Syllabus with special reference to Northumberland.

The production of an Agreed Syllabus was fundamental to the success of the religious provisions of the 1944 Act. The Prime Minister was fascinated by the idea of such a syllabus and called it the "County Council Creed". (Butler (1971), p.99).

As we have already seen, the responsibility of defining the content of the syllabus was handed over to the representatives of the Churches and the Local Education Authorities. The Fifth Schedule to the Education Act laid down the procedure for bringing an Agreed Syllabus of Religious Instruction into operation. Each Local Authority was called upon to convene a Conference for the purpose of preparing a syllabus of religious instruction for adoption. (Para. 1). Committees were to be appointed consisting of panels representing religious denominations (Para. 2a), the Church of England (except in Wales or Monmouthshire), teachers' representatives (Para. 2c) and the Authority. (Para. 2d). The panels had equal status, and for a topic to be included in the syllabus it had to be approved by all four panels.

Although the wording of the Act did not specify which religion was to be taught, it was assumed to be Christianity. This intention was borne out by the fact that only representatives of Christian denominations were members of the Syllabus Conference, and by the type of syllabus produced after the Act.

Before 1944 there was a similarity between the most widely used syllabuses. With the new syllabuses different emphasis could be found in different syllabuses, although the main content was basically the same, being Biblical.

The main groups were those which -

- a) used a psychological approach,
- b) followed the Biblical order,
- c) interpreted Biblical doctrine in relation to life,
- d) combined the characteristics of a, b and c.

None of these groups lacked any of the other elements but each group exhibited a distinctive tendency.

As early as July 1945 "A National Basic Outline of Religious Instruction" was prepared by a committee of representatives of the Joint Conference of Anglicans and Free Churchmen, the Association of Education Committees and the National Union of Teachers. This outline was drawn up for the guidance of teachers. The content was determined by three factors:

- 1) the necessity for children to become familiar with the Bible,
- 2) the need for moral and spiritual training to be based on Christian principles and standards, and
- 3) the influence of Christianity on the lives of men and on social conditions.

The outline was signed by James Aitken, Chairman, four representatives of the Churches, two representatives of the Association of Education Committees, three representatives of the N.U.T. and two joint secretaries. The intention was that

"There should be the attempt to discover how the teaching given in the Bible bears upon the development of genuine Christian character and living". (Joint Conference (1945), p.8).

The hope was that with the passing of the Education Act and the production of an Agreed Syllabus there was

"..... a great opportunity for a marked improvement in the religious education of the children in this country". (Joint Conference (1945), p. 13).

The Agreed Syllabus Conference formed for the County of Northumberland consisted of five representatives nominated by the Bishop of Newcastle, four nominated by the Free Church Federal Council, seven by the Teachers' Associations and six representatives of the Local Education Authority. The first meeting was in March 1945 and subsequent meetings were held during the year. In March 1946 the Conference decided to recommend the adoption of the syllabuses of Sunderland and of Surrey while the necessary allocations of those parts of the two syllabuses were made to the various types of schools in accordance with paragraph 6 of the Fifth Schedule. The parts allocated for use in Infant and Junior schools were all adopted from the Sunderland syllabus. The recommendations for its adoption by the Local Education Authority were approved by the Education Committee in September 1946.

In "A message to the teachers" the Chairman and Secretary, on behalf of the Agreed Syllabus Conference, emphasized that their work had not only been to fulfil a legal obligation, but also an honest desire to help teachers in this important part of their task. The hope was expressed that the teachers who volunteered to give religious instruction would be themselves convinced believers. Notes on "Worship" recommended the use of a service book for the daily act of corporate worship in the hope that the worship would be a "truly spiritual experience" for every child who took part in it.

The Sunderland syllabus was one syllabus in which the psychological approach was manifest. Emphasis was placed on the emotional interests of the children rather than on the intellectual. It sought to present truths and ideas which psychological study had shown to be appropriate to the children at various stages of development in addition to the more immediate objects of interest. It therefore presented 'meaning' by taking as its framework the truths that corresponded to the needs of children and which they would normally be expected to understand.

The Infant child was seen as one who placed his trust in adults to whom he would look for security and affection. Accordingly, God was to be presented as the Father who cared for him, and Jesus as the one who loved him and whom he could trust.

Religious instruction was seen as fitting into the framework of the activities of the day, where there would be a formal opening and closing to the day and where grace would be said before meals. The 'love of God' would be expanded naturally during 'news' time, and Bible stories would be the medium for work in speech, drama, handwork and drawing. Stories would be chosen from the Bible in order to unfold 'God's care for all'. There was, however, to be no departure in religious teaching from the basic methods of infant teaching.

The Junior child was described as one beginning to recognise himself as an individual. Religious teaching was seen to be essential in providing him with guidance and strength to support his developing self-reliance.

It was assumed that a syllabus covering a wide range in outline, rather than a detailed study of small portions, would provide the child with an understanding of what was meant by religion, and it was hoped that

this would create in him a desire to be kind, unselfish, courageous and noble.

The story of the Old Testament was to be presented through the lives of individuals in order to satisfy the children's interest in other people and any feelings of hero worship.

A more detailed look at the syllabus showed that it was dominated by the idea of God's activity as Creator, Father and Redeemer and of Man's response in worship, service and obedience.

During the Infant stage of education it was suggested that in both years 'God's beautiful world' would be discussed when thinking about 'God the Creator'. The section on 'God the Father' included stories about his love and care for individuals in addition to his gifts to men. These gifts were specified as Homes and Families, Food and Clothing, Sunday, Angels, Stories, Forgiveness and Health and Strength. There were then sections on 'Talking and Listening to God', on 'Children's Thanks for the Gifts of God' and on 'Other Ways in which Children can show their love to God.'

A long list of suggested stories was given under each heading including Joseph and his Brothers, David and Jonathan, The Widow of Zarephath, The Feeding of the 5,000, The Story of Easter, Jesus taught by his Parents, Jesus at school in the Synagogue, The Nativity, The Plague at Jarrow Monastery, The Leper, and The Call of Samuel.

In the Junior stage of education for children from seven to nine years of age the main theme was 'God the Loving Father'. The first term in both year groups dealt with 'His purpose in creation and for mankind'. Suggested stories were from the lives of Abraham, Isaac, Jacob and Joseph, stories about Christmas, the message of Good News that Jesus brought to the people, of God's love and care and forgiveness, and stories of people who helped others.

During the second term the children heard about 'God's call to individuals and their response'. Stories to be told in this section related to Abraham, Joseph, David and Goliath, Friends of Jesus, The Good Samaritan, Livingstone, Martin Luther and John Wesley.

Stories heard during the third term of each year concentrated on 'God's help to individuals' and included Abraham, Joseph, the Man with the Withered Hand, Philip and the Ethiopian, Caedmon, Bede, Moses, Cornelius, Elijah, King Alfred and Handel.

It can be seen that the list of suggested material was long and detailed, although it was stressed that teachers were free to use alternative and additional material. It can also be seen that some stories were repeated year after year, although they were to be treated differently.

A committee was set up ten years after the passing of the Act to enquire as to how it was working. A subsequent report entitled "Religious Education in Schools" was published in 1954 for the Institute of Christian Education. This enquiry found that the first lesson of the day was still religious instruction in most Primary Schools, although this was not always the case in Secondary Schools. The members felt that the Agreed Syllabus ensured freedom and co-operation in determining what should be taught. They had given specific content to the phrase "religious instruction" as defined in Section 25.2 of the Act. The definition and direction would have been unacceptable to the teachers if the Churches, or the Ministry of Education, or both together, had imposed a syllabus, but as a result of the Agreed Syllabuses there was little criticism of them on the score of doctrinal content or denominational references, although a few clergy denounced them as, "a bloodless form of undenominationalism which cannot even by the exercise of charity be called Christian teaching".

Occasionally, teachers protested against teaching religion according to a prescribed scheme, which was not the case in any other school subject, but most teachers accepted the Agreed Syllabuses and welcomed the help given by them. However, some teachers were overwhelmed by the syllabuses and some made no attempt to follow them systematically or to use the information supplied in them.

The Agreed Syllabuses did, nevertheless, make it clear that religious instruction was not an optional extra. They protected the integrity of the subject; they protected the child from any extreme view held by any member of staff and they safeguarded the position of the teacher who could not be brought under undue pressure by parents or anyone else to teach in a given way.

"Education in Northumberland", the report of the Education Committee for the five years 1953-58 and published in 1959, indicated that in the majority of schools in the County there was a sincere effort to teach the subject in accordance with the suggestions set out in the Agreed Syllabus. The morning assemblies were still regarded as acts of worship and in many instances, appropriate music was played as the school assembled. Pupils and staff, as well as the head-teacher, were beginning to take an active part in the reading of passages from the Bible and in the reading of prayers. Choirs were leading the singing and drama was occasionally used to emphasise the theme of the service. At that time there was a gradual break from the old tradition of beginning each morning session with a session of Scripture teaching.

It will be seen in chapter three that for cultural, theological and educational reasons there were pressures for a different type of syllabus to be produced in the 1960's.

This concern for religious education was also found amongst Members of Parliament. In November 1967 there was a debate in the House of Lords during which Lord Aberdane strove, "to call attention to the teaching of religion in schools". Reference was made to the fact that national opinion polls published in "New Society" (May 1965), indicated that 90% of parents wanted state schools to continue to provide religious instruction. However, the teaching would have to improve because of the poor results that were obtained by it. In 1944 the syllabuses had been based on Bible study. Now it was easier to get agreement, and revised syllabuses were more in tune with modern thought and teaching methods. With the trend of teaching by topics and the fact that areas of the curriculum were not divided into water-tight compartments, religious education was beginning to stand out like a sore thumb. Because of the increasing number of immigrants it was felt that there was much to learn about other religions.

It was recommended that Education Authorities should provide a religious education adviser who was to be a full member of the advisory staff, Syllabuses should be revised and 'In-Service' training should be provided while head-teachers should have flexibility in the interpretation of the law. (House of Lords Weekly Hansard No. 670, 14-16th November 1967).

A report presented to the Northumberland Education Committee on 8th December 1970 indicated that although a Sub-Committee was formed in September 1965 to look into the revision of the Agreed Syllabus of Religious Education for Northumberland, the first meeting was not held until March 1969, when it was agreed to give consideration to the West Riding and Lancashire L.E.A. Syllabuses, with a view to adoption. In January 1970 a Working Party consisting of seven members was appointed to give detailed consideration to the various Syllabuses and to recommend one for adoption or to suggest the contents of a Northumberland syllabus.

The balance of opinion in the Working Party was in favour of the Lancashire Agreed Syllabus, subject to certain provisos. The form, content and potential use of this Syllabus was discussed at subsequent meetings and the Report of the Working Party was presented to Standing Conference in September 1970. At this meeting the adoption of the Lancashire Agreed Syllabus, "Religion & Life" for use in County Schools was recommended. It was subsequently agreed that supplementary documents be included consisting of:-

1. A preface concerned with the content and use of the Syllabus,
2. An additional Bibliography, and
3. A copy of "Christian Viewpoint", which contained useful information on Christianity in Northumbria.

The need for 'In-Service' training was stressed and the hope expressed that a programme of In-Service training would prepare all schools to base their schemes of work for the school year beginning September 1971 on the new Agreed Syllabus.

The introduction to the Agreed Syllabus emphasised that this new syllabus which would give teachers the opportunity to experiment and develop their own methods of teaching, was the product of the changes in educational thinking and the way children grow. The importance of an experience of community life which would be incomplete without service to the community was stressed.

The section of the syllabus for children from five to seven years begins:-

"If religious education is to be regarded as an integral part of school life, then it must be related to the child's experience in all its forms. One way of doing this is through themes which have a bearing on the changing seasons and indirectly on the main festivals of the church". (Lancashire, (1968), p.29.)

The suggested themes were, 'Late Summer and Early Autumn', 'Birthdays and Christmas', 'Homes', 'Friendship', 'Helping Others', 'Springtime', 'Good Friday and Easter', 'Summer and Whitsuntide'. Stories from the Bible were part of the thematic material. The stories of food in the wilderness and the draught of fishes were two stories suggested to be told in the section dealing with 'Late Summer and Early Autumn'. Appropriate Biblical material was to be used in each section and a number of Bible Stories were suggested to be used as part of a shared experience. Teachers, however, were reminded that they had to be responsible in their choice of planned experiences and that some Bible stories could create misunderstanding and impede comprehension at a later stage.

The section concerned with children from seven to nine years stressed the fact that experience and understanding go hand in hand and that attempts to teach matters not related to the child's experience would only lead to bewilderment. Children of this range need the authority of an adult. They begin to form lasting friendships. There is growing sense of awe and wonder when they are confronted with natural phenomena. They can show sympathy towards others and they have an intense curiosity. Religious education had to meet these needs.

An abundance of material was suggested. The first term was concerned with 'Our Family and Our Relatives', and covered sections about the child, the parents, ancestors, cousins, other relations, the work of the family, the home, worship and learning about God. The second topic suggested in this section was 'Jesus and His Family'; here background material was to be given about life in Nazareth, birthdays and stories connected with Christmas.

Term two continued the theme of 'Jesus and where he grew up', including the village, the school, the synagogue and worship. The second topic suggested for this term was 'Learning about God' and contained information on 'God as Creator', 'God's care for us', 'The Lord's Prayer' and 'The Easter story'.

Material for term three was a continuation of the theme on families and was concerned with family rules, helping others, being fair, patient and cheerful, and with being kind to animals. There was then a section on 'Prayer and Worship' together with a small theme on the Festival of Whitsuntide and stories of people who did great things, either at home or abroad.

During the first term of the second year in Junior school the topics suggested were 'Joy and Thankfulness', and 'Jewish Festivals'. These Festivals could be introduced in a variety of ways with some indirect teaching on the Hebrew tradition, while their way of looking at history in terms of their special mission to the world could be given.

In the second term the main topic was to be 'Meals Jesus would have shared'. There could be a link with science teaching as bread was made. Then reference would be made to how people ate, what they ate, occasions when Jesus shared a meal, stories Jesus told about meals and the Passover meal, leading up to the story of the Last Supper.

The topic suggested for the third term was 'Men and Women Jesus knew', and included the Roman soldiers, tax gatherers, Nicodemus, sick people, women, men with power and the closest friends of Jesus. At appropriate places during the syllabus suggested material from the Bible was given.

The section for children from five to seven has been criticised because there was not sufficient material suggested, while the section for children from seven to nine has been criticised because there was too much material suggested, even though teachers were free to select.

A Teacher Adviser for Religious Education was appointed in January 1973, part of his duties being to launch the new Agreed Syllabus which at this time was also accepted in the Anglican Schools. This Teacher Adviser, who had initiated a series of courses for head-teachers and teachers throughout the County, became a General Adviser eighteen months later but left the Authority in December 1975. No new Adviser for Religious Education has been appointed although other staff have taken on this role in addition to their main subject.

In chapter three we will examine the reasons for a revision of Syllabuses which took place after 1975. Before that date the Syllabuses had contained a list of contents to be taught, those produced before the mid 1960's being Bible based. The new type Syllabuses are shorter, stating the aims and objectives of the new rationale for Religious Education, and often being supported by a handbook of suggestions for the teachers.

Since 1975 fifty percent of the Local Education Authorities have replaced their Syllabus while others are currently being revised.

In Northumberland the Roman Catholic Schools have adopted "Veritas", first published in 1976 by Veritas Publications, while the Anglican Schools have been recommended by the Newcastle Diocesan Education Board to use "God Makes, God Helps, God Comes" published in 1977 by the Durham Diocesan Board for Religious Education. No revision of the County Syllabus has taken place.

Chapter 3.

Influences leading to change.

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For almost twenty years after 1944 teachers taught religion using the Agreed Syllabus as their guide. During the 1960's as in the 1950's, there was a feeling among people concerned with the teaching of religion that there ought to be an assessment of what was being taught in schools. One can be found in a book edited by Alexander Wedderspoon entitled Religious Education 1944 - 1984 (1966). In this book it was argued that the assessment had to be carried out for three main reasons; cultural, theological and educational. When the Education Act containing the religious provisions was passed England was regarded as a Christian country and it was assumed that there were Christian teachers who would teach religion to children who came from Christian homes and who only had to hear stories from the Bible to want to become Christians also. During the next twenty years it became obvious that Christianity in its traditional form had ceased to interest many people. Attendance at public worship declined. People stayed away from Church on Sundays for many reasons; they went away for the day, or played games. Nevertheless, there was no real evidence that Bible reading and family prayer had declined.

This state of affairs was not improved by the political situation in England. When the 1944 Act passed into law England was a great military power, fighting a war for liberation and justice. She was looking forward to a time when there would be better education for all children. There was a vision of a glorious future for all. By 1964 England seemed to have lost its vision. The election of that year was regarded as being dull and dreary. Dean Acheson observed that

"England had lost an Empire but had not yet found a role".
(Wedderspoon (1966), p.11.)

In this setting various secularist organisations found a following, especially in the universities.

A consequence of these attitudes was that children, being influenced by their parents, had less receptive attitudes towards religion. Few attended Sunday School and so their background knowledge of religious ideas and practices was limited. As they became more interested in material possessions the Church did not come into their order of priorities. Alexander Wedderspoon stated

"Religion and education cannot be separated from their contemporary culture and neither religion nor true education flourish in the rank soil of contended worldliness." (Wedderspoon (1966), p.12).

The theological mood of the 1960's was also far removed from 1944. William Temple and R.A. Butler worked together and it was those two men who persuaded other men in office that the religious provisions ought to be included in the Education Act. As we have seen in the previous chapter there were many churchmen who were members of Conferences that produced Agreed Syllabuses. There was, in fact, some theology that could be agreed upon.

By the 1960's what was known as "the new theology" was being felt. New discoveries of how the world worked were being made. The success of scientific thinking led to the assumption that the only acceptable form of truth was truth that could be demonstrated by reference to physical properties. There was a feeling that everything that happened had to have a logical explanation, which excluded the possibility of a belief in miracles. The use of symbolism and metaphor was distrusted. As Cox said,

"Christians and non-Christians alike came to regard the symbolic statements as expressions of scientific fact and its metaphors and parables as descriptions of historical events". (Edwin Cox, Changing Aims in Religious Education (1966), p.27).

Expounded in this way Christians seemed to be making statements which were unacceptable to those affected by scientific thought. Cox cites Bultmann as having said that God must be sought in the natural world, and Tillich as saying that God must be sought in

"the depth and ground of being". (Edwin Cox, Problems and Possibilities for Religious Education. (1983), p.18).

Bonhoeffer argued that God was calling Man to a new form of Christianity that did not depend on the promise of religion. For him, Christianity meant "community with Jesus Christ". Probably the theologian who best expressed the feeling of the 1960's was J.A.T. Robinson. In the preface to his controversial book, "Honest to God", he stated the problem as he saw it. He said,

"I believe we are being called, over the years ahead, to far more than a restating of traditional orthodoxy in modern terms A much more radical recasting, I would judge, is demanded in the process of which the most fundamental categories of our theology, of God, of the supernatural, and of religion itself, must go into the melting pot". (J.A.T. Robinson, Honest to God (1963), p.7).

Edwin Cox has argued that the influence of this book was two-fold. If a bishop could discuss religion and express doubts, so could other people. The result of this debate was that theology had become flexible, and so a resulting flexibility entered into religious education. No longer did there seem to exist a body of doctrine that could be incorporated into an Agreed Syllabus. This raised the question of what was now to be taught in school. The essence of this new theology was that religion was concerned with values and personal relationships. This suggested that the new content of religious education was that of

"... helping pupils to discover their deepest concern and to think out their personal and social problems in the light of it. (Cox (1983), p.18).

In addition to the cultural and theological reasons for change in religious education, there were also educational reasons. Harold Loukes, in his New Ground in Christian Education (1965), began with a survey of the existing teaching about religion. When questioned about what they thought about the Scripture they had in school, replies from teenagers included

"Well, when we have Scripture it's like the teacher dictating to the class."

"We used to keep going back over the same things and they'd flog the same old things to death. It was all about the Bible and not about Christianity and its effects".

"..... it's a very controversial subject, but Scripture lessons are totally boring". (Loukes (1965), p.11)

When secondary school teachers were asked what they considered to be their aims in religious education and how they judged their achievement, over 90% of the teachers replied that they set out to give their pupils a knowledge of the Bible and 75% of the teachers stated that they aimed at making the events comprehensible by setting out the view of life that Christians have drawn from these facts. Over 75% of teachers aimed at developing moral insight and moral responsibility, but fewer teachers sought for an understanding of contemporary Christian doctrine or for Christian commitment. Fewer still aimed at imparting a knowledge of important church history. (Loukes (1965), p.33.) It would, therefore, seem that the Bible was being taught and interpreted and that children were receiving moral education. However, when these teachers judged their achievements the only item which seemed to be taught satisfactorily was "knowledge of biblical events". In statements

made in the questionnaire some teachers did agree that

"The school is not the Church",

but many teachers claimed that their business was

"to make Christians". (Loukes (1965), p.35).

A small number of teachers replied in the following way:

"The aim must be to help the boy to think out what he believes to matter most in life and why". (Loukes (1965), p.36).

From the answers given to this questionnaire it would seem that in 1965 the teachers who were questioned could give no final or agreed statement as to what the aim of religious instruction should be. As Loukes stated, they were

"saddled with their undefined task,"

and had

"not succeeded in defining it". (Loukes (1965), p.37).

Although Loukes had been carrying out his research in Secondary schools and finding out that all was not well in them regarding religious instruction, these findings did have implications for the Primary Sector. Was the subject defined and could the subject be taught in such a way as to give young pupils a better foundation for understanding the subject while not alienating them?

Research by Jean Piaget into the development of intelligence led teachers in the Primary Sector of education to realise that changes in teaching methods must be made. Teachers of history took their first examples from a time near to the pupils' own time. Teachers of geography examined the immediate locality before discussing far away lands. In mathematics a much greater stress was placed on practical work and on problem solving.

This change led Ronald Goldman in 1964 to examine the nature of a child's religious thinking; how he formed concepts of God, the Church, of moral rightness, whether there were patterns of religious thoughts to be discerned with increasing chronological and mental age, whether Biblical material could assist or impede insight into religious truth. Goldman set out to find whether there were stages of what might be called "religious readiness" and whether a programme of religious education could be devised which was suited to patterns of intellectual

development. He started from Piaget's description of intellectual developmental patterns and undertook research to discover whether the thoughts of children about religion followed the same pattern. The experiments and their results can be found in Goldman's book Religious Thinking from Childhood to Adolescence (1964). The outcome of this research was the conclusion that religious development did follow Piaget's scheme. However, Goldman, also discerned intermediate stages between the three main stages described by Piaget.

The first stage he described as "Intuitive Religious Thinking" (p.52). In this stage the child jumped from one fact to another. He could only see one problem at a time and therefore oversimplified problems which seemed too complex for him. His thinking was influenced by irrelevancies. The answers given to Goldman by pupils who were at this stage in their religious thinking suggested to him that Bible stories told to young children may be understood by the children in strange ways. The ways in which they were understood may depend upon other ideas that the child might recently have had in his mind.

The second stage discerned by Goldman was an "Intermediate stage between Intuitive and Concrete Religious Thinking". (pp. 54-55). Here, according to Goldman, the child began to try to think operationally, he produced logical explanations but efforts to relate one feature of the situation to another were still unsuccessful. The inaccuracy of these early attempts at "concrete religious thinking" suggested to Goldman that at this stage Bible stories were still liable to be misunderstood.

At the stage of "Concrete Religious Thinking" (pp. 55-57), the children employed successful inductive and deductive logic but the thinking was limited to concrete situations, visual experiences and sensory data; it did not go beyond the bounds of the child's own experiences. This suggested to Goldman that Bible stories were understood in a literal manner and that events were explained in terms of simple science which the child had acquired. The symbolic and parabolic nature of the Bible stories were still likely to elude them. Cox suggested that some children never progressed beyond this stage in their religious thinking, and

"when they find this view inadequate to explain **their experience**, cease to consider the subject worthy of their attention".
(Cox (1966), p.41).

Goldman then noted from his research that there was no sudden change in thinking with the onset of adolescence but that there was a gradual change from a concrete to a more abstract mode of thought, a stage which he called "Intermediate Concrete - Abstract Religious Thinking". During this stage children were attempting to think about religion in an abstract manner, but finding it difficult to shake off older habits of concrete thought were still confused. (Goldman (1964), pp.58-59).

"Abstract Religious Thinking" occurred, according to Goldman, when the child had "the capacity to think hypothetically and deductively without the impediment of concrete elements.....". The pupil could start from a theory and check it by working back to a fact. He could understand a metaphor and realise that a story may be a means of conveying a truth rather than by recounting an event. In discussing a Bible story he was able to consider what actually happened and what it signified. Goldman considered that until this stage was reached the intellectual factor in religion could not be adequately dealt with and religious education which did not lead to this stage to be inadequate. (Goldman (1964), pp. 60-62).

Additional research was carried out to find what children thought about the Bible, God, Jesus and Prayer. As a result of this research Goldman concluded that children were told Bible stories too soon and so built up misconceptions which allowed them to be satisfied with too simple an explanation. He also argued that if children became familiar with these stories at a too early stage in their development they became bored with them and did not think out the meaning of the story at a later stage. Therefore, concluded Goldman, Biblical material for any age group of pupil should be examined to see what concepts were central to the story and, if it was to be understood at a satisfactory level, it may be that very little Biblical material was suitable before Secondary schooling. (Goldman (1964), p.225). He then went on to say that whatever was done in the name of "religion" must be child centred and he summed up the task of religious education in the following way:

"The major task of religious education of the younger child is to feed the child's crude deity concepts and his physical anthropomorphisms in such a way that he refines his crudities of religious thinking as far as his limits of experience and ability allow."
(Goldman (1964), p.232).

He suggested that emphasis should be placed on clarifying experiences which later religious language and stories would illuminate and that in order to achieve this themes such as 'Our Home' or 'People who help us' could be used, while a more conscious attempt through music, dancing, painting and creative work could be made in order to help children to

"fantasise their way into religion". (Goldman (1964), p.233.)

Goldman backed up his research by expanding his ideas in his book called Readiness for Religion (1965), and by preparing, in conjunction with colleagues at Westhill College a series of work cards and small books designed to help children develop rightful concepts about religion. (Ed. Ronald Goldman, Readiness for Religion series (1966)).

Dr. Goldman's work was criticised because it was exclusively concerned with religious thinking. Complaints were made that the sample he conducted his research on was too small, that the stories he told to the children before questioning them were all stories that Bultmann would have categorised as mythological and that these same stories were told to every child in the age-span of five to eighteen. It was further suggested that misleading questions were asked of children which would pre-dispose them to answer in a particular way.

Nevertheless, the result of this research by Goldman was that many L.E.A.'s began to prepare new syllabuses, accepting his assertion that

"... the greatest help which our hard-pressed teachers need is not a mild revision but a thorough-going reform of syllabuses in the light of evidence now widely accepted. The major finding supports a move from a Bible-centred content of religious education to a content which more closely approximates to the real world of children, using their experiences and their natural development rather than imposing an adult form of religious ideas and language upon them." (Goldman (1965), p.9).

Goldman's book and materials were offered as an outline of a programme of "Christian Education". The new syllabuses were written with the same objective. The material in the West Riding of Yorkshire syllabus, Suggestions for Religious Education (1966), had to satisfy the religious needs of children and young people in all stages of their development.

The basic needs of young people; the need for security, for significance, for standards, for community, were to be regarded as religious needs which would only be satisfied by a growing discovery of a personal God. The Lancashire Syllabus, which was adopted by North-umberland states,

"It has been truly said that the function of religious education is to bring children and adults into an encounter with God".
(Religion and Life (1968), p.12).

The approach was to be experimental and thematic.

A wealth of material was written to explain this new approach to teachers, and books were published to be used with children.

Life-themes featured in most discussions about Religious Education in Primary Schools. A theme is a unit of work organised round a topic known to a child through first hand experience. "A life-theme" said Goldman,

"can take any area of a child's life of which he has first hand knowledge. (Goldman (1965), p.111).

Jean L. Holm, (Life-Themes : What are They? Learning for Living November 1969, 15-18), argued that although the title 'Life themes' served a useful purpose in reminding us that religious education should not be separated from the children's experience, 'themes' would probably have been a better title. She went on to argue that there were two different kinds of themes:

- 1) Biblical Image Themes where children learn about ways of life out of which great Biblical Images developed, e.g. Bread, Water, Shepherd, as well as learning about how people lived in another land in another time.
- 2) Themes related to the exploration of the children's own experience at a time in their stage of development when experience was particularly important. Therefore, Infants would explore the home, families and hands, while Juniors would explore journeys, feet, courage and sounds.

In the process of exploring these themes, many questions relating to human life would be raised.

She then argued that the result of teaching by life-themes as advocated by Goldman had been to separate life from religion because 'religion' was seen as material from the Bible, or about God or Jesus, the Church or missionaries, and everything else was seen as 'life'. Religious material had been introduced at intervals into material about life. The religious interpretation of life, she argued, did not mean bringing together and seeing relationships between religion and life, but of being able to see and interpret religious values. An encounter with God was through the world, through the care and concern of parents, through friends, the community and through the natural world. Therefore, anything which would help children to understand themselves and their relationships with other people and the natural world was laying the foundations for later development. This was the "hidden theology" - one of the main criteria for judging whether there was a religious element in a theme.

Her conclusion was that in an Infant school most of the integrated work would be done by themes, the religious education content being mainly on the lines of hidden theology, while in Junior schools themes would be only one of several valid ways of approaching the subject. Although this 'new' religious education involved different content and method, its overall aim had changed little. It was still basically "confessional".

However, there was evidence that thematic teaching was being abused. (John M. Hull, The Theology of Themes (1970)). Research by Kathleen Gibberd showed that in the South East of England religion was taught in different ways in different schools and by different teachers. (Kathleen Gibbard, Teaching Religion in School (1970)). Research carried out by the Schools Council showed that not many teachers had studied Goldman's books closely, though some had read summaries of his findings. Most of those who disagreed with his theology were not influenced by his work. Others accepted his suggestion that the use of too much biblical material in the first years of schooling could be harmful, and in many schools the Bible was hastily jettisoned. However, many of those teachers were now no longer sure of its wisdom, were afraid that by eliminating Bible teaching they had eliminated religious teaching and were bringing back the religious elements, e.g. religious vocabulary, Bible teaching and Christian worship.

When religious education was under examination in the early 1960's and when some agreed that it was failing, those who did not want religious education thought it opportune to get rid of it. However, humanists and secularists have so far made no impact on changing the law. Nevertheless, this secularist pressure has had three outcomes. Humanists were prepared to accept religious education if it could be defined as a search for meaning rather than indoctrination into Christianity, and the British Humanist Association is now represented on the Religious Council of England and Wales. There was also a demand for moral education. If religious education was making so little impact on the pupils then moral training had to be received in some way. This resulted in the formation of the Social Morality Councils, a research programme sponsored by the Schools Council and the Farmington Trust, and the founding of the Journal for Moral Education. The third effect of this attack on religious education was to make many teachers extra sensitive to the charge of indoctrination, to make them cautious and to affect the way in which the subject was taught. The minority report of the Plowden Report on Religious Education pointed out the uncertain nature of religious belief and hinted that religious education should have no place in the primary school. This was the first time that a Government sponsored report had hinted at such things. (Central Advisory Council for Education, Children in Their Primary School (1967), p. 492).

From the middle of the 1960's immigrant pupils had begun to arrive in English schools. Those from the West Indies brought with them an exuberant form of Christianity while others were members of non-Christian faiths including Sikhs, Muslims and Hindus. Religious education could not ignore this pluralist situation. Whereas, previously pupils had been told that there were non-Christian religions and beliefs, now there was a demand for study of other religions. This approach to religious education has been called the explicit approach or the phenomenological approach. In this method of study the pupil was encouraged to look at religion as an observer and try to understand what it meant to be a believer. It was concerned with how a religion was practised and not deciding whether or not it was true. This approach has provided the philosophy of many of the latest Agreed Syllabuses.

A very different understanding of religious education was therefore emerging in the 1970's. Teachers were also asked by philosophers of education to look at the place of each subject in a child's general education. The American philosopher, Philip Phenix, had suggested that there were six distinctive ways in which man came to terms with and made sense of his experience. Therefore some initiation into each realm of meaning was essential for the development of the whole person. Three of these realms of meaning had some bearing on religious education. 'Synnoetics' expressed the awareness people have of each other as persons and included aspects of literature and religion. 'Ethics' expressed obligations to one another. History, philosophy and religion were described as 'Synoptics'. Each of these constructed a coherent pattern which included all the other realms of meaning. (Philip Phenix, Realms of Meaning (1964)). This meant for religious education that pupils were able to build up knowledge and eventually acquire an understanding of religion. The religious education of the 1970's, therefore, set out to provide an essential educational experience for all children to contribute to their full development whether they were Christian, Jew, Muslim, Hindu, Sikh or humanist.

Schools Council Working Paper 44, Religious Education in Primary Schools (1972) was an account of a survey of religious education in a number of primary schools in England and Wales. The survey suggested that several subjects needed further investigation including:

- a) the relationship between moral and religious education;
- b) prayer and worship in the Primary School;
- c) the contribution to religious education of humanist and agnostic teachers;
- d) religious education for non-Christian immigrant children, and
- e) material suitable for use in the Primary School.

The survey also suggested that advisers and consultant teachers should be appointed in greater numbers; that students and teachers should be retrained to meet the demands of the new religious education. This would include two kinds of courses - a course in the selection and interpretation of suitable Biblical and non-Biblical material with another course dealing with the thematic approach to religious education. There should be consultation between teachers of religious education in Primary and Secondary schools, and clergy and ministers who taught or conducted assemblies in Primary schools should be made aware of modern methods of religious education.

An article by Jean Holm entitled "Religious Education in Primary Schools" in a book edited by Ninian Smart and Donald Horder, New Movements in Religious Education described the aim of this new religious education as that of helping pupils to understand by the time they left Secondary school what it would mean to take a religion seriously. This meant that although religious education must be appropriate for the pupils in Primary schools it must also be laying the kind of foundations on which teachers in Secondary schools could build if the overall aim was to be achieved. Therefore, it was essential to see what the study of religion involved and what the appropriate early stages of such a study were.

Religious and non-religious systems of belief offered answers to ultimate questions which Man asks, such as 'Who am I?', 'Who is my neighbour?'. A study of the answer to such questions given by various systems of belief would be an important part of the religious education of Secondary pupils, argued Holm. Primary children should begin to think about some of the answers and should be made aware of the kind of experience that has caused Man to ask such questions.

Experimental themes were advocated as one way to encourage children to reflect on different aspects of human experience. The experience they would be asked to consider would be at a level appropriate to their age. Suggested titles for themes included, 'Homes and Families', 'Babies', 'Parties', 'Happiness', 'Growing up', 'Night and Day' and 'The School'.

Life themes suggested by Goldman included 'Homes', 'Friends', 'People who Help', 'Birthdays' and 'Parties'. A comparison between these two lists showed that they were very similar. The difference lay in the fact that the thematic teaching advocated by Goldman was punctuated by Bible stories and led up to Christian teaching. The thematic teaching advocated by Holm belonged to the 'implicit' element in religious education. Alan Newman accepted that this was fine if the material was taught in such a way as to raise ultimate questions and to lay foundations for later work, but it did not help the teacher who lacked experience or insight into such work from a religious point of view.

"If the presence of a Bible story doesn't make a theme religious neither does its absence". (Book Review, Jean Holm, Teaching Religion in School. Learning for Living, (Winter 1975)).

The 'implicit' element did not just involve human experience themes. Children's relationships with the teacher influenced their personal development and their ability to enter sympathetically into other people's situations.

The use of literature was also advocated as a means of helping a child to come to terms with his own experience and to enter imaginatively into someone else's situation, thus helping him to later understand what the beliefs and practices might mean to an adherent of that religion.

The 'implicit' approach, argued Jean Holm, was the most important aspect of the Infant school's religious education programme on which the religious education of later years would be built.

At some stage, continued Jean Holm, a child would need to learn about one or two religions in order to see the inter-relation of their beliefs, customs, ethics, etc. In Primary schools this could be preceded by looking at one or two aspects of religion, such as Festivals or Buildings. When there were children of non-Christian faith in a class those children could at an early age be encouraged to talk about their special occasions to the other children in the class.

One phenomenon of religion was that of religious sacred writings, which in the case of Christianity was the Bible. In Primary school interest in the Bible could be stimulated by:-

- a) letting the children learn about life in Bible times with the selection of material being influenced by the age of the children,
- b) themes based on the great images of the Bible, e.g. 'Shepherd' or 'Light', and
- c) learning to recognise different kinds of writing in the Bible.

Teaching about Jesus had always been the focal point of all Agreed Syllabuses, but because the aim was no longer confessional, argued Holm, no longer could teachers teach about Jesus as if the school were an extension of the Christian Church.

Primary Schools could therefore -

- a) teach about Jesus in his Jewish setting as a necessary pre-requisite for subsequent understanding of his actions and teaching,
- b) present Jesus as a man,
- c) encourage children to think about the kind of man Jesus had been to be able to command the loyalty of his followers,
- d) allow children to see the consistency between what Jesus said and did.

This factual material would help children to build up their understanding of 'religion'.

Another element in religion was Myths, which was one way in which Man expressed what was significant to him. Primary school children could be introduced to Myths from many lands which would also help them to discover that the word 'true' could express something being 'true' to Man's experience, rather than 'true' in the sense of it having happened.

Symbolism, another element in religion, could be introduced by allowing children to explore different ways in which we use words and by directing children's attention to the use of signs and symbols in the world about us.

Holm suggested a new pattern for Assembly had emerged to replace the formal service of worship. This Assembly would be prepared and conducted by the children and the theme would arise out of the children's own experience and be expressed in a variety of ways.

The Assembly might not be regarded as an act of worship, but it could be seen as making an important contribution to the implicit element of religious education.

A fuller treatment of the subject can be found in Jean Holm, Teaching Religion in Schools (1975), and will be referred to in chapter four.

The Primary School Survey, Primary Education in England, indicated that while the survey was not designed to provide a close study of religious education in schools, there was enough evidence to indicate that the religious education provided in primary schools was still based on the Bible and on Christian beliefs and practices. (Department of Education & Science (1978), pp.71-72).

A suggestion was made that the work could be expanded in order to respond to the challenge of living in a multi-faith society.

Social and moral learning was not seen as part of the religious education programme and H.M.I.s. were satisfied that while teachers continued to be aware of this aspect of the curriculum there was much to be said for an approach that took advantage of such opportunities as arose throughout the school day as they were related to work within any part of the curriculum.

Discovering an Approach, published in 1977, was the result of four years work by a Schools Council team being written for teachers who were looking for help in planning their religious education programme. The book took into account the fact that some teachers might have no religious commitment or might be nervous about teaching the subject while committed Christians might also have problems. It also took into account the way children thought and acted.

The authors began by stating their belief that education was incomplete without religion because it helped children to understand their culture and the culture of others, it helped them in their search for some sort of meaning in life for themselves and of the world in which they lived and it also helped them to understand the beliefs and practices of particular religions. They then asked the question, "what is religion?" and asserted that all religions

"call attention to a dimension in human behaviour in which men express a sense of dependence upon unseen powers and attempts to find meaning in life". (Schools Council (1977), p.10.)

Therefore, religious education should help children to understand the religious traditions they meet in life and help them to become sensitive to ultimate questions posed by life and to the sense of mystery and wonder present in all human experiences. This differed from 1944

when it was assumed that it was the Christian religion which should be taught and which would provide a religion for life. The book then fell into three sections. The first section set the scene for religious education taking place in a plural society. Home, society and school all had an important part to play in the transmission of ideas.

"If religious education is to be effective children must feel that understanding religion is a worthwhile activity. In this, the home, society, largely through the impact of the mass media, and the school, through the beliefs, values and attitudes of teachers, are the major influences at work." (Schools Council (1977), p.22.)

The teachers could pursue an open approach, encouraging pupils to understand and be tolerant of other people's points of view.

The second section dealt with planning a programme. The authors discussed the kind of aims and objectives that seemed appropriate and identified four independent objectives: the development of capacities, the development of attitudes, the exploration of experience, and the exploration of religion. Ways to work within this framework were considered, and suggestions were supported by pictures and illustrations together with teacher and pupil remarks. This approach differed from that advocated by Goldman where thematic material was supported by Biblical illustrations.

The third section dealt with issues such as religious/moral education, Assembly, experiences in a multi-cultural society, the Bible, Jesus and Christianity.

Religious education was seen as concerned with the development of an understanding of religion, while all areas of the curriculum made a contribution to the moral development of the pupils. Every member of staff had a responsibility to transmit values to the pupils. Assembly was regarded as a time when the school came together about things that concerned it and as time for celebration and reflection. The presence of children from different races and ethnic groups in many schools made it important to recognise their particular cultures. An exploration of various religious aspects of those cultures would take place during religious education.

It was suggested that there was a place for the Bible in school as a source book for exploring ideas, developing capabilities and in teaching about the Bible. Exploring Christianity helped children in their understanding of society, self and religion. Jesus could be considered in his home setting by discussing his country, the land, its people, their customs and their religion.

The team, like Ronald Goldman and Jean Holm, argued against the use of too many Bible stories because children could take them too literally, would not be able to cope with their theological implications and might reject them at a later date.

"Discovering an Approach" has been described as the best book on Primary religious education for realism, clarity and its appeal to different kinds of teachers. (Arthur J. Rowe, Review of Discovering an Approach. AREA Vol. 11. Bulletins 27 and 28, 1978, pp.50-52.)

As syllabuses produced after 1965 reflected changes in society and the influence of research by Goldman, so new syllabuses produced after 1975 reflected the continuing changes in society and the subsequent philosophy of religious education. Post 1975 publications will be examined in chapter four.

Chapter 4.

The Religious Education Programme.

Chapter 4

The Religious Education Programme

In order to measure the religious education programme in First Schools in Northumberland it was first necessary to define standards by which this programme could be measured.

We saw in previous chapters that the conception as to what was "good religious education" had changed since 1944, and so it was essential to find some agreement concerning the main components of religious education.

The method I chose to do this was to take a number of publications which seemed to me to be representative or influential in describing an up-to-date programme. They were chosen because they were modern syllabuses, including the Birmingham syllabus, which was the first of the new type syllabus where representatives of non-Christian religions were members of the Agreed Syllabus Standing Conference, or material by recognised authorities on the subject.

These publications were:

1. City of Birmingham Education Committee, Agreed Syllabus of Religious Instruction (1975).
2. The Agreed Syllabus, Religious Education in Norfolk Schools (1977).
3. Hampshire Education Authority Agreed Syllabus for Religious Education, Religious Education in Hampshire Schools (1978).
4. Dudley Metropolitan Borough Education Service, The Agreed Syllabus of Religious Education (1979).
5. The Durham County Agreed Syllabus of Religious Education, Growing in Understanding (1982).
6. Education Department, Berkshire, Religious Heritage and Personal Quest, (1982).
7. The Agreed Syllabus of Bedfordshire Education Authority, Religious Education. A Planning Guide (1985).
8. Jean Holm, Teaching Religion in School (1975).
9. Schools Council Publication, Discovering an Approach (1977).

10. C.E.M., A Bird's Eye View of Religious Education (1977).
11. Carol Mumford, Young Children and Religion (1982).

I then attempted to analyse them under the following headings:-

Aim, Objectives, Content, Approach and Method.

The conclusions would be necessarily imprecise because analysing a curriculum syllabus is not easily quantified.

Aim

"A generation ago the purpose of religious education in county schools was the nurture of pupils into the Christian Faith, and the Agreed Syllabus of religious instruction was one of the instruments whereby this was to be achieved. In the present circumstances religious education is seen as an educationally valid component of the school's curriculum, subject to the same disciplines as other areas of study. It is thus directed towards developing a critical understanding of the religious and moral dimensions of human experience." (Birmingham 1975, p.4).

Thus the Agreed Syllabus of Birmingham affirmed that the chief aim of any religious education programme was educational rather than confessional. It was not to transmit a body of knowledge and belief or to enrol children as members of the Christian Church. Rather, it was to help them to understand religion.

This educational aim appeared to be the main aim in all the documents studied. The Hampshire syllabus stated that

"... the principal aim of religious education is to enable pupils to understand the nature of religious beliefs and practices, and the importance and influence of these in the lives of believers."

The main aim offered by Jean Holm and repeated by the Norfolk syllabus was to

"help pupils to understand by the time they leave secondary school what religion is, and what it would mean to take a religion seriously."

The Christian Education Movement, in the booklet "A Bird's Eye View of Religious Education", saw as the main aim that of enabling pupils

"to reflect on their experience and upon mankind's quest for an expression of meaning, and to acquire an understanding of religion and religious ways of living."

while the main aim in the Berkshire syllabus was

"to help pupils understand religious beliefs, practices and insights ..."

The Dudley syllabus was the only one that referred to an act of worship in the statement of aims, where through the provision of an assembly

"as a meaningful, imaginative, corporate experience"

children were given

"an opportunity for worship in accordance with man's highest aspirations and a spirit of mutual respect and community".

This fact that religion was recognised as being a necessary part of the children's education was also emphasized in "The School Curriculum", where it was stated

"The place of religious education in the curriculum ... accord with a widely shared view that the subject has a distinctive contribution to make to a pupil's school education. It provides an introduction to the religious and spiritual areas of experience, and particularly to the Christian tradition which has profoundly affected our culture. It forms part of the curriculum concerned with personal and social values and can help pupils to understand the religious and cultural diversity of contemporary society". (Department of Education & Science, The School Curriculum (1981), p.8.)

Objectives

No aim for religious education, or any other subject could be reached immediately. Objectives had to be set which could be met on the way. It was interesting to see what the selected documents had in common.

The objectives could be divided into three main areas:-

- 1) the development of an interest in the universe,
- 2) the development of self awareness and relationships with other people, and
- 3) an understanding of religion.

Carol Mumford saw the time from when a child was three till he was seven as a time when foundations for a later understanding of religious concepts were being laid.

"Discovering an Approach" viewed the objectives in areas concerning the development of capacities, the development of attitudes, the exploration of experience and the exploration of religion.

The Bedfordshire syllabus gave no list of objectives.

1. The development of an interest in the universe

Dudley, Norfolk, Hampshire, Durham, Berkshire.

"Discovering an Approach" ... "Bird's Eye View ... "

"Young Children ..."

Eight of the documents wanted the child in some way

"to develop an interest in, and reflect upon, the world around him".

This activity would, according to the Hampshire syllabus, lead the children to show delight

"... in the rich variety of the world, responding to their experience with natural spontaneity, reverencing living things, and recognising some responsibility for their surroundings."

However, only the writers of the Dudley syllabus specifically wanted the reflection to lead to a response to

"God or the Divine Principle implicit in all religions."

Additional documents referred to "nature" when setting out the content of the syllabus.

This objective lay within the aims of education as set out in "The School Curriculum", where one aim was stated as being

"... to help pupils to understand the world in which they live", (Department of Education and Science (1981), p.8.)

and in "The Practical Curriculum", where one aim of education was

"... to observe living inanimate things and to recognise characteristics such as pattern and order". (Schools Council, The Practical Curriculum (1981), p.15.)

2. The development of self awareness and relationships with others

Birmingham, Dudley, Norfolk, Hampshire, Durham, Berkshire.

"Discovering an Approach ..." "Bird's Eye View..."

"Young Children ..." "Teaching Religion ..."

Ten of the documents saw as one of their objectives for this age range the development of each child as an individual, sensitive to the needs of others. This aim was expressed in different ways in all syllabuses except the Birmingham one. The authors of "Bird's Eye View of

Religious Education" hoped that the child would

"... develop a positive attitude to life as he becomes increasingly aware of himself as a person".

"Discovering an Approach" saw this as the development of the child's capacities as he learned more about himself, as he gained more skills in expressing himself, and as he learned how to organise his growing knowledge. It also saw this development as a time when the child explore feelings about himself, about himself and others as he belonged to a family, and about himself in relation to the natural world, about birth, death, suffering and beauty. This exploration of experiences could lead to an understanding of the feelings of an adherent to a religion, associated with ideas about himself, his relationship with others, and with the world.

The Birmingham syllabus gave no detailed list of objective appropriate to the First School other than stating that religious education involved

"... exploring all those elements in human experience which raise questions about ultimate meaning and value".

These questions included "What am I going to do with my life?" and "Why?"

The Durham syllabus listed concepts developed from basic human experience as awe and wonder, self relationships with other people, personal qualities and corporate identity.

The objective, the development of each child's sensitivity to the needs of others, was not an explicitly religious objective, but was common to the Primary phase of education. The writers of "The School Curriculum" stated that

"Primary schools aim to extend children's knowledge of themselves and of the world in which they live and through greater knowledge to develop skills and concepts to help them to relate to others and to encourage a proper self-confidence. These aims can not be identified with separate subject area, nor can set amounts of time be assigned to the various elements". (p.10).

The authors of the booklet went on to say

"Finally, schools are concerned with the personal and social development of their pupils in the widest sense; they need to foster, in their approaches to the curriculum, children's developing awareness of themselves as individuals and the way in which they relate to others". (p.11).

The discussion document, "The Curriculum 5-16", expressed the expectation of the inspectorate that children would be helped to reflect upon aspects of life and the natural world

"... which raises questions of ultimate meaning and purpose, and to recognise the spiritual dimension of experience". (Department of Education and Science, The Curriculum from 5-16 (1985), p.33).

3. An understanding of religion

Birmingham, Dudley, Norfolk, Hampshire, Durham, Berkshire.

"Discussing an Approach.." "Teaching Religion ..."

"Bird's Eye View ..." "Young Children ..."

The third objective was that of introducing children to an understanding of religion. This objective was expressed in similar ways in ten of the publications. They included "To enlarge and deepen the pupil's understanding of religion" in the Birmingham syllabus, "The exploration of religion", in "Discovering an Approach", and "To clarify and enlarge their ideas about religion", in the Hampshire syllabus.

This objective was expanded in some of the documents to include an introduction to religious founders, the introduction to the language of religion and the understanding of festivals and other religious ceremonies.

The authors of "The School Curriculum" saw the subject as providing an introduction to the religious area of experience and in particular to the Christian tradition, and also as helping pupils to understand the religious diversity of contemporary society. This would help older pupils

"... to appreciate the way that religious beliefs shape life and conduct, to begin to make their own response to the claims of religion and to respect religious convictions where they can not share them". (Department of Education and Science (1985), p.33).

Content

A comparison of all eleven documents showed that there was general agreement as to the content of the religious education programme for children in the First School. The programme had six facets:-

1. It would be concerned with self and the interaction of self with other people and the community. This would include some moral education. (All documents).
2. It would be concerned with the world of nature and our response to nature. (All documents).
3. It would explore rituals, signs, symbols, celebrations and customs. (All documents).
4. It would contain stories of Jesus and other Biblical characters. (9 documents).
5. It would contain stories from other religions. (9 documents).
6. It would contain stories from non-Biblical literature and history (which illustrated religious and moral commitment). (4 documents).

Jean Holm, in "Teaching Religion in School", did not stress the exploration of self and relationships with others and with nature at this stage although she suggested that at a later stage the child would be led to ask such questions as, "What is Man?". Neither "Bird's Eye View of Religious Education" nor the Durham syllabus stressed the narration of stories from the Bible or from other religions. The introduction to religiously significant language was referred to in "Bird's Eye View of Religious Education".

A summary on page 43 of "Discovering an Approach" explained that these facets led to the pupils being able to understand a religion because it involved understanding its ideas about the natural world; about the feelings of adherents associated with ideas about self, the world and others; understanding ideas associated with myths, symbols and rituals, and having knowledge of its institutions, rituals and social and moral activities.

A summary of the content of the religious education programme can be found in "The Curriculum from 5 to 16" and is stated thus:

"Pupils need to be introduced to some of the central elements of the Christian and other major religious traditions as they are expressed in stories, rituals, family ceremonies, communal festivals and moral codes, As part of their religious education, therefore, pupils will need a progressive introduction to stories of people past and present whose lives exemplify qualities universally valued; to myths which communicate religious

ideas about the origin and purpose of the world; and the way that religion makes use of symbol, allegory and analogy, and invests some of the language of everyday life (like 'light' and 'darkness' with deeper significance)". Department of Education & Science (1985), p.33).

Much of this material, as could be seen from the content of the religious education programme of the First School, was to be introduced at this stage of education.

The contents of the programme could be divided into two elements, the 'implicit' element and the 'explicit' element. The 'implicit' element was the one in which the emphasis was on experience

"... because children's experience plays an important part in their learning and in their development as persons, and because religions are concerned with man's experience". (Holm (1975), p.20).

Here the significance for religion was implied, but not directly referred to. The explicit element was one where

"... children's factual knowledge about religion and its significance should be enlarged...". (Hampshire (1978), p.12).

It was one where something that was recognisably religious was studied

"The implicit and explicit elements should help us to maintain a balance, though these elements should not be thought of as making too sharp a division between emotion and intellect. There is a great deal of factual material involved in the implicit element, and it would be sad indeed if the explicit side of religious education was presented as merely a set of facts to be mastered by the pupils". (Holm (1975), p.12).

Approach and Method

Because religious education was seen in the context of the whole school and its curriculum then it followed that the study of religion had to be governed by the same educational principles as any other area of study. What were these educational principles?

Paragraph 505 of the Plowden Report attempted to summarise the educational philosophy of a Primary school thus:-

"A school is not merely a teaching shop, it must transmit values and attitudes. It is a community in which children learn to live first and foremost as children The school sets out deliberately to devise the right environment for children, to allow them to be themselves and to develop in the way and at the pace appropriate to them ... It lays special stress on individual discovery,

on first hand experience and on opportunities for creative work. It insists that knowledge does not fall into neatly separate compartments and that work and play are not opposite but complementary. A child brought up in such an atmosphere at all stages of his education has some hope of becoming a balanced and mature adult and of being able to live in, to contribute to, and to look critically at the society of which he forms a part". (Central Advisory Council for Education (1967), pp.187-188).

Therefore, according to Plowden, education in Primary schools was child centred. The emphasis was on education through experience. There was a view that knowledge was integrated, and that education as a whole was seen as a process in which the child continued to develop.

How would education be child centred? Robin J. Alexander has argued that the term "child centred" was coined to express an ideology opposing the class teaching of the nineteenth century and the achieving of minimum standards. (Primary Teaching, (1984), p.15). The emphasis was placed on children working at their own pace, rather than all the children in the class doing the same thing at the same time. However, there was nothing wrong with children being taught as a class for at least part of the time. The Oracle study found that the most successful teachers of mathematics were those who taught up to a third of their time in class teaching. (Maurice Galton, Brian Simon and Paul Croll, Inside the Primary Classroom (1980)). H.M.I. in the First School Survey, suggested that

"... the class experience offered a valuable means of learning, especially when supplemented by individual or group work".
(Department of Education & Science, Education 5-9, (1982), p.50).

Therefore, the most successful teachers would be employing differing methods of grouping at different times. A more appropriate term might be "child interesting", for the work ought to be geared to the child's interests, what he knew and what he understood, in addition to what he was capable of doing. In the field of religious education the work would not begin with some theological or doctrinal statement, but with the child himself. This philosophy was summarised in "Bird's Eye View of Religious Education" where the author argued that the child ought to be taught in a setting where he was

"... respected as a person, where what he says and does matters to other people and where he knows that support will be there when it is needed."

The introduction to Part III of the Hampshire syllabus advocated an approach that was

"... integrally related to the needs and experience for whom it is devised",

and assumed that the teachers

"... will start from where the children are. They will arouse and maintain interest, encouraging and enabling further learning and closing no doors to the children's own vision and curiosity".

The message proclaimed in the Hadow Report (1931) and reiterated in Plowden was

"The curriculum is to be thought of in terms of activity and experience rather than of knowledge to be acquired and facts to be stored". (Central Advisory Council for Education (1967), pp. 194-195).

The emphasis in Primary schools was on education through experience. Although this comment has been taken to mean that children must be continually moving about in order to learn, it actually emphasised that facts were best retained when they were used and understood. Therefore, this concern for the child and his experience was not incompatible with acquiring and learning facts in various areas of the curriculum. The philosophy stressed how this knowledge was acquired. What the children experienced in school was a result of the policy of the school regarding the curriculum. John K. Thornecroft pointed out that there were two kinds of experience, the experience which the child undergoes himself, and the experience of others from which he can learn. (Religious Education through Experience and Expression (1978)). The teachers when planning the curriculum, therefore, took into account the ways in which children understand the world by

"... sense, experience, active exploration and conversation." (Hampshire (1978), p.11).

The teacher would take into account what the children already knew. The children would be encouraged to discuss what they were doing. They would learn how to find out facts concerning the particular project with which they were concerned and would communicate their findings to others.

The philosophy that subjects in the curriculum ought to be integrated was reiterated in "The School Curriculum", when the authors were

referring to the organisation of a primary school where one teacher was responsible for a class, and argued that

"... one of the strengths of this form of organisation is the opportunity it gives for skills to be applied and practised in a variety of circumstances - for example, by including calculating and measuring in craft and geographical work, or drama and music in religious education or history, or reading and writing virtually everywhere". (Department of Education & Science (1981), p.10).

The C.E.M. booklet - Planning a Programme, 2. Possible Programmes, assumed that religious education was

"... not a subject on the timetable but a thread woven into the pattern of learning. The thread is capable of being withdrawn and examined on its own."

The teacher must know where the thread was, and withdraw it when necessary. The religious element was implied:

If education was seen as a process, then it followed that religious education was part of that process. As seen previously in this chapter, there was an overall aim for religious education which could not be met in the First School. Objectives had to set which when they were achieved, would help the child progress onto the next stage. How it was taught should help all children to realise their potential to the fullest possible extent.

Carol Mumford did not recommend any particular way in which religion could be taught, but suggested that religious education, like all education, took place in the context of the child's experience.

Teaching by Themes

Birmingham, Dudley, Norfolk, Hampshire, Berkshire,
 "Discovering an Approach", "Bird's Eye View..."
 "Teaching Religion..."

Eight of the publications assumed that much of the teaching would be done by the use of themes, or topics or centres of interest. Plowden described a topic as beginning with a subject so interesting to the child that it would be possible to plan much of the work round it for a period of time. Jean Holm believed that much of the implicit element in religious education could be achieved by the use of "human experience themes", and summarised the criteria for regarding a theme as

making a contribution to religious education in the following way:

"Does it help the pupil to understand himself, other people and the natural world better? Does it help him to understand better his own relationships to other people and the natural world? Does it raise questions about Man's experience and about the mystery of what it is to be human?" (Holm (1975), p.48).

Suggestions of titles or themes for this implicit element in religious education included, 'Myself', 'Homes and Families', 'Colour', 'Babies', 'Hands', 'Parties', 'Feet', 'Schools', 'Growing Up'. If we look at these titles we realise that they figures in the curriculum of most First Schools whether or not they were considered to be part of the religious education programme. They began with what the child knew, was familiar with, and so was of interest to him. The C.E.M. booklet, "Exploring a Theme - Myself" was aware that

"... the theme 'Myself' does not necessarily include religious education. There is nothing specifically 'religious' in, for example, measuring heights and hand spans although this may be a valuable mathematical exercise. If, however, the child is encouraged to think about how he feels about his height or hand span then this relates to his self concept."

In the same way topics about colours, or about the seasons were not necessarily 'religious' unless the child was asked to reflect upon his place in the world and was introduced to the religious concept of awe. In all these cases religious education was integrated with other subjects in the curriculum. The religious thread was woven into the theme, but could be withdrawn to be examined on its own.

Themes/topics could also be used as a tool in teaching the explicit element of religious education. These topics included, 'Jesus as a boy', 'Festivals', 'Places of Worship' and 'Rituals'. In the last three topics the teacher would begin with Christianity, for that was what the child had experienced when attending a wedding or christening, or when celebrating Christmas, even if he came from a non church-going family. But then other religions were mentioned; they must be, if the aim of religious education was a study of religion. In all these instances, the themes could be regarded as 'religious' in their own right. In other instances the religious element could be withdrawn and again examined in some other activity, e.g. as on a visit to a church or as part of a topic on Egypt or the Arabs.

Story Telling

Birmingham, Dudley, Norfolk, Hampshire, Bedfordshire, Berkshire.

"Discovering an Approach" "Teaching Religion..."

"Bird's Eye View..."

Another method that could be used was that of story telling. Children love to listen to stories and story telling is used extensively in First Schools, both as an activity in its own right, as a stimulus for drama, art and craft, and as part of the work connected with some history or environmental topic. In the same way they could be used as part of the religious education programme. Types of stories included stories in which children could identify themselves, stories of people who had given themselves in the service of others, stories linked with nature, stories from the Bible, fairy stories and myths. Fairy stories and myths would help the children to distinguish between different ways of conveying meaning. Jean Holm suggested that by the time children reached the age of nine they should be able to understand that although myths were not true in the sense that the events actually happened, they were true to Man's experience. (Holm (1975), p.48).

A list of myths which she suggested included "African myths and legends", "the story of Rama and Sita" and "Stories told around the world".

Bedfordshire has published two handbooks to be used alongside the Agreed Syllabus entitled, "Thirty Stories for Infant R.E." and "Fifteen Stories for Junior R.E." These stories deal with human experience, or were about the natural world or fed the imagination. An additional handbook was entitled, "Sixty Bible Stories for R.E."

"Discovering an Approach" suggested that the Bible should be used as a source book for the life of Jesus, used to promote thinking about Christian festivals, used in thinking about myths, and also as an example of sacred literature. Both "Discovering an Approach" and Jean Holm referred to the introduction of children to Biblical images or to images which helped children to understand the way religions interpreted life. Images suggested in "Discovering an Approach" included 'Fire', 'Earth', 'Air and Water', 'Light and Darkness',

'Family', 'House and Home', 'Food and Drink', 'Love and Security'. Jean Holm suggested 'Shepherds' as the appropriate image to be introduced to First School children.

The Arts

Dudley, Norfolk, Bedfordshire, Berkshire,
 "Discovering an Approach", "Teaching Religion..."
 "Bird's Eye View..." "Young Children..."

The arts, music, literature, drama, art, dance and play were specifically mentioned in eight of the documents as being useful in the teaching of religion. Here again, the implication was made that religion could not be segregated into a single compartment.

Visits, discussions and the use made of topical and relevant events were also mentioned as ways in which children could learn.

The Assembly

Dudley, Norfolk, Bedfordshire, Berkshire.
 "Discovering an Approach", "Teaching Religion..."
 "Young Children..."

The school assembly was advocated in seven of the publications and was also referred to in the handbook which went with the Birmingham syllabus as an activity through which children could gain an insight into religions. The Norfolk syllabus suggested that topic work could lead to assemblies and also to worship. "Bird's Eye View of Religious Education" believed that the assembly could be used to initiate and follow through some of the central themes around which the school could base its activities. Jean Holm argued that although the study of worship was an important part of religious education, an act of worship was not an appropriate activity in schools. However, she did believe that

"... if as an expression of the life and concern of the community and as an exploration of the experiences which are significant to the pupils, it can make an important contribution to R.E., though on the implicit and not on the explicit side". (Holm (1975), p.115).

This idea of community was also found in syllabuses including those of Dudley, Berkshire and Norfolk. "The Curriculum 5-16" suggested that

"... in school assemblies pupils can be helped to reflect upon those aspects of human life and the natural world which raise questions of ultimate meaning and purpose..." (Department of Education and Science (1985), p.33).

"Discovering an Approach" also suggested that the assembly could be a celebration of "joy and wonder in living" and a time when pupils reflected upon things that concerned them. These activities in themselves were worthwhile educational activities and also part of religious education.

In syllabuses written after 1944, moral education was seen as part of religious education. Both were interwoven. The Northumberland syllabus stated that

"... the teacher ... will foster the growth of the moral and spiritual life..."

However, the increasing pluralism of our society has meant that many teachers now found themselves unable to give children a moral code which depended on the child belonging to a particular religious community. The Inspectors stressed in "The Curriculum from 5-16" that

"... morality and religion are not the same thing..."

and that religious education was only one of the areas that could contribute to moral development. (Department of Education & Science (1985), p.26).

In the publications there was no great stress on moral education although there was a stress on pupils being able to understand themselves. The Birmingham syllabus stated that religious education was directed towards developing a critical understanding of the religious and moral dimensions of human experience while the Durham syllabus affirmed that this basic human experience of being able to realise what it meant to be human with physical, intellectual, emotional, aesthetic, moral and spiritual capabilities also brought with it the concept of 'responsibility' which went with freedom of choice. There was therefore stress on enabling children to develop caring attitudes and to make choices and decisions. This could be seen as moral education, although these attitudes were not based on any religious belief.

Both "Discovering an Approach" and Jean Holm affirmed that religious education was concerned with the development of an understanding of religion and that this was in part achieved by an exploration of the ethical dimension. It was concerned with human values with the intention that the pupils would be able to explore and reflect on human experience, rather than with the intention of shaping their lives in any particular way.

Moral education was, therefore, freed from its dependence on religious education, for

"One of the great weaknesses of the traditional teaching of morality through R.E. was that if the pupils rejected the Christian faith ... they frequently rejected the morality that had been based on it". (Holm (1975), p.128).

Both documents affirmed that moral education was the shared responsibility of all teachers in the school, the most important factor being the ethos of the school itself. This belief was shared by the inspectors who wrote,

"The school community ... provides a context for learning and experience ..."

They realised that much moral education was carried on incidentally in school, but were emphatic that

"... schools have a clear duty to ground their pupils, by teaching and example, in those widely shared moral values like tolerance, honesty, fidelity, and openness to the truth which are essential for the conduct of individual and social life". (Department of Education & Science (1985), pp.27-28).

So there seemed to be agreement that the main aim of the religious education programme was an understanding of religion.

Objectives which were to be met in the First School could be divided into three main categories concerning the development of an interest in the universe, in self, in relationships with other people and in an understanding of religion.

The content was no longer to be selected from the Bible alone, but would include an implicit element relating to self and the interaction of self with other people and with the world of nature, and an explicit element where rituals, signs, symbols, celebrations and stories from

more than one religion would be explored. Learning would be integrated and teaching would employ a variety of methods including the use of thematic material, the arts, stories and the assembly.

Moral education was seen to be the responsibility of the school.

Chapter 5.

Ideas to be tested.

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Ideas to be tested.

The purpose of this thesis is to try to ascertain the state of Religious Education in some First Schools in Northumberland.

We have seen in previous chapters that the aim and content of the religious education programme have changed twice since 1944. It seemed important and also of interest to see first of all whether the initial training of teachers in the subject was adequate, whether the content of the training had changed since 1944, and whether teachers had taken the opportunity to receive additional qualifications since leaving college. Therefore, the first set of ideas to be tested was concerned with the training and qualification of teachers.

The Training and Qualifications of Teachers

1. Teachers are given adequate and relevant guidance as to how to teach the subject while they are at college.
2. The content of religious education training has changed since 1944.
3. Not many teachers obtain additional qualifications in the subject after leaving college.

Teachers attend in-service courses in other areas of the curriculum. Because of the changes in emphasis in religious education since 1944 it is as important that teachers attend courses in this area of the curriculum as any other. Another way of keeping abreast of current thinking in religious education is through personal reading. Therefore, the second item for examination was concerned with in-service training.

In-Service Training

1. Teachers take the opportunity to attend in-service courses in the subject when possible.
2. Teachers take the opportunity to keep abreast of current thinking through their personal reading.

In order to teach any subject effectively, adequate resources not only have to be provided, but also used. In the case of religious education these resources will not only be Bibles or Bible story books and pictures, but materials through which the children can express themselves. The third subject to be tested was concerned with the provision and use of resources.

Resources

1. A variety of material is provided for teachers to use in religious education.
2. Teachers make use of a variety of materials when teaching the subject.

We saw in chapter two how a new syllabus, first published in 1968, was adopted by Northumberland and gradually introduced into schools. We noted that this syllabus did not incorporate the most up-to-date thinking on the subject. We also saw that new syllabuses were later introduced into Anglican and Roman Catholic schools. It seemed pertinent to ask whether teachers did in fact make use of the syllabuses provided, and whether or not they were satisfied with them. The fourth set of ideas to be tested was therefore concerned with the syllabus.

The Syllabus

1. Teachers make use of the syllabuses provided.
2. Teachers are satisfied with the syllabuses provided.

In chapter four we tried to find a list of criteria for "Good Religious Education", and we saw that a religious education programme had six facets relating to self and the interaction of self with other people in the community, the world of nature, the exploration of rituals, signs, symbols, celebration and customs, stories of Jesus and other Biblical characters, some stories from other religions and non-Biblical literature. Some moral education would be included but moral education would not exclusively be the work of the religious education programme. Religious education would be integrated into other areas of the curriculum. The aim of religious education would no longer be confessional and an adequate amount of time would be spent on teaching the subject. Therefore, the fifth point to be examined would be concerned with religious education in practice.

Religious Education in Practice

1. Religious education is usually integrated with other subjects.
2. Religious education is Bible based.
3. Non Biblical material is used in religious education.
4. Moral education is part of the religious education programme.
5. The aim of the religious education programme is educational rather than confessional.

When the 1944 Education Act was passed it was stated that each day was to begin with an act of worship, and it was assumed that the worship would be led by the head-teacher. But, as we have seen, Plowden recommended that the law concerning the act of worship should be relaxed, and we also saw in chapter four that Jean Holm argued that an act of worship was not an appropriate activity in schools. Therefore, the final set of ideas to be tested concerned the Assembly.

The Assembly

1. The assembly is regarded as an act of worship.
2. The assembly is not always led by the head-teacher.
3. The content of the assembly varies.

Chapter 6.

The Pilot Questionnaires

Chapter 6.

The Pilot Questionnaires

The main purpose of the pilot questionnaires was to find out whether a questionnaire could be devised which would be understood, easy to answer and which would test the ideas formulated in chapter five. It was not intended to make a detailed evaluation of the replies.

Before the survey, the Local Education Authority was approached and permission received for it to take place.

Head-teachers of the selected schools were then contacted by telephone. The purpose of the survey was explained, and they were asked whether they and their staff would be willing to complete the questionnaires.

Copies of the questionnaires sent to head-teachers and teachers can be found in Appendices 4 and 5.

A letter of explanation and appreciation was sent to these schools with the questionnaires, as was a stamped addressed envelope for the replies.

A. The School

Twenty First schools were selected to receive the pilot questionnaires in 1981. These schools were selected at random, i.e. they had not been pointed out as being "good" at teaching religion, but an effort was made to ensure that all types of school were included in the survey.

Schools were designated as being County, Church of England aided, Church of England controlled and Roman Catholic aided. The types of community designated were:

Urban, i.e. large centres of population,
e.g. Ashington.

Urban/Rural i.e. market towns serving a rural area,
e.g. Alnwick or Haltwhistle.

Rural, i.e. small schools in a rural area,
e.g. Ford or Holy Island.

The Urban and Urban/Rural schools were staffed by a head-teacher not responsible for a class and from four to ten additional assistant teachers. The rural schools were staffed by a head-teacher responsible for a class and up to two additional assistant teachers.

Replies were received as follows:-

County Urban:	3
County Urban/Rural:	4
County Rural:	3
C.E. aided Urban/Rural:	1
C.E. aided Rural:	3
C.E. controlled Urban/Rural:	1
C.E. controlled Rural:	1
R.C. aided Urban/Rural:	1

—

B. The Staff

Number of head-teachers who replied: 17 out of 20.

Number of assistant teachers who replied: 56 out of 62.

Number of years since leaving college:-

Head-teachers	20 + years	:	9)	17
	10 - 19 years	:	8)	
Assistant teachers	20 + years	:	26)	56
	11 - 19 years	:	15)	
	6 - 10 years	:	9)	
	0 - 5 years	:	6)	

Thirty five of the head-teachers and teachers had completed their training before 1960 and therefore had been trained in pre-Goldman days, so unless they had attended in-service training and/or kept abreast of current trends in religious education their teaching would be Biblically based and their aim would be confessional.

Eight head-teachers and fifteen teachers completed their initial training between 1960 and 1970. Some of these could have had their attention drawn to the work of Goldman as could the nine teachers who completed their training between 1970 and 1975. However, only six teachers were in college when the work of Jean Holm and the Schools Council book, "Discovering an Approach", could have been discussed. Therefore, attendance at in-service courses and the reading of articles and books concerning the subject were essential if teachers were to keep abreast of current thinking concerning the subject.

Number of head-teachers/teachers who studied "religion" as a main course at college:	12
Number of head-teachers/teachers who were offered a professional course in religious education while at college:	63
Number of head-teachers/teachers who took part in the course:	44

The content of these courses included: Old and New Testament studies, Theology and Moral Education. These courses were suited to the 1944 syllabuses. Younger teachers described courses that contained Biblical background material, the use of teaching aids (e.g. poetry, painting, drama, music), the use of topics and the aims of religious education.

Number of initial training courses leading to qualifications e.g. Archbishop's Certificate:	5
Number of head-teachers/teachers obtaining additional qualifications in religious education after leaving college:	0

From these replies it can be assumed that 15% of head-teachers/teachers have an advanced academic background to the subject. However, it can probably be said of most subjects in the First school curriculum that the teacher has not studied that particular subject as his/her main course subject at college.

Forty-four out of seventy-three head-teachers/teachers (i.e. approximately 60%) had taken part in a course at college which would help them to teach the subject. Therefore, 40% of head-teachers/teachers would be teaching the subject without having received any training.

C. In-Service Training

Number of head-teachers/teachers who had taken part in 'in-service' training since leaving college: 31

The courses had taken place since 1973 and had lasted from four to six sessions. Contents of the course included an introduction to the new (1968) Northumberland syllabus, the content of the religious education programme in the First school, the use of themes, consideration of the Schools Council Working Paper 44 and the assembly. No evidence can be found of any course being offered by the L.E.A. in the subject before the new syllabus was introduced.

The new "Veritas" syllabus was introduced in a course attended by a member of staff of a Roman Catholic aided school.

Number of head-teachers/teachers who had read books or articles by:-

Ronald Goldman	19
Colin Alves	3
Jean Holm	2
Ninian Smart	4
Michael Grimmitt	0

Therefore, current trends concerning education were known by relatively few teachers.

Eight head-teachers/teachers indicated that they had been influenced by their reading. One head-teacher

"had begun to appreciate the difficulties religious concepts present to the growing child".

One teacher claimed that she

"had considered more carefully her aim in telling a particular Bible story".

Another teacher now

"takes into account the age, ability and background of a child before selecting material".

Head-teachers and teachers named authors who had influenced their thinking about the subject. These authors included, J. Brimer, Terence and Gill Copley, Alan Dale, Violet Madge, H.F. Matthews, B.R. Youngman, David Watson and David Kossoff. Material by Violet Madge had made one teacher realise that

"R.E. should relate to what a child already knows".

Three head-teachers and only two teachers had read any work published by the Schools Council. This reading had little influence on their thinking concerning the teaching of the subject.

D. Resources

Four head-teachers indicated that material published by C.E.M. was in their schools.

Other publications in use in the schools included the "Together" books published by the Church Information Office.

Additional material provided in schools included, material for use in the assembly, radio material, hymn books, "Ladybird" story books, Bibles, and materials for art, craft, music and drama. Head-teachers indicated that money was allocated for the subject when it was requested by a teacher and was considered together with all other subjects.

Fifty-four teachers indicated that they considered the resources for teaching religion in their schools were adequate.

The two teachers who regarded resources as being inadequate wanted attractive and interesting material especially for the younger children.

"Veritas"

Very good, especially the short stories to illustrate the point being taught.

Good visual aids, large wall pictures.

Children's note books were able to be filled in by parents, and A good choice of music".

Teachers would prefer "Religion and Life" to contain more Bible stories, more stories of the early saints and more references to the early church.

Other teachers would prefer "God Makes, God Helps, God Comes" to include the full Christmas Story, more details of the Eucharist/ Confirmation and more examples of stories suitable for telling to the children.

Roman Catholic teachers did not want "Veritas" to be changed in any way.

F. Religious Education in Practice

The subject was covered in the following ways:-

	<u>Time-Tabled</u>	<u>Time-Tabled/ Integrated</u>	<u>Integrated</u>
County schools	4	4	2
C.E. aided schools	3		1
C.E. controlled school	1		1
R.C. aided school	1		
	-	-	-
	9	4	4
	-	-	-

Where the subject was time-tabled the minutes spent on it each week varied:

County schools:	40 mins
	60 - 80 mins
	130 mins.
	150 mins
C.E. aided schools:	90 mins
	130 mins
C.E. controlled schools:	60 mins
R.C. aided schools:	200 mins

In other classes religious education was integrated with other subjects in various ways including material prepared for Assembly, in history and geography, in drama, art and music.

Biblical material was used by teachers in sixteen schools:

This Biblical material was used:-

"Because if it was not Biblical it was not religious.

When it is suitable to illustrate a point.

As appropriate to the topic and the class.

As stories to be used in assembly, and

To fit in with Church Festivals and Sundays".

Themes were used as a means of teaching the subject by teachers in all schools.

Popular themes included:- "families and home life", "occupations", "hands, "harvest", "people who followed Jesus", "celebrations", "the childhood of Jesus", "Easter", "Christmas", "courage", "prayer" and "material used in the Mass".

Themes were selected:-

"To foster ideas of love, trust, caring.

To provide moral training,

To develop Christian attitudes, and

To link with Bible stories."

Other faiths were introduced to children by seventeen teachers in seven schools. These were introduced:-

"While following the syllabus and referring to Jewish Feasts.

By legend and folklore of other lands,

In geography, and

While talking about mixed marriages."

When Roman Catholic teachers were referring to other faiths they were referring to other Christian denominations.

The main aims of head-teachers and teachers in county schools included:-

- "To make children aware of God.
- To give children knowledge of Christian teaching.
- To give children a knowledge of the Bible.
- To indicate the Christian basis of our Society.
- To make children aware of the world about them.
- To provide children with a pattern of behaviour and an outline within which they can learn to live in harmony with each other, and
- To give moral education."

Head-teachers and teachers in Anglican schools attempted:-

- "To lay firm foundations for children in their early years of being a Christian and to help them fulfil their spiritual needs, and
- To help children experience and know the love of Christ in every part of their lives."

The aim of the head-teacher in the Roman Catholic school was:-

- "To show children the simple way to God and then the way Roman Catholics take by Mother of God, Saints, Angels, etc."

The teachers in this school wanted the children to become Christians.

Material that Head-teachers hoped would have been covered in Religious Education by the time pupils completed their First school education included:

- "The Life of Christ.
- Selected stories from the Old Testament.
- Stories about Paul and the early Church.
- Christian Festivals.
- Lives of Saints and notable Christians.
- Missionary stories, and
- Themes dealing with compassion, leadership and care for others."

Material covering in the Roman Catholic schools included:-

"The facts of the Faith.

Attendance at first Confession and first Communion, and
Attendance at and knowledge of what is happening at Mass."

When the completed first pilot questionnaires had been returned and analysed it was possible to see the number of teachers who did receive help in teaching the subject during their initial training. Some indication was given as to the content of the courses. It was difficult to ascertain whether the content of the courses had changed greatly in 1965 and in 1975. However, it was hoped that a greater number of replies received when the final questionnaires were distributed would make the content of courses more clear. It was also possible to see how many teachers had received additional qualifications since college.

From the selection concerning "In-Service Training" it was possible to see the number of teachers who had attended courses in the subject since leaving college, and also the number of teachers who had read material by the selected authors. Violet Madge, and Terence and Gill Copley would be added to the list of selected authors because they had written material of importance to First school teachers.

From replies to the section on "Resources", it was possible to ascertain the number of head-teachers who received material from C.E.M. and similar organisations and to list other material provided to help teach the subject. Teachers would still be asked whether or not they found the amount and variety of material to be adequate but in the second pilot questionnaire they would also be asked to list the material they used. Head-teachers were still to be asked how money was allocated for the subject.

The answers to the questions in the section on the "Syllabus" showed the number of schools and teachers who used each syllabus, but questions about opinions would be omitted from subsequent questionnaires.

The section concerned with "Religious Education in Practice" was least satisfactory. The first three questions dealt with the subject enquiring as to whether or not it was time-tabled and how many minutes were spent on the subject weekly. These were fairly straightforward.

Because an opinion was expressed in the pilot questionnaire that only material from the Bible could be considered as religious, questions about the use of Biblical material were added to subsequent questionnaires.

Although the majority of teachers indicated that they used themes in the teaching of the subject and lists of themes that had been used were given, there was little indication as to how or why the themes had been used on any given occasion. Therefore, in the second pilot questionnaire suggestions regarding the use of thematic material would be made and staff would be asked to indicate in which ways they were used. In addition, they would be asked to indicate the title of a theme which they had explored.

The question about the teaching of other religious faiths would be reworded because Roman Catholic teachers regarded these as being other Christian denominations rather than non-Christian.

The question to the head-teachers regarding the amount of material to be covered was deleted because replies had given a list of stories but attitudes and concepts had been omitted.

Teachers would be asked whether or not they helped to lead the assembly and, if so, how they selected the theme. An additional question regarding the use of hymns would also be included in this section on the second pilot questionnaire.

After replies to the first questionnaires were received it was also felt that some of the instructions should be rephrased to make them easier to answer, e.g. 'delete' was used in all instructions to replace 'tick'.

When alterations had been made to the first pilot questionnaires, a set of second pilot questionnaires was compiled. Copies of these questionnaires can be found in Appendices 6 and 7. They were then distributed to twelve schools and head-teachers/teachers were asked to comment on their understanding of the questions and ease of completing them. When replies had been received it was decided to add John Robinson to the first list of authors who may have written material read by teachers because his "Honest to God" had been reviewed and

discussed and had affected the religious thinking of many people.

Several teachers still found difficulty in completing the section on "themes". Themes meant different things to different people. They also felt that they used other material in the ways suggested in the section. It was therefore decided to leave out the word "themes" in the final questionnaire and to substitute the word "material" in these questions. It was also felt that the section on "themes" had been long, difficult to answer, served no useful purpose and so this question was subsequently omitted.

The questions as to how staff selected material for use in the assembly and the titles of hymns sung also served no useful purpose and so they too were to be omitted.

As a result of the comments received the final questionnaires were compiled and distributed.

Chapter 7

The Questionnaire completed by Head-Teachers

Chapter 7.

The Questionnaire completed by Head-teachers

When the questionnaires were distributed there were 148 First schools in Northumberland (147 Head-teachers).

Eighty-six schools were selected to receive the questionnaires. As in the case of the pilot questionnaires, these schools were selected at random, but again an effort was made to ensure that all types of school were included in the survey.

Before despatching the questionnaires all the head-teachers were contacted by telephone, the purpose of the survey was explained and their co-operation was requested. A further letter of explanation and appreciation was included with the questionnaires together with a stamped addressed envelope for the replies. Head-teachers were assured that the names of the schools and all staff would not be disclosed should any of the results be published.

When the replies were received, interviews were conducted with three head-teachers in urban county schools, one with a head-teacher in a Roman Catholic school, two with head-teachers in rural county schools and one with a head-teacher of a Church of England rural school. One head-teacher of an urban school had previously been head-teacher of a Church of England rural school.

It was impossible to carry out more interviews because of the distance between schools.

Individual questions from the questionnaire appear at appropriate places in the text.

The complete questionnaire can be found in Appendix 8. Analysis of the replies can be found in Appendix 10.

A. The School

1. Type of school: County
 C.E. aided
 C.E. controlled
 R.C. aided
 Any other, please specify

Schools receiving the questionnaire:-

County schools :	44
C.E. aided schools:	19
C.E. controlled schools:	17
R.C. aided schools:	6
	<hr/>
	86

Replies were received from:-

County schools:	40
C.E. aided schools:	16
C.E. controlled schools:	6
R.C. aided schools:	3
	<hr/>
	65

2. Type of community: Urban
 Rural, i.e. a small school of three teachers or less serving a small community.
 Any other, please specify.

Replies were received from:-

Urban schools:	19
Rural schools:	46
	<hr/>
	65

The schools were situated as follows:

<u>Urban schools</u>		<u>Rural schools</u>	
County	16	County	24
C.E. aided	2	C.E. aided	14
C.E. controlled	0	C.E. controlled	6
R.C. aided	1	R.C. aided	2
	<hr/>		<hr/>
	19		46

The majority of schools which served an urban community were county schools. Approximately half of the rural schools were county schools while the others belonged to voluntary bodies.

In the urban schools the head-teacher was not responsible for a class, but the head-teacher of a rural school was also responsible for a class in addition to the school.

Replies were received from head-teachers in sixty-five schools, i.e. from 75% of the head-teachers questioned. As this figure represented 43% of the First school head-teachers in the County, it was hoped that the replies were representative of all the First school head-teachers.

B. The Staff

1. Number of year since you left college:

0 - 5 years
6 - 10 years
11 - 20 years
over 20 years.

Number of year since leaving college:

0 - 5 years	:	0
6 - 10 years	:	1
11 - 20 years	:	27
over 20 years	:	37

Sixty-five teachers answered the questionnaire

One of these head-teachers had taught for under ten years, twenty-seven had taught for more than ten years, but under twenty years, while the remaining thirty-seven head-teachers had taught for over twenty years. Therefore, 37 out of 65 had taught for more than twenty years and had a wealth of experience behind them.

2. Was Biblical Studies/Religious Studies/Religious Knowledge your main course at college? YES/NO

Ten of the head-teachers who replied had studied "religion" as their main course subject while they were students in college. Five of these people were now head-teachers of county schools. From these figures it could be assumed that approximately 55 out of 65 head-

teachers had no advanced academic background in the subject, but this could probably be said of most subjects in the First school curriculum.

3. Was any special course, or any part of an education course available to help to prepare you for the teaching of Religion? YES/NO

Forty-eight of these head-teachers had as students been offered a course, or part of an education course, which was meant to help in their preparation for teaching the subject.

4. If "YES", did you take part in the course? YES/NO

Forty four of the head-teachers who replied to the questionnaire, i.e. 44 out of 65, had received training to help them teach the subject while they were at college.

5. If "YES", give if possible a brief outline of the course:

The type of course offered to all these head-teachers as students was very similar and very traditional in character, covering some study of the Bible or selected parts of the Bible, some Biblical background material, study of the Book of Common Prayer, Christian doctrine, the Life of Jesus, comparative religions (in a few cases) and methods of teaching using suitable topics, creative work and dance. Many of these courses lasted for one year. In some of the colleges they were a compulsory part of the course. Many of these head-teachers had trained in pre-Goldman days when teaching from the Bible was the main component of religious education, or religious instruction as it was then called.

6. Was it your view at the time that the Religious Education training you received was both adequate and relevant? YES/NO

7. Please give reasons:

Thirty-five of the head-teachers found the training they received at the time to be both adequate and relevant. Reasons which were given for this satisfaction included that there were "excellent lecturers", that one student,

"... found it very stimulating and rewarding"

and

"encouraged her to study other sections in depth",

and the fact that it

"... gave a background to Jewish history and explained Christian doctrine more".

One of the head-teachers who began his training prior to the 1944 Education Act, before the introduction of student grants and had to pay for his own tuition fees assumed that what was being bought was

"... worth the money and therefore relevant".

Nine head-teachers, however, had not been satisfied with their initial training because it consisted mainly of "biblical history", it contained "too much theology", was "not practical", or because the course was too short. Two head-teachers who had not been offered a course, or who had been offered and not take part in the course, regretted this. One wrote,

"It was purely voluntary, and was in competition with other courses".

She now felt that some form of R.I. should have formed part of the foundation course.

8. Did this course lead to any special qualifications or certificate? YES/NO

9. If "YES", state its name

Many of the older head-teachers had attended a denominational college, Ripon, St. Hild's, St. Bede's and St. Mary's being some of the colleges mentioned. In fact, eighteen of the courses led to additional qualifications in religious instruction including, 'Anglican Teacher's Certificate', 'Scottish Episcopal Teacher's Certificate', 'Catholic Teacher's Certificate', 'The Archbishop's Certificate of Religious Knowledge' and 'Leeds University Certificate of Religious Education'.

10. Have you obtained any further qualification in R.E. since you left college? YES/NO

11. If "YES", state the name of the qualification

Two head-teachers of Catholic schools who had not received the 'Catholic Teacher's Certificate' while they were at college received this qualification at a later date.

No other head-teacher had received any additional qualification in the subject since leaving college.

If these figures are representative, then it can be assumed that few head-teachers have advanced academic qualifications in the subject, but, as stated previously, this can be said of most subjects in the First school curriculum. This does not mean that head-teachers were not offered professional training in the subject. It was offered to forty-eight head-teachers who completed the questionnaire, but evidence from these replies, and from personal interviews, suggests that it was offered to head-teachers who had completed their initial training more than twenty years previously. Evidence also suggests that in most cases this training was accepted and thought to be satisfactory at the time. Of course, because of the changes in religious education during the last twenty years, it would not equip them for the religious education that recent publications have suggested should be offered to pupils today.

The fact that twenty-one head-teachers did not receive any initial training in the subject, and that twenty-six of the forty-four head-teachers who did take part in a professional course to help them in the teaching of the subject had been teaching for over twenty years indicated that in-service training was essential after 1965 and remains essential today

C. In-Service Training

1. Have you taken part in any in-service training in the field of R.E. since you left college? YES/NO

Of the sixty-five head-teachers concerned, only twenty one i.e. approximately 33% had attended any form of "in service" training in religious education. Eight of these head-teachers taught in County Urban schools so therefore 58% of the head-teachers in these schools had attended an in-service course. The percentage of head-teachers who had attended

courses in County rural and Church of England aided and controlled schools was roughly the same, and 2 out of 3 head-teachers in Roman Catholic aided schools had attended a course. This slightly better response from County urban and Roman Catholic aided schools could in part be due to the fact that these teachers were able to travel to course centres more easily, because head-teachers in Roman Catholic schools were more interested in the subject, or because insufficient courses had been offered to head-teachers in rural areas.

Evidence acquired in an interview with the teacher adviser for religious education appointed from January 1973 to December 1975 suggested that during his time as an adviser almost every school in the County had been visited by him (other than Roman Catholic schools unless he had been invited). Courses for head-teachers and teachers were organised in various teachers' centres and schools. The length of these courses varied from four to six sessions of two hours each. These courses were held in fourteen centres, two of which were transferred to other Authorities after the re-organisation of Local Government in 1974.

Additional courses were organised by C.E.M.

All courses were concerned with curriculum development in religious education, but were not just geared to the syllabus, as this did not provide an adequate basis for thinking about the subject.

In view of the fact that courses had been held during the period 1973-1975, and as only a third of existing First school head-teachers had attended any in-service training, it may be assumed that some of the original head-teachers had been transferred to other L.E.As. or had left the profession.

Subsequent courses organised after 1975 by advisers who were also in charge of other areas of the curriculum were held in Morpeth, Ponteland or Hexham, and were not always easy for head-teachers to attend in view of the long travelling distances involved, particularly for teaching staff from the northern part of the County.

2. If "YES", state
- a) the year of the course/courses
 - b) the length of the course/courses
 - c) a brief outline of the course/courses:

The majority of courses which had been attended took place between 1973 and 1978. This had been when the new county syllabus was introduced and most of the courses attended by all head-teachers were concerned with this syllabus. Two had attended a course on First school religious education in 1980 - 1981 and one head-teacher had attended a one term course at St. Mary's College on using local resources in religious education. It was interesting to note that none of the head-teachers of any Church of England school, either aided or controlled, had attended a course when the Newcastle Diocesan syllabus was introduced in 1979 - 1980. On the other hand, I have found no evidence of courses being offered at this time. Of the two head-teachers of Roman Catholic aided schools who had attended courses, one had attended a course leading to a Catholic Teacher's Certificate and the other had attended a course on the recently introduced "Veritas" syllabus.

3. Have you read material written by any of the following authors?
Please tick as appropriate.

Ronald Goldman
Colin Alves
Jean Holm
Ninian Smart
Michael Grimmit
Violet Madge
Terence and Gill Copley
John Robinson (Honest to God)

Number of head-teachers who have read material by:-

Ronald Goldman	16
Colin Alves	2
Jean Holm	2
Ninian Smart	2
Michael Grimmit	1
Violet Madge	5
Terence and Gill Copley	1
John Robinson	17

Very few head-teachers appear to have tried to keep abreast of current trends in religious education according to those who had read material written by the suggested authors. Sixteen head-teachers had read material written by Goldman, and seventeen had read "Honest to God" by J.A.T. Robinson. As Goldman was the person who first made teachers re-think their approach to teaching the subject and Robinson's views made headlines in the press, it is perhaps not surprising that more people had read material written by them than by any other author. Very few books or articles by any other suggested author had been read at all.

4. In what way has any of this work influenced your attitude towards R.E.?

The material contained in the books had influenced those who had read them in various ways. Goldman's views were 'detested' by one person and did not influence another person at all, although a third was made

"more aware of the need to be selective in the use of Bible material".

and another was made to think about his own

"idea of God",

the

"children's idea of God"

and how to approach problems. A head-teacher in a county rural school was made to adopt a more integrated approach. Another became more aware that religious education was

"not just to tell Bible stories".

A sixth head-teacher was made to

"reappraise her approach to the teaching of R.E."

The same picture was painted in the voluntary schools - those few head-teachers who had read any books, thought Goldman had influenced them more than any other author.

The youngest head-teacher who had read work by Goldman and Robinson had been made to re-think her own attitude and beliefs. Another one said that

"Ronald Goldman greatly influenced my thinking at one time, but now I'm coming round to Bible stories again and a more formal approach - not so many themes, which was all I did at one time".

During an interview this head-teacher expanded her statement by saying that she had often been in a forced situation when religion had been dragged into themes. She still brought religious education into topic work when appropriate, but no longer did she concentrate on the implicit element in religious education.

Time spent on this element meant that there was less time for Bible teaching which she now felt must be given to the children although the selected stories must be appropriate.

Yet another head-teacher was

"given a different approach to the teaching of younger children".

Therefore, the people who had read articles or books by the selected authors had been influenced to varying degrees, and at least had been made to re-think their attitudes.

Although forces have been at work during the past twenty years which suggest that there have been two revolutions in the teaching of the subject, it would appear that these revolutions had little influence on the opinions of head-teachers.

One head-teacher who had not been influenced by any reading on the subject intimated during interview that the fault lay partly with himself, because religious education was not his chief interest, and partly with the L.E.A., because not sufficient courses had been offered. The changes in the approach to the teaching in other subjects which had come about during the past twenty years had not been reflected in religious education, he thought, because the 1944 Education Act which had made the subject compulsory had also segregated it from other subjects and in many cases it was not seen as education, but as part of the work of the church that had been delegated to schools.

5. If the work of any other author has influenced your attitude towards R.E., state the name of the author and the way in which your attitude has been influenced.

The fact that so few of the head-teachers had not read any material by the suggested authors did not mean that the subject had been overlooked. Additional authors who were mentioned included, C.S. Lewis, Ian Wilson, Joan Dean, Frank Topping, David Kossoff, Alan Dale, Trevor Huddleston, Brimer & Brimer. One head-teacher in a Roman Catholic school said that his

"traditionalism was hardened"

after reading Peter de Rosa.

6. Has the work of the Schools Council in the field of Primary R.E. had any influence on your attitude towards R.E? YES/NO

The work of the Schools Council has had very little influence on the head-teachers. None of the work had influenced any head-teacher in an urban school, and only seven head-teachers (i.e. approx. 9%) had been influenced in the rural and voluntary schools.

7. In what way has your attitude been influenced?

The material had made one head-teacher adopt

"a more integrated approach",

had

"broadened the experience of another",

but had little influence on the remaining five.

This is a depressing picture. The Schools Council Working Paper 44 was the report of the project that made a survey of religious education in Primary schools in England and Wales and revealed a number of topics calling for further investigation. "Discovering an Approach" was written as the result of a three year curriculum development programme and is considered to be one of the most important books written for primary school teachers.

D. Resources

1. Please indicate which of the following resources are available in your school:

- a) Material giving Biblical background facts.
- b) Bibles and/or Bible story books.
- c) Themes/topic cards, books.
- d) Material for use in assembly.
- e) Visual Aids.
- f) Radio/T.V. material.
- g) Materials produced by C.E.M. or similar organisation.
- h) Materials used for Art, Craft, Drama, Music.
- i) Any other, please specify:

<u>Materials available for use:</u>	<u>Number of Schools</u>
Material giving Biblical background material:	54
Bibles or Bible story books:	65
Theme/Topic cards & books:	33
Materials for use in assembly:	62
Visual aids:	52
Radio/T.V. material:	41
Material produced by C.E.M.:	19
Materials used for art, craft, drama, music:	48
Other material - tape recorder:	3

A variety of resources appear to be provided for religious education, the most popular one being the Bible or Bible story books, every school providing them. Material for use in assembly proved to be the next most popular, almost every school, 62 out of 65 provided them. Materials giving background information were provided in fifty-four schools, visual aids were provided in fifty-two schools and materials to be used in art, craft, music and drama were provided in forty-eight schools. Theme and topic cards and books were only provided in thirty-three schools, although topics can be used in religious education without specific books being provided. Radio and T.V. material was available in forty-one schools. Materials provided by C.E.M. were available in only nineteen schools; none at all in either Church of England controlled or Roman Catholic aided schools. Hymn books e.g. 'Someone's Singing Lord', 'Carol Gailey Carol', 'Allelujah' were

also used, as were records and an overhead projector. Tape recorders were also in use. So although Bibles, stories from the Bible, and material giving background material were used in the majority of schools, giving the impression that religious education in the school was Bible based, it did not consist of just telling Bible stories, for there was evidence that in at least half of the schools some religious education was also based on themes, while art, craft, music and drama were also readily available in 80% of the schools, and I would assume were available in all First schools even though they were not always seen as a resource for the teaching of religion.

2. What other resources, if any, would you like to provide?

The majority of head-teachers seemed to be satisfied with the provision for the teaching of religion in the school. Only fourteen named any resource which they felt unable to provide at present. Four head-teachers would have liked to be able to provide extra books for staff and pupils. There seemed to be a need for additional visual aids, including a projector and films, additional picture material and a well illustrated children's Bible. One head-teacher expressed the need for work books for all ages to ensure that there was a form of progression. Hymns and books for assembly were mentioned, one of the head-teachers would have liked to be able to take her children on more visits to churches, cathedrals etc., while yet another wanted to know of speakers, other than the vicar, who could be invited into school.

3. How do you allocate money for R.E?

Forty-four of the head-teachers i.e. 69% stated how they allocated money for religious education. Nineteen of these head-teachers allocated an amount of money to the class teachers to spend as they wished to cover all subjects. This included money to cover religious education. So, in fact, these teachers did not necessarily spend any money on the subject. Five head-teachers said that it was the Head's responsibility, six stated 'as necessary', three allocated money for books, Bibles, story books and posters, six allocated money on books to improve assembly, hymn books and thematic material. One spent money on records, and one Roman Catholic head-teacher took into consideration any directives from Fenham before he spent his money.

Onehead-teacher spent 1/8th of his allocation on the subject and another spent 10p per head plus additional money provided by the P.T.A. as necessary. A Church of England aided schools relied entirely on the Governors for any resources necessary.

A number of head-teachers in all types of school (except R.C. aided) did not state how they allocated money for the subject. This could mean that they considered that their resources were adequate, that they were not interested in the subject, or that no specific amount was set aside but that resources were provided when necessary if money was available.

E. The Syllabus

1. Which syllabus of R.E. is used in your school?
 - a) The County Syllabus - "Religion and Life"
 - b) The Church of England Syllabus - "God Makes, God Helps, God Comes"
 - c) The Roman Catholic Syllabus - "Veritas"
 - d) Any other Syllabus - state its name

<u>Syllabus used</u>	<u>Number of schools</u>
"Religion and Life"	38
"God Makes/Helps/Comes"	3
"Veritas"	2
"Religion & Life" and "God Makes/Helps/Comes"	13
"Religion & Life" + Hampshire	1
"Religion & Life" + School Syllabus	3
"Religion & Life" + 1944 Syllabus	1
School Syllabus	2
Dr. Blount	1
N/R	1
	—
	65

The main syllabuses in use in the Authority were

- 1) "Religion and Life", the County syllabus, originally published by Lancashire in 1968 and adopted by the County in 1972.
- 2) "God Makes, God Helps, God Comes", which is the Church of England syllabus published by the Durham Diocesan Board of Education in 1977 and introduced in C.E. schools, but never formally adopted.

3. "Veritas", the Roman Catholic syllabus, published in 1976.

Head-teachers in thirty-three out of forty county schools said that they used the Syllabus on its own, i.e. did not use any material not suggested in the syllabus. One head-teacher in an urban school used the syllabus and supplemented it with material from the Hampshire syllabus and two head-teachers had developed the use of the school's own syllabus. In nineteen out of twenty-four rural schools the county syllabus was in use. In one school the Church of England syllabus was used to supplement material in the county syllabus. In two schools the county syllabus was supplemented with material from the school's own syllabus, while in one school the county syllabus was supplemented by material from the 1944 syllabus.

As the county syllabus was published in 1968 and adopted by Northumberland in 1972 it was in use before "Teaching Religion in School" or "Discovering an Approach" were written. Therefore, the ideas put forward in these books and implemented in many of the newer syllabuses were not reflected in the county syllabus, and if this evidence reflects the use of the county syllabus throughout the County, then the most modern trends in the teaching of the subject could not be reflected in the teaching in the schools.

A report presented to the Schools Sub-Committee in 1978 stated that there were only one or two schools in the County which did not work directly from "Religion and Life".

Out of the sixteen Church of England aided schools, the county syllabus only was used in two schools, and in three schools the diocesan syllabus was used. In nine schools a combination of material from both the county and diocesan syllabus was used. In one school the county syllabus plus material from the school syllabus was used and there was no reply to this section from one head-teacher. According to the 1944 Act, the religious teaching in these schools could be fully denominational, although parents could request non-denominational teaching.

The county syllabus was in use in three Church of England controlled schools. In three schools both the county and the diocesan syllabus were used. No reply was received from one school. According to the

Education Act, the teaching in these schools was to be non-denominational, although parents could ask for deonominal teaching for two periods each week.

Two of the Roman Catholic schools used the "Veritas" syllabus and one used Dr. Blount. This school was going to change to "Veritas".

2. Do you encourage your staff to use the syllabus in any of the following ways:
- a) To disregard it.
 - b) To use all material in the syllabus as it is presented term by term?
 - c) To use selected material from the syllabus as it is presented term by term?
 - d) To use selected material from the syllabus, plus other material?
 - e) Any other way - please specify:

<u>The way staff were encouraged to use the syllabus:</u>	<u>Number of Schools</u>
Disregard it:	-
Use all the material suggested:	2
Use selected material:	2
Use selected material + additional material:	60
	—
	64

From the replies to this section it appeared that the syllabuses were used to give guidance. In no school did the head-teacher completely disregard some form of syllabus, though only two head-teachers followed it in all its detail as it was presented term by term - one in a county rural school and one in a Roman Catholic school. Another two head-teachers used selected material from that suggested each term. Two other head-teachers who had their own school syllabus based their work on every-day happenings or on thematic work e.g. "Hands" or "The Most Popular book in the World". All other head-teachers used selected material plus additional material in some way. In this way they were using the syllabus as it was meant to be used, i.e. for guidance, but they also found out that the syllabus as presented was not adequate, as it was necessary to find additional material.

3. If you would like the present syllabus altered, specify in what way:

The head-teachers seemed to be fairly happy with the syllabus in their school, as only ten head-teachers made any comment about wanting it altered. Two were happy with the syllabus as long as they adapted it to suit their needs. One felt that it (the county syllabus) could be improved, but was not sure how. The needs of a core curriculum to ensure progress was felt by one head-teacher, another wanted more background information while yet another wanted a stronger emphasis on religious education as opposed to moral education. Two head-teachers in Church of England aided schools who had more than one age range of child in each class and who used material from both the county and diocesan syllabuses felt that either the syllabus/syllabuses were

"too complicated and involved for use in First schools - not enough time to use the syllabus thoroughly"

or that ideas to cover more than one age group would be an advantage. Of the two head-teachers of Roman Catholic schools who offered anything under this section one intended to change from Dr. Blount to "Veritas" and the other one thought that the music in "Veritas" was "terrible".

F. Religious education in Practice

1. Is R.E. time-tabled as a single subject in your school, or in part of your school? YES/NO

Religious education appeared to be time-tabled as a subject in the majority of schools - 56. Only eight head-teachers said that it was not time-tabled in their schools. Five of these were in county rural schools. There was no reply to this section from a head-teacher in a county urban school.

The Curriculum is seen in First schools as areas of experience, rather than subjects. One such area is the moral/spiritual area. It was therefore to be expected that religious education was time-tabled. However, the fact that "religion" is the only compulsory subject in the curriculum may be an additional reason why it appeared on the timetable.

2. If "YES", in which year group/s is it time-tabled?

Year Groups in which Religious Education is timetabled:

1st Year :	43 schools
2nd Year :	44 schools
3rd Year :	45 schools
4th Year :	51 schools
5th Year :	53 schols.

However, Religious Education was not time-tabled throughout all schools.

It was time-tabled in forty-three first year classes, forty-four second year classes, forty-five third year classes, fifty-one fourth year classes and fifty-three fifth year classes. There was no reply by three head-teachers, and one head-teacher used religion as part of a theme. Although Religious Education was time-tabled, several head-teachers said that the time spent on it was flexible with the younger children.

If 'religion' has two aspects, the explicit and the implicit, then it follows that although it may be possible to time-table the explicit aspect, it is more difficult to time-table the implicit aspect, especially as this implies the forming of concepts and attitudes of wonder, awe, community, relationships with the world and with other people rather than the acquisition of facts. The fact that children do not see the world in separate compartments is an additional reason why it is difficult to time-table most areas of experience in the curriculum. Much of the work in the First school is thematic and integrated. Again, this makes time-tabling difficult.

3. How many minutes each week (excluding Assembly time) are devoted to it?

Minutes devoted to R.E. Weekly in Schools:

20 minutes :	2	25 minutes :	2	30 minutes :	8
40 minutes :	7	45 minutes :	2	60 minutes :	13
70 minutes :	1	75 minutes ;	2	80 minutes :	3
85 minutes :	2	90 minutes :	3	100 minutes :	2
120 minutes :	2	145 minutes :	1	150 minutes :	2
160 minutes :	1	Varied :	1		

The amount of time allocated on the time-table for the subject varied considerably, ranging from twenty minutes to a hundred and sixty minutes weekly. In two rural schools the time allocated was twenty minutes, although it was covered incidently at other times as well. More schools spent an hour or under on the subject (34 schools) than those who spent over an hour on the subject (20). The aided schools spent more time on the subject than did the county or controlled schools; two Church of England aided schools spent a hundred and twenty minutes on the subject, while another spent a hundred and forty-five minutes on the subject. The time spent in the three Roman Catholic schools ranged from a hundred and fifty to a hundred and sixty minutes.

If these replies are representative of what is happening in the County then it is obvious that in many schools very little time is spent on the subject each week; the least allocation of time being given to the subject in county schools, more time being spent on the subject in Church of England schools, and the most allocation of time given to the subject in Roman Catholic schools. Assuming that 1,500 minutes are spent in school each week (300 minutes per day), then about 1/10th of the time spent in school is spent on religious education in these schools. Returns sent to the L.E.A. indicating the amount of time spent on each subject on the curriculum indicate that between 40% and 50% of time is spent on the 3R's. Therefore in Roman Catholic schools almost the same amount of time is spent on religious education as on reading or writing or arithmetic.

A small amount of time seemed to be allocated to the subject in the county schools. However, the question asked for the number of minutes spent on the subject, excluding assembly. Assemblies are held in each school on at least three days each week. If the minutes spent on assembly were added to the minutes spent on the subject in the classroom, then a slightly more encouraging picture would emerge.

4. If "NO", how do you ensure that the children are receiving any Religious Education?

In the schools where Religious Education was not time-tabled the head did ensure that the subject was being taught. In one county urban school it was forecast what would be taught on the subject during the week and in another school there was preparation and follow-up to

work covered during assembly. In the five county rural schools where the subject was not time-tabled the teacher either spent thirty or sixty minutes on the subject or told Bible and other stories weekly or recorded work that had been covered. In the remaining Church of England controlled school various times were spent on the subject, depending on the topic which was being covered at the time.

During interviews with two head-teachers indications were given that although teachers recorded what they had done the records were taken on trust and there was at present no way of assessing the work. This point was expanded by another head-teacher who said that in his school the staff were requested to follow up a theme used during assembly, but in actual fact there was no guarantee that the staff approached the theme in the way intended.

This picture of uncertainty as to what was happening is reflected not only in Northumberland, but also in the country, for H.M.I. reported in the First School Survey that in schools where a specified time was not set aside for the subject there was little evidence to suggest that the work was being done. The lack of time-tabling made it uncertain whether necessary teaching was being included. (Department of Education and Science, Education 5 to 9, (1982)).

5. Is it your view that only stories from the Bible are the main elements in Religious Education? YES/NO

Please give your reasons:

Only three head-teachers thought that only stories from the Bible should be the main element in religious education. The reason given for this belief by one head-teacher was that Bible teaching

"affected our morality".

All other head-teachers, except one who did not reply to the question, thought that religious education consisted of more than Bible teaching. Reasons for this belief included that it was

"important for children to realise that Bible teaching can be applied to life",

"many religious ideas are beyond the age of experience of First school children".

religious education is

"concerned with the world, God's gifts and our appreciation",
it gives an opportunity to

"reflect on our own experience".

"Bible stories alone give too narrow concept of religious
education"

and should be

"used to illustrate an idea".

Two head-teachers mentioned that religious education should include moral education. The head-teachers of the Roman Catholic aided schools obviously saw religious education as being connected with teaching the Roman Catholic faith. One head-teacher wrote,

"One must live one's faith".

Another wrote

"Lives of others affected by Christ are a meaningful example
to us",

while the third one wrote that Bible stories were

"not sufficient, we need teaching and tradition of the Church
as it is a living society".

Reference to the publications studied in chapter 4 suggest that religious education does in fact contain six facets, one of which explores rituals, signs, symbols, celebrations and customs, some of which will be found in the Bible, and another facet contains stories about Jesus and other Biblical characters. If these elements are the only two included in a religious education programme then the programme will be too Bible-orientated, will have excluded the other four facets and so will not be a complete programme.

6. Is it your view that Bible stories should never be told to children? YES/NO Please give your reasons:

Only one head-teacher believed that Bible stories should never be told to children, but gave no reason for the belief. One head-teacher did not reply to the question. Sixty-three head-teachers wanted some bible stories to be included in the curriculum. Examples of answers

to this question included,

"Children, I find, enjoy Bible stories, but if the story does not relate to present experiences it remains a story with little relevance for developing religious understanding".

"Both O.T. and N.T. stories from the Bible help in illustrating teaching points regarding standards and values".

Many head-teachers thought that Bible stories were part of our heritage and made comments such as,

"They are an inherent part of our Christian religion. They illustrate many of the ideals in our religion",

or

"They are part of our heritage".

One head-teacher expressed her views as

"One cannot ignore Bible stories",

and in a similar vein another one wrote,

"If we are providing a Christian education (as opposed to a moral one) then the Bible is our source book and the basis of such teaching, the Bible is God's Holy Word, and the New Testament especially our chief resource".

There was a feeling that stories from the Bible could be used as illustrations e.g.

"Both Old Testament and New Testament stories from the Bible help in illustrating teaching points regarding standards and values".

There was also a belief expressed that children enjoyed some of the stories and these could be told although they had to be selected, e.g.

"Children, I find, will enjoy Bible stories, but if the story does not relate to present experience it remains a story with little relevance for developing religious understanding".

or

"some easily used at story time as literature. Some stories deal with everyday problems and concerns",

or

"I think you should be careful in your choice and your approach, particularly with some parables and some of Jesus' miracles".



It was interesting to find that although the majority of head-teachers believed that Bible stories should be part of the religious education curriculum, twenty-three of them gave no reason for their belief.

Arthur I. Poulton, in "A Plain Man's guide to Religious Education", (Arena, Vol 8 1976, Bulletins 21-22) examined the assumption that religious education became equated with 'scripture' because of the fear of denominationalism and indoctrination surfacing in state schools and so the Bible was adopted as the basis of instruction. The Bible was then presented with its local knowledge and beliefs and its primitive theology and ideas, with no links with the present. The result of this type of presentation, argued Mr. Poulton, was that the Bible was presented in a take-it or leave-it way at a time before children were able to understand it as evidence of man's search for God, and so many pupils left it without understanding its imagery or poetry.

Ronald Goldman, as a result of his work, was led to assert,

"The recommendation may have to be faced that little Biblical material is suitable before Secondary Schooling". (Goldman (1964), p 225).

Anita Renier, after reading an article about religion for the under-sevens by Violet Madge asserted

"We cannot and certainly should not control the experiences they (children) have, but we see to it that Biblical knowledge and Christian Doctrine are not thrust upon minds for which they were never intended. I propose that there should be no Biblical teaching in Infant classes. (Religion for the under 7's. Learning for Living, January 1966).

Although arguments have been put forward as to why none or little Biblical material should be used with young children, J.G. Priestly has argued that,

"It is time the Bible was brought back into the primary curriculum, not as a basis for confessional teaching, nor as a substitute for the excellent thematic material now on the market, but quite simply as literature".

Priestly goes on to argue that other books have replaced the Bible as being suitable for religious education which are as full of conceptual difficulties, but the children are able to enjoy them without having to analyse them. Children could enjoy Bible stories in the same way.

The fact that Bible stories have been used as source material for conceptual interpretation has killed them for many children and has produced the responses the researchers unearthed. Bible stories should be treated like any other story. (Jack G. Priestly, *The Bible as Children's Literature*, Times Education Supplement, 19th December 1980, p. 17). This feeling was expressed by D.S. Hubery thirteen years earlier when he stated that children enjoyed Bible stories as they enjoyed other stories and therefore must be allowed to absorb these stories in their own way without any attempt to moralise or indoctrinate which may help to create barriers of resistance to the insights of life which these stories might otherwise reveal. (D.S. Hubery, Christian Education and the Bible, (1976)).

Interviews with Head-teachers confirmed that they saw Bible stories as part of the religious education programme, if only because that is what they believed parents and advisers expected. Stories from the Bible were told in First schools, and as P.R. May stressed, religious education must be Bible centred although implications for work on the Bible on the nature and needs of the children must first be thought out. (*The Bible and Children*, Learning for Living, Jan. 1964). As J.H. Huijts has stated,

"The guiding principle of instruction must not be to teach everything now which the lack of later teaching may prevent from being learnt then. The view 'at least they've heard about that', is in fact the source of later difficulties". (Quoted by Johanne Klink, Your Child and Religion, (1977) p.231).

7. Do you think that other non Biblical material e.g. literature, can be of use in the teaching of religion? YES/NO

Sixty-three head-teachers thought that additional non-Biblical material could be of use in the teaching of religion. Only two head-teachers did not reply to this question.

Analysis of the publication referred to in chapter four, and also "The Curriculum 5-16" (Department of Education and Science, (1985) p.26) suggest that the arts, music, literature, drama, art, dance and play should all be used in the teaching of religion. Therefore, from evidence available it would seem that the majority of head-teachers in the County were in agreement with this methodology. This evidence

was also reinforced during the interviews with head-teachers. This is an encouraging fact, for the First School Survey suggested that literature other than the Bible played only a small part in religious education in most schools. (Department of Education and Science (1982), p 26-27).

8. In what way can this material be used?

This material, said the head-teachers, could be used in various ways. These ways included:-

- "As an example of how we should live our own lives.
- As an extension of Bible teaching.
- To stimulate discussion e.g. selfishness, bravery, for exploration of relationship.
- Mainly in social studies/project work.
- It can be used as an extension to themes - caring, sharing, families, myself, colour, pets, homes, friendship.
- To expand the message of Christ in poetry/history etc. and Interest - people's lives - saints".

Again this reply paints an encouraging picture, because the First School Survey suggested that H.M.Is. found little development of appropriate thematic work in religious education, apart from a few examples of topics such as the seasons, living things, senses, homes and families. (Department of Education and Science (1982), p.27).

9. Are any non Christian faiths ever mentioned in R.E? YES/NO

Non Christian faiths were mentioned in forty-six schools as part of religious education. They were not mentioned in seventeen schools, and no reply was received from two schools.

The First School Survey suggested that in the majority of schools visited, although children were encouraged to understand other people and show concern for them this did not include an appreciation of the beliefs and traditions of people of other ethnic backgrounds. (Department of Education and Science (1982), p.27).

10. If "YES", how are they introduced?

These faiths were usually introduced through topic work about people or other lands, or during discussions on current affairs. In some

schools it arose naturally in the form of Judaism while giving children background information about the life of Christ. In other schools they did not form part of the core curriculum but were introduced as answers to children's questions. In one school they were incorporated into assemblies and discussions with the fourth and fifth year pupils, i.e. with children aged from seven to nine years.

Although these non-Christian faiths were introduced, and in particular Judaism, there was no evidence that they were introduced in order to explore rituals, signs, symbols, celebrations and customs. If this was correct, then an essential facet of the religious education programme for children in First schools had been omitted. On the other hand, there are under two hundred children from other ethnic groups in Northumberland schools. If religious education takes into account the experience and interests of the children, then the encouragement of the appreciation and beliefs of the traditions of other people will not be introduced until the last two years of the programme, if then.

11. Do you encourage staff in their class teaching to use material in any of the following ways:
- a) to awaken or develop the child's sense of wonder or appreciation of life? YES/NO
 - b) to help him explore the world and his relationships in it? YES/NO
 - c) to know the meaning of Religious festivals? YES/NO
 - d) to try to cope with the "why" questions? YES/NO
 - e) to give him Biblical background material? YES/NO
 - f) to give him some moral education? YES/NO
 - g) any other way, please specify:

Staff are encouraged to use material in the following ways by a number of H.Ts.

- a) to awaken/develop the child's sense of wonder/appreciation of life : 63
- b) to help him explore the world and his relationships in it: 60
- c) to know the meaning of religious festivals: 62
- d) to try to cope with "why" questions: 55
- e) to give Biblical background material: 61
- f) to give some moral education: 64

From the answers to this question head-teachers appear to encourage staff to use material in a variety of ways. Sixty-three head-teachers said that they encouraged staff to use material to awaken and develop the child's sense of wonder and appreciation of life. Sixty head-teachers said it was used

"to help him explore the world and his relationships int it".

Sixty-two wanted him

"to know the meaning of religious festivals".

Fifty-five head-teachers were helping him

"to cope with the 'why' questions".

Sixty-one head-teachers were concerned with giving him

"Biblical background material",

and sixty-four head-teachers were providing

"moral education".

If the material was used by teachers in the way suggested by the head-teachers then the implicit side of the religious education programme would be covered. Interviews with head-teachers suggested that the religious festivals which appeared were, in the main, Christian festivals, e.g. Christmass, although some Jewish festivals were mentioned also. One head-teacher wondered whether we overdo moral education.

12. What do you regard as your main aim in Religiuis Education?

To promote Christian religion:	26
To present a religion/way for life:	2
To make children aware of God	2
To give denominational teaching:	3
Moral education based on Christianity:	2
Moral education:	8
Exploration of religion:	5
To tell stories from the Bible:	2
To make the child aware of himself and his relationships to others in the community	13
To give children a feeling of awe/wonder of the world	3
Aims covered in F 11.	1
To comply with 1944 Education Act	1

Many aims were quoted as the head-teachers main aim in religious education. These aims could be subdivided under various headings, the three main headings being confessional, making the child aware of himself and others in the community and moral education. In several instances two or three facets were combined. In these case I have recorded them under the appropriate headings.

At least 50% of the head-teachers had aims or part of aims that could be considered confessional.

Examples of these aims were:-

- "To make each child a Christian.
- To produce good Christian citizens.
- To teach children to follow the Christian way of life.
- To show the children God, and
- To teach children and encourage them in the Christian Faith".

Head-teachers in four voluntary schools were also aware of a responsibility to a particular denomination. One head-teacher of a Church of England aided school wrote:

"As we are a Church of England school, the Church's teaching has to be taught..."

This aspect was dominant in the Roman Catholic aided schools where the three head-teachers wrote:

- "Preparation for eternal life. What doth it profit a man if he gain the whole world and suffer the loss of his own soul?
- Prepare for life e.g. seven sacraments. To meet the needs at various times of life (man has spiritual needs as well as material), and
- To love Christ and follow the example laid down by him".

Thirteen head-teachers had aims which made the child aware of himself and his relationships to others in the community. Examples of these aims were:-

"To help the children to understand themselves, their school friends, the people around them and to help them to adjust to forming worthwhile relationships and to cope with their future life .

The ability to live with peers and to respect their ideals and beliefs in a tolerant way and to have respect for morality in all its aspects."

"To give the child a regard for himself and others. Develop a sense of belonging to a great family of caring.

To give children an area of religious knowledge and the principles of living together in society and to provoke/encourage good personal development and faith, and

Religious education is based on the community of the school and is associated with events that have meaning to 4 - 9 year olds."

Ten head-teachers were of the opinion that their main aim was concerned with moral education, and gave as examples:-

"Moral Education.

Moral Development.

Moral and social. It is not the school's function to foster faith in any particular form."

Two of these head-teachers based this moral education on Christianity as they stated as their aims:-

"To teach about the life and teaching of Jesus and to relate it to codes of morality that the children can understand, and High Christian moral standards".

There was evidence that for four head-teachers the main aim was one of giving children facts and helping them to understand religion, e.g:-

"To help the children to understand what it means to be committed to a religion and what it means to be a Christian.

To give a sound religious basis and to encourage children to think for themselves on all questions, religious, moral, ethical and political, and

To give the children some understanding of the meaning of religion as many of them get absolutely none from home. To prepare them for life so that at an older age they can make a well balanced choice".

Other aims were concerned with telling Bible stories, giving children a feeling of awe and wonder of the world, and to comply with the 1944 Education Act.

One head-teacher stated as her multiple aim:-

"To make the children aware of the Christian way of life not only in terms of an acceptable code of conduct but also to realise the fundamental aim to give children an awareness of themselves and of others and to reflect on the wonders of the world - thanksgiving".

Six head-teachers did not state any aim for religious education. One of these had taught from eleven to twenty years. The other five had taught for over twenty years. It may be these head-teachers had no aim. It may be they were not sure in their own minds what the aim of religious education ought to be, taking into account the fact that there had been two revolutions in the subject during their teaching careers.

From the replies it was evident that the majority of head-teachers in the Northumberland schools had a confessional aim as their main aim. As the main syllabus in use was written before 1975 and when the aim suggested in the syllabuses were produced before this date was confessional, then this was not surprising.

G. The Assembly

1. Organisation.

- a) The whole school meets together every day.
- b) Assembly is conducted in the classroom every day.
- c) Part of the school meets daily.
- d) Any other way, please specify:

The whole school meets together daily:	30
Assembly is conducted in the classroom daily:	1
Part of the school meets daily:	8
Any other way:-	20
1 weekly assembly + daily classroom assemblies:	1
3 school assemblies + 2 classroom assemblies:	3
School meets twice weekly:	1
Juniors & Infants meet 3 times weekly and meet separately twice weekly:	5
School meets 4 times weekly:	4
School meets 4 times weekly + 1 classroom assembly:	6

Although a school assembly should be held daily unless circumstances prevent it, in only thirty of the schools was it held every day as a school unit, although it was held in the classroom daily in a 1½ teacher school where possibly, no hall was available. This was not to say that the school assembly was neglected. The varied ways in which the assembly was organised showed that the conditions of each school

were taken into account when it was being arranged. The biggest variations in practice were found in the larger county urban schools, although variations did occur in the rural schools as well, both county, aided and controlled. In all schools all the pupils did meet together on a number of days during the week, but head-teachers took into account the age range of the children in the school and on some occasions during the week the assembly was arranged for either the older or the younger pupils.

2. The form of Assembly.

- a) The form the assembly takes is the same every day
- b) Assembly takes a different form on different days.
- c) Assembly is led by
 - i) The Head-teacher all the time.
 - ii) The Head-teacher some times.
 - iii) A member of staff every time.
 - iv) A member of staff sometimes.
 - v) A particular class or group of children with the help of a member of staff all the time.
 - vi) A particular class or group of children with the help of a member of staff sometimes.
 - vii) The vicar or priest sometimes.

The form is the same every day:	8
Assembly takes a different form on different days:	32
Assembly is led by:-	
Head-teacher all the time:	10
Head-teacher sometimes:	41
Member of staff every time:	0
Member of staff sometimes:	46
Children and staff every time:	5
Children and staff sometimes:	41
Vicar or priest sometimes:	29

Assemblies in the majority of schools appeared to be varied. In only eight schools did it appear to take the same form every day while in thirty-two schools it took a different form on different days. These numbers indicate that twenty-five head-teachers did not answer these

questions. In only ten schools was assembly led by the head-teacher all the time. This practice occurred in only three of the large urban schools, in six rural schools and one Roman Catholic school. Notes written beside these answers indicated that this practice took place only when the whole school assembled together and that in smaller schools with only one or two teachers the head-teacher had to take it most of the time because there was no other adult available to help. Other replies indicated that when the head-teacher was leading assembly the children did in fact help to read or to pray. In forty-one schools the head-teacher led assembly sometimes, but was helped on other occasions by members of staff, or children and staff or by a vicar or priest. The children and staff led assembly in their own classroom, and in some of the smaller schools seemed to lead assembly frequently. The vicar went into both state and Church of England schools, especially the Church of England aided schools, even if only

"on special occasions",

but did not visit a Church of England aided school because of

"mounting pressure on the vicar's time".

From the three Roman Catholic aided schools where the questionnaire was completed it seemed that the priest did not visit the Roman Catholic schools to lead assembly.

The head-teacher of one of the Roman Catholic schools told me that he believed that the task of the school was to provide a religious training for the Catholics in the parish. That sessions were held for parents to remind them of their obligations because they played an important part in the preparation of their children alongside with school and church. As the religious education programme relies on a partnership between home, school and church I found it surprising that the priests did not appear to take the opportunity to visit schools and lead assembly.

3. What do you regard as your main aim in an assembly which takes place in your school?

A community experience:	25
To set the tone for the day:	4
Re-establishing contact with children daily:	4
An act of Worship	16
To create a personal relationship between children and God:	4
To pray to God:	2
To give an opportunity for thanksgiving:	3
To teach about Jesus/creation/others:	3
Moral/ethical development:	6
Compliance with the law:	1

Head-teachers answered this question in their own words, but the answers fell into two main categories:-

- a) to provide some community experience.
- b) to provide an act of worship.

The provision of a community experience was the stated main aim of twenty-five head-teachers. An example of this aim was that of a head of a Church of England school:-

"Within a corporate setting - itself important - to develop a keener awareness of others, a sensitivity to the environment and a knowledge of the work of others in caring and helping those in need. Similarly, the creation of a school identity - family feeling".

Four head-teachers stated their main aim in assembly was,

"To set the tone for the day",

while another four stated that their main aim was that of,

"re-establishing contact with children daily".

These replies could also be in the category of

"community experience".

Sixteen head-teachers stated that their main aim in organising the assembly was to organise

"an act of worship".

Other aims which suggested an act of worship were:-

"To create a personal relationship between children and God.
 To pray to God, and
 To give an opportunity for thanksgiving".

In some instances a) and b) were combined, e.g.

"We come together as a family in an act of worship".

In three schools the assembly time was seen as an opportunity to teach about Jesus and/or creation, and/or others. In six schools it was seen as a vehicle for moral/ethical development. One head-teacher organised the assembly in his school to comply with the law. Although the Education Act of 1944 required a daily act of worship in schools, modern educationalists argue that young children are not ready to worship. Nevertheless they are agreed that assemblies do play an important part in the education of the child.

The Department of Education report, "Religious Education Present and Future" (1969) claimed that,

"worship is an experience in which pupils should have the opportunity to share."

It would appear from the questionnaire that in many schools pupils and staff do share in an experience whether or not it is an act of worship in a strict sense. Evidence also suggests that these assemblies do take place each week.

Reports on religious education presented by head-teachers to the managing/governing body of their schools in 1979, re-inforce this belief. One head-teacher wrote

"The assembly is ... lead by the head-teacher, teachers, or children, as appropriate to the theme. Occasionally it is the focal point of school or class projects or themes. Stories, hymns and prayers are at times written by the children and parents are invited and do participate on occasions".

In another school the assembly was described as a

"Quiet Time"

which was taken by a member of staff on one day, by the children on two days, and by the head-teacher on one day of each week. Suggested themes for assembly included growing things, sounds, holidays, food, harvest, senses, life in the time of Jesus, and Christmas.

Interviews with head-teachers indicated that there was a feeling that the school should have the opportunity to meet as a community, although it was also necessary to organise assemblies for different age groups of children.

If head-teachers and staff were sure of their aim for assembly and the type of material to use, and if the material was being used correctly, it may be that the assembly could provide the growth point on which the religious education programme of the school could be based. Evidence provided by the First School Survey suggested that in many schools the assembly was in fact the main vehicle for religious education in the schools. Unfortunately there was little evidence that this work was continued in the classroom.

H. Additional Comments

If you have any additional comments to make regarding R.E., please make them here:

Additional comments were made by seventeen head-teachers and these comments showed that they were concerned about the subject. The two head-teachers from county urban schools who had taught between 11 and 20 years and who made comments both referred to the fact that in their schools were few children who attended church and therefore the only time they came into contact with any religious teaching was in school. One head-teacher was even wondering whether there was a case for priest/vicar/minister community involvement in the schools. Both these head-teachers appeared to see the main aim of religious education as confessional, to

"catch the children early".

Other head-teachers in county urban schools stressed that religion was a difficult subject to teach as many teachers, especially the younger ones, had no personal belief or not sufficient background knowledge in order to carry it out.

Research published in "Religious education in primary schools" (Schools Council, 1974), indicated that there were many teachers who were uncertain about their beliefs. Some were not interested in thinking about religion while others were confused. Head-teachers were divided in their views as to how far Christian commitment was necessary for teachers engaged in religious education. One of these

head-teachers pointed out that many young teachers were unable to see the link with religion in themes and integrated schemes because they had no religious background themselves. However, Jean Holm (1975) had pointed out that in our current type of religious education the ability to teach the subject did not depend on the teacher's own convictions, but on the professional qualities of integrity, sensitivity to other people, a concern for the pupils, and a determination to acquire the knowledge needed to teach the subject.

One head-teacher doubted the practicality of having a syllabus, in case by doing so the children could become indoctrinated. This head-teacher was obviously seeing religious education as teaching and hopefully converting the children to the Christian Faith. One head-teacher stressed that the standard set by the head-teacher was important.

Head-teachers from county rural schools stressed their interest in the subject and expressed gratitude to material from C.E.M. and visits from the local vicar. However, one did find that religious activities in a small village could and did clash with what he hoped to do in school. Another head-teacher was concerned that religious education should not

"eat too heartily into time which should be for secular subjects", and that

"to instill and inspire religious belief in God or other is for parents and the churches".

In this belief he allowed

"religion no greater a place than history, geography or nature-study, but certainly no less."

Two of the head-teachers in the 20+ category obviously thought religious education to be extremely important. One wrote

"In a First school religious education is an integral part of school life. The children are told about God in assembly and in religious education lessons and are encouraged to put into practice the attitudes and way of life demonstrated in these, e.g. 'good manners and politeness encouraged at all times'."

And,

"Too many things have been thrown out of our modern approach. I like to include music, silence, prayers, readings, visual stimuli, drama. Current events should be included, e.g. prayers for recent hostages. The children's own experience and backgrounds can be explored.

... I place emphases on love and caring, as God loves and cares..."

Head-teachers in Church of England aided schools not only saw their role as that of providing some religious teaching, but also that of providing some denominational teaching although this did not always come out in answers to question F.12. One head-teacher who had taught between eleven and twenty years wrote,

"As a church school I also feel we have something of a duty to do some Church Teaching to this end the local clergy gives a half hour lesson each Wednesday after he has taken assembly, discussing the sacraments, church lay-out and furniture, history, vestments etc. The children go across to visit the church and we also hold services at Feast Times when parents are encouraged to join us, we try to ensure that two or three of these are communion services".

A major head-teacher of over twenty years standing wrote,

"As this is a Church of England school I believe that R.E. should not only be a subject on the time-table, but also a way..."

Another added,

"Religious belief is exemplified by personal behaviour - we should work with Christ and be like Christ because we are one in Christ. We are all missionaries..."

This feeling that the school was an arm of the church did not come out to such an extent in the replies of head-teachers from Church of England controlled schools, though in one school the practice was

"to take children to Church services on occasions such as Ash Wednesday - when we hope they will be encouraged to participate along with the adults".

However, these head-teachers did reiterate the feeling that religious education was not only a subject on the time-table, but also a way of life, e.g.

"In trying to fulfil our aims it is important to remember that religion is a very personal area of life ...",

or

"Personal relationships are at the very heart of Christian teaching".

Head-teachers in Roman Catholic aided schools made no additional comments.

Chapter 8.

The Questionnaire completed by Assistant Teachers

Chapter 8.

The Questionnaire - Completed by Assistant Teachers

These questionnaires were received by the assistant teachers in the same schools as the head-teachers who received a questionnaire. The questionnaire can be found in appendix 9. Analysis of the replies can be found in appendix 11.

When the replies were received, interviews were conducted with seven teachers who taught in urban schools. One teacher had taught for under five years, two teachers had taught for between six and ten years, one teacher had taught for between eleven and twenty years and three teachers had taught for over twenty years. One of the teachers was a deputy head-teacher while another had a scale 2 post with responsibility for religious education.

A. The School

1. Type of school: County
 C.E. aided
 C.E. controlled
 R.C. aided

Replies in this section were the same as replies from head-teachers which can be found in chapter 7.

2. Type of community Urban
 Rural i.e. a school of three teachers or less,
 serving a small community.

Replies in this section were also the same as replies from head-teachers and can be found in chapter 7.

B. The Staff

The number of teachers who received the questionnaire was two hundred and eighty one. One hundred and ninety two replies. Therefore there was a response of 68.6%.

Approximately half of the teachers who replied taught in urban schools and the other half taught in small rural schools with three teachers or less. Some of the urban schools also served a rural community e.g.

Berwick and Alnwick. Approximately half of the teachers who taught in rural schools taught in county schools and half taught in controlled or aided schools.

1. Designation: Deputy Head Teacher
 Assistant teacher scale 2/3 with special
 responsibility for R.E.
 Assistant teacher scale 1, 2, 3.

Number of Deputy head-teachers:	21
Number of Assistant teachers scale 2/3 with special responsibility for R.E:	2
Number of assistant teachers, scale 1, 2, 3:	169
	<hr/>
	192

Twenty-one of the teachers were deputy head teachers. The remainder had either scale 1 or scale 2 appointments.

Two teachers had a scale 2 appointment with special responsibility for religious education. In one school the teacher with responsibility for religious education had no specific job description, but was responsible for telling teachers of courses, prepared a list of reference books and answered teachers' questions on the syllabus. In a second school the teacher with responsibility for religious education also had responsibility for the fostering of the relationships with the community and the involvement with charities.

2. Number of years since you left college:

0 - 5 years
 6 - 10 years
 11 - 20 years
 over 20 years

Number of years since leaving college:

0 - 5 years :	19
6 - 10 years :	41
11 - 20 years :	73
over 20 years :	59

Of the teachers who replied, nineteen had been qualified for five years or less, forty-one had been qualified for between six and ten years, seventy-three had been qualified for between eleven and twenty

years while the remaining fifty-nine had been qualified for over twenty years.

3. Was Biblical Studies/Religious Knowledge/Religious Studies your main course at college? YES/NO

Twenty-five of the teachers had studied 'Religion' as their main subject while at college. From these figures it can be assumed that 167 out of 192 assistant teachers had no advanced academic background to the subject. As stated in chapter 7, this could probably be said of a number of subjects in the First school curriculum.

4. Was any special course or any part of an education course available to help to prepare you for the teaching of religion? YES/NO

One hundred and thirty-five of the teachers, i.e. 135 out of 192, had been offered a course at college which was designed to help them prepare for the teaching of religion.

5. If "YES", did you take part in the course? YES/NO

One hundred and twenty teachers had taken part in the course. Therefore only 64% of the teachers teaching religious education had any preparation for teaching the subject while they were at college.

Evidence acquired through correspondence and conversations with lecturers in local institutions of higher education confirmed that the amount of training received by students to help them teach the subject varied from one institution to another. In one college all students who hoped to teach in Primary schools were expected to take part in a professional course. In other institutions religious education was offered as an option which students could accept or reject. Of those students who did take part in an appropriate course, a few believed that they should not have to teach the subject if they did not want to and in fact did not always attend lectures. Others felt that they did not have sufficient knowledge to teach the subject. Evidence from one institution of higher education suggested that in future all B.Ed. students will have to spend some time on all non-specialist curriculum studies including moral/religious education. In this particular institution the subject will not be offered as a specialist study.

However, it has been argued that, in general, religious education is not an appropriate part of the schooling of young children. Too much Biblical work can be harmful. Life themes are hardly religious in any precise religious sense. If religious education was excluded from the curriculum, the use of themes would not disappear from the class room. A good all round education in the First school with plenty of encouragement, exploration, imagination, questioning and moral education should provide a good launching pad for the child to take part in religious education when it becomes appropriate for him. (Derek Bartide, Religious Education and the Trainee First School Teacher, British Journal of Religious Education, Vol 3, No. 1. Autumn 1983). If this is true, then no special course to help students prepare for the teaching of religion is necessary.

6. If "YES", give if possible a brief outline of the course.

The content of the course varied in relation to how long the teachers had been out of college.

Teachers who had been out of college for under ten years described the course they had attended as

"concerned with various aspects of R.E."

with

"the development of a child's religious thinking and appropriate subjects to be covered at a given stage".

with

"preparation of schemes of work connected with various topics"

and

"notes on the teaching of R.E. in church and non-church schools".

Other courses included work on moral education and teaching the subject in multi-racial schools

Teachers who had been out of college for between ten and twenty years were offered courses that included

"suitable Bible stories for the Infant age range",

"talks by the lecturer on parts of the Bible",

"the study of set books",

"History and Religion of the Hebrew people",

"doctrine and ethics",

"general discussion about religions of the world, the Bible and its stories and how they could be used in the classroom".

Therefore the type of course offered to these students varied from courses giving Biblical/church information to courses offering some help in teaching the subject.

The teachers who had been out of college for over twenty years had in the main been offered courses that were Biblically based and included lectures on the Old and New Testaments, Christian Doctrine and Church History, although lectures were also devoted to the teaching of the subject, especially stories suitable for telling to the children.

7. Was it your view at the time that the religious education training you received during the course was both adequate and relevant?
YES/NO. Please give your reasons:

Teachers who at the time believed the course they had been offered to be relevant offered the following reasons for their satisfaction:

"What I learned has been most useful in school.

It seemed related to the classroom situation and took a 'whole' view of R.E.

The R.E. course for Primary teachers gave me a good grounding in how to develop a scheme of work for children in the 5-7 age range, and

It was a course based completely on what to teach in class".

Forty-four teachers did not find their courses to be adequate or relevant because:

"A study of the Book of Job was not relevant.

The professor dictated notes at great speed. He did not speak to us at any other time.

It was purely an academic course of study with no connection to the type of religious education needed for teaching.

Too much Church doctrine, and

Too much theology".

8. Did this course lead to any special qualifications or certificate?
YES/NO.

9. If "YES", give its name

Twenty-three of these courses led to a qualification in the subject, usually either the "Archbishop's Certificate" which was received by some students who attended an Anglican college or the "Catholic Teacher's Certificate" obtained by teachers attending a Roman Catholic college.

10. Have you obtained any further qualification in R.E. since you left college? YES/NO.

11. If "YES", state the name of the qualification

Two students had obtained a qualification in the subject since leaving college, the Catholic Teacher's Certificate and the Certificate of Biblical Studies, University of Durham.

C. In-Service Training

1. Have you taken part in any in-service training in the field of R.E. since you left college? YES/NO.

Only twenty-eight teachers had attended an in-service course since leaving college. The location of the schools where these teachers taught were, in the main, equally distributed between urban and rural area. However, five out of the eight teachers in Roman Catholic schools who replied had attended a course since leaving college. From this small sample of replies it would appear that a bigger percentage of teachers in Roman Catholic schools attended courses in religious education than those from other types of school. The fact that a school was in an urban area did not appear to make any significant difference to the proportion of teachers who attended. Excluding teachers in Roman Catholic schools, only

2 out of 18 had been out of college from 0 - 5 years,

2 out of 39 had been out of college from 6 - 10 years,

6 out of 70 had been out of college from 11 - 20 years,

13 out of 57 had been out of college over 20 years,

had attended courses. Therefore the biggest proportion of teachers who had attended courses had been left college for over twenty years. These teachers had usually attended one course consisting of four to six evening sessions.

2. If "YES", state,
 - a) the year/s of the course/s.....
 - b) the length of the course/courses.....
 - c) A brief outline of the course/courses:

The majority of courses attended had taken place since 1973 and were held as an introduction to the new County syllabus. They covered topics such as the use of the Bible and the use of themes in the teaching of religion and the school assembly.

As previously stated in chapter 7, courses were organised, either by the L.E.A. or by C.E.M. in teachers' centres, some of which have since transferred to other L.E.As., or in the Morpeth and Ponteland areas. Few existing serving teachers had taken part in those courses. Since the questionnaires were completed additional courses have been held in the Morpeth and Hexham areas. I have no evidence as to how many teachers attended.

Courses attended by Roman Catholic teachers were either to introduce the "Veritas" syllabus or led to the Catholic Teacher's Certificate.

3. Please indicate if you have read any material written by any of the following authors:

- Ronald Goldman
- Colin Alves
- Jean Holm
- Ninian Smart
- Michael Grimmit
- Violet Madge
- Terence and Gill Copley
- John Robinson (Honest to God)

Number of teachers who have read material written by:-

Ronald Goldman	28
Colin Alves	3
Jean Holm	5
Ninian Smart	5
Michael Grimmit	3
Violet Madge	5
Terence and Gill Copley	2
John Robinson	29

Twenty-eight of the teachers had read material written by Goldman, and twenty-nine had read "Honest to God" by John Robinson. Few teachers had read material written by any of the other suggested authors. This would suggest that only a small percentage, between twelve and twenty percent, had been directly influenced by what was happening in the field of theology and religious education. A teacher holding a scale 2 post with responsibility for religious education intimated that her attitude had not been changed by modern thought.

4. In what way has this reading influenced your classroom teaching of R.E?

Teachers who had read material by any of the suggested authors said that their classroom teaching of religious education had been influenced in the following ways:-

"Not so much influenced my teaching of R.E. but rather has extended my own knowledge.

To relate religion to the experiences of the children and to encourage more discussion in the classroom.

Goldman, Alves and Smart placed R.E. in both academic and professional sphere. Grimmitt formed basis of curriculum planning.

By ensuring that religious education is seen as a relevant and integral part of the teaching or other subjects, and

I have accepted that incidental R.E. is just as important as the period set specifically apart for R.E. especially with young infants".

5. If the work of any other author has influenced your classroom teaching of R.E. please state the name of the author and the way in which your teaching has been influenced.

The fact that very little material written by suggested authors had been read did not mean that no reading had been done on the subject. Staff had read material by authors including Brimer & Brimer, David Kossoff, A.J. McCallen, Muriel J. Chambers, Dale, Mary Entwistle, D.M. Prescott and C.S. Lewis. These authors gave teachers material to tell the children, made Bible stories come alive and gave ideas for assembly.

6. Has the work of the Schools Council in the field of Primary R.E. had any influence on your teaching? YES/NO

The work of the Schools Council had influenced only eleven teachers, nine of them in county urban schools.

7. If "YES", how has your teaching been influenced?

The suggestions were considered and adopted if relevant by one teacher.
They made another teacher,

"aware of varying aspects not hitherto considered".

It provided an additional teacher

"with further ideas in different areas".

A further teacher said,

"it could have made it so vague as to be indistinguishable from environmental or social studies".

Material explaining modern theological and educational thought concerning religious education had been read by few teachers, and had not been accepted even by all of these, including a curriculum leader in the subject. Therefore, it would be expected that the teaching in the majority of classes would not reflect these modern trends. This, initially, paints a depressing picture.

D. Resources

1. Please indicate the main resources which you use when teaching R.E. and give an example where possible.

- a) Material giving Biblical background.
- b) Bibles or Bible story books.
- c) Theme/topic cards and books.
- d) Material for use in assembly.
- e) Visual Aids.
- f) Radio/T.V.
- g) Material produced by C.E.M. or similar organisations
- h) Materials used for Art, Craft, Drama, Music etc.
- i) Any other, please specify:

<u>Material used by teachers</u>	<u>Number of Teachers</u>
Material giving Biblical background material:	133
Bibles or Bible story books:	180
Theme/Topic cards and books:	57
Materials for use in assembly:	123
Visual aids:	110
Radio/T.V. material:	59
Material produced by C.E.M.:	25
Materials used for art, craft, drama, music etc.	106
Other material: carols, hymns, poetry, literature, visits by local clergy, nature, children's work, stories of saints.	

All suggested resources were used by some teachers, but the most popular resource was the Bible or Bible story books referred to by one hundred and eighty teachers. Of those teachers who gave an example of the resources used only one actually mentioned a Children's Bible as being in use. Other teachers referred to books containing Bible stories, especially those in the Ladybird series. One hundred and thirty-three teachers used material giving Biblical background material. Two teachers referred to Peakes' "Commentary on the Bible". Others mentioned models, books, films, Bible pictures and literature, e.g. "The Christian Adventure" by H.G. Moses. The number of Bible story books in schools suggested that a high proportion of religious teaching consisted of Bible stories.

One hundred and twenty-three teachers referred to materials for use in assembly. This material included books by D. Prescott and Elizabeth Wills containing stories and prayers; "Themes of Worship" and "Poems of Worship" by O'Brien and hymn books. One hundred and ten teachers used visual aids, including maps, pictures, flannel graphs, filmstrips, models, slides and wallcharts. One teacher said that she used,

"Everything around us, nature walks, seeing crocuses newly grown etc".

This helped to confirm the impression gained from answers by head-teachers that the assembly was a growth point in the teaching of religion.

One hundred and six teachers used art, craft, drama, and music as a resource for their teaching of religion. Three teachers said that they used drama to illustrate a Bible story, or to illustrate the "Story of the Sower", while one produced a Nativity play. One teacher said that she

"often takes an R.E. theme for Art, e.g. Birds in Winter or Spring or Summer".

A fifth teacher had used "Joseph and his Technicoloured Dream Coat".

Hymn books such as "Youth Praise" and "Living Waters" were also named as being used. The fact that resources such as art, craft, drama, music and poetry were mentioned as being used by over a third of the teachers who replied is encouraging because the publication referred to in chapter 4 also suggested that these resources could be used in

the teaching of religion. "The Curriculum from 5-16" suggests that these

"witness to the mystery in human experience across the centuries and in every culture"

and are necessary for the pupils' understanding of their aspirations and for their personal growth. (Department of Education and Science (1985), p.32).

Radio and T.V. broadcasts were used by fifty-nine teachers. Four teachers named the T.V. programme 'Watch' as being the programme they watched with their children, two teachers shared "A service for Schools" with their pupils, one of these found the hymn book which went with the programme to be of no use. One teacher used the programme "Something to think about" as a means of introducing her children to religion.

Fifty-seven teachers referred to theme/topic books as an aid to their teaching of the subject, though only five of these teachers gave any example of the type of books used. Examples included topic folders about shepherds, Christmas and Easter, Benjamin books, 'Alive in God's World', stories of children in other lands and people who help us.

As only 57 out of 192 referred to theme/topic books as a resource used in the teaching of religion it could suggest that thematic teaching was not one of the main ways used for teaching religion. On the other hand, 5 out of 6 of the teachers who were subsequently interviewed mentioned themes as one of the methods used to teach the subject.

Twenty-five teachers were helped by material produced by C.E.M. or similar organisations. One teacher referred to 'Partners in Learning' in this category and a second teacher said that she referred to material published by the S.P.C.K.

Other material used in the teaching of religion was stated as being carols, hymns, songs, poetry, visits by local clergy, literature, nature in all seasons, children's own work and stories of the saints.

2. Indicate any resources you would like to use if they were available:

No teacher indicated any resource he/she would like to use which was not available.

E. The Syllabus

1. Which syllabus of R.E. is used in your class?
- a) The County Syllabus - "Religion and Life"
 - b) The Church of England Syllabus - "God Makes, God Helps, God Comes".
 - c) The Roman Catholic Syllabus - "Veritas"
 - d) Any other Syllabus - state its name

<u>Syllabuses used by teachers</u>	<u>Type of School</u>			
	County	C.E. Aided	C.E. Controlled	R.C. Aided
Religion & Life:	132	14	6	
God Makes/Helps/Comes:		1		
Veritas:				7
Religion & Life + God Makes/ Helps/Comes:		8	8	
Other material:	7			
No reply:	5		3	1

Nine teachers did not reply to the question concerning the syllabus in use in their class. However, it would appear that the majority of teachers who referred to any syllabus referred to "Religion and Life". It was used by one hundred and thirty-two teachers in County schools and by twenty teachers in Church of England schools. A further sixteen teachers in Church of England schools referred to it as well as to "God Makes, God Helps, God Cares". One teacher in a Church of England school referred only to the Anglican syllabus. Seven teachers in Roman Catholic schools referred to "Veritas". Seven teachers in county schools said that they referred to other than the prescribed syllabus. These other syllabuses included the teacher's own syllabus, "Alive in God's World", the 1944 syllabus, the Hampshire Syllabus, Methodist teaching publications, Prayer books, the Bible plus publications by the International Bible Students Association.

2. Do you use the syllabus in any of the following ways?
- Disregard it.
 - Use all the material in the syllabus as it is presented.
 - Use some selected material from the syllabus.
 - Use selected syllabus material with additional material.
 - Any other way? Please specify:
3. If you would like the present syllabus altered, specify in what ways:

<u>The use of the syllabus by teachers</u>	<u>Type of School</u>			
	County	C.E. Aided	C.E. Controlled	R.C. Aided
Disregard it:	2			1
Use all the material suggested:				1
Select from material suggested:	13	2	1	
Select from material + own material:	121	21	15	6

Three teachers, two in county schools and one in a Roman Catholic school, admitted to disregarding the syllabus in use in their school altogether. Only one teacher, in a Roman Catholic school, said that he used all the suggested material in "Veritas".

Sixteen teachers used selected material from the syllabus. One hundred and sixty-three teachers used selected material from the syllabus plus additional material. The teachers who selected material from the syllabus were using the material as it was meant to be used. Three teachers in County schools said that they would like to see more Biblical content to the syllabus, and one would like

"less waffle and more concrete examples".

The teacher in the Roman Catholic school who disregarded the syllabus stated,

"I do not like the topics which go with the syllabus. I find them very uninspiring".

He wanted to include material

"to do with the church year and sacraments".

From this evidence it would appear that although syllabuses were in schools and used to varying degrees by the teachers, they were not entirely satisfactory. Nine teachers did not reply to the question concerning the syllabus. One teacher in a County school who disregarded the syllabus did not give any reason as to why she took this attitude. During an interview the second teacher in a County school who disregarded the syllabus said he did so because he did not understand it.

The County syllabus was published before the material written by Jean Holm and Carol Mumford and the material compiled by the Schools Council were published. Therefore, if the teaching of religious education is to be modern then additional material should be in use.

During an interview an experienced teacher said that she would like to see a more specific syllabus, a syllabus more cut and dried, but not too rigid. This would ensure that the subject was not lost. A deputy head teacher felt that as methods of teaching became more flexible and integrated she was now confused as to what could be described as religious education and what could be described as environmental studies.

These comments indicate that some revisions of the syllabus, or even a new syllabus is necessary, coupled with a course/courses to explain the modern thought behind it and how to use it.

F. Religious Education in Practice

1. What is the age of children in your class?.....

Teachers in the larger schools had children of one or two age groups in their classes. Teachers in the smaller schools usually had children of two or three year groups in their classes.

2. Is R.E. time-tabled as a single subject in your class? YES/NO

Number of classes where R.E. is time-tabled in:-

County urban schools :	70
County rural schools :	40
C.E. aided schools :	19
C.E. controlled schools :	11
R.C. aided schools :	7

Number of classes where R.E. is not time-tabled in:

County urban schools :	23
County rural schools :	7
C.E. aided schools :	4
C.E. controlled schools :	7
R.C. aided schools :	-
	<hr/>
	41

One hundred and forty-seven teachers had religious education time-tabled as a subject while forty-one teachers indicated that religion was not time-tabled as a subject. Teachers in both County and Church of England schools did not have the subject on their time table.

The fact that religious education is the only compulsory subject on the curriculum is one reason why the subject is time-tabled in some schools. As stated in chapter four religion can be seen as a thread running through the curriculum and which can when appropriate be plucked out and examined. The Berkshire syllabus stressed,

"In most primary schools religious education takes place within the time devoted to topics and projects. It is not usually a distinct subject on the school time-table. Further, it takes place through the general atmosphere of a school and it is implicit as well as explicit". (Education Department, Berkshire (1982), p.8).

Therefore, it is not always necessary to have the subject time-tabled in order to have it covered. The report on the Curriculum and Organisation in Northumberland First Schools 1982-83; 1983-84, indicated that the moral/spiritual aspects of the curriculum seemed to operate rather more by inter-linking with other areas than by separation, though significant amounts of time appeared to be necessary so that the school could take part in the statutory act of worship.

3. If "YES", how many minutes each week (excluding "Assembly" times) are devoted to it?

Minutes devoted to religious education weekly in classes:

10 minutes :	1	15 minutes :	3	20 minutes :	7
30 minutes :	15	35 minutes :	1	40 minutes :	9
45 minutes :	10	50 minutes :	3	60 minutes :	16
70 minutes :	2	75 minutes :	6	80 minutes :	7
90 minutes :	7	100 minutes :	3	120 minutes :	1
140 minutes :	1	150 minutes :	2	160 minutes :	2

A look at the table shows how varied is the time spent on the subject by individual teachers, varying from ten minutes in a County school to one hundred and sixty minutes in a Roman Catholic school.

Although the ten minutes spent on the subject was in a reception class, there was no other indication that the time spent on the subject increased as the children got older, or that teachers in Anglican schools spent more time on the subject than did teachers in county schools. The small number of replies received from Roman Catholic schools may suggest that perhaps more time is spent on the subject in Catholic schools than in Anglican and county schools, two teachers spending one hundred and sixty minutes on the subject weekly.

However, the time spent on the subject excluded time spent during assembly. If "assembly time" was included, possibly an additional hour weekly could be added to the time spent on the subject.

An analysis of the report on the Curriculum and Organisation in Northumberland First Schools for the years 1982-83; 1983-84, indicated that about 9% of the time spent in school was spent on the moral/spiritual area of the curriculum. This was the second lowest allocation of time in the curricular areas - science was the lowest.

4. If "no", how do you ensure that your children are receiving any religious education? Please give an example:

The fact that the subject was not time-tabled in a number of schools, and only a short amount of time was spent on the subject according to the time-table in others, did not mean that little or no religious education was taking place in these classrooms.

Observations made by teachers as to how religious education took place included:-

"During daily discussion time general considerations for those around us at school and at home are discussed".

(This could be described as moral education.)

"During story times Bible stories are introduced.

Emphasis is on the wonder of God's world, consequently children's familiar experiences are drawn upon and expanded.

I use some time every week for R.E. teaching. Follow up from assemblies and radio programmes."

"Regular class assembly which comes from all types of work within the time-table. Special days and projects within the school, and

Integrated with topics, special occasions and festivals".

5. Is it your view that only stories from the Bible are the main elements in Religious Education? YES/NO

Please give your reasons.

Only three of the teachers who replied to the questionnaire were of the opinion that Bible stories alone were the main element in religious education. Two reasons were given:-

"As a practising Christian I feel that most R.E. should be Biblically based, but would use other relevant themes following on from Biblical starting points", and

"The Bible should be looked at as a whole, not pieces taken out here and there. It is important to start from the beginning and show how God deals with people".

Reasons as to why one hundred and eighty-seven teachers were of the opinion that additional elements should be present in religious education included:-

"Religion should relate to daily experiences.

Moral education is more important to young children.

Sometimes lessons can come from incidents that happen through the day.

A broad definition of religious education must include attitudes and values. These can be learnt through other stories both factual and fictional, and

Bible stories alone would be too confining".

6. Is it your view that Bible stories should never be told to your children? YES/NO.

Please give your reasons:

Two teachers were of the opinion that Bible stories should never be told to children because, as one stated they were

"Irrelevant to many children and should be told by parents or the church".

One hundred and seventy-five teachers were of the opinion that Bible stories should be an element in religious education because

- a) Children come from Christian homes and should learn something about their religious background,
- b) Children would not hear Bible stories unless they heard them at school,
- c) Bible stories are part of our English heritage,
- d) They provide moral education,
- e) They must be included in an exploration of the Christian religion, and
- f) They are good stories that children enjoy.

In chapter 7, section F, reasons were given as to why Bible stories should or should not be told in First schools.

Evidence obtained through interviews with teachers indicated that Bible stories were part of the religious education programme in their classrooms, although it was used in different ways by different teachers. In one class the stories that the children heard were the ones the teacher had liked when he was younger, and which he had remembered. In another class Bible stories were told when they were relevant to a theme. In a third classroom stories were told as they had happened historically, e.g. creation, Joseph, Moses, the rise of the kingdom and development of religion in Israel, Jesus, the development of Christianity, Christianity in England and Northumberland.

7. If you tell Bible stories at all, please give an example and state why you told that story.

The teachers gave an interesting selection of Bible stories they had told. The stories were:-

<u>Story</u>	<u>Number of Teachers</u>
Noah	5
David and Goliath	11
David and Jonathan	1
Daniel in the Lion's den.	1
Moses	6
Joseph	6
Samuel	1
The Creation	3
Adam and Eve	1
The Christmas Story	15
Miracles	4
Jairus' daughter	3
The blind man	1
Feeding the 5000	8
Healing miracles	6
The Good Samaritan	37
The Sower	4
The Prodigal Son	11
The Good Shepherd	5
The Talents	1
The Childhood of Jesus	2
Mothers and children	1
Mary and Martha	1
Peter and Andrew	1
Dorcas	1
The Lord's Prayer	2

The reason given for selecting a certain story were also varied. Many of the stories from the Old Testament were told because they were good stories that children enjoyed or because they were stories that had been heard by Jesus when a boy.

The story of Noah was told because the children enjoyed singing "Who built the Ark?", or because it fitted into a topic on rain.

The story of David and Goliath was told in a situation where children were bullying one another to make the point that brain is as important as brawn! On another occasion it was told to emphasise bravery and loyalty.

The story of the creation was told to show the great power of God. It was linked to the story of the flood to show God's anger and forgiveness.

Seven teachers said that they told "parables". Others gave examples of parables that they had told. The most popular parable told was that of 'The Good Samaritan' being mentioned by thirty-seven teachers. Reasons given as to why it was selected included:

"It was a story told by Jesus in his teaching.

To develop a sense of love and caring towards others and shun false pride.

I told this to show that even people we don't like are not all bad and also that good people can have weaknesses.

Because it is a good example of how we should help each other no matter whom.

For social training and moral education, and

They (parables) fit into projects, e.g. 'The Good Samaritan' linked with road accidents".

The parable of The Prodigal Son was told as an example of a story told by Jesus, as a theme on the family. Points to be brought out were

- a) "God likes people who say they are sorry, and
- b) You should be nice to people who say they are sorry if they have been nasty to you".

The Christmas story was mentioned as being told because it was the basis of an important religious festival.

The miracle of the Feeding of the 5,000 was told

"to encourage children to share"

(their belongings) and as an

"example of Jesus' work and miracles".

The same story seemed to have been told by teachers of all age groups e.g. 'The Good Samaritan', and emphasised the point made by Harold Loukes and referred to in chapter 2, that children were bored with

hearing the same stories over and over again. Some of the stories selected to fit in with a theme provide examples of how Biblical material could be dragged into a topic in order to make the topic "religious" e.g. the story of the Good Samaritan linked with the topic of road accidents.

8. Have you ever used any other non-Biblical material e.g. literature, in your teaching of religion? YES/NO

Please give an example:

One hundred and thirty-six teachers used non-Biblical material in the teaching of religion. This material included stories with a moral, 'Aesops Fables', poetry especially related to the seasons and stories of people who had done something to help others.

Biographical material included stories about Helen Keller, Dr. Barnardo and Gladys Aylward. Other literature included stories about saints, stories of bravery and perseverance e.g. 'Grace Darling', 'The Ugly Duckling', books by C.S. Lewis, stories about helping e.g. 'Tufty helps Mummy', 'Brownies' and 'Meals on Wheels'. Topic work was shown in assembly, one topic being, "How Christianity came to England".

The fact that this non-Biblical material was included in the religious education programme of one hundred and thirty-six teachers is encouraging. The First School Survey indicated that in most schools visited, literature, other than the Bible, played only a small part in the teaching of religion. (Department of Education and Science (1982), p.27). The use of non-Biblical literature is one of the approaches to the subject advocated in the documents referred to in chapter 4.

9. Have you ever mentioned any non Christian faith to children in any class you have taught? YES/NO

In what context was it mentioned?

One hundred and eight teachers had told children at some time of a non-Christian faith. The three main occasions when this happened was

- a) as part of a historical topic, e.g. Crusades, Romans, Arabs, People in other lands,
- b) Topic on festivals e.g. Festivals of Light,
- c) Jewish festivals as background material to events in Jesus' life.

Teachers who were later interviewed were asked about the methods used when teaching the subject. Five of the six teachers replied that one method was that of a topic or a theme. Themes or topics have been criticised by recent H.M.I. surveys and are said to be unplanned, repetitive, fragmented and superficial. Yet they are an important means by which teachers of young children organise in order that the various subjects have a common focus based on the children's experience, encouraging them to contribute and participate rather than merely to receive. Children in the First school do not experience the world as separated but as an integrated whole. It is therefore right that schools use the thematic approach to some degree. The First School Survey suggested that there was little evidence of appropriate thematic work in religious education apart from a few examples of topics such as the season, living things, the senses, homes and families. (Department of Education and Science (1985), p.27). An analysis of Curriculum and Organisation in Northumberland First Schools 1982-83; 1983-84; indicated that the subject was taught in a thematic way for just over 50% of the time.

10. During your classroom teaching do you use material in any of the following ways:

- | | |
|-------------------------------------------------------------------------------|--------|
| a) To awaken or develop the child's sense of appreciation or wonder for life? | YES/NO |
| b) To help him to explore the world and his relationships in it? | YES/NO |
| c) To know the meaning of religious festivals? | YES/NO |
| d) To try to cope with the "Why" questions? | YES/NO |
| e) To give him Biblical background material: | YES/NO |
| f) To give him some moral education? | YES/NO |
| g) Any other way. please specify: | |

Number of teachers who used material in the following ways:-

- | | |
|-------------------------------------------------------------------------------|-----|
| a) To awaken or develop the child's sense of appreciation or wonder for life: | 178 |
| b) To help him to explore the world and his relationships in it: | 177 |
| c) To know the meaning of religious festivals: | 174 |
| d) To help him to cope with the "Why" questions: | 149 |
| e) To give him Biblical background material: | 192 |
| f) To give him some moral education: | 165 |
| g) Any other way - please specify: | 5 |

The majority of teachers who replied to question 10 used the material in the variety of ways suggested.

It would therefore appear that religious education did not merely consist of telling Bible stories, but dealt with the religious concepts which appeared in other aspects of Primary education. The implicit as well as the explicit elements of religious education were both present.

Teachers who said that they used material in other ways said that those ways included:

"to emphasise the importance of Northumbria in preserving the Christian tradition when it had been lost to the rest of Europe. Lindisfarne is close by so I talk about the Gospels.

personal development.

to try and develop a relationship with God/Jesus helped by Bible stories - to try to know Jesus so that it is easy to talk to him in times of need.

to point out opportunities to practice Christianity, and to cope with behaviour problems".

11. What do you regard as your main aim in Religious Education?

Main aim of teachers

a) Personal development of the child :	3
b) Exploration of the world and relationships in it:	16
c) To encourage children to be caring individuals:	9
d) Moral Education:	24
e) Moral Education based on religious principles:	30
f) Awareness of the religion of the country:	2
g) Exploration of/Introduction to religion:	2
h) Exploration of/Introduction to Christian religion:	10
i) Introduction to/awareness of God:	14
j) Introduction to/awareness of Jesus:	2
k) h + i + j:	1
l) To promote the Christian religion:	2
m) To tell Bible stories and give background material:	3
n) Not to put the children off Christianity:	1

It was interesting to note that only 119 teachers out of the 192 who answered the questionnaire stated what their main aim was in teaching the subject. Perhaps it can be assumed that the remaining 73 teachers were confused over the direction religious education was taking and

were unsure of what they ought to be teaching and why.

The various answers could eventually be divided into two categories. The first category could be described as being concerned with the implicit element of religious education, and with some aspect of moral education. The second category was more concerned with the explicit aspect of religious education.

The main aim of eighty-two teachers was primarily concerned with the implicit element of religious education. Three teachers in County schools were primarily concerned with the child's personal development. Sixteen teachers were concerned with the exploration of the world and the child's relationship in it. Nine teachers encouraged the children to be caring individuals while fifty-four teachers were concerned in promoting moral education. Thirty of these fifty-four teachers believed that this moral education should be based on religious principles.

H.M.Is. have pointed out that religion and morality are not the same thing and that religious education is only one subject area that can contribute to moral development. (Department of Education and Science (1985), p.26). Publications examined in chapter 4 indicated that moral education was the shared responsibility of all teachers in the school and was therefore freed from its dependence on religious education.

Thirty-seven teachers had a main aim that was primarily concerned with the explicit element of religious education.

Fifteen teachers saw their main aim or part of their main aim that of making the children aware of the religion of their country or of introducing and exploring either religion or the Christian religion. One teacher did her best not to

"put the children off Christianity".

Three teachers saw as their main aim that of telling Bible stories or giving Biblical background material.

Eighteen teachers stated aims or parts of aims which may be classed as confessional. Sixteen teachers hoped to introduce children to or make them aware of God and of Jesus. However, the names of God and

Jesus could be introduced without the children making any religious commitment. Two teachers from county rural schools were hoping to

"promote the Christian religion".

These teachers had been teaching for over 20 years.

Publications analysed in chapter 4 affirmed that the aim of religious education was educational rather than confessional. It was not to make members of the Church but to help children to understand religion. However, three of the teachers who wished to promote the Christian religion taught in Roman Catholic schools. Children in Roman Catholic schools are prepared for entry into membership of the Roman Catholic Church.

G. The Assembly

1. Are you ever involved in leading or helping to prepare an assembly? YES/NO

One hundred and sixty-seven teachers (i.e. over 80%) either led assembly or had prepared assembly, either individually or with a class of children.

Therefore, the leading of assembly did not rest solely in the hands of the head-teacher.

The Plowden Report recommended that there should be more freedom in the interpretation of the law on the Act of Worship and that it should not necessarily be conducted by the head-teacher. (Central Advisory Council for Education (1967), p.209).

H. Additional Comments

If you have any additional comments you would like to make regarding religious education, please state them here:

Only eighteen teachers felt that they would like to make any additional comments after completing the questionnaire.

Two comments were made by a teacher who had taught for less than ten years. This teacher told of a plan in Cramlington where teachers were to meet to discuss the curriculum. This sounded an existing project but on following it up he found that the project had been short lived,

because only a few teachers were initially interested and the meetings did not fulfil their needs.

The remaining comments were concerned with the status of the subject and with the commitment of the teacher.

The teachers who made comments regarding the status of the subject stated:-

"I hope that R.E. is never withdrawn from the school curriculum.
and

It would be nice to see R.E. time-tabled properly with a fixed period beginning each day of the week and more status given to the subject in schools".

One teacher felt that she needed more guidance on teaching the subject.

Two teachers felt that the religious education period in school was the only time that many present-day children heard about God. Four teachers who had taught for over 20 years made comments about the teaching of the subject. Two of those teachers referred to the fact that much religious education was incidental and could not be confined to subjects on the time-table, e.g.

"So much religious education is incidental in many classroom situations...

and

"Religious education cannot be confined to mere subjects on the time-table. To be effective it should be part of the life of the school. The assembly can be the 'power house', providing a place for sharing various aspects of school life e.g. Musical Festival performances, presentation of awards, birthdays, Religious Festivals add 'colour'."

A third teacher had,

"an uneasy feeling that religion is being ousted by other subjects e.g. in assemblies".

A fourth teacher was,

"very alarmed when my own children are told agnostic stances as fact by certain teachers".

She added,

"I don't mind points of view. Teachers who are Christian have been advised to preface statements of faith by 'Christians believe...'. "

This teacher was alarmed because her own children were being subjected to statements of belief by agnostics not prefaced by "Agnostics believe" or "I believe" but given to them as facts.

Three teachers made comments concerning the moral aspect of the subject. One of the younger teachers who replied felt that the Bible should be taught as a whole

"to let children see that God punishes wickedness of any sort but loves those who seek peace. This helps with discipline..".

A second teacher stated,

"I believe that R.E. has an important part to play in moral and general education and the development of children to provide a basis for them to formulate and establish their own good values and become thoughtful, involved members of their own social community".

The third teacher was of the opinion that

" 'Moral' social caring is evident throughout the school".

Four teachers made comments which suggested that they were concerned about the commitment of the teacher. Comments included:-

"Are you not interested in what teachers believe? The questions and answers would not seem to me to indicate what faith the teacher has"

and

"R.E. should be taught by people who are fully committed to God and never just because it is time-tabled".

A teacher in a Church of England controlled school made a long comment which I will quote in full:-

"I think that the teaching of R.E. is fraught with basic problems, principally what/why do we teach? Although a convinced Christian myself, I do not think that faith is 'taught' and I accept that our society is basically secular with many points of view. I think that a kind of watered down ethical Christianity is not much more effective than the old style catechism in its effect on thought and practice. I really feel that a lot would not be lost if we abandoned R.E. in the curriculum as such. The non-material values e.g. a care for others and the recognition of beauty in nature and art are issues which are and need to be part of the school curriculum. Likewise a study of others' cultures, attitudes and beliefs is very worthwhile. But I do not understand any of these things to be essentially 'religious education'."

This was basically the opinion of D. Bastide previously referred to.

These comments indicated that there were some teachers in First schools in the County who were thinking about religious education and its place in the schools. They also pin-pointed the confusion in the minds of teachers concerning the subject. Was it to be confessional and taught by a committed Christian? Was it to be taught at a set time every day or was it to be integrated with other areas of the curriculum? Was it to deal with moral education? Should it be excluded from the curriculum of the First School because children were too young to understand many Bible stories, and values, such as care for others and beauty, and attitudes and beliefs of other people were not considered to be 'religious' at all?

The replies at times painted a depressing picture of what was happening in First Schools in Northumberland. At other times the picture was encouraging. Conclusions will be drawn in chapter 9.

Chapter 9.

Conclusions

Chapter 9.Conclusions

Having shown that the history of education and religion being related led to the religious provisions in the 1944 Education Act and the writing of the Agreed Syllabuses of Religious Instruction, having shown how influences including changes in society and contemporary literature led to changes in the name, aim, and content of the subject, an attempt was made to list a number of ideas to be tested concerning religious education, to show how questionnaires were devised and distributed to head-teachers and teachers in the county, and to analyse the replies.

In this chapter I shall look again at the questionnaires and attempt to measure the replies against the list of "ideas to be tested" in order to reach some conclusions regarding "Religious Education in some First Schools in Northumberland". Recommendations will then be made.

A. Ideas TestedThe training and qualifications of teachers

1. Teachers are given adequate and relevant guidance as to how to teach the subject while they are at college.

Number of head-teachers who had taught

from 0 - 5 years :	0
6 - 11 years :	1
11 - 20 years :	27
over 20 years :	37
	—
	65
	—

Number of teachers who had taught

from 0 - 5 years :	19
6 - 11 years :	41
11 - 20 years :	73
over 20 years :	59
	—
	192
	—

Number of head-teachers who had taken part in a professional course to help teach the subject

teaching experience 0 - 5 years :	0
6 - 11 years :	1
11 - 20 years :	17
over 20 years :	26
	—
	44
	—

Number of teachers who had taken part in a professional course to help teach the subject

teaching experience 0 - 5 years :	11
6 - 10 years :	23
11 - 20 years :	46
over 20 years :	44
	—
	124
	—

Number of head-teachers who had found the course to be relevant and adequate:

teaching experience 0 - 5 years :	0
6 - 10 years :	1
11 - 20 years :	11
over 20 years :	23
	—
	35
	—

Number of teachers who had found the course to be relevant and adequate:

teaching experience 0 - 5 years :	10
6 - 10 years :	10
11 - 20 years :	32
over 20 years :	28
	—
	80
	—

Analysis of these replies shows 44 out of 65 head-teachers had been offered a course during their initial training which would help them to teach the subject, 35 out of 44 found that the guidance given was adequate and relevant.

124 out of 192 teachers had been offered a course during their initial training which would help them to teach the subject, 80 out of 124 found that the guidance they were given to be adequate and relevant.

Only 115 out of 257 head-teachers and teachers considered that they had received adequate and relevant guidance as to how to teach the subject while they were at college and doing their initial training. Reasons for their opinions can be found in chapters seven and eight.

Further analysis shows that ten out of 19 teachers who had completed their training during the last five years were of the opinion that they had received adequate and relevant training, only ten out of 41 teachers who had been teaching from six to ten years were of the opinion that their initial training was adequate and relevant and 32 out of 73 who had taught from between eleven and twenty years were of the opinion that their initial training in the subject was adequate and relevant. A higher proportion of head-teachers and teachers who had been teaching for over twenty years, 23 out of 37 head-teachers and 28 out of 59 teachers, were satisfied with their initial training. This paints a very depressing picture, but although the sample of teachers who completed their initial training during the last five years is small, it would appear from this evidence that the situation may be improving. Evidence from an institute of higher education also suggests that in future all students will spend some time on this area of the curriculum during their initial training if they hope to teach in Primary schools, as is required by C.A.T.E. (Council for the Accreditation of Teacher Education). However, Derek Bastide has argued that religious education is not an appropriate part of the schooling of young children (see chapter eight). If this is true then the fact that so few teachers received adequate and relevant training in the subject may not be so serious.

The fact that ten head-teachers and 25 teachers had studied "Religion" as their main course during their initial training did not guarantee that they had received any training on how to teach the subject.

2. The content of Religious Education training has changed since 1944. Head-teachers and teachers who had received their initial training more than ten years ago found that the courses were Biblically based and included Christian doctrine and Church history. Teachers who had been out of college for under ten years described courses which were concerned with the development of the child's religious thinking and appropriate subjects to be covered with teaching by themes and including aspects of multi-cultural religion and moral education. Until 1967 the subject was called "Scripture" or "Religious Instruction". These terms imply study of the Bible or instruction into a religious faith. It was in 1967, with the publishing of the Plowden Report, that the name of the subject was changed to "Religious Education".

Evidence from two colleges of higher education indicate that more recent training in the subject has included aspects of the Bible, world religions, the changes in teaching methods, and content, and the reasons for them, with a variety of creative approaches to the subject including the use of music, art, drama and stories, the preparation of assemblies, topic work and the planning of visits to places of religious interest.

The content of religious education training has therefore changed considerably since the 1944 Education Act was passed.

3. Not many teachers obtain additional qualifications in the subject after leaving college.

Number of staff obtaining additional qualifications since leaving college:

head-teachers :	2
teachers :	1

These three teachers all teach in Roman Catholic schools and had received the "Catholic Teacher's Certificate".

Therefore, not many teachers receive additional qualifications in the subject after leaving college.

In-Service Training

1. Teachers take the opportunity to attend in-service courses in the subject when possible.

Twenty-one head-teachers had attended an in-service course in religious education since leaving college. Thirteen of these head-teachers had been teaching for over twenty years. Twenty-eight teachers had attended an in-service course since leaving college. Fifteen of these teachers had been teaching for over twenty years.

At first sight it could be argued that these twenty-eight head-teachers and teachers who each had over twenty years teaching experience have had more opportunities to attend courses. However, I can find no evidence of courses being offered before 1973. The courses offered at this time were to introduce the newly adopted Agreed Syllabus. Additional courses offered up to 1980 were sited in the Morpeth and Ponteland areas which are not easily accessible to teachers living in the north

and west of the County. Available evidence suggests that only two or three courses have been offered since then to Primary teachers on subjects such as the Assembly, Christmas and Easter.

Although very few teachers have taken the opportunity to attend in-service courses, there is little evidence to suggest that courses have been available for them to attend.

2. Teachers take the opportunity to keep abreast of current thinking through their personal reading.

Responses of head-teachers and teachers to question C2 on the questionnaire as to whether they had read any material by a suggested list of authors indicates that few had read any of this material, though a bigger percentage of head-teachers than teachers seem to have done so. The biggest number of teachers had read material written by Dr. Goldman, i.e. sixteen head-teachers and twenty-eight teachers. Only two head-teachers and five teachers had read any material written by Jean Holm, while seven head-teachers and eleven teachers had been influenced by material published by the Schools Council. This included "Discovering an Approach".

Head-teachers and teachers had read other material which they hoped would help with their teaching, including articles in the Times Educational Supplement.

It is disappointing to have to come to the conclusion that, in fact, only a few teachers have taken the opportunity to keep abreast of current thinking through their personal reading in the field of religious education. However, during an interview one head-teacher did indicate that it was difficult to keep abreast of current thinking in all subjects of the curriculum, and the L.E.A. should take some responsibility for guiding teachers.

Resources

1. A variety of material is provided for teachers to use in religious education.

Lists of material provided by head-teachers included books giving Biblical background information, Bibles or Bible story books, materials for use in assembly and visual aids. These were provided by over fifty head-teachers. Materials for art and craft and radio/T.V. were provided

by over forty head-teachers. Theme and topic books and cards were provided by thirty-three head-teachers, i.e. by half of them. Materials supplied by C.E.M. and similar organisations were provided by nineteen head-teachers. Pictures, hymn books, records, overhead projectors, tapes and recorders and stories reported in newspapers were also mentioned as being resources available.

Head-teachers also indicated that they would like to be able to provide a wider range of hymns, more visits to churches and cathedrals, a well illustrated Children's Bible, additional pictures, more books to use in assembly and work books for all ages, ensuring the important topics/stories were covered.

These replies suggest that although Biblical material is obviously important to head-teachers, the assembly and topic work were also seen as being ways in which the subject could be taught and could be integrated with other subjects, including the aesthetic.

A variety of materials is therefore made available for the teachers to use in religious education.

2. Teachers make use of a variety of materials when teaching the subject.

Information giving Biblical background material, Bibles and/or Bible story books and materials for use in assembly were the materials used by the majority of teachers. Visual aids and materials used for art, craft, drama, music etc., were also used by over half of the teachers. Although theme/topic cards and books were provided by over half of the head-teachers, they were used by just over a quarter of the teachers. This could suggest that teachers preferred to select their own material for use in thematic work, or that although some teachers use the thematic approach to good effect, it is not in fact used by the majority of teachers. This suggestion would be supported by the H.M.Is. report when they stated that they had seen little evidence of thematic work in the schools which they had visited. However, the returns concerning the curriculum and organisation of First Schools in Northumberland for 1982-83; 1983-84, indicate that there is a balance between the thematic and non-thematic approach to this area of the curriculum.

The Syllabus

1. Teachers make use of the syllabuses provided.

Replies indicate that the syllabuses are used to give some guidance as to the selection of material. In no school does the head-teacher completely disregard some form of syllabus, although two head-teachers have their own school syllabuses, two other head-teachers use their own syllabus alongside the County syllabus, and one head-teacher did not answer the question.

Replies from staff indicate that ten teachers did not reply to the question concerning the use of the syllabus in their class. It may be assumed that these teachers did not refer to a syllabus, although only an additional three teachers actually admitted to the fact. All other teachers made use of the syllabus in different ways e.g.

- a) by using all the material in the syllabus,
- b) by using selected material from the syllabus,
- c) by using selected material from the syllabus and supplementing it with additional material, often selected from other syllabuses or publications.

2. Teachers are satisfied with the syllabuses provided.

Only ten head-teachers made any comment about the syllabuses in use in their schools, so it may be assumed that other head-teachers were satisfied with it.

From the ten head-teachers who expressed an opinion, there was a feeling that the syllabus could be improved by the addition of more background information and 'religious' material, with fewer suggestions and more direction as to what could be taught. The Roman Catholic syllabus 'Veritas' received more favourable comments, although the music could be improved. However, only three replies were received from Roman Catholic schools.

Only three teachers from County and Anglican Schools indicated that they would like to see the syllabus altered in any way, and they wanted to see more Biblical material.

The teacher in a Roman Catholic school who disregarded the syllabus wanted material which he felt would fit in better with the Church's year and with the introduction to the sacraments.

Because the County syllabus was written before 1975 and before the current thinking about the teaching of religion was reflected in the new style syllabus, head-teachers and teachers ought not to be satisfied with this syllabus.

Religious Education in Practice

1. Religious education is usually integrated with other subjects.

The fact that religious education is time-tabled in the majority of schools, 56 out of 65, although the subject was not time-tabled in all classes throughout these schools, and 147 out of 192 assistant teachers had the subject time-tabled in their particular class, indicates that religion is seen as a separate subject or area of experience during at least part of the programme. As stated in chapter 7, this is probably because religious education is the only compulsory subject in the curriculum and so head-teachers and teachers feel that it ought to be seen on the timetable.

H.M.Is. saw that the lack of time-tabling made it uncertain whether necessary teaching was being included.

However, young children do not see the world in separate compartments, and publications examined in chapter four indicate that the subject need not be time-tabled, but that the religious content could be drawn out of the general work and examined when appropriate and necessary. Answers given by head-teachers and assistant teachers indicate that in Northumberland First schools thematic material is used in classes as one means of teaching the subject.

Evidence gained from the returns concerning the curriculum and organisations of First Schools in Northumberland, 1982-83; 1983-84, suggests that in the moral/spiritual area of the curriculum there is a balance between separation and integration and between thematic and non-thematic approaches. The area of experience is largely class taught.

2. Religious Education is Bible based.

The fact that the most popular resource found in schools is the Bible or Bible story books suggests that part of the religious education programme is Bible based.

Courses offered to teachers in their initial training and who had completed their initial training more than ten years ago were, in the main, based on the Bible. Syllabuses of religious education produced between 1944 and 1965 were also Biblically based. Therefore, the Bible will have a central place in religious education in the minds of many teachers.

Publications referred to in chapter four suggest that the religious education programme will contain stories of Jesus and other Biblical characters. It will also explore rituals, signs, symbols, celebrations and customs. Some of these, especially those concerned with Christianity and Judaism, will be found in the Bible. Therefore, the religious education programme must contain some Biblical material.

Answers to questions in Section F of the questionnaires indicate that sixty-three head-teachers wanted Bible stories to be included in the programme. One hundred and seventy-five teachers were of the opinion that Bible stories should be an element in religious education. Reasons for these opinions can be found in chapters seven and eight.

Material by Ronald Goldman and Jean Holm referred to in chapter three suggested that too much Biblical material told too early can be harmful. Although Dr. Goldman's work was concerned only with religious thinking, in subsequent years many teachers felt that there should be none or very little Biblical teaching in the first years of school. However, only two teachers who completed the questionnaires were of this opinion. On the other hand, only three teachers were of the opinion that Biblical material was the only element in the religious education programme. Therefore, the majority of teachers was of the opinion that Biblical material must be an element in religious education.

3. Non-Biblical material is used in Religious Education.

Sixty-three head-teachers and one hundred and eighty-seven teachers were of the opinion that additional elements should be present in the religious education programme, while one hundred and thirty-six teachers said that they used non-Biblical material in the teaching of religion. Relevant parts of chapters seven and eight tell of the differing material and differing ways in which this material is used. As stated in those chapters, this is encouraging.

4. Moral Education is part of the religious education programme.

If one of the objectives of religious education is to help children to understand themselves and their relationships with other people, then this in itself implies some moral education. Only a few head-teachers saw as their main aim that of moral education, although other head-teachers linked morality with Christianity.

Fifty-four teachers were concerned in promoting moral education, thirty of these teachers believed that this moral education should be based on religious principles.

A study of documents in chapter four indicates that moral education should be freed from its dependence on religious education and is in fact the shared responsibility of the school. Although moral education was seen as part of religious education in syllabuses devised after 1944, the syllabus now in use in county schools suggest that in schools rules are made for convenience and for the sake of law and order, and are accepted for their common sense,

"only harm can be done by linking these with religious sanctions".

However, the tradition of linking the religious and moral aspects of experience still remains. They are linked in the curriculum returns completed by schools and requested by the L.E.A. Teachers need to be made more aware that although religious education does have much to contribute to the development of morality, it has no monopoly in this field. They also need to be made aware that there are stages in the growth of and development of moral education, just as there are stages in the growth and development of religious concepts. Therefore, guidelines need to be produced for moral education, as they are for religious education. At times they may be integrated, but at other times will go their own separate ways.

5. The aim of the religious education programme is educational rather than confessional.

The aim of religious education in syllabuses following 1944 was to promote the Christian religion. In syllabuses produced in the 1960's the aim was still "confessional" i.e. to give the children a faith by which they could live. Those who prepared the syllabus "Religion and Life" were of the opinion

"that the function of religious education is to bring children and adults into an encounter with God".

Six head-teachers and seventy-four teachers stated no aim at all when completing the questionnaires. This could indicate that these teachers were confused as to why the subject was being taught. In their replies to the questionnaire thirty head teachers stated a confessional aim e.g.

"To teach children and encourage them in the Christian faith".

Seventeen teachers stated aims or parts of aims which could be classed as confessional. Two teachers from Anglican schools hoped to

"promote the Christian religion".

A larger proportion of head-teachers than assistant teachers therefore had a confessional aim for religious education. However, other head-teachers saw their main aim in religious education as being connected with a community, or to give some moral education, or to help the children understand religion. The aims of eighty-two teachers were concerned with the exploration of the world and the child's relationships in it, nine encouraged the children to be caring individuals, while fifty-four were concerned with moral education. Fifteen teachers saw their aim as that of making the children aware of religion, or of exploring religion. There is, therefore, a small nucleus of teachers whose aims more closely resemble those suggested in the selected documents referred to in chapter four.

The Assembly

1. The Assembly is regarded as an act of worship.

The question referring to the main aim of the assembly was only asked of the head-teachers.

Sixteen head-teachers indicated that their main aim was that of providing an act of worship. Nine of these head-teachers were in charge of aided or controlled schools. The assembly was used to:

- a) provide some form of community experience,
- b) comply with the law,
- c) teach about Jesus, Christian principles or consideration for others,

- d) create personal relationships between the children and God.

Although this meeting together is not regarded as an act of worship in the majority of schools, it is a gathering together of the school community to share in an experience. Jean Holm has suggested that an assembly in which pupils are encouraged to explore and reflect upon their experiences can include all the basic elements of worship.

2. The Assembly is not always led by the head-teacher.

Replies indicate that one hundred and sixty-seven teachers led or helped to prepare an assembly led by a group of children in their class.

In only ten schools is the assembly led by the head-teacher every day and in the smaller schools this is because there is not always another adult available.

In larger schools the assembly may be led by:

- a) the head-teacehr,
- b) the head-teacher, with the help of children,
- c) by staff,
- d) by children,
- e) by the vicar.

The Plowden Report suggests that,

"There should be more freedom in the interpretation of the law on the Act of Worship and it should not necessarily be conducted by the head-teacher". (Central Advisory Council for Education (1967), p.209).

3. The content of the assembly varies.

In only eight schools does the assembly appear to take the same form every day. The focal point may be a school or class project or theme.

Suggested themes included growing things, sounds, holidays, food, senses and the life and times of Jesus.

Stories, hymns and prayers were sometimes written by the children.

B. Recommendations

The Schools Council document, "Ground Plan for the Study of Religion" (1977) p.1.) points out that

"In thirty years since the Education Act, the subject has lost its well-defined appearance. Its definite outlines have become blurred, its content less concise, and its purpose less plain".

Forty years have now gone since the passing of the 1944 Education Act. Many teachers still feel that the outlines are blurred, the contents less concise and the purpose less plain.

As we have seen in the previous chapters, differing types of religious education have been fashionable since 1944, the confessional, the implicit, and the explicit. Moral education has been seen as relying on the religious education programme and also as part of the general ethos of the school.

Some teachers see their task as that of giving children a belief in God. Some see their task as that of leading the children to reflect upon themselves, their environment and their place in that environment. Others see their task as that of providing an objective study of religions so that pupils will be able to understand them without necessarily being affected by them. A number of teachers see their task as that of providing some form of moral training.

The widening of the subject from stories from the Bible and the study of Christianity, to reflection of the child on himself and others, has meant that the subject has become integrated with other aspects of the curriculum not previously thought of as religious e.g. environmental studies, learning about people, learning about places and literature. Religious education has therefore become diffused, ill-defined. A new definition is needed.

The status of the subject also needs to be guaranteed. Teachers, parents, governors, the public regard the 3R's, as being an essential part of education and between 40% and 50% of the time spent in First Schools is devoted to these aspects of the curriculum. Although in Northumberland First Schools the least amount of time is spent on science, the

religious and moral aspect of the curriculum has the second lowest amount of time spent on it. If it is to remain in the school curriculum, it must remain for educational reasons and be seen to be worthy of inclusion.

Edwin Cox has said,

"The continuance of religious education as a regular and general ingredient in the curriculum may depend on discovering a conception of it which all who teach it can agree upon and conscientiously accept, which will give it unity and direction, and which will make clear its distinctive contribution to children's learning". (Cox (1983), p.129).

The publications studied and referred to in chapter four suggest that the aim, objectives and content of the subject should be such that all teachers could be able to conscientiously accept them, and that the subject would make a clear distinctive contribution to children's learning.

In order to help teachers become more aware of what can be regarded as the modern trends in religious education the following recommendations are made:-

1. More direction should be given by the Department of Education and Science. The document, "The School Curriculum" indicates that the subject has been considered.

"The place of religious education in the curriculum and its unique statutory position accord with a widely shared view that the subject has a distinctive contribution to make to a pupil's school education..." (Department of Education and Science, (1981) p.8.)

However, although the subject is mentioned in "The Curriculum 5-16" no handbook on the subject has yet been published in the Curriculum Matters series.

What the inspectorate consider to be religious education can be gleaned from the First School Survey and from reports published after Primary school inspections in Berkshire, Norfolk, Devon, Bristol, Derbyshire and I.L.E.A. during 1984.

The programme should contain:-

- a) Biblical material. The comment was made that in one school there were

"insufficient books for the children to read Bible stories for themselves".

However, the use of the Bible alone does not guarantee an adequate programme. It was said of another school that,

"the scope of religious education is too narrow, for the most part it is based on the Bible with reference to the example of the good and the famous".

Bible stories were to be introduced to

"stimulate lively discussion".

- b) Topics following the Christian calendar.

- c) "More attention to be given to the teaching of other faiths, to broaden the religious education of the pupils in order to prepare them for life in a multi-cultural society".

The inspectors who prepared the First School Survey felt that it was

"important that all children should be helped to develop an understanding and awareness of the cultures and faiths represented in the community". (Department of Education and Science (1982), p. 27.)

- d) The children were to be encouraged to build an awareness of themselves and others, therefore, religious education would play an important part in the pupils' personal and social development.
- e) Literature, drama, discussion and other curricular areas were to be used through which pupils could be helped towards a growing awareness of the wonder of the natural world and a sensitivity of other people's emotions.
- f) Literature to include good modern fiction, myths, legends, stories from world religions and Biblical material.
- g) The Assembly, which should be a pleasant communal experience, could be taken by the pupils which would also make a valuable contribution to their spoken language development and also indicate

the value placed by the school community on the work of the children.

The thematic approach to the subject would assist in the development of caring attitudes towards others.

When the work in religious education contained this variety of material then, thought the inspectorate,

"the children might be expected to respond in a wider variety of ways, all of which reflect an individual progression as appropriate in religious education as it is in other aspects of the curriculum".

2. Recommendations concerning the initial training of teachers found in "Religious Education in Schools" (N.A.H.T. 1985), include the recommendation that priority should be given to ensure that the initial training provision for the subject should be maintained and extended on a regionally comprehensive basis.

Recommendations also include that the time allocated for basic courses in Religious and Moral Education for all students should involve at least 40 hours of staff/student contact time on Bachelor of Education courses, and 20 hours on the Post Graduate Certificate of Education primary courses. This would involve all institutions employing adequate specialist staff.

In view of the fact that courses are now being re-written for Bachelor of Education students in which stress is placed on the development of semi-specialist expertise in an area of experience in the primary curriculum, then it ought to be ensured that religious moral education is regarded as an area of experience and that a proportion of the annual intake of students should be selected to study this area. The National Association of Head-Teachers suggests that this should be an overall ratio of one in every seven to ten students.

3. More direction should be given by the L.E.A. No one person can be expected to know everything that happens in every area of the curriculum. It was not until 1973 that a teacher adviser with responsibility for the subject was appointed in this County.

Since 1976 an adviser with responsibility for other areas of the curriculum has also taken on responsibility for religious education and so has been considerably overworked.

An adviser for religious education needs to be appointed. Where First schools are concerned, an adviser with First school experience would be more credible than someone with only Middle or High school experience.

With a leader interested in First schools and in religious education either a county working party or area working parties need to be set up with interested people who are willing to do the necessary reading and research in order to prepare guidelines. As the present syllabus is out of date it may then be necessary to re-convene the Standing Conference so that the guidelines can be approved and adopted.

Courses then need to be held to disseminate the information. One head-teacher indicated that he thought that in the first instance head-teachers should attend the courses, followed by interested teachers.

4. Schools should support the teaching of religion by appointing a member of staff to be leader in that area of the curriculum. That person should
 - a) take on responsibility to keep abreast of modern thought on the subject by reading, discussion and attending courses,
 - b) be prepared to talk to the staff about his reading and the courses he has attended, and recent/relevant reports,
 - c) encourage staff to attend courses,
 - d) initiate staff discussion about the subject and with the staff prepare school guidelines,
 - e) prepare requisition for the subject which would include teachers' books, background Biblical material, Bible stories, books containing stories of saints, myths, legends, stories of people who helped others, pictures and other visual aids. It would also include material about the environment, about the way other people live, and about religious festivals and celebrations.

- f) With members of staff prepare a method of recording the work done in each class, and also recording the progress of each child.

All this work will need updating from time to time.

Signs of hope are appearing. Circular No/6/86, dated 29th August 1986, from the Department of Education and Science concerned with Local Education Training Grants Scheme for the financial year 1987-88 lists the national priority areas. No. 9 on this list out of 19 is religious education. The commentary to the section of the training in the teaching of religious education states,

"The place of religious education (R.E.) in the curriculum is governed by statute. The Government believes that religious education has a special contribution to make in the government of all pupils and attaches importance to in-service training designed to equip schools to meet their statutory and educational role in teaching the subject,..." (Department of Education & Science (1986), p.7).

Suggestions are made concerning the re-training of non-specialist religious education teachers in secondary schools, the updating of teachers in recent developments within the subject such as multi-ethnic teaching and the contribution of religious education to personal and social education, and what is more important for the primary sector is that consultant designated teachers who have responsibility for religious education in primary schools should receive training, and that there should be subsequent training to meet the general needs of classroom teachers who have little or no relevant background in the subject. Northumberland L.E.A. is hoping to implement these suggestions.

Not until teachers are aware of the aims and objectives of the subject, know the concepts, skills and attitudes to encourage, know the content of the programme and appropriate teaching methods, and above all are prepared to agree on its definition and relevance will it again be seen as an essential part of the children's education. Only then will religious education be seen by all to have a distinctive contribution to make to the pupils' school education.

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Appendix 1National Basic Outline of Religious Instruction. 1945

1. Primary

(a) Infants (5 - 7+)

- Scope A. Stories illustrative of God's care; parables of nature; God's provision for food, clothing and shelter for man and beast.
- B. Stories of Jesus. These would be chosen to show His home life; His deeds of kindness and His love of children.
- C. Stories from the Old Testament which illustrate how God's love and care helped those who became great men, e.g., Joseph, Moses, Samuel.
- D. Similar stories from other times and lands.
- E. Memorisation of appropriate sentences or short passages from the Bible.

Method

Narration of stories by the teachers. The presentation should be of a kind which will preserve the joy of the story. Teaching which stresses the memorising of facts should be used sparingly.

The usual methods employed in Infants' Schools should be fully used, such as the use of pictures, plays and free dramatisation, and other forms of expression work.

Use should be made of the festivals during the year, e.g., Christmas, Easter, Whitsuntide, Harvest.

(b) Junior (7+ to 11+)

- Scope A. Stories of Jesus. These would be chosen so that an outline of the Story of Jesus would be covered during the first three years. During the last year the Life of Christ as given in St. Mark's Gospel might be taken.
- B. Stories Jesus would hear of great men and women of his own country at various stages of the nation's history, showing the part they played, how they served their fellow men and how they were inspired by their belief in God and His purpose as they understood it.
- C. Stories from the New Testament to illustrate how Christianity spread through the adventures and travels of its early preachers and heroes.
- D. Stories of followers of Jesus who have served their fellow men in different countries and at various periods of history.

- E. Memorisation and choral speaking of suitable passages.

Method

During this stage there will be a gradual transition from stories which appeal mainly to the imagination and an increasing emphasis on historical fact.

Opportunities for activities should be provided by dramatisation and other forms of expression work, including pictorial representation, modelling and written work.

While oral work will play the most important part, children should be encouraged to read the stories as given in the Bible.

Memory work should be included, but more time might be given to choral speaking to enable children to become familiar with appropriate passages from the Bible.

Appendix 2The County of Northumberland Agreed Syllabus of Religious Instruction.
U.L.P. 1948.

Syllabus for Infants (5 - 7 years)

1st Year 5 - 6

- A. God the Creator.
God's beautiful world.
- B. God the Father.
 - a) His love and care for individuals.
 - b) His Gifts to Men.
 - (i) Homes and Families.
 - Fathers
 - Mothers
 - Babies
 - (ii) Food and Clothing
 - (iii) Sunday
 - (iv) Angels
 - (v) Stories
 - (a) Stories Jesus heard from his Mother.
 - (b) Stories that Jesus told - the Parables.
 - (c) Some stories about Jesus.
 - (d) Stories of Northumbria.
 - (e) Stories of other lands.
 - (vi) Forgiveness.
 - (vii) Health and Strength.
- C. Talking and Listening to God (Prayer).
- D. Children's Thanks for the Gifts of God.
- E. Other Ways In Which Children Can Show Their Love To God.

2nd Year 6 - 7

- A. God the Creator.
- B. God The Father.
 - a) His love and care for individuals.
 - b) His Gifts to Men.
 - (i) Friends.
 - (ii) Food and Clothing.
 - (iii) Sunday.
 - (iv) Schools.
 - (v) The Bible - His Holy Word.
 - (vi) Stories.
 - (a) Stories Jesus heard from his Mother.
 - (b) Stories that Jesus told - the Parables.
 - (c) Stories about Jesus.
 - (d) Stories of Northumbria.
 - (e) Stories of Other Lands.
 - (vii) Forgiveness.

(viii) Health and Strength

- C. Talking And Listening to God (Prayer).
- D. Children's Thanks For the Gifts of God.
- E. Other Ways In Which Children Can Show Their Love To God.

JUNIOR SECTION

First Year, Term 1 - Juniors 7 - 8:

GOD THE LOVING FATHER.

(a) His purpose in Creation and for Mankind.

1. Talks on God's gifts to His children.
2. Stories from the lives of Abraham, Isaac, Jacob and Joseph.
3. Stories of Christmas.
4. Home Life at Nazareth.
5. The message of Good News that Jesus brought to the people
6. Stories of people who have helped others.

First Year, Term 2 - Juniors 7 - 8:

(b) God's call to individuals and their response

1. Abraham's fellowship with God in quiet places.
2. Joseph's call.
3. Hannah's gift.
4. David and Goliath.
5. Boy Jesus in the Temple.
6. Friends of Jesus.
7. Parables.
8. Stories of people who have heard and obeyed a call.
9. The call to each of us to be a member of the family of God - at home, at play, at school.

First Year, Term 3 - Juniors 7 - 8:

(c) God's help to individuals

Revision of (a) and (b) from other aspect e.g.:

1. God granted special help to Abraham's servant in finding Rebekah.
2. God helped Joseph to interpret Pharoah's dreams.
3. The man with withered hand and the man sick of the palsy.
4. Philip and the Ethiopian.
5. Stories of Christians who accepted God's help and used it for the benefit of others.
6. God's help to us by friends, teachers, books

Second Year, Term 1 - Juniors 8 - 9:

GOD THE LOVING FATHER

(a) His purpose in creation and for mankind.

1. Psalm 104.
2. Sacrifice of Isaac.
3. Jacob at Bethel.
4. The Israelites led by Moses.
5. Elijah fed by ravens and at Zarephath.
6. Story of Christmas.
7. Revise home life of Jesus - Lost Sheep, Lost Coin, Prodigal Son.
8. The Good News Jesus brought.
9. Stories of people who became leaders of God's people.

Second Year, Term 2 - Juniors 8 - 9:

(b) God's call to individuals and their response.

1. Moses' call.
2. Ruth's call.
3. Gideon's call.
4. Samuel's call.
5. David's call.
6. The Shunammite's call.
7. Friends of Jesus - Zacchaeus, Mary & Martha.
8. The Talents.
9. Stephen.

10. Dorcas.
11. Stories of Christians who heard the call.
12. God's call to each of us.

Second Year, Term 3 - Juniors 8 - 9:

c) God's help to individuals.

Revision of (a) and (b) from another aspect.

1. God helped Moses.
2. God gave a special sign to Gideon.
3. Elijah received comfort by an angel.
4. The Leper's Thanksgiving.
5. God's gift of the Holy Spirit to Peter and other Apostles.
6. Cornelius and Peter. Onesimus and Paul.
7. Others who received God's help and used it in the service of their fellows.
8. God's help to us.

Appendix 3

Religion and Life. Agreed Syllabus. Northumberland Education
Committee. Revised Edition 1973.

An Outline of the Primary Syllabus.

Children 3 - 5 years

Themes on:

Homes and families.
The Seasons and Festivals of the year.

Children 5 - 7 years

Themes on:

The Seasons (continued).
Birthdays and Christmastide.
Homes, friendship and helping others.
Stories which can be used as part of a shared experience.

Children 7 - 9 years

Stage One:

Our family and our relatives. Jesus and his family.	Term One
Where and how Jesus grew up. Learning about God.	Term Two
Family rules. Prayer and worship.	Term Three

Stage Two:

Joy and Thankfulness. Jewish Festivals.	Term One
Meals Jesus would have shared.	Term Two
Easter. Men and Women Jesus knew.	Term Three

Appendix 4Religious Education in NorthumberlandPilot Questionnaire - to be completed by the Head Teacher.

School Number:

A. The School

1. Type of school: County
Please tick C.E. aided
C.E. controlled
R.C. aided
Any other, please specify.
2. Type of community: Urban
Rural
Urban/rural e.g., Alnwick
Hexham
Morpeth
Berwick
3. Number of children in the school:
4. Number of staff including the Head - teacher:

B. The Staff

1. Number of years since you left college:
Please tick where appropriate: 1 - 5 years
5 - 10 years
10 - 20 years
over 20 years
2. Was Religious Knowledge/Divinity/Religious Studies your main course at college? YES/NO
3. Were you offered a professional course in R.E. at college? YES/NO
4. If "yes", did you take part in the course? YES/NO
5. If "yes", give if possible a brief outline of the course.
6. Did any other course you did at college include R.E? YES/NO
7. If "yes", briefly explain the course.

8. Have you obtained any further qualification in R.E. since you left college? YES/NO

9. If "yes", state the name of the qualification:

C. In - Service Training

1. Have you taken part in any in-service training in the field of R.E. since you left college? YES/NO

2. If "yes", state a) the date/dates of the course or courses;

.....

b) the length of the course or courses:

.....

c) a brief outline of the course or courses:

3. Have you read material written by any of the following authors?

- Ronald Goldman YES/NO
- Colin Alves YES/NO
- Jean Holm YES/NO
- Ninian Smart YES/NO
- Michael Grimmit YES/NO

4. If "yes", has this reading had any influence on your approach to R.E., and in what way?

5. If you have read the work of any other author in the field of R.E. state the name of the author and indicate what influence this has had.

6. Has the work of the Schools Council in the field of Primary R.E. had any influence on your work? YES/NO

7. If "yes", what is the nature of this influence?

D. Resources

1. Does your school receive material from the:

- a) Christian Education Movement? YES/NO
- b) Association of Religious Education? YES/NO
- c) Any other source? YES/NO
- d) If "yes", state the source.

2. List briefly the type of material/resources available for use in R.E. in the school.

3. How do you allocate money for R.E.?

E. The Syllabus

1. Which syllabus of R.E. is used in your school?

- Please tick
- a) The County Syllabus - "Religion and Life"
 - b) The C. of E. Syllabus - State its name:
.....
 - c) The R.C. Syllabus - state its name:
.....
 - d) Any other Syllabus - state its name:
.....

2. Do you encourage your staff to use the syllabus in any of the following ways?

Please tick where appropriate:

- a) To disregard it.
- b) To disregard it and follow a scheme written by you or written in consultation with the staff.
- c) To use all the material in the syllabus as it is presented term by term.
- d) To use selected material from the syllabus as it is presented term by term.
- e) To use selected material in conjunction with other material.
- f) Any other way - please specify.

3. Write briefly your opinion of the syllabus.

4. If you would like the syllabus altered, specify in what way.

5. Specify what you like in the present syllabus.

F. R.E. in Practice

1. Is R.E. time-tabled as a single subject? YES/NO

2. If "yes", how many minutes each week are devoted to it?

3. If "no", how is it integrated with other subjects?

4. Is Biblical material used in your school? YES/NO

5. If "yes", how is the material selected?

6. Are themes used in the teaching of R.E. in the school? YES/NO

7. If "yes", state some of the themes which have been used.

8. In what way can the content of these themes be described as "religious"?

9. Are any other religious faiths ever mentioned in R.E.? YES/NO

10. If "yes", how are they introduced?

11. What do you regard as your main aim in Religious Education?

12. What material would you hope the children would have covered in the field of R.E. by the end of the fifth year?

G. The Assembly

1. Organisation. Please tick where applicable.

- a) The whole school meets together every day.
- b) Assembly is conducted in the classroom each day.
- c) Part of the school meets in the hall daily.
- d) Any other way. Please specify.

2. The Form of Assembly. Please tick where applicable.

- a) The form the assembly takes is the same every day.
- b) The form the assembly takes is similar to a church service, e.g., hymns, reading, prayer etc.
- c) Assembly takes a different form on different days.
- d) Assembly is led by
 - i) The Head-teacher all the time.
 - ii) The Head-teacher sometimes.
 - iii) A class teacher all the time.
 - iv) A class teacher sometimes.
 - v) A person with responsibility for R.E. all the time.
 - vi) A person with responsibility for R.E. sometimes.
 - vii) A combined Assembly where all the school takes part.
 - viii) Any other form. Please specify.

3. What are your reasons for organising assembly in the way in which it is organised in your school?

4. What are your reasons for selecting the form/forms of assembly used in your school?

5. What do you regard as your fundamental aim in an assembly which takes place in your school?

H. Additional Comments

If you have any additional comments to make regarding R.E. please make them here.

Appendix 5Religious Education in Northumberland

Pilot Questionnaire to be completed by the Assistant Teacher.

School Number

A. The School

1. Type of school: County
Please tick C.E. aided
C.E. controlled
R.C. aided
Any other - please specify
2. Type of community: Urban
Please tick Rural
Urban/Rural e.g. Alnwick
Hexham
Morpeth
Berwick
3. Number of children in the school
4. Number of staff, including the Head-teacher

B. The Staff

1. Designation of member of staff filling in the questionnaire.
Please tick: Deputy Head-teacher
Assistant teacher scale 2 with responsibility for religious education.
Assistant teacher scale 1 with responsibility for religious education.
Assistant teacher.
2. If you have any responsibility for R.E., what form does it take?
3. Numbers of years since you left college.
Please tick where applicable 5 years
5 - 10 years
10 - 20 years
over 20 years.
4. Was Religious Knowledge/Divinity/Religious Studies your main course at college? YES/NO
5. Were you offered a professional course in R.E. at college? YES/NO
6. If "yes", did you take part in the course? YES/NO
7. If "yes", give if possible a brief outline of the course.

8. Did any other course you took at college include R.E.? YES/NO

9. If "yes", briefly explain the course.

10. Have you obtained any further qualification in R.E. since you left college? YES/NO

11. If "yes", state the name of the qualification.

C. In - Service Training

1. Have you taken part in any in-service training in the field of R.E. since you left college? YES/NO

2. If "yes", state a) the date/dates of the course or courses

.....

b) the length of the course or courses

.....

c) a brief outline of the course or courses.

3. Have you read material written by any of the following authors?

Ronald Goldman YES/NO

Colin Alves YES/NO

Jean Holm YES/NO

Ninian Smart YES/NO

Michael Grimmit YES/NO

4. If "yes", has this reading had any influence on your approach to R.E., and in what way?

5. If you have read the work of any other author in the field of R.E. state the name of the author and indicate what influence this has had.

6. Has the work of the Schools Council in the field of Primary R.E. had any influence upon your work? YES/NO

7. If "yes", what is the nature of this influence?

D. Resources

1. Do you regard the resources for R.E. in your school to be adequate? YES/NO

2. If "no", indicate what resources you think are lacking.

E. The Syllabus

1. Which syllabus of R.E. is used by your school?

Please tick: a) The County Syllabus - "Religion and Life"

b) The C. of E. Syllabus - state its name

.....

c) The R.C. Syllabus - state its name

.....

d) Any other Syllabus - state its name

.....

2. Do you use the syllabus in any of the following ways? Please tick:

a) Disregard it.

b) Use all the material as it is presented term by term.

c) Select material and use it in conjunction with additional material.

d) Any other way. Please specify.

3. Write briefly your opinion of the syllabus.

4. If you would like the syllabus altered, specify in what way.

5. Specify what you would like in the present syllabus.

F. R.E. in Practice

1. Is R.E. time-tabled as a single subject? YES/NO

2. If "yes", how many minutes each week are devoted to it?

3. If "no", how is it integrated with other "subjects"?

4. Is Biblical material used in your class? YES/NO

5. If "yes", how do you select the material?

6. Are themes used in the teaching of R.E. in your school? YES/NO

7. If "yes", state some themes which you have used.

8. In what way can the content of these themes be described as "religious"?

9. Are any other religious faiths ever mentioned in R.E.? YES/NO

10. If "yes", how are they introduced?

11. What do you regard as your main aim in Religious Education?

G. The Assembly

1. Are you ever involved in leading an assembly? YES/NO

2. If "yes", on what grounds would you select your material?

H. Additional Comments

If you have any additional comments you would like to make regarding R.E. please make them here.

Appendix 6Religious Education in Northumberland

Second Pilot Questionnaire to be completed by the Head Teacher.

School number:

Please delete as necessary:

A. The School

1. Type of school: County
 C.E. aided
 C.E. controlled
 R.C. aided
 Any other, please specify:
2. Type of community: Urban
 Rural i.e., a small school of 3 teachers
 or less serving a small community.
3. Number of staff, include the Head-teacher

B. The Staff

1. Number of years since you left college:
 - 0 - 5 years
 - 6 - 10 years
 - 11 - 20 years
 - over 20 years
2. Was Biblical Studies/Religious Studies/Religious Knowledge your main course at college? YES/NO
3. Was any special course, or any part of an education course available to help to prepare you for the teaching of Religion? YES/NO
4. If "yes", did you take part in the course? YES/NO
5. If "yes", give if possible a brief outline of the course:
6. Do you regard the Religious Education training you received during the course both adequate and relevant? YES/NO
7. Please give reasons:
8. Did this course lead to any special qualification or certificate? YES/NO
9. If "yes", state its name
10. Have you obtained any further qualification in R.E. since you left college? YES/NO
11. If "yes", state the name of the qualification

5. How do you allocate money for R.E.?

E. The Syllabus

1. Which is the main syllabus of R.E. in use in your school?
 - a) The County Syllabus - "Religion and Life"
 - b) The Church of England Syllabus - "God Makes, God Helps, God Comes"
 - c) The Roman Catholic Syllabus - "Veritas"
 - d) Any other Syllabus - state its name
2. Do you encourage your staff to use the syllabus in any of the following ways:
 - a) To disregard it?
 - b) To disregard it and follow a scheme written by you or in consultation with your staff?
 - c) To use all material in the syllabus as it is presented term by term?
 - d) To use selected material from the syllabus as it is presented term by term?
 - e) To use selected material from the syllabus, plus other material?
 - f) Any other way please specify:
3. If you would like the present syllabus altered, specify in what way.
4. Specify what you like in the present syllabus:

F. R.E. in Practice

1. Is R.E. time-tabled as a single subject in your school, or in part of your school? YES/NO
2. If "yes", in which year group/s is it time-tabled?
3. How many minutes each week (excluding assembly time) are devoted to it?
4. If "no", how do you ensure that the children are receiving any Religious Education?
5. Is it your view that only stories from the Bible are the main elements in Religious Education? YES/NO
6. If "yes", give your reasons:
7. If "no", give your reasons:
8. If Bible stories are told in your school, how do you encourage your staff to select them?

9. Is it your view that Bible stories should not be told to children? YES/NO
10. If "yes", give your reasons:
11. Do you encourage your staff to use themes in Religious Education? YES/NO
12. If "no", give your reasons.
13. If "yes", do you encourage the use of themes in any of the following ways:
- a) to awaken or develop the child's sense of wonder or appreciation for life? YES/NO
 - b) to help him explore the world and his relationships in it? YES/NO
 - c) to know the meaning of Religious festivals? YES/NO
 - d) to try to cope with the "why" questions? YES/NO
 - e) to give him Biblical background material? YES/NO
 - f) to give him knowledge of some stories from the Bible? YES/NO
 - g) any other way - please specify.
14. Do you think that other non Biblical material e.g., literature, can be of use in the teaching of religion? YES/NO
15. If "yes", in what way can this material be used?
16. Are any non Christian faiths ever mentioned in R.E.? YES/NO
17. If "yes", at what age are they introduced?
18. From where do teachers get their background information?
19. What do you regard as your main aims in Religious Education?
20. What religious concepts do you hope the children will understand by the end of their fifth year in your school?

5. The Assembly

1. Organisation.

- a) The whole school meets together every day.
- b) Assembly is conducted in the classroom every day.
- c) Part of the school meets daily.
- d) Any other way, please specify:

2. The form of Assembly.

- a) The form the assembly takes is the same every day.
- b) Assembly takes a different form on different days.
- c) Assembly is led by
 - i) The Head-teacher all the time.
 - ii) The Head-teacher sometimes.
 - iii) A member of staff every time.
 - iv) A member of staff sometimes.
 - v) A particular class or group of children with the help of a member of staff all the time.

vi) A particular class or group of children with the help of a member of staff sometimes.

3. What are your reasons for organising assembly in the way in which it is organised in your school?
4. What are your reasons for selecting the form and content of the assembly used in your school.
5. What are your reasons for selecting the hymns/songs used in your assembly?
6. State the ten most popular hymns/songs used in your assembly:
7. What do you regard as your main aims in an assembly which takes place in your school?

H. Additional Comments

1. If you have any additional comments to make regarding religious education, please make them here.
2. If you would like any other question included on this questionnaire, please state the question.

Appendix 7Religious Education in Northumberland

Second Pilot Questionnaire to be completed by the Assistant Teacher.

School Number:

Please delete as necessary:

A. The School

1. Type of school: County
C.E. aided
C.E. controlled
R.C. aided
Any other, please specify:
2. Type of community: Urban
Rural i.e., a school of three teachers
or less, serving a small community.
3. Number of staff, including the Head-teacher

B. The Staff

1. Number of years since you left college:
 - 0 - 5 years
 - 6 - 10 years
 - 11 - 20 years
 - over 20 years
2. Was Biblical Studies/Religious Knowledge/Religious Studies your main course at college? YES/NO
3. Was any special course or any part of an education course available to help to prepare you for the teaching of Religion? YES/NO
4. If "yes", did you take part in the course? YES/NO
5. If "yes", give if possible a brief outline of the course.
6. Is it your view that the Religious Education training you received during the course was both adequate and relevant? YES/NO
7. Please give reasons.
8. Did this course lead to any special qualification or certificate? YES/NO
9. If "yes", state its name
10. Have you obtained any further qualification in R.E. since you left college? YES/NO

11.If "yes", state the name of the qualification

C. In - Service Training

1. Have you taken part in any in-service training in the field of R.E. since you left college? YES/NO

2. If "yes", state: a) the year/s of the course/s

b) the length of the course/courses

c) a brief outline of the course/courses:

3. Have you read material written by any of the following authors?

Ronald Goldman	YES/NO
Colin Alves	YES/NO
Jean Holm	YES/NO
Ninian Smart	YES/NO
Michael Grimmit	YES/NO
Violet Madge	YES/NO
Terence & Gill Copley	YES/NO

4. If "yes", has this work actually influenced your classroom teaching of R.E. and in what way?

5. If the work of any other author has influenced your classroom teaching of R.E. please state the name of the author and the way in which your teaching has been influenced.

6. Has the work of the Schools Council in the field of Primary R.E. had any influence on your teaching? YES/NO

7. If "yes", how has your teaching been influenced?

D. Resources

1. Do you regard the resources for R.E. in your school to be adequate? YES/NO

2. If "yes", indicate the main resources which you use for teaching your class.

3. If "no", indicate which resources you think are lacking.

E. The Syllabus

1. Which syllabus of R.E. is used in your class?
 - a) The County Syllabus - "Religion and Life"
 - b) The Church of England Syllabus - "God Makes, God Helps, God Comes"
 - c) The Roman Catholic Syllabus - "Veritas"
 - d) Any other Syllabus - state its name

2. Do you use the syllabus in any of the following ways?
 - a) Disregard it.
 - b) Disregard it and use material suggested by the Head-teacher or the other members of staff.
 - c) Use all the material in the syllabus as it is presented.
 - d) Use some selected material from the syllabus.
 - e) Use selected syllabus material with additional material.
 - f) Any other way? Please specify.

3. If you would like the present syllabus altered, specify in what way.

4. Specify what you like in the present syllabus.

F. R.E. in practice

1. What is the age of the children in your class?

2. Is R.E. time-tabled as a single subject in your class? YES/NO

3. If "yes", how many minutes each week (excluding assembly time) are devoted to it?

4. If "no", how do you ensure that your children are receiving any religious education?

5. Is it your view that only stories from the Bible are the main elements in Religious Education? YES/NO

6. If "yes", give your reasons

7. If "no", give your reasons.

8. If you tell Bible stories at all, how do you select them?

9. Is it your view that Bible stories should never be told to your children? YES/NO
10. If "yes", give your reasons.
11. Do you use "themes" in teaching religion in your class? YES/NO
12. If "yes", do you use themes in any of the following ways:-
- a) to awaken or develop the child's sense of appreciation or wonder for life? YES/NO
 - b) to help him explore the world and his relationships in it? YES/NO
 - c) to know the meaning of religious festivals? YES/NO
 - d) to try to cope with the "why" questions? YES/NO
 - e) to give him Biblical background material? YES/NO
 - f) to give him some knowledge of some stories from the Bible? YES/NO
 - g) any other way? - please specify.
13. Please state the title of one theme you have used in each of the ways to which you have answered "yes", and give a summary of the contents of each theme.
- a)
 - b)
 - c)
 - d)
 - e)
 - f)
 - g)
14. Have you ever used any other non Biblical material e.g., literature, in your teaching of religion? YES/NO
15. If "yes", how have you used this material?

16. Have you ever mentioned any non Christian faith to your children? YES/NO
17. If "yes", in what context was it mentioned?
18. What do you regard as your main aims in religious education?

G. The Assembly

1. Are you ever involved in leading or helping to prepare an assembly? YES/NO
2. If "yes", on what grounds do you select your material?
3. On what grounds do you select your hymns/songs which you use in assmebly?
4. State the five most popular hymns/songs which your children like to sing.

H. Additional Comments

1. If you have any additional comments you would like to make regarding religious education, please state them here.
2. If you would have liked to see any additional question/s included in this questionnaire, please state the question/s.
3. If you found any question ambiguous, please state the section and the number and state how you would like it re-phrased.

10. Have you obtained any further qualification in R.E. since you left college? YES/NO

11. If "YES", state the name of the qualification

C. In Service Training

1. Have you taken part in any in-service training in the field of R.E. since you left college? YES/NO

2. If "YES", state a) the year of the course/courses
 b) the length of the course/courses
 c) a brief outline of the course/courses:

3. Have you read material written by any of the following authors? Please tick as appropriate.

Ronald Goldman
 Colin Alves
 Jean Holm
 Ninian Smart
 Michael Grimmit
 Violet Madge
 Terence and Gill Copley
 John Robinson (Honest to God)

4. In what way has any of this work influenced your attitude towards R.E.?

5. If the work of any other author has influenced your attitude towards R.E., state the name of the author and the way in which your attitude has been influenced.

6. Has the work of the Schools Council in the field of Primary R.E. had any influence on your attitude towards R.E.? YES/NO

7. In what way has your attitude been influenced?

D. Resources

1. Please indicate which of the following resources are available in your school:

- a) Material giving Biblical background facts.
- b) Bibles and/or Bible story books.
- c) Theme/topic cards, books.
- d) Material for use in assembly.
- e) Visual Aids.
- f) Radio/T.V. material.
- g) Materials produced by C.E.M. or similar organisation.
- h) Materials used for Art, Craft, Drama, Music.
- i) Any other, please specify.

2. What other resources, if any, would you like to provide?
3. How do you allocate money for R.E.?

E. The Syllabus

1. Which syllabus of R.E. is used in your school?
 - a) The County Syllabus - "Religion and Life"
 - b) The Church of England Syllabus "God Makes, God Helps, God Comes"
 - c) The Roman Catholic Syllabus - "Veritas"
 - d) Any other Syllabus - state its name
2. Do you encourage your staff to use the syllabus in any of the following ways:
 - a) To disregard it.
 - b) To use all material in the syllabus as it is presented term term by term?
 - c) To use selected material from the syllabus as it is presented term by term?
 - d) To use selected material from the syllabus, plus other material?
 - e) Any other way - please specify:
3. If you would like the present syllabus altered, specify in what way:

F. R.E. in Practice

1. Is R.E. time-tabled as a single subject in your school, or in part of your school? YES/NO
2. If "YES", in which year group/s is it time-tabled?
3. How many minutes each week (excluding assembly time) are devoted to it?
4. If "NO", how do you ensure that the children are receiving any Religious Education?
5. Is it your view that only stories from the Bible are the main elements in Religious Education? YES/NO
Please give your reasons:
6. Is it your view that Bible stories should never be told to children? YES/NO
Please give your reasons:
7. Do you think that other non Biblical material e.g., literature, can be of use in the teaching of religion? YES/NO

8. In what way can this material be used?
9. Are any non Christian faiths ever mentioned in R.E.? YES/NO
10. If "YES", how are they introduced?
11. Do you encourage staff in their class teaching to use material in any of the following ways:
- a) to awaken or develop the child's sense of wonder or appreciation of life? YES/NO
 - b) to help him explore the world and his relationships in it? YES/NO
 - c) to know the meaning of Religious festivals? YES/NO
 - d) to try to cope with the "why" questions? YES/NO
 - e) to give him Biblical background material? YES/NO
 - f) to give him some moral education? YES/NO
 - g) any other way, please specify:
12. What do you regard as your main aim in Religious Education?

G. The Assembly

1. Organisation.

- a) The whole school meets together every day.
- b) Assembly is conducted in the classroom every day.
- c) Part of the school meets daily.
- d) Any other way, please specify:

2. The form of Assembly.

- a) The form the assembly takes is the same every day.
- b) Assembly takes a different form on different days.
- c) Assembly is led by
 - i) The Head Teacher all the time.
 - ii) The Head Teacher sometimes.
 - iii) A member of staff every time.
 - iv) A member of staff sometimes.
 - v) A particular class or group of children with the help of a member of staff all the time.
 - vi) A particular class or group of children with the help of a member of staff sometimes.
 - vii) The vicar or priest sometimes.

3. What do you regard as your main aim in an assembly which takes place in your school?

E. Additional Comments

If you have any additional comments to make regarding religious education, please make them here:

Appendix 9Religious Education in NorthumberlandQuestionnaire to be completed by Assistant Teachers.

School Number:

Please delete or tick as necessary.

A. The School

1. Type of school: County
 C.E. aided
 C.E. controlled
 R.C. aided
 Any other, please specify:

2. Type of community: Urban
 Rural i.e., a school of three teachers or
 less, serving a small community
 Any other, please specify:

3. Number of staff, including the Head Teacher

B. The Staff

1. Designation: Deputy Head Teacher
 Assistant Teacher scale 2/3 with special responsi-
 bility for religious education
 Assistant Teacher Scale 1, 2, 3.

2. Number of years since you left college:
 - 0 - 5 years
 - 6 - 10 years
 - 11 - 20 years
 - over 20 years

3. Was Biblical Studies/Religious Knowledge/Religious Studies your
main course at college? YES/NO

4. Was any special course or any part of an education course avail-
able to help to prepare you for the teaching of R.E.? YES/NO

5. If "YES", did you take part in the course? YES/NO

6. If "YES", give if possible a brief outline of the course.

7. Was it your view at the time that the Religious Education training
you received during the course was both adequate and relevant?
YES/NO
Please give your reasons:

8. Did this course lead to any special qualification or certificate?
YES/NO
9. If "YES", give its name
10. Have you obtained any further qualification in R.E. since you
left college? YES/NO
11. If "YES", state the name of the qualification

C. In Service Training

1. Have you taken part in any in-service training in the field of
R.E. since you left college? YES/NO
2. If "YES", state, a) the year/s of the course/s
b) the length of the course/courses
c) a brief outline of the course/courses:
3. Please indicate if you have read material written by any of the
following authors:
- Ronald Goldman
Colin Alves
Jean Holm
Ninian Smart
Michael Grimmit
Violet Madge
Terence and Gill Copley
John Robinson (Honest to God)
4. In what way has this reading influenced your classroom teaching
of R.E.?
5. If the work of any other author has influenced your classroom
teaching of R.E. please state the name of the author and the way
in which your teaching has been influenced.
6. Has the work of the Schools Council in the field of Primary R.E.
had any influence on your teaching? YES/NO
7. If "YES", how has your teaching been influenced?

D. Resources

1. Please indicate the main resources which you use when teaching
R.E. and give an example where possible.
- a) Material giving Biblical background.
b) Bibles or Bible story books.
c) Theme/topic cards and books.
d) Material for use in assembly.

- e) Visual Aids
- f) Radio/T.V.
- g) Material produced by C.E.M. or similar organisations.
- h) Materials used for Art, Craft, Drama, Music etc.
- i) Any other, please specify:

2. Indicate any resources you would like to use if they were available:

E. The Syllabus

1. Which syllabus of R.E. is used in your class?

- a) The County Syllabus - "Religion and Life"
- b) The Church of England Syllabus - "God Makes, God Helps, God Comes"
- c) The Roman Catholic Syllabus - "Veritas"
- d) Any other Syllabus - state its name

2. Do you use the syllabus in any of the following ways?

- a) Disregard it.
- b) Use all the material in the syllabus as it is presented.
- c) Use some selected material from the syllabus.
- d) Use selected syllabus material with additional material.
- e) Any other way? Please specify:

3. If you would like the present syllabus altered, specify in what way:

F. R.E. in practice

1. What is the age of children in your class?

2. Is R.E. time-tabled as a single subject in your class? YES/NO

3. If "YES", how many minutes each week (excluding "Assembly" times) are devoted to it?

4. If "NO", how do you ensure that your children are receiving any religious education? Please give an example:

5. Is it your view that only stories from the Bible are the main elements in Religious Education? YES/NO
Please give your reasons.

6. Is it your view that Bible stories should never be told to your children? YES/NO
Please give your reasons:

7. If you tell Bible stories at all, please give an example, and state why you told that story.
8. Have you ever used any other non Biblical material e.g., literature, in your teaching of religion? YES/NO
Please give an example:
9. Have you ever mentioned any non Christian faith to children in any class you have taught? YES/NO
In what context was it mentioned?
10. During your classroom teaching, do you use material in any of the following ways:
- a) To awaken or develop the child's sense of appreciation or wonder for life? YES/NO
 - b) To help him to explore the world and his relationships in it? YES/NO
 - c) To know the meaning of religious festivals? YES/NO
 - d) To try to cope with the "why" questions? YES/NO
 - e) To give him Biblical background material? YES/NO
 - f) To give him some moral education? YES/NO
 - g) Any other way. Please specify:
11. What do you regard as your main aim in Religious Education?

G. The Assembly

1. Are you ever involved in leading or helping to prepare an assembly? YES/NO

H. Additional Comments

If you have any additional comments you would like to make regarding religious education, please state them here:

B. The Staff

<u>Type of School</u> Number of years since leaving college -	<u>County Urban</u>				<u>County Rural</u>				<u>C.E. Aided</u>				<u>C.E. Controlled</u>				<u>R.C. Aided</u>				
	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	
Number of H.T's		4	12		13	11			1	4	11		4	2				2	1		65
Number of H.T's who studied R.E. as main course subject		0	2		2	1			0	1	3		1	0				0	0		10
Number of courses offering help in the teaching of the subject		2	9		8	9			1	4	7		4	1				2	1		48
Number of H.T's who took part		2	9		7	8			1	3	7		4	1				1	1		44
Number of H.T's who found the training adequate and relevant		0	6		6	8			1	3	7		2	1				0	1		35
Number of H.T's who received a special qualification		2	5		0	3			0	1	4		1	1				0	1		18
Number of H.T's obtaining post training qualifications		0	0		0	0			0	0	0		0	0				2	0		2

Appendix 10

Analysis of the Questionnaire completed by the Head Teacher

C. In-Service Training

<u>Type of School</u>	<u>County Urban</u>				<u>County Rural</u>				<u>C.E. Aided</u>				<u>C.E. Controlled</u>				<u>R.C. Aided</u>					
	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+		
Number of H.T.'s. who have taken part in in-service training			2	6			2	3			1	0	3			2	0			1	1	21
Number of H.T.'s who have read material by :-																						
Ronald Goldman			2	5			1	1			1	3	1			1	0			1	0	16
Colin Alves			0	0			0	1			0	1	0			0	0			0	0	2
Jean Holm			0	1			1	0			0	0	0			0	0			0	0	2
Ninian Smart			0	1			1	0			0	0	0			0	0			0	0	2
Michael Grimmit			0	0			0	0			0	0	1			0	0			0	0	1
Violet Madge			0	3			0	1			0	1	0			0	0			0	0	5
Terence & Gill Copley			0	0			0	1			0	0	0			0	0			0	0	1
John Robinson			0	4			3	2			1	2	2			2	0			1	0	17
Number of H.T.'s. who have been influenced by the Schools Council			0	0			2	1			0	1	1			1	0			1	0	7

D. Resources

<u>Type of School</u>	<u>County Urban</u>				<u>County Rural</u>				<u>C.E. Aided</u>				<u>C.E. Controlled</u>				<u>R.C. Aided</u>				
	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	
Material giving Biblical background facts			3	11			10	9	1	4	8			3	2			2	1	54	
Bibles or Bible story books			4	12			13	11	1	4	11			4	2			2	1	65	
Theme/Topic cards & books			2	10			4	3		2	7			2	1			1	1	33	
Materials for use in assembly			4	12			13	9	1	3	11			4	2			2	1	62	
Visual aids			3	11			11	7		2	10			3	2			2	1	52	
Radio/T.V. Material			3	10			7	5		4	7			3	1				1	41	
Materials produced by C.E.M.			2	5			2	5		2	3									19	
Materials used for art, craft, drama, music			2	11			7	8	1	4	10			2	1			1	1	48	
Any other - tape recorded				2						1											

E. The Syllabus provided in schools

<u>Type of School</u>	<u>County Urban</u>				<u>County Rural</u>				<u>C.E. Aided</u>				<u>C.E. Controlled</u>				<u>R.C. Aided</u>				
	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	
Religion and Life		4	10		10	9			1	1			3							38	
God Makes/Helps/Comes									1	2										3	
Veritas																	1	1		2	
Religion & Life/God Makes/Helps/Comes					1				1	1	7		1	2						13	
Religion & Life + Hampshire			1																	1	
Religion & Life + School Syllabus					2				1											3	
Religion & Life + 1944 Syllabus							1													1	
School Syllabus			1				1													2	
Dr. Blount																		1		1	
N/R											1									1	

E. The Syllabus - recommended use by the Head Teacher

Type of School	<u>County Urban</u>				<u>County Rural</u>				<u>C.E. Aided</u>				<u>C.E. Controlled</u>				<u>R.C. Aided</u>				
	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	
Disregard the syllabus																					
Use all the material suggested termly								1											1		2
Use selected material suggested termly				2																	2
Use selected material + additional material			4	10			13	9	1	4	11			4	2				1	1	60

F. R.E. in Practice

<u>Type of School</u>	<u>County Urban</u>				<u>County Rural</u>				<u>C.E. Aided</u>				<u>C.E. Controlled</u>				<u>R.C. Aided</u>				
	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	
Number of years since leaving college :-																					
Number of schools in which R.E. is time-tabled			4	9			10	9		1	4	11			3	2			2	1	56
Number of schools in which R.E. is not time-tabled				2			3	2							1						8
Year group in which R.E. is time-tabled -																					
1st Year			3	8			8	7		1	1	10			1	2			1	1	43
2nd Year			3	9			8	7		1	1	10			1	2			1	1	44
3rd Year			3	9			9	7		1	1	9			1	2			2	1	45
4th Year			4	9			10	8		1	2	10			2	2			2	1	51
5th Year			4	9			10	8		1	3	11			2	2			2	1	53

F. R.E. in Practice

<u>Type of School</u>	<u>County Urban</u>				<u>County Rural</u>				<u>C.E. Aided</u>				<u>C.E. Controlled</u>				<u>R.C. Aided</u>				
	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	
Number of years since leaving college -																					
Number of minutes devoted to R.E.																					
20 minutes							1				1										2
25 minutes			1				1														2
30 minutes			3	1			3	1													8
40 minutes			2	1			2	1			1										7
45 minutes			1				1														2
60 minutes			3	3			2	3			1					1					13
70 minutes																1					1
75 minutes				1				1													2
80 minutes				1				1							1						3
85 minutes				1				1													2
90 minutes				1				1							1						3
100 minutes				1				1													2
120 minutes										1	1										2

F. R.E. in Practice

<u>Type of School</u>	<u>County Urban</u>				<u>County Rural</u>				<u>C.E. Aided</u>				<u>C.E. Controlled</u>				<u>R.C. Aided</u>				
	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	
Number of years since leaving college -																					
145 minutes									1												1
150 minutes																			1	1	2
160 minutes																			1		1
varied															1						1

FROM THESE TABLES IT WOULD APPEAR THAT IN SOME SCHOOLS THE AMOUNT OF TIME

TIME-TABLED FOR THE SUBJECT VARIES IN DIFFERENT AGE-GROUPS

F. R.E. in Practice

<u>Type of School</u>	<u>County Urban</u>				<u>County Rural</u>				<u>C.E. Aided</u>				<u>C.E. Controlled</u>				<u>R.C. Aided</u>				
	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	
Number of years since leaving College -																					
Bible stories alone are the main element in R.E. -																					
yes			1	1			1													3	
no			3	10			12	11		1	4	11		4	2				2	1	61
Bible stories should never be told to children -																					
yes															1					1	
no			4	11			13	11		1	4	11		3	2				2	1	63
Non-Biblical material is of use in the teaching of religion -																					
yes			4	10			13	11		1	4	11		4	2				2	1	63
no																					

Section F. Head-teachers Aims for R.E.

Type of School	County Urban				County Rural				C.E. Aided				C.E. Controlled				R.C. Aided				
	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	
To promote the Christian religion		3	2		2	7			1	2	7		1	1						26	
To present a religion/way for life					2															2	
To make children aware of God											1		1							2	
To give denominational teaching											1						3			4	
Moral education based on Christianity					1								1							2	
Moral education					5	2					1									8	
Exploration of religion			1		3						1									4	
To tell stories from the Bible					1	1														2	
To make the child aware of himself & his relationship to others in the the community		1	3		3	1					1	4								13	
To give children a feeling of awe/wonder of the world			1								1			1						3	
Aims covered in F.11.														1						1	
To comply with 1944 Education Act			1																	1	

G. The Assembly

<u>Type of School</u> Number of years since leaving college -	<u>County Urban</u>				<u>County Rural</u>				<u>C.E. Aided</u>				<u>C.E. Controlled</u>				<u>R.C. Aided</u>					
	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+		
The Form of Assembly																						
a) The form is the same every day			1	1			2	3				1									8	
b) Assembly takes a different form on different days			1	6			5	6				2	6			2	2			1	1	32
c) Assembly is led by																						
i) H.T. all the time				3			1	3				1	1							1		10
ii) H.T. sometimes			4	7			2	7			1	3	10			4	2			1		41
iii) Members of staff every time																						
iv) Member of staff sometimes			4	7			10	5				2	10			5	2			1		46
v) Children & staff every time							1									1	2			1		5
vi) Children & staff sometimes			4	8			5	8			1	3	7			4	1					41
vii) Vicar or priest sometime			1	3			5	3			1	3	10			2	1					29

G. The Assembly

<u>Type of School</u> Number of years since leaving college -	<u>County Urban</u>				<u>County Rural</u>				<u>C.E. Aided</u>				<u>C.E. Controlled</u>				<u>R.C. Aided</u>				
	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	
Organisation																					
a) The whole school meets together daily			2		8	6			1	1	6		2				1	1		30	
b) Assembly is conducted in the classroom daily					1															1	
c) Part of the school meets daily			4	1	2	1														8	
d) Any other way -																				20	
i) 1 weekly assembly + daily classroom assemblies					1															1	
ii) 3 school assemblies + 2 classroom assemblies					1						2									3	
iii) School meets twice weekly							1													1	
iv) Juniors & Infants meet 3 times weekly and meet separately twice weekly			3				1			1										5	
v) School meets 4 times weekly							1				1		1	1						4	

G. The Assembly

Type of School Number of years since leaving college	<u>County Urban</u>				<u>County Rural</u>				<u>C.E. Aided</u>				<u>C.E. Controlled</u>				<u>R.C. Aided</u>				
	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	
Organisation																					
vi) School meets 4 times weekly + 1 classroom assembly			2				1			2					1					6	
vii) School meets 1 day weekly Juniors/Infants meet sep- arately 4 times weekly											1									1	
viii) School meets 3 days + 1 classroom assembly														1						1	
ix) Class assembly daily + school meets 2 times weekly																	1			1	
x) School meets 2 times weekly Juniors/Infants meet separately 3 times				1																1	
xi) School meets 2 times weekly + Part of the school meets 2 times weekly + 1 classroom assembly				1																1	
xii) School meets 2 times weekly Part of the school meets 2 times weekly				1				1												2	

G. The Assembly

<u>Type of School</u> Number of years since leaving college -	<u>County Urban</u>				<u>County Rural</u>				<u>C.E. Aided</u>				<u>C.E. Controlled</u>				<u>R.C. Aided</u>				
	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	
Main aim -																					
A community experience		3	5			1	8		1	1	4			1				1			25
To set the tone for the day			1								2				1						4
Re-establishing contact with the children daily			2				1				1										4
An act of worship		2	2				3		1		3			3	1			1			16
To create a personal relationship between children and God						2				1				1							4
To pray to God										1	1										2
To give an opportunity for thanksgiving			1								1	1									3
To teach about Jesus/creation/others			1				1					1									3
Moral/ethical development			1	1			1	1			1							1			6
Compliance with the law							1														1

H. Additional Comments

<u>Type of School</u>	<u>County Urban</u>				<u>County Rural</u>				<u>C.E. Aided</u>				<u>C.E. Controlled</u>				<u>R.C. Aided</u>				
	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	
Number of years since leaving college -																					
Number of H.T.'s making additional comments		2	3			3	3			2	2			2							17

B. The Staff

<u>Type of School</u>	<u>County Urban</u>				<u>County Rural</u>				<u>C.E. Aided</u>				<u>C.E. Controlled</u>				<u>R.C. Aided</u>				
	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	
Number of years since leaving college -																					
Number of Teachers	13	19	36	27	3	13	17	16	1	5	9	8	1	2	8	6	1	2	3	2	192
Number of T's who studied R.E. as a main course subject -	2	1	6	7	2	1	1	2	1	-	-	1	-	-	-	-	-	-	1	-	25
Number of courses offering help in the teaching of the subject	13	12	25	20	2	8	11	11	1	4	5	7	-	2	3	6	-	-	3	2	135
Number of T's. who took part	8	12	24	20	2	6	11	10	1	4	5	6	-	1	3	6	-	-	3	2	124
Number of T's who found the training adequate & relevant	7	6	17	12	2	3	9	7	1	1	2	4	-	-	2	3	-	-	2	2	80
Number of T's who received a special qualification	2	-	3	6	1	-	1	2	-	-	1	2	-	-	-	1	-	-	2	2	23
Number of T's receiving post training qualifications	-	-	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	2

Appendix 11

Analysis of the Questionnaire completed by Assistant Teachers

C. In-Service Training

<u>Type of School</u>	<u>County Urban</u>				<u>County Rural</u>				<u>C.E. Aided</u>				<u>C.E. Controlled</u>				<u>R.C. Aided</u>					
	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+		
Number of T's who have taken part in in-service training	2		4	6		1		4		1		1			2	2			1	2	2	28
Number of T's who have read material written by -																						
Ronald Goldman	3	3	8	3	1	1	1	1	1		2			1	2				1			28
Colin Alves	1							1	1													3
Jean Holm	2		1		1	1																5
Ninian Smart	2		1						1	1												5
Michael Grimmit	2				1																	3
Violet Madge		1	1	1							2											5
Terence & Gill Copley			1							1												2
John Robinson	1	3	7	6	1	1	1	1	1	3	1			2					1			29
Number of T's who have been influenced by the Work of the Schools Council	1	2	2	4				1		1												11

D. Resources - Used by Teachers

<u>Type of School</u> Number of years since leaving college -	<u>County Urban</u>				<u>County Rural</u>				<u>C.E. Aided</u>				<u>C.E. Controlled</u>				<u>R.C. Aided</u>				
	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	
Material giving Biblical background facts	7	13	25	19	3	6	12	11	1	4	8	8		2	6	4	1	2	1	1	133
Bibles or Bible story books	10	19	35	27	3	12	14	15	1	5	9	8		2	8	6	1	2	1	2	180
Theme/Topic cards & books	2	7	15	5		4	4	3		1	4	3	1	2	2	3			1		57
Materials for use in assembly	9	9	26	14	1	6	12	10	1	4	8	6	1	2	5	6		1	1	1	123
Visual Aids	4	9	23	14	1	8	10	8	1	2	6	6	1	2	5	5		2	2	1	110
Radio/T.V. material	1	5	12	13		3	7	4		3	2	4		1	3	1					59
Materials produced by C.E.M.	2		4	4	1	1	4	1		2	3	2		1							25
Materials used for art, craft, drama, music	5	10	23	15	3	5	8	7	1	3	7	6		2	4	4		1	1	1	106
Other material - carols, hymns, poetry, literature, visits by clergy, nature, childrens work, stories of saints																					

E. The Syllabus - Used by Teachers

<u>Type of School</u> Number of years since leaving college -	<u>County Urban</u>				<u>County Rural</u>				<u>C.E. Aided</u>				<u>C.E. Controlled</u>				<u>R.C. Aided</u>				
	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	
Religion and Life	11	15	33	26	3	12	17	15	1	4	5	4			4	2					152
God Makes/Helps/Comes									1												1
Veritas																	2	3	2		7
Religion and Life + God Makes/Helps/Comes											4	4		2	2	4					16
Other		2	3			1		1													7

E. The Syllabus - How it is Used

Disregard it	1		1														1				3
Use all the material suggested																		1	1		2
Select from material suggested	2		2	4		2	1	2				2				1			2		18
Select from material + own material	8	18	30	22	3	10	16	14	1	5	9	6	1	2	7	5		1		2	160

F. R.E. in Practice

<u>Type of School</u> Number of years since leaving college -	<u>County Urban</u>				<u>County Rural</u>				<u>C.E. Aided</u>				<u>C.E. Controlled</u>				<u>R.C. Aided</u>					
	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+		
Number of classes where R.E. is time-tabled -	8	16	27	19	3	11	13	13	1	5	8	5		1	5	5		1	2	2	2	147
Number of classes where R.E. is not time-tabled -	4	3	9	7			4	3			1	3		1	2	3	1					41
Number of minutes spent on R.E. weekly -																						
10 minutes				1																		1
15 minutes							1	1													1	3
20 minutes	1	1	1						1		1				2							7
30 minutes	2	2	1	2			3	1	1		1				1						1	15
35 minutes				1																		1
40 minutes	2	1	2				1	1	1												1	9
45 minutes			1	2	2		1	1						1	1	1						10
50 minutes							1		1							1						3
60 minutes	2	2	3	1	1	3	1	2			1											16
70 minutes					1											1						2

F. R.E. in Practice

<u>Type of School</u> Number of years since leaving college -	<u>County Urban</u>				<u>County Rural</u>				<u>C.E. Aided</u>				<u>C.E. Controlled</u>				<u>R.C. Aided</u>				
	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	
75 minutes			1	2			1		1			1									6
80 minutes		1	1			1	1	3													7
90 minutes				2				1			1	1			1	1					7
100 minutes			1	1																1	3
120 minutes											1										1
140 minutes											1										1
150 minutes																				2	2
160 minutes																				2	2

F. R.E. in Practice

<u>Type of School</u>	<u>County Urban</u>				<u>County Rural</u>				<u>C.E. Aided</u>				<u>C.E. Controlled</u>				<u>R.C. Aided</u>				
	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	
Use of material																					
To develop the child's wonder for life	10	18	34	25	3	13	16	16	1	5	9	8	1	2	8	5		1	2	1	178
To explore the world and relationships in it	11	18	35	25	3	13	16	13	1	5	9	8	1	2	7	5	1	1	2	1	177
To know the meaning of religious festivals	9	16	34	26	3	12	16	15	1	5	9	8	1		6	8	1	1	2	1	174
To cope with "why" questions	9	15	30	24	2	9	12	9	1	5	9	8		1	8	4	1	1		1	149
To give Biblical background material	10	17	34	25	3	12	16	16	1	5	9	8	1	1	6	5	1	1		1	172
To give some moral education	9	19	34	24	3	12	13	15	1	5	9	6	1	1	2	6	1	1	2	1	165
Any other way							1	1		1	1	1									5

F. R.E. in Practice

<u>Type of School</u> Number of years since leaving college -	<u>County Urban</u>				<u>County Rural</u>				<u>C.E. Aided</u>				<u>C.E. Controlled</u>				<u>R.C. Aided</u>				
	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	
Aims																					
a. Personal development of the child	2			1																	3
b. Exploration of the world & relationships in it	2		3	2	3	1			1	1	2		1								16
c. To encourage children to be caring individuals	1	3	1										1		2	1					9
d. Moral education	2	5	3	7	2	4					1										24
e. Moral education based on religious principles	1	1	11	4	2	3			1	4	2					1					30
f. Awareness of religion of the country		1	1																		2
g. Exploration of/introduction to religion						2															2
h. Exploration of/introduction to Christian religion			6	1	2	1															10
i. Introduction to/awareness of God	1		1	4			1		1	1	1	1						1	1	1	14
j. Introduction to/awareness of Jesus	1			1																	2

F. R.E. in Practice

<u>Type of School</u> Number of years since leaving college	<u>County Urban</u>				<u>County Rural</u>				<u>C.E. Aided</u>				<u>C.E. Controlled</u>				<u>R.C. Aided</u>				
	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	
k. h. + i. + j.															1						1
l. To promote the Christian religion								2													2
m. To tell Bible stories - give background material							1				1					1					3
n. Not to put children off Christianity				1																	1

G. The Assembly

<u>Type of School</u>	<u>County Urban</u>				<u>County Rural</u>				<u>C.E. Aided</u>				<u>C.E. Controlled</u>				<u>R.C. Aided</u>				
	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	0-5	6-10	11-20	20+	
Number of years since leaving college -																					
Number of teachers involved in preparing/helping with assembly	11	14	32	20	2	9	13	12	1	5	9	5	1	2	8	6	2	1	1	167	

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