

AN INVESTIGATION INTO RELIGIOUS INSTRUCTION

IN STATE HIGH SCHOOLS IN THE

CAPE PROVINCE

by

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ACKNOWLEDGMENTS

The question of religious instruction in Cape Schools first aroused my interest when I was subjected to anything but religious instruction during my own high school years. My desire to enquire into the whole position of religious instruction in the high school curriculum grew out of an essay on the role of religion in the education of the child which I wrote whilst reading for the B.Ed. degree. As background, I read Harold Loukes' classic Teenage Religion, and from then onwards, I felt that it was necessary to undertake an investigation of this kind in the Cape Province. My aim was not only prompted out of a desire to expose what I already knew to be an educationally and religiously unsound and unhealthy state of affairs, but more deeply because I, although an ignorant amateur in theology, am aware that too often the traditional religious foundations, poorly built by unintelligent teaching, are shaken, if not destroyed, by scientific discovery and material advancement.

I find it difficult to acknowledge my indebtedness to all those who have helped me in so many ways. In particular I owe a great debt to Professor D. Morton, Professor L. Hewson and Dr. G. Ashby for their great help and wise counsels during the research and write up. My greatest debt is to Mr. Arthur Noble. Without his untiring guidance, his keen and astute insight, especially during the research, his many hours of work on my behalf, and his constant encouragement, this thesis would never have reached this stage. I am also indebted to the several hundred school teachers who completed and returned questionnaires (and in many cases with letters of encouragement), to the Cape Education Department for permission to distribute the questionnaires, and to the Human Sciences Research Council for financial assistance. I am extremely grateful to Mrs. J. Turner for typing all the material presented - a tremendous task indeed. My thanks are also due to the library staff of Rhodes University who were always willing to be of assistance. For their suggestions and their encouragement I should also like to thank Dr. K. Hyde, Furzedowne College of Education, London, and Mr. E. Cox,

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P A R T O N EINTRODUCTION

Part One of this thesis comprises an overview of research and recent history of Religious Education in countries which are considered to have the greatest influences on us in this field; Britain, America and Holland. The inclusion of this section is necessary because very little has been done in the field of religious education in South Africa. The only piece of research in the field of religious education which is of any account is that carried out by Professor H. Holmes during 1959. The author found that the provisions of the relevant ordinance were being but superficially implemented:

"In the primary schools principals and teachers alike accept the conditions laid down by the Ordinance but in a rather superficial way. The subject appears on the timetable in accordance with the times laid down; opening observances of a sort are held; Bible stories according to the syllabus are told when they do not get in the way of more important activities; the palest tinge of doctrine is avoided... There is no suggestion of hypocrisy; only the neglect of indifference.

In the high schools, the same remarks are generally applicable, but the neglect of the syllabus is infinitely more marked, and there is obviously little attempt made by scripture teachers to grapple with the religious problems of the adolescent of the day and generation.

The standard of religious knowledge is low and the methods of instruction restricted... The children become bored and do not respond to the teacher who in turn becomes bored because he concludes that the pupils are not interested.... Holmes (1962)

Since this comprehensive piece of research took place, a virtual revolution has occurred in religious education in Britain. The considerable growth of the "new theology" and interest in the psychology of religion, and particularly in the field of education, the many changes in teaching techniques, have made it essential to include an outline, albeit brief, of current research and the ideas permeating educational policy elsewhere.

2. A BRIEF REVIEW OF CURRENT RESEARCH AND IDEAS IN
RELIGIOUS EDUCATION IN ENGLAND.

(a) Introduction and Background

A revolution is taking place in England in attitudes to religious education and in the teaching of religion in schools. But it would be wrong to think that, prior to the recent upheavals in the field of religious education, all was quiet and serene, and that peace and goodwill existed. For many years intense sectarian feeling made it difficult to talk about the religious element in school life without provoking a storm. Teachers and administrators alike had to observe a discreet silence if they wished to avoid a collision with the combatants. The early aims of national education in England were primarily technical. Pupils were equipped with the tools and the social habits which would make them good citizens.

The Foster Education Act of 1870 confined state responsibility to the secular sphere. Religious Education was permitted but it was not to be examined or supported by state grants. In board schools it was to be restricted to non-denominational teaching and in all schools it was to be confined to the beginning or end of the school day in order to facilitate withdrawal of pupils whose parents objected to the religious teaching provided. Such provisions as were made for moral and religious education in state schools did not extend beyond bible knowledge and basic moral training. The educational function of "primitive initiation rites" was thus excluded from state control. It was the sole responsibility of the home and the church through Sunday Schools etc., except for the small minority of the population who were educated within the public school tradition.

Official/.....

Official publications during this period up until 1944

"provide a good example of the practice of leaving the religious aspect of education severely alone so as to avoid the risk of arousing controversy." Spencer Leeson (1957)

This reticence is clearly shown in the Hadow Report on The Education of the Adolescent of 1926, which mentioned the teaching of religious knowledge but rather cautiously added:

"We have not ventured to make any detailed suggestions." Institute of Christian Education (1957)

The Primary School report in 1931 also refrained from discussing religion but did observe that:

"the teaching of religion is at the heart of all teaching." Institute of Christian Education (1957)

In 1933 the Board of Education considered the need for improved facilities to help teachers to equip themselves for the teaching of religion.

The thaw was taking place and there was an ever growing interest in religious education. The Spens Report of 1938 was evidence of this new outlook and declared that:

"if religious instruction of any kind is to have a place in the curriculum, it should be well taught and as effectively planned as any other branch of study."
Institute of Christian Education (1957)

The report commended those local authorities which had prepared "agreed syllabuses", but generally throughout England from 1870 to 1944 religious education was uncritical, Bible-centred and associated with much rote-learning. Religious education was also artificially protected from the wise counsel of those whose experience and specialist training could have done so much to help it; H.M. Inspectors could make no comment upon the teaching of religion, almost as

though/.....

though it were something apart from the regular teaching of the provided school. As a result, few teachers felt unable or unwilling to have some part of it.

(b) The Butler Education Act.

The 1944 (Butler) Education Act made religious instruction and religious observance a legally required ingredient of school life:

"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 such pupils, unless.. the school premises are such as to make it impracticable to assemble them for that purpose. (Section 25.1).

"Religious instruction shall be given in every county school and in every voluntary school." (Section 25.2) Edwin Cox (1966)

In the detailed provisions of how these instructions are to be carried out, and in allowing abstentions therefrom, the Act takes into account the different types of schools, the wishes and beliefs of the parents, and the conscience of the teachers.

This 1944 Act marked an important break with the past, for now the long established English tradition that religion and education belong together was written into the statute book.

(1) Reasons for the Change of Approach.

Many factors had produced this change and whilst the intention of this chapter is to take a general look at the British religious education revolution, brief mention shall be made of them.

(i) Rapid expansion of educational institutions had laid an intolerable burden on church schools. Further expansion was essential but it seemed to threaten the collapse of the dual system.

(ii) The principle of agreed syllabuses of religious teaching, introduced by Cambridgeshire in

1924, had been followed in many other areas. The Church of England and the other churches were drawing together in a common concern for Christian teaching in all schools. Far reaching changes were possible and desirable.

(iii) The wartime mood of the country helped to facilitate the statutory recognition of religious teaching. This point was clearly put in the opening sentence of the section on religious education in the White Paper on Educational Reconstruction (1943) which foreshadowed the 1944 Act:

"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."
J. Smith (1968)

Contemporary articles and speeches in Parliament and outside supported this view. The state was now deliberately entering a new educational area. It was attempting to ensure, by statute, that the schools of the nation should communicate the traditional "tribal mores". The educational functions of "initiation rites" in primitive Society was to be fulfilled by the schools of the nation.

(2) Agreed Syllabuses.

The Act spoke of religious instruction and religious worship but it planned for Christian education. This is evident in the provision made for the preparation of agreed syllabuses. Local education authorities were obliged to prepare such a syllabus for use within their own schools or to adopt one prepared by another authority. The procedures for the preparation of such syllabuses were laid down in the Fifth Schedule of the 1944 Act. They were to be prepared by conferences representing the local education authority, the Church of England, other

religious/....

religious denominations and the teachers. Teachers appointed to such conferences were normally Christians and, therefore, the syllabuses of religious education were prepared by groups of men and women who were predominantly committed Christians. It was natural that the explicit aim and intention of these syllabuses was Christian education. This intention is quite explicit in all the well-known syllabuses of the period.

"The London Syllabus (1947) states in the opening section on the use of the syllabus: ... the purpose of the syllabus is to lay before the teacher for his own use an agreed scheme for the basis of his Christian teaching..... Finally, it is well to remember that the ultimate aim of religious education is not to get over to the child a body of facts but to inculcate and foster a comprehensible way of life." J. Smith (1968)

(3) A Review of the Act in the light of present day trends.

For the past ten years Christian teachers, and others have been wondering whether in all fairness they can support the provisions of the 1944 Act. One of the main reasons for this has been the results of many investigations into religious education, which have exposed the meagre fruits of education under the 1944 Act. Another reason has been the influence of the pervasive materialistic philosophy of our time on teachers, parents, and in particular, the children. Religious education must justify itself as educationally valid, the remedy cannot be found in an Act of Parliament.

Possibly the greatest influence in our time has been the advent of the "New Theology".

There is considerable ferment in thinking going on about the central affirmations of the Faith and the interpretations to be put upon the theological statement that man makes in asserting his faith, interpretations that should have meaning for him in the twentieth century.

"Honest to God" by the former Bishop of Woolwich, John Robinson, exemplifies one attempt to develop this kind of thinking. The need to disentangle

the truths of Christianity from over-literal thought and to recognise afresh the inward and spiritual nature of religion had begun to be recognised by Tillich, Bultmann and Bonhoeffer as early as the 1940's.

"'Honest to God' put into words what very many people who had been brought up in the traditional environment of church or university were thinking, but who had missed the great things which theologians had been saying for two generations." H. Mathews (1966)

"Honest to God" showed people that religion is no longer a fixed set of doctrines which those who find them acceptable think it benevolent to try and transmit, but an open search for truth and a matter of personal choice. Dr. Robinson has also taught teachers never to be afraid of honest doubt. All this has and must profoundly affect the teaching situation.

"It is apparent that throughout this century Christianity in its traditional form has lost its hold on the thoughts of great numbers of people." Edwin Cox (1966)

The author argues that the thought forms and observances of Christian practice have changed and that the manner of expressing one's religious feelings no longer demand or require attendance at church. He believes that the use of scientific method has had three main effects on religious thinking.

"It has led to the assumption that the only reliable road to truth is the investigation of matter. Truth which can be demonstrated by reference to physical properties seems to us a superior and more reliable sort of truth ... Secondly, the law of cause and effect everything that happens has, we think, a logical and explicable, and probably physical, cause... Thirdly, it induces a literal-mindedness which either distrusts the use of symbolism and metaphor, or misunderstands it and mistakes the symbols and metaphors for a literal expression of truth." Cox (1966)

The nett result of these three effects has been to lead many adults and adolescents to the view

that/.....

that spiritual forms have no value in modern thought, that given the "cause and effect philosophy" one cannot possibly believe in miracles, and that the symbolic statements and figurative parables in the Bible are descriptions of historical events; statements which in the light of the prevailing ideas cause men to brand the Bible as being untrue. Just how often does this happen in a matriculation (and earlier) class!

Cox sums this up admirably when he says:

"The symbols and modes of thought in which religion has been expressed since the Reformation have been shown to be either misleading or meaningless to a generation whose thought is regulated by the scientific temper." Cox (1966)

The children, as a result,

"reject religion as childish and cease to think seriously about it." Cox (1966)

and as many researches have found, this rejection is very largely for immature reasons.

(c) A Review of Research.

It was mentioned earlier, that in Britain a lengthening series of investigations during the last ten years had exposed the meagre fruits of the 1944 Act. In addition they have shown the necessity for educationists to search for a new and acceptable theological expression. It is not my intention to give a detailed review of all the research in religious education. Moreover, it is impossible for me to do justice to the researches I am going to mention in the short space of this chapter.

(i) J.W. Daines -- A review of possible trends in research.

One detailed yet concise review of research on religious education in Britain was written by J.W. Daines of the University of Nottingham, Institute of Education, which appeared in Educational Research Vol. 7 No. 2, in February, 1965. Briefly, Daines divided the research into seven groups as follows:

(1)....

- (1) Studies of the ethical consciousness and the effect of religious instruction upon character training.
- (2) Studies of attitudes to religion and religious instruction.
- (3) Studies concerned with religious experience.
- (4) Studies on teaching religious knowledge, method and Agreed Syllabuses.
- (5) Studies of historical interest.
- (6) Theological studies.
- (7) Studies with a special reference to Roman Catholic Education.

His conclusions have subsequently been proved correct, for he felt that the pattern of research in the next years immediately following his paper, would become more and more dominated by considerations of such fundamental questions as:

- (a) should religion be taught in school at all
- (b) where and when the Bible should be introduced, particularly the Old Testament
- (c) that children should be taught to evaluate the material presented to them and to have the right to reject, as well as accept, all or part of the religious instruction that they are given
- (d) that religious instruction should pay as much attention to the criteria of sound educational practice as any other subject in the curriculum.

J. Daines (1965)

Daines further believes that many of the problems he mentions lend themselves to group research and that such research into Religious Education has now matured to such a degree that it requires the full employment of a qualified team.

(ii) Goldman

- (a) A review of research into religious thinking.

More specifically, in the field of the Psychology of Religion a compact summary of a large number of research studies that have been conducted, has been written by Dr. Ronald Goldman, and is entitled "Researches in Religious Thinking."

Goldman (1964) A brief look at this paper now follows.

In his introduction to the paper, Goldman relates the reasons for the relative lack of research in the psychology of religion. The two major reasons are also clearly outlined by G.W. Allport (1951) and Michael Argyle (1958) and they are firstly the fear that psychology will be used to discredit the validity of religious belief, as was done by Freud, Leuba and Flugel, and secondly, that there exists a widely held view that religion is neither analysable nor measurable in the statistically quantitative manner which research methods demand.

Goldman continued by showing how the educational problems set by the religious requirements of the 1944 Act have helped to stimulate research in the psychology of religion. The Act focussed attention upon the need to know more about the religious development of the pupils in the schools; whilst the

"agreed syllabuses were based upon a quantitative assumption about intellectual growth, that as a child grows older he becomes capable of dealing with a greater amount of Biblical material. The syllabuses seemed based upon what the committees felt various children of various ages ought to know, rather than upon the religious concepts they were able to understand." Goldman (1964)

The paper continued with a section on exploring what is meant by the term religious thinking. Goldman's own interpretation is:

"religious thinking is no different in mode and method from non-religious thinking. Religious thinking is a shortened form of expressing the activity of thinking directed towards religion, not a term involving a separate rationality or faculty." Goldman (1964)

as well as others very similar by J.J. Smith (1941) and W. James (1902).

Regarding the categories of thinking, D.H. Russell (1956) believed that there were four essential parts to thinking; the materials of thinking, the processes of thinking, the motives of thinking and the abilities in thinking. Within each of these parts research has been carried out. Regarding the materials of religious thinking, Havighurst (1953) stated that

the whole structure of religious thinking is based upon "vicarious" experience, that there are no definite religious sensations and perceptions separate from the child's other sensations and perceptions. J.W.D. Smith (1949) supports the view that religious thinking is dependent upon understanding the original experience upon which the analogy or metaphor, is based.

Serra (1952) emphasised the fact that
 "the more direct the experience on which the concept is built, the greater will be the individual's knowledge and understanding of the concept...."

In looking at the processes of thinking, little application has been made to religion in this field. Jahoda (1951) quoting Piaget, remarked that

"thought is very largely sense tied, hence the high level abstractions abounding in religion are well above the mental horizons of the small child."

Hebron (1957) in working with pupils in secondary school found that a mental age of 12 was

"the level of mental maturity necessary for generalisation with some degree of abstraction."

As Goldman adds, this must considerably limit their grasp of religious ideas.

The only clearly defined series of religious stages or processes based upon sound research is that of Harms (1944). Using non-verbal methods for exploring religion in the child, Harms claimed to discern a threefold structure of development:

Stage 1 (3-6 years) The Fairy Tale stage

Stage 2 (7-12 years) The Realistic stage

Stage 3 (12+ years) The Individualistic stage.

Harms believed that religious teaching for the younger child is too rational and that rational ideas should be delayed because

"the entire religious development of the child has a much slower tempo than the development of any other field of his experience."

Numerous other writers among them Kupky and Basil Yeaxlee have commented on this threefold development.

Piaget/....

Piaget (1939) yields extremely interesting material in his investigations into how the child thinks of the natural world but more mention shall be made of this when a closer look is taken at Goldman's work.

Research into the motives for religious thinking has revealed the importance of the emotional aspect of religious thinking. Research also revealed that motivation is dependent upon the attitudes of pupils to religion. A great deal of work has been done in this regard and we shall look at the work done by Hyde (1963), Loukes (1961), Cox (1967), Alves (1968) and May (1968) later on in this chapter. Let it suffice for the moment to note that the importance of the home and parental influence in many aspects of religious behaviour is brought out by many of these studies.

(b) Goldman's own research.

Dr. Ronald Goldman's researches described in "Religious Thinking from Childhood to Adolescence" (1964) and later his book "Readiness for Religion" (1965) aroused considerable interest among religious educators.

In his research, Goldman has sought to apply the reasoning of Piaget to the problems of religious education. Piaget distinguished three stages, corresponding closely to those used by Harms, at which levels the different types of thinking for the child become possible.

The first stage (2-7 years) was called the stage of "intuitive" or "pre-operational" thinking, in which the child's thought is unsystematic and fragmented, and he cannot relate one thought to another or draw a logical inference from a fact. The second stage (7-11 years) is the stage of "concrete operational thinking", when the child is able to relate visible and tangible things and draw inferences from them but cannot think abstractly. The third and

final/.....

final stage (12+ years) is that of formal operational thinking when it is possible for the adolescent to reason hypothetically and deductively.

Goldman set out to make an objective examination of the concepts children held, and to discover if there were any sequences by which religious thought progresses through childhood and adolescence, as well as the factor influencing religious thought. In his research Goldman used the "clinical interview method" since this would involve no problems of literacy, and yet verbal responses and evidence of understanding or misunderstanding of religious language would remain. Goldman's Picture and Story Religious Thinking Test revealed that religious thinking followed Piaget's scheme although he further discovered intermediate stages between the three described by Piaget, thus making a five-fold classification. The development through the five stages was traced in detail and in the Picture and Story Test Goldman concerned himself with Bible concepts, concepts of God's nature, concepts of God in the natural world, concepts of God's concern for man, concepts of Jesus, and concepts of prayer. He presented the stories of the Burning Bush, the Crossing of the Red Sea, and the temptations to turn stones into bread to a number of children, and asked them questions on their understanding of the episodes. This research produced abundant evidence of flagrant misunderstanding of Christian truth. It is alarming to read in his book on the research: "Religious Thinking from Childhood to Adolescence", the gross falsehood of what children have come to believe. At the first stage, Goldman found that the replies were either irrelevant or supernatural. For example, when asked how the Red Sea was divided, the replies of "It was magic" were general. At the next stage, children attempted to think, to produce a theory, but it was a specific concrete theory, unrelated to a general view of life. For example,

"Goā's/.....

"God's palms were pushing them apart. You couldn't see them because they were invisible. When the Israelites were through, he took his hands away and the waters flooded back."

By thirteen or fourteen an attempt is made to reconcile this event with the natural law learnt in other areas of the curriculum.

"All things are possible with God..."

How would God do it?

"He might take away the kinetic energy of the molecules on the surface of the water and a sheet of ice would form to keep the waters back."

The picture of God as revealed in the survey results, showed a very high tendency to anthropomorphism. Think how much misapprehension lies behind the answer of a six year old who was asked how the Bible came to be written. He replied:

"God did it, on his typewriter." Goldman (1965)

Of course this is a difficult question to ask a child but his picture of God is so naively anthropomorphic that it could be associated with a typewriter. As regards the literal truth of the Bible, Goldman demonstrated that belief in this lingered until a comparatively late age -- some 80% at the age of 13 years. (This is something we can as teachers put right by avoiding the use of the literal text of difficult narrative with young children.) Goldman found as far as moral judgments were concerned that with younger children their judgments are clear cut. The alarming part of this was that primary children are far from sure that God loves all men. (Clearly shown in the Exodus of the Israelites from Egypt Pl43 ff).

A tremendous amount of evidence was produced which painted a depressing picture. In recommending certain changes, Goldman argues that the Bible is not a children's book since they cannot comprehend much of what is found in it. In his terminology, religious education must change from being "Bible-centred" to "child-centred". He does not advocate abandoning the bible, but believes that some Bible narratives can be skilfully used by the teacher

to/.....

to inculcate rightful concepts of religion.

Finally it is of interest especially to us in South Africa to note the reasons why he wrote "Readiness for Religion." Goldman writes:

"...fundamentalists ... teach the Bible with a complete disregard for informed biblical scholarship, encourage a crude literal belief in biblical narrative and make little or no impression on older more intelligent adolescents. They are rather like teachers of Biology teaching a pre-Darwinian syllabus completely unaware of post-Darwinian developments. Where this occurs in Religious Education, a whole school population for many generations may lose the opportunity of knowing that people can be Christian without accepting beliefs which are an insult to their intelligence... that Religious Education is reduced to a condition, for by constant familiarity with certain stories we hope that suitable associations will be built up... habit forming ... a poor foundation for a belief capable of growing to maturity...."
Goldman (1965)

Dr. Goldman has backed up his analytical research by producing a series of work cards and small books designed to help younger children to develop rightful concepts about religion. Roy Lee, in an essay: "Contemporary Movements in Psychology and their bearing on Religious Education" Wedderspoon (1966) has this to say of Goldman's research, and I shall use it, followed by a quotation from Goldman, to conclude this section on Goldman's research:

"An excellent example of behavioural research is that carried out by Dr. Goldman of Reading University ... By examining a reasonably large number of children he has reached some important conclusions about the capacity of children of various ages to understand teaching about religion. His conclusions may need re-examination, but they can only be confirmed, modified or refuted by further research along the same lines... But supposing they are true, we have to ask ourselves in what way they affect religious education as it is and as it ought to be."

Goldman:

"Religious Education should be conceived not as the teaching of a ready-made body of truth, Christian or otherwise, but as an exploration of experience in depth. It is not the task of the school to make Christians - that is the task of the Church - but the school's task is to help the pupil encounter the Christian faith

and/....

and put it alongside his experience to see if it is true for him. This is entirely consistent with primary school practice and what the Newsom report recommends. It is also consistent with the child's need to see religion in general, and the Bible in particular, as relevant to to-day, not isolated in time." Goldman (1965)

(iii) Dr. K. Hyde.-- Attitudes to religious learning.

Another very interesting investigation was that carried out by Dr. K. Hyde. Hyde investigated the exact effect of attitudes on religious learning. His findings may be read in his book "Religious Learning in Adolescence" (1965). The Final set of tests was administered to 1,977 pupils in four schools where religious education was taken seriously by specialist teachers. The test comprised 33 items which covered six related aspects of religious attitude viz attitude to God, to the Bible, to Religion, to the Church, to the local church, and to church going. Three important findings became known as a result of his research. Firstly, that there is a connection between religious behaviour and a favourable attitude to religion. Secondly, those with favourable attitudes tend to learn and to retain religious concepts more easily than the pupils with unfavourable attitudes. Thirdly, whereas children with favourable religious attitudes retain them throughout their school life and continue to learn, those with weak or unfavourable attitudes tend to become more opposed to religious ideas and to learn less and less. Concerning the decline in favourable attitudes, Hyde wrote:

"It must be noted that the age at which marked deterioration of attitude is observed, coincides with the period of mental development when critical thinking emerges. So it comes about that critical power may be emotionally orientated against religious belief while the assertions of a popular humanism with its mechanical explanation of life and its rejection of the spiritual is uncritically accepted. Thus a prejudice against religion becomes firmly established while religious ideas remain confused and inadequate." Hyde (1965)

The/....

The results of Hyde's research showed that religious teaching does not generate its own interest but as the author points out, the schools alone should not be blamed, for the record of the church in communicating positive religious attitudes is not outstanding. "Knowledge about" and "favourable attitude to" go hand in hand, and therefore carefully prepared and selected factual knowledge can strengthen the desired attitudes, as can a natural contact with the clergy attached to the local church. But as Hyde points out, these aren't the only factors which affect and influence the child's attitude to religion.

If we connect these findings with those of Goldman, that younger children cannot understand religious ideas except in a crude and imperfect way, the implication would seem to be that religious education in the primary school should aim less at teaching religious concepts and more at giving a positive attitude to religion so that children will be disposed to consider and think about religious ideas when they have acquired the mental equipment to understand them at adequate depth.

(iv) Loukes: -- Various approaches to religious education and the results of these approaches.

In 1958 the Study and Research Committee of the Institute of Christian Education appointed a study group to enquire into the varying approaches to religious education. The group was under the chairmanship of Mr. Harold Loukes whose book on the investigation, "Teenage Religion", has become a modern day classic. The investigation set out with the aim of trying to find out what children received from their religious instruction in school, as well as what went on in their minds and how far Christianity made sense. The first part of "Teenage Religion" consists of verbatim extracts from tape-recordings in class. A complete discussion is given (Pages 13-37) and ranges over the use of Sunday, going to church, saying prayers, the nature of God to whom prayer is made, life after death, heaven and hell, judgment, war and nuclear disarmament, moral standards, colour, the/....

the life of Jesus Christ and the Gospel miracles. In addition the sample groups were asked to judge for themselves and here consideration was given to belief in the Bible, the character of God, whether Christianity was worth dying for, the problem of suffering, prayer and worship.

A larger section followed in which Loukes quoted a great number of written comments made by 15 year old. The consistency of their misconceptions and misunderstandings is clearly illustrated in the wide variety of belief and unbelief, logical confusion and unreasoning acceptance, scientific scepticism and credulity. Take a 15 year old's view of the Bible:

"Scientists and people have studied the Bible. It's not been proved to ourselves, to our own personal lives...." Loukes (1961)

or a view of creation:

"Well, it could be true that God made the world, but it's not proved, is it? Nobody stood there and watched him, so we don't know if he did it or not." Loukes (1961)

The idea of God with which one school leaver went out to face the world was as human as this:

"I've always imagined God as an old man with long hair and a beard, wearing white robes, with a nice calm face and that." Loukes (1961)

Here is a vision of God, as Loukes says, that we should expect to have been expressed by a child under the influence of Old Testament language - not that of an adolescent whom we should hope would find it inadequate. Most of the comments on the character of God revealed confusion, and many of the groups used statements and words too vague to mean anything.

Teachers of religion who were shocked by the frankly orthodox or the sincerely agnostic answers, should perhaps be more alarmed by the misapprehensions which have emanated from much teaching.

Suffering was a mystery to most, and whilst a few piously avoided the problem by saying that God has a reason for all he does, others maintained that even if God exists, he does not care about human suffering. Some children were attracted by the use of suffering/....

suffering as a punishment

"...suffering ... is for something they have done in the past." Loukes (1961)

Whilst an even grimmer note was struck by those who see suffering as a means of population control.

"If God didn't allow some suffering there would be even more over-crowding in the world than there is now!" Loukes (1961)

Most adolescents felt that prayer has a place when sickness strikes. No fewer than four-fifths had some kind of belief in the efficacy of prayer, though not all who prayed were convinced that God could or would help those for whom prayers were made. Loukes found that none of the replies amounted to a view of prayer as a relationship with God, or an integral part of a whole way of life.

"It remains an almost instinctive activity performed in certain moods and for certain ends; but always intermittent, deliberate, ultimately utilitarian." Loukes (1961)

Concerning church worship, there were comments about dullness and irrelevance, but Loukes also found children ready to defend the church.

Most criticism came in the responses to questions on religious instruction in schools. In general there was a demand for a more adult approach to the subject.

"Well, I think as we grew older they were still telling us the same kind of things instead of more adultish things."

"There is too much thinking done for you."
Loukes (1961)

There existed a desire amongst the pupils in the survey for something that represented an open situation, in which a teacher does not eschew either his initiative nor authority, but uses them to discover what is going on in the minds of his class, and then to take them nearer to the truth.

In considering the findings Loukes compared them with the work of Piaget, who has shown how children pass from an attitude of unquestioning acceptance towards an autonomous period in which personal anxieties about relationships loom large,

but/...

but in which they are moving towards maturity. Three sets of problems which are real to the adolescent, emerged from the surveys. Problems of Personal Relations (friendship, sex, authority etc.); Problems of Personal Responsibility (money, work, leisure etc.) and Problems of Meaning (suffering, death, learning etc.)

For the rest of the book, Loukes works out what he calls a "problem syllabus" and "a problem method". The work would follow a thematic approach during which a point must be reached at which the class must analyse properly the issues raised. For this, obvious skill will be necessary on behalf of the teacher. Loukes hopes that the problem method will effectively save religious instruction from being merely repetitive scripture knowledge.

Harold Loukes followed up "Teenage Religion" in 1965 when he published his later research findings in "New Ground in Christian Education". Loukes (1965) This book covers the same ground as "Teenage Religion", but at greater depth, and is based on a piece of research rather than on random comments.

As was mentioned earlier, it is impossible to do justice to these important pieces of work in the space of this chapter, so once again only salient points of the research will be mentioned. In his research Loukes used selective, Modern and Comprehensive schools where religious education is thought to be successful. The first part of the investigation considered the aims and achievements of religious education as practised within the selected sample. The evidence assembled from questionnaires to teachers and tests worked by pupils was supplemented by visits to schools and a number of informal conferences of teachers.

The teachers were asked to consider their aims in religious education, and eight possible aims appeared in the questionnaire. 93% set out to give their pupils a knowledge of the bible narrative whilst 75% aimed at making these events comprehensible. Loukes considered that the 18% difference was mainly because of the numbers of teachers who engage in religious education without adequate professional or academic training. Improvement in moral responsibility insight into the moral position and insight into the public

moral situation all received over 80% support, mainly, as Loukes puts it:

"...it is the only intention which commands the assent of non-Christians." Loukes (1965)

Teachers were also asked to assess to what extent they felt they achieved their aims, and it was here that only in the transmission of the knowledge of biblical events was there a significant response - around 70%, but one has to remember that these were teacher's judgments, and not based on measurements. In considering the teacher's views, Loukes wrote:

"The teachers, saddled with their undefined task, have not yet succeeded in defining it. It is doubtful if they can, in the present state of public opinion, and lack of opinion. Teachers of other subjects know what society expects of them ... Teachers of religion know only that society has not made up its mind." Loukes (1965)

The research then moved to investigate how much religious knowledge is retained. The test contained three elements: a simple recognition test of five major Christian "days", four questions on the Old Testament and four questions on the New Testament. The success rate for Christmas Day was 95% but only 16% were able to say what Whit Sunday was about. The Old Testament results represented almost total failure, although the majority of the pupils fared a little better on the New Testament.

"The inescapable conclusion of this test, applied to pupils who have been conscientiously and intelligently taught, in schools that take the whole venture seriously, is that the mere facts of the Bible are not known to an extent that makes the meaning of the Bible comprehensible." Loukes (1965)

The following set of questions then aimed at testing whether what Goldman had found, viz that at 12 or 13 children are capable of abstract religious thought, was in fact happening. On the theme of the Bible, Jesus, creation and suffering, Loukes presented his 14 year olds with four propositions designed to represent four possible positions; believing, questioning, doubting and disbelieving. The findings were as expected, depressing for the teacher. Where

the child had been taught and stimulated to think for himself some scepticism appeared but in general

"Where they have not been taught to think, they accept ... statements that appear safe." Loukes (1965)

The pupils had not mastered

"a coherent and articulated mode of thinking." Loukes (1965)

In concluding the section on the failure of the study of the Bible, Loukes inquired into the frequency of church attendance, prayer and bible reading. From the findings Loukes concluded:

"There is nothing here that was not already known: that boys of fourteen and, to a lesser extent girls, are on their way out of church and away from devotional practices." Loukes (1965)

The investigation then proceeded to consider the pupils' moral attitudes. The first part of the test consisted of three simple attitude scales, concerned with attitudes to parents, kindness to animals and colour prejudice. The questions aimed at showing whether the children were as "tough-minded" on the above questions as they were on the bible and going to church.

"They emerged triumphantly on the tender-minded side, declaring themselves, with a unanimity they match in no other area, more compassionate and less 'realistic' than we are." Loukes (1965)

The second part of the test centred on the Christian image, and it was of great significance that the pupils dismissed the irrelevancies as irrelevant,

"declaring the real Christian to be neither old fashioned nor modern, conventional nor unconventional, rich or poor, easy-going or strict." Loukes (1965)

In concluding the research, Loukes stated that religious education was failing, for the knowledge of the Christian faith was not being mastered, nor were the beliefs being thought about; but

"in some indescribable way, persons are speaking to persons and there is evidence of some personal response." Loukes (1965)

In "New Ground in Christian Education" Loukes adds to his research findings some interesting

lively/....

lively and thought provoking chapters on the school as a community and community worship, a personal syllabus and the teacher and his task.

The work of Harold Loukes is of considerable importance for he has given the lead to many other researchers as well as having popularised what many teachers must have felt and thought.

(v) Cox: -- Attitudes of 6th Formers to religion.

A more recent study of belief and attitudes to religion and religious instruction has been that carried out by the Rev. Edwin Cox, who specifically investigated the attitudes of sixth formers in Grammar Schools. The popularised summary of this investigation is to be found in "Sixth Form Religion" published by S.C.M. Press. Cox (1967).

The researchers considered that the attitudes and beliefs of the sixth formers would provide a useful yardstick for evaluating the effectiveness of religious education in schools. It was also argued that the sample groups did contain the more intellectually gifted members of the community.

The questionnaire to the pupils made use of a certain number of multiple choice questions and semantic differentials. Free comments were freely allowed, and as Cox points out, these were in many ways the most revealing section of the information collected. Two thousand two hundred and seventy-eight pupils answered questionnaires from 96 schools, and to encourage the pupils to write what they believed and not what they thought they were expected to believe, they were assured of anonymity. Two other questionnaires were used in the investigation, one to be answered by heads of R.E. departments, and a briefer one for the parents or guardians.

The evidence presented by the report showed that the vast majority of the sixth formers in the Grammar schools have a profound concern for religion and want to know the truth about it whether they believe

it/.....

it or not, and while a considerable proportion of them would describe themselves as unbelievers or agnostics, there is abundant evidence that the search for the meaning of life is universal. The questions with which religion is concerned are of vital importance to them. The evidence reveals that 43.3% of boys and 74.4% of girls are willing to commit themselves to a belief in the existence of God, while 23.9% boys and 7.7% girls are opposed to atheistic interpretation.

The investigation then asked the pupils to state what ideas about God they found acceptable and what ideas were unacceptable. While orthodox sentiments were widely expressed, there was abundant evidence that the pupils are probing into the meaning of God. They rejected anthropomorphic ideas but Cox found that they were clearly bewildered in their quest for an intellectually satisfying interpretation.

"I find it hard to believe that there is not something odd in the universe which must have started it all. You might call this God."
Cox (1967)

Concerning pain and suffering, and life after death, the findings illustrated a deep concern and interest. 67% of the girls and 48% of the boys regarded life after death as an important issue. 22.4% of all the respondents specifically denied that there is life after death.

"When you're dead, you're dead, and they put you in a box and the worms get you." Cox (1967)

Yet of those who do believe, only 2.5% do so because of the Resurrection of Jesus.

The attitudes to the Bible also revealed a difference between boys and girls. The latter were found to have a more favourable attitude to the Old Testament than the boys. Of the girls, 49% felt there was inspiration to be gained from the Old Testament, whilst 33% of the boys felt the same way. Cox further found that the respondents think the Old Testament to be a remarkable book, for 71.7% of them said they believed it was inspired, but they were

"unable/.....

"unable to accept a theory of direct inspiration of the writers because they doubt the possibility of such a divine influence." Cox (1967)

Cox feels that:

"More teaching at an earlier stage about the nature of the Old Testament material, more instruction about the history and nature of prophecy, together with discussion in the sixth form about the meaning and origin of inspiration, might meet a genuine interest and lead to a greater clarity of thought." Cox (1967)

Responses related to the New Testament produced similar results - boys (39.4%) and girls (63.2%) believed in the inspiration of the New Testament. Further interesting results were obtained in connection with the usefulness of the Bible - the majority of both groups feeling that the Bible's main source of usefulness lay in making moral decisions.

The results revealed that prayer had no necessary relationship to regular attendance at church. It was found that 84% of girls and 59.8% of boys pray either daily or occasionally, and 31.3% of boys and 43.8% of girls who never attend church, pray at some time or other. (Tables 37 and 38). Two other interesting facts revealed were that the Church of England and the non-Christian bodies have fewer regular attenders, and that a slight trend existed which showed that the smaller the religious group or body and the more conservatively definite its doctrines, the higher the incidence of churchgoing. Further interesting figures were obtained from the pupils' opinions on the influence of the Church, on their attitudes to the clergy and services and to the general position of the church in to-day's society.

Probably of most interest to teachers was the section relating to the pupils' attitude to Religious Education. In answer to the question of whether they agreed with compulsory Religious Education, the researchers were pleased to find that so many of

the/.....

the pupils (66.6%) gave their unqualified support, 6.7% supported the provision under certain circumstances and an unqualified NO from 25%. Six main reasons were given for this support and they were:

- (1) Children should be taught about God, the Bible etc.
- (2) It helps to sort out ideas.
- (3) School is the only place for many to receive it.
- (4) It is necessary for everyday life.
- (5) Children should be taught about other religions.
- (6) It must be discussed and made relevant.

It seemed clear to Mr. Marrett, who was mainly concerned with this section, that the questioning, the agnosticism, the lack of belief are not reasons in the eyes of sixth formers, for excluding religion from their education. 40% of those who find belief difficult, and even more of those who rarely or never attend church, support religious instruction in schools.

Nevertheless, the pupils were critical, and the research revealed a considerable percentage who felt that lack of participation by the pupil, the absence of discussion, the imposition of Christian doctrine, attempts to proselytize them and the boring reading of passages from the Bible, all destroyed the possibility of their making a personal discovery of meaning and purpose in the universe and in their lives.

The pupil questionnaire was concluded with a section aiming at seeing what was the relation of morality to religion. In it, the pupils were asked to assess the rightness or wrongness of eleven practices which might be considered the subject of moral choice e.g. smoking, gambling, drunkenness, lying, stealing etc. Cox suggests in the last chapter that we should be encouraged by the fact that young people are seeking reality in religion, for from the search insight will come and with it a better understanding of God's work.

(vi) Alves: -- Religion in the Secondary School.

A study which used a great deal of Loukes' material, which nevertheless yielded some interesting differences, has been that undertaken by the British Council of Churches under the direction of Colin Alves

(1968)/.....

(1968). The survey consisted of two stages, the first in which pupils answered a questionnaire, and the second in which R.E. staff and head teachers completed questionnaires. The pupil questionnaire was aimed at evaluating their attitudes to religion, their understanding of the Bible, and their religious behaviour. The report found that a good many pupils, and teachers, regarded religious education with some suspicion and contempt as a kind of brainwashing. It held that pupils should not feel inhibited from expressing any opinions they might honestly hold or asking any questions which seem to them important. Attitudes amongst sixth formers to the church (38% favourable), to Jesus as Saviour (40% favourable) and being a Christian (78% favourable) supported much of what Edwin Cox had found.

Of greater interest was the change of "teachers aims" in religious education from those found by Loukes over a period of 18 months. Where Loukes had found that 90% felt that knowledge of Biblical events was to be an important aim in religious education, this dropped to 62% in Alves' survey. Similarly insight into public morals dropped from 85% to 74% and improvement in moral responsibility from 81% to 75%. Understanding of Biblical teaching however rose from 74% in Loukes' survey to 86% in Alves' survey. This change in teachers' priorities is, according to Alves, partly due to the emerging climate of thought over the past two years. Obviously a change of method and approach must accompany such changes and it was felt by the Council that at the top of the school some modification of the system of an isolated all-purpose religious instruction period was desirable. One of the ways of achieving this, it was felt, might be to provide a variety of choices within the broad field of religion, philosophy and ethics in the later years of the secondary school course. An alternative suggestion was to make religious education part of an integrated course instead of letting it stand on its own. The report also
stated/....

stated that higher theological education without professional training for teaching was an insufficient preparation but in recent years this had been the background of a number of specialist teachers. Cox, on the other hand, has expressed his doubts about the advisability of increasing the professional training at the expense of the theological one, although he agrees that there should be professional training.

With the coming of the big comprehensive schools, the committee felt that there should be a regular establishment of religious education posts with emoluments above the basic scale. Finally, the committee wanted to see morning assembly retained but with as many children taking part as possible. Moreover, the act of worship should be relevant to the needs and interests of those for whom the worship is provided, and a change from unexacting reliance on routine.

(vii) Attitudes to compulsory Religious Education:

(a) Parents.

Edwin Cox in Birmingham and Philip May and O.R. Johnston in Durham (1968) have separately investigated parental attitudes to the compulsory clauses relating to Religion in the 1944 Act. Cox found in answer to the question "Do you think that religion should be taught at school" and later "Do you agree with schools beginning each day with religious worship" that in each case just on 70% supported the provisions, some 4% disagreeing with them and 26% not replying. (Sixth Form Religion).

May and Johnston found in answer to similar questions that 90.2% supported the retention of Religious Education in schools with 5.8% not supporting the provisions.

(b) Humanists.

Running counter to these findings, which show parental interest in religious education for some reason, are the results of a National Opinion Poll survey printed on 25th April, 1969, which claimed that only 29% parents knew that a daily act of worship was still compulsory. N.O.P. (1969). The finding of the N.O.P.,

which/...

which placed "Help in becoming a convinced Christian" at the bottom of a list of priorities, cannot be taken with any seriousness for in the list were such items as "training for a career". In the context of the list of items, religious education was virtually "forced" to the bottom of the list of priorities by the very nature of the choices offered and the phraseology used. Nevertheless, the results, say the British Humanist Association a shade hopefully,

"give no justification whatever for the retention of compulsory religious instruction and worship" in schools. The Teacher (1969)

But the campaigning by humanists has hit the headlines⁺ and added to the desire for reform of religious education in schools.

Briefly, the Humanists' argument against the retention of religious education as a compulsory subject, is as follows. They argue that Britain is no longer a Christian country, (May would disagree with this - "Religion in our Schools", Chapter 1) that British society is a multi-belief society, and that it is fallacious to assume that all teachers are Christians as is implied in the 1944 Act. They argue that teachers do not exercise their right and invoke the conscience clause that enables them not to take part in the daily act of worship for fear of jeopardising their promotion chances. This, argues the humanists, will induce

semi-/...

+ Cox - "Humanists who oppose religious education are a smallish intellectual group, the sort who are capable of writing letters to the more responsible papers and whose vocal influence is disproportionate to their size." Cox (1966)

semi-hypocrisy in a profession that above all should be committed to intellectual honesty. A letter to The Teacher, February 28th, 1964, by a young teacher expresses this point clearly. He said:

"Such an assembly necessitates some reverence, even if only simulated. The enforced quiet is the responsibility of the adult teachers sprinkled among the children, waiting for the entry of the officers each morning.

What worries me is that I am required to do this every morning in defiance of any conscience I might have. Maybe it is because I am new that I chafe at the hypocrisy required of me. I must police children and mumble hymns and prayers, without believing at all in either the ceremony itself or the wider implications of it. Nobody seems to care that there is any hypocrisy." The Teacher (1964)

Another allegation made by some humanists is that religious education is indoctrination but whilst a good argument could have been made under the old authoritarian bible-centred approach to religious education, the new "open" approach recognises that

"the only justification for the inclusion of religious teaching in every school is that the issues with which it deals are of such importance that every individual ought to have the opportunity to get to grips with them: more, that all pupils should be faced with facts and ideas which force them in turn to ask ultimate questions and seek for answers...." Wainwright (1965)

Provided that the critical faculties which are nourished in all good teaching in all other school subjects are also nourished in religious education and not inhibited, the allegation of indoctrination cannot justifiably be made.

Many humanists are advocating the replacement of religious education with moral education (interesting article on this: Teachers World 1.12.67 - also Education 1.3.68 and in numerous articles by the British Humanist Association) where they argue that in a society where religious authority does not run for the population as a whole, moral education must be put on the basis of what/.....

what has been found to be good in human life; and that moral education should be recognized as existing in its own right and not as identical with religious education. There is a good point made here, for should religion be rejected then there is a likelihood that Christian morals may be rejected. Whilst the Christian agrees that our religion is the best possible basis for morals, the practical issues must be faced.

(d) Conclusion.

What then has been the result of the theological "revolution" as popularised by the former Bishop of Woolwich, Dr. J. Robinson, the stark revelation, as shown in the numerous pieces of research, that in the 25 years since the 1944 Act so little has been achieved in religious education, and the attacks on the continued presence of religious education in the curriculum made by the humanists?

A distinctly new approach to religious education is emerging and this can be seen in the new revised agreed syllabuses. The researches have shown the results of an attempt to inculcate and foster decaying traditions. They have proved that the clarity of Christian faith and life cannot be inculcate and fostered by an adult society which is confused and uncertain of its religious and moral convictions. As Dr. Smith so aptly puts it:

"The adolescent may be assured in spirit by contact with Christian love, but he is confused in mind by Christian teaching."
J.W. Smith (1968)

Traditional Christian answers no longer correspond to the adolescents' questions. Christian answers contain built-in assumptions which many adolescents can neither accept nor understand. Paul Tillich in "Theology of Culture" writes:

"In speaking of God and the Christ and the Church, or of sin and salvation and the Kingdom of God, religious education mediates a material which cannot be received by the mind of those who have not asked the questions to which these words give answers Therefore, every religious educator must try to find the existentially important questions which are alive in the minds and hearts of their pupils."
P. Tillich (1959)

Furthermore/....

Furthermore, the researchers have shown that the content of religious education as at present taught is irrelevant to children, that its propositions are unacceptable to the modern mind and that its mode of thought is now obsolete. The general field is full of opportunity and challenge, and it is in this spirit that the new agreed syllabuses are appearing. The compilers have been careful and are unanimous in agreeing that nobody can lay down a new "orthodoxy" within which teachers may be advised to operate. Teachers are free to be honest, and they must remain teachers and not propagandists. It is their business not to secure agreement from their pupils, but to help their pupils to understand and choose for themselves.

The new West Riding Syllabus is a courageous attempt to pioneer in a most difficult field but it still makes assumptions which are viable only in the household of faith. The "disinherited" generation will want to ask more radical questions. The latest in a present flood of new syllabuses is that of the Inner London Education Authority - "Learning for Life". The compilers have seen the pressing need to answer the more radical questions coming from children whose homes and environments are not Christian. In the introduction to this far sighted syllabus, the compilers state that:

"Religious Education must be considered in relation to the many cultures represented by these pupils. It must also be seen in the light of current religious beliefs and attitudes in this country, the changing pattern of church attendance and increasingly vocal hostility towards religion in school. ... It (R.E.) is concerned with the whole person and it involves helping children grow into mature and responsible people." I.L.E.A. (1968)

The "new" syllabus compilers are following the maxim that:

"We must see religious education as an integral part of the study of life and experience as a whole, and not mainly as a separate lesson-period." H.F. Mathews (1966)

The recommendations from this report and that report all express the same concern and the need for a new approach to religious education, and whilst justice cannot be done to the great work being undertaken in Britain in the field of education, in the short/.....

short space of this chapter, it is heartening to see what is going on. There is no complacency in British religious education circles. This is a lesson we surely need to learn in the field of religious education. In the Cape (and in the rest of South Africa) Religious Instruction is a compulsory school subject as in Britain. But the similarity and influence ends here and very little effect of the research and experimentation being done in Britain has manifested itself in the Cape approach to religious instruction. (Part 11 Chapters on Syllabus and Method support this contention).

3. A BRIEF OUTLINE OF THE POSITION OF RELIGIOUS EDUCATION IN THE UNITED STATES OF AMERICA.

(a) Historical Background:

When considering the present position of Religious Education in the United States, it is necessary to have some idea of its origin.

The most important single cause for the settlement of the early settlers in North America was the religious persecutions of the sixteenth and seventeenth centuries in Europe and England. The Puritan colonists in Massachusetts established a rigid

"congregational theocracy ... no more tolerant of dissenters than was the Church of England from which they fled." H.L. Stearns (May 1966)

The Quakers founded Pennsylvania as their religious haven, whilst the Roman Catholics were mainly found in Maryland and the Church of England was established in Virginia. The early history of religious education in America was one of great diversion with each religious group holding jealously to its beliefs.

During the late eighteenth century, with the emergence of theories of government by the people resulting from the American revolution, the principles of religious freedom and separation of church and state became popular. The result was to be found in the first Amendment which James Madison proposed to the first Congress in 1789.

The first Amendment declared:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging freedom

of/....

of speech, or of the press, or the right of the people peaceably to assemble, and to petition the Government for the redress of grievances." World Year Book of Education (1966)

The intention of this amendment was to prevent the establishment of a state religion and to enforce the legal observation of it by law. The amendment also aimed at preventing any discrimination between denominations.

This amendment set the pattern of religious education in the United States and led to the emergence of the American Public schools as

"instruments of the State divorced from Church control." Stearns (1964)

Much of the history of education including religion has involved legal action; defining and testing the rights and powers of Congress and those of the individual states. The question of sovereignty has led to many long and protracted legal battles some of which have had a profound influence on current thinking on the question of schools and religion. To understand why so many test cases have been brought to court, we must remember that the people of America come from many national and creedal backgrounds. As mentioned earlier, the various religious groups organized their own education, but with the large Protestant majority, it was inevitable that in local public schools they should dominate the question of religious practices. This was so, and

"opening exercises with Bible reading, hymns and prayer were common practice. Baccalaureate sermons were presented in the schools by Protestant clergy ... Text books and curricula generally reflected Protestant interpretations of history." Gilbert (1965)

The numerical increase in "minority" groups increased tensions between Protestants, Jews, Roman Catholics and Jehovah's Witnesses, whilst Christian Scientists have clashed with the authorities over the regulations regarding treatment of illness which are contrary to their religious beliefs.
(1905 Jacobson case re vaccination).

There/.....

There are many church supported schools in America, the right of the churches to educate being grounded in the Bill of Rights adopted with the Constitution. The World Year Book of Education (1966), in its section Church and State in Education, states that in 1962 there were 13,857 Roman Catholic schools, with 190,957 teachers (Brothers, Sisters and Lay) serving 5,882,072 pupils. The various Protestant churches, Mennonites, Lutheran, Baptist, Seventh Day Adventist, Mormon and Episcopal, all have church related schools. The majority of these schools display some degree of exclusiveness -- for example, in the Lutheran Church schools the first hour of the school day is devoted to intensive religious instruction. Regular school subjects are taught but teaching as part of them sacred music, church history etc. A 1965 survey by the Lutheran Church shows a total of 4,117 primary and high schools with 436,193 students and 22,497 teachers which are protestant church related day schools. Hakes (1966).

With the increasing cost and complexity of education, pressure is being exerted to obtain financial support for these schools. The advocates for financial aid argue that the tax burden for public schools would be increased were it not for the education provided in non-public schools. Whilst the financial aspect of these church related schools has led to some interesting legal cases, for the purpose of this section, we shall mainly confine ourselves to a brief look at the test cases more directly concerned with religion in schools.

In 1908 it was held that public funds designated for the education of Indians could be paid to a Catholic mission chosen by the student, thus introducing the idea that funds intended for student benefit are not restricted to use in public schools. (Quick Bear 1908) Kempner (1958)

The/....

The case of *Pierce vs The Society of Sisters* 1925: the Supreme Court held that

"although the State of Oregon could require the education of all children, it could not destroy the parents' prerogative of providing that education in a church school." M. Kempner (1958).

By this decision, all religious groups were given the right to establish parallel institutions provided they met all the standards erected by the State. The decision also established the rights of the parent in relation to his child's education.

In the *Everson* case 1947, the ruling declared that public funds could be used to provide transportation to a parochial school in a bus travelling along an established route, but in the *McCollam vs The Board of Education* case, 1948, it was stated that the use of public property, funds, personnel and administrative machinery was forbidden in a released-time programme. There was no legal reason to prevent the release of a child from public school time to receive religious instruction which does not use public property, funds or personnel. (*Zorach vs Clanson* 1952) Kempner (1958)

Two cases in particular clarify the legal position of Religious Instruction in America. They were the classic prayer and Bible decisions of the *Engel vs Vitole* case of 1962, and *Abington School District vs Schwepp* case of 1963. In the prayer case, a prayer carefully intended to be non-sectarian was forbidden, whilst in the latter case, the court strictly prescribed the use of the Bible as a religious exercise but encouraged

"study of comparative religion or the history of religion and its relationship to the advancement of civilization"

and allowed

"such study of the Bible or religion, when presented objectively as parts of a secular process of education."

The/.....

The problem of such religious instruction is that religion becomes a mere historical phenomenon or the Bible an interesting piece of literature, but not a vibrant living religion. With all forms of religious exercise in public schools forbidden as a protection of the individual from established religion, the various denominations have undertaken various experiments to bring religion to the young people.

(b) Present Forms of Religious Education.

(i) The Sunday School.

The most popular form of religious education in the United States is the Sunday School. Statistics are clearest for the Protestants with the 1967 enrollment figures reported as 41,539,495. (National Council of Churches), Roman Catholics report that some 4,856,653 public school children receive religious education in their Sunday Schools. (Official Catholic Directory, 1966). According to Schindler in his book "Jewish Religious Education", over fifty percent of the 600,000 Jewish students in various types of Jewish schools, each receive approximately $2\frac{1}{2}$ hours instruction on Sunday mornings and 40% attend afternoon sessions once or twice a week. The Jewish congregations have consistently supported the exclusion of religion from public schools and have operated with success their Hebrew schools after school hours.

The Sunday Schools have concerned themselves with the preparation of curriculum materials and teaching techniques in order to provide the necessary impact on the youth. A great deal of material prepared and supplied by the Christian Education Movement in London is being used by their American counterparts in preparing attractive, topical and interesting material for use in 5 religious instruction

"Summer camps and conferences, the vacation church school and its outgrowths in youth weeks, family schools and the like, continue to develop to meet particular purposes and are in use by all faiths." Greenspun & Norgrun (1965)

The current wave of ecumenism is also influencing present programme planning and materials are being prepared to interpret Christianity as a unified faith and not a denominational faith.

Disciplines other than theology ...

"are making a more decided impact on religious education than was the case in the second quarter of the 20th century." Chamberlain (1965).

This has led to a more critical approach to religious education and the tendency has been for ...

"a re-integration of the Sunday School into the life and worship of the church....."
H. Stearns (1964)

But what about our primary concern, the Public School?

The continued pressure to resolve the problems of the religious instruction of youth in a heterogeneous nation has led to various types of experimentation.

(ii) Released Time Programme.

The programme of Released Time, whereby children are released from school for a specific time in order to receive religious instruction in non-public buildings from the church, has been in operation in a number of states, having been written into the statute books of 13 states as being the recognized method whereby religious instruction is offered.

Stokes, Phelps, Pfeffer (1964)

This, according to these authors, involves as many as 30% of the American high schools. The value of this method is that according to the American Constitution, there is no violation of the individual's rights for parents "contract in" on behalf of their children. The educational advantages are many, but it is obvious that teaching by fully qualified clergy is an improvement on the South African method of using in the main very unqualified teachers! For a teacher to teach a heterogeneous group in an objective manner for all within the group as is required in our South African schools, is well nigh impossible! The findings of a current survey of Released Time programme by Dr. J. Blaine Fister of the National Council of Churches should prove very interesting, but it is one honest

attempt/....

attempt to bring religion to children whose parents are keen for them to receive religious instruction. The "Out of School" classes during the late afternoon, during the week-end and summer programmes, are used by many groups. This programme is supported by the National Council of Churches who have undertaken a survey "Present status of weekday religious education in the United States."

(iii) Shared Time Programme.

In 1962 the "Shared Time" programme emerged by which public school services could be shared part-time by church school pupils under conditions which would maintain separation of general education from religious instruction.

The idea behind the "Shared Time" programme consists of a sharing of the school time of children between the state supported schools, which provide general education in a denominationally neutral context, and church supported schools which proceed with a specific denominational religious emphasis.

"The concept of shared time has developed as a proposed means of bringing the state and the church into a sharing of the time of all children at the discretion of the parent, and it constitutes a revision of the concept that there shall be church schools which claim all the time of some children and public schools which claim all of the time of others."
L. Stearns (1964)

The objection to denominational schools seems to be twofold. On the one hand the expense incurred providing two similar schools in one neighbourhood is very large indeed. But of greater importance is the desire for pupils to mix more readily and to stop the drift towards secularism in American education. Within a system of shared time, there would be opportunity for children of differing religious backgrounds to meet on more common ground, whilst the opportunity would still remain for withdrawal of children by the various groups for specific religious instruction. The two main groups which would be directly involved would be the Roman Catholics and

the Jews, the Episcopalians and Protestants being more prone to let the schools do most of the religious instruction. The Roman Catholics, in particular, would find it necessary to decide carefully what portion of the total curriculum their tradition would permit them to entrust to the non-sectarian state controlled schools. The incentive would be, of course, relief from the financial burden of maintaining their schools as they are now arranged.

What is the difference between "released time" for religious instruction and "shared time"? "Released time" seems to imply that the state does control all the schooling of the child in the public school, but may "release" some portion of it to the church. The concept of "shared time" implies in a much stronger degree the basic principle -- that the child is much more the child of the parent than of the state, and that, under parental judgment, the time for formal education shall be apportioned to the school and/or the church -- on a basis of dividing or sharing the responsibility of the child's total education.

H. Stearns (1964)

Obviously it is not the intention of this brief outline to ponder the pros and cons of this suggestion, but whilst this "shared time" appears to suit the U.S. system -- a system containing a high proportion of Church (especially Roman Catholic) schools, the programme of "released time" would be more suitable in the South African situation with the powerful denominational and theological differences which exist here. It would mean that teachers would not be bound to teach religion and to teach it in the rigid manner laid down in the syllabus. Whilst those supporting ecumenism would oppose this method, it would mean that the onus would fall on the individual churches to provide religious education. Whether or not this would be educationally sound may be questioned for very few clergymen know how to teach.

(c)....

(c) Conclusion.

Given the legal position of religious education in Public schools, P.H. Phenix in "Religion in the American Public Schools" urges that there is a need for objective teaching about religion which is ...

"concerned about ultimate commitments" and
"comprehensive life orientation". P. Phenix (1965)

which do not have "conventional religious labels." He believes that this can be done by objective teachers relying on

"the objectivity of the community of scholars
to provide implicit and explicit teaching...."
P. Phenix (1965)

This proposition sounds fine in these idealistic phrases but is Phenix being realistic and practical? Human nature being what it is, it would take a superhuman teacher to be entirely objective and still present a "life orientated" religion. The basic problem in the Cape Province syllabus is the same -- a set of regulations forbidding doctrine or bias and calling for objectivity, supported by a syllabus which cannot be honestly taught in objective terms. Furthermore, Phenix obviously has great faith in his American counterparts -- his "community of scholars" -- to teach objectively. With our untrained religious education teachers, it would be in vain to appeal for objectivity.

A statement in the June, 1965, edition of the International Journal of Religious Education, probably sums up adequately the present needs in the field of Religious Education:

"Giving all credit to the public schools for what they can and should teach about religion, and acknowledge the inescapable responsibility of the churches for teaching for personal commitment. This calls for varied approaches and techniques and the highest quality of teaching during both Sunday and week day hours....." I.J.R.E. (1965)

What then has the current position of religious education in America to do with us in South Africa? Has there been any influence on our position regarding religious education from across the Atlantic, and is there anything we can possibly learn from our counterparts in America?

There/...

There are some striking similarities between the religious "make-up" of the American people and that of the people of South Africa. The school population of both countries is religiously heterogeneous with Protestants (ranging from die-hard fundamentalists to theological radicals), Roman Catholics, Jews and Agnostics to be found in most classrooms. In South Africa we do, however, find greater heterogeneity in the English medium high schools for within the Afrikaans medium high schools the majority of the pupils are Protestants.

In America, the belief that individual freedom would be negated by establishing a state religion and enforcing the legal observance of it by law, led James Madison in 1789 to propose the First Amendment; his proposals were accepted whereby there would be no state religion and no discrimination between denominations. In the field of religious education, the rights of the parents were recognised by which parents could decide whether or not to allow their child to receive religious education via the mediums available or not. Within the regulations laid down by the Cape Education Department, similar sentiments are dominant; no doctrinal and denominational teaching but unlike in the U.S.A., parents have the right to "opt out" and not "opt in" on behalf of their children. The other main difference lies in the "legal observance" laid down in the Cape Educational Ordinance.

Moreover, the form of observance in the Cape Province tends to be Protestant with the option being open to Catholics and Jews to withdraw from assemblies. The emphasis is entirely different in the U.S.A. where the responsibility for the child's religious education is given to the parents. Within the school, the opposite is true in South Africa. Christian Religious Education of the Protestant type is compulsory with provision made for the withdrawal of the pupil on application by the parent.

It/.....

It is not easy to discern the amount of influence, if any, the American education policies have had on the development of the ideas and practice in our own educational ordinances. I am inclined to think that whatever influences may have come across the Atlantic in the field of religious education have reached us via England, for our policy regarding Religious Instruction has distinct British characteristics of twenty years ago.

This does not mean that there is nothing to learn or at least consider from the American approaches to the question of religious education. On the contrary, there are at least three points which require careful note.

The open recognition by educationists and parents of the responsibility of the churches for teaching religion and personal commitment is a realistic assumption. One of the greatest problems facing religious education in South African schools is the appalling lack of trained and qualified staff. We would be horrified if our children were "taught" chemistry by an English literature teacher whose only chemistry was that which he received at school. With the majority of teachers in America untrained to teach religion, and to a large extent, of course, forced by the Constitution, the U.S. authorities recognize the need for religion to be taught by those whose calling it is to teach religion. Should not this be our policy? It is in every other field of education!

The methods by which religion is taught so as to avoid conflict are worthy of consideration. The "Released Time" and "Shared Time" programmes have been reasonably successful in America. The obvious advantage of such methods is that the child is taught religion by a devout person who believes what is being taught thus sparing the child the cynicism of some untrained, and in some cases, unwilling teachers. Is it not time for the Cape Education Department to recognize the inadequacies of the present system of religious instruction?

The/....

The appeal for "life orientated" religious education which is dominating the English scene is becoming more vocal in America where, as in England, there is an increasing demand for moral education. The needs of society in general must be met. This is education, is not our instruction out of step with society's needs?

4. A BRIEF OUTLINE OF THE POSITION OF RELIGIOUS EDUCATION IN HOLLAND.

(a) The Legal Basis.

Section 192, part 3, of the Dutch Constitution has the following to say relating to religious education:

"Public education shall be regulated by law, every person's religious views being duly respected." Doc. 69.957 (1969).

The reason for this stems from the fact that the Dutch nation is extremely diverse when it comes to religious conceptions and political convictions. 40.4% of the population are Roman Catholic, 28.3% of the population have D.R.C. affiliations, whilst the Calvinists are the next largest single group with 9.3% of the population. Census (1960).

Three types of schools are to be found in the Netherlands; public schools established and maintained by the municipality or state, voluntary schools established and maintained by the churches and private organizations, and a few private schools. Voluntary schools fulfilling certain conditions can claim financial assistance from public funds. Doc. inform. 132 (1969).

This system of Financial Equalization guarantees the standard of the voluntary schools but the state has no authority in their religious affairs. The state, therefore, disassociates itself from any connection with a particular religious group or philosophy. The only common ground between all types of education is a practical Christian ethic: as the Education Act states:

(i) "In teaching appropriate and useful knowledge, education in schools is made subservient to the development of the mental abilities of children, to their physical training and their physical/...

physical training and their preparation for Christian and social virtues."
(Primary Education) Art 42 Lager Onderwijser-Wet (1920).

- (ii) "Education promotes the total development of the pupils to acquire knowledge, insight and skills and contributes to their education on the basis of values, accepted in the Dutch tradition in particular by Christianity and Humanism."
(Secondary Education) Art 46 Wet op het Voortgezet Onderwijs (1920)

It is held that this ethic can be accepted by all and does not encroach on the individual's liberty.

The Primary Education Act further stipulates:

"The teacher shall refrain from teaching, doing or permitting anything at variance with the respect due to the religious beliefs of those holding different views." Art 42/2 Lager Onderwijser-Wet (1920)

The Act goes on to lay down that Religious Education does not form part of the public schools' curriculum but that

"In schools for general education pupils are, on the request of church communities or of local churches, given the opportunity of receiving religious instruction in the classrooms from teachers of religion, nominated by these communities or churches." Art 46 Wet op het Voortgezet Onderwijs (1920)

(b) Present forms of Religious Education.

In the public schools, therefore, where requested, religious instruction is the responsibility of the churches, but school facilities -- school rooms heated and lighted -- are placed at their disposal without charge. In so doing, parents are free to decide whether or not to send their children to religious education classes or not. The Yearbook of Education, 1966, quotes the attendance figure for state primary pupils as being 82% with the Dutch Reformed Church providing the greater part of this teaching in public schools.

Religious Education in the state primary schools generally goes under the term "Bijbels onderwijs" where not much more than Sunday school stuff is taught. Usually in addition, some Bible history, episodes of church history and missionary work is taught.

In/..

In the secondary schools, religious education covers in addition, the cultural history of Christianity and a survey of other religious phenomena (primitive and modern sects) as well as other world religions. Dependent on the wishes of the parents, the pupils of Standards 5 and 6 of state primary schools will be taught by an orthodox or a modernist teacher. The salary of the teacher of religious education in state schools is in keeping with that paid to him if he gave this instruction in a corresponding church school.

Dr. Kil. M. Peters sums up quite adequately what is taught in state schools when he states:

"It is clear that in Protestant schools there are as many different persuasions as there are variations in orthodoxy and modernism."
K. Peters (1969)

There are a number of catechetical programmes for protestant primary and secondary schools as well as three important monthly magazines "School en Godsdienst", "Woord en Dienst" and "Verbum" which aim at keeping subscribers in touch with present day interpretations and methods. Unfortunately these are in Dutch making it difficult to analyse.

In Roman Catholic Schools the situation is much simpler -- as it is in any single denomination school. Traditionally, religious education in Catholic primary schools meant three hours of religious instruction per week and in the secondary schools between one and two hours per week. The method of teaching was similar to that of other school subjects, i.e. rather formal. Priests normally undertook the teaching of religion and the R.C. Catechism figured widely in the content taught. In 1965 the Catechism was abolished as the basis of religious instruction and a revision of the methods and techniques came about.

The new arrangements laid down that in the elementary school, first and second grades, two half-hour periods per week are devoted to religious instruction. In the third and fourth grades one half-hour period and one three-quarter hour period is the rule. In the first to fourth grade, religion is taught by the regular lay preacher/...

preacher. In the fifth and sixth grades, one half-hour period is taught by the priest, one half-hour by the teacher and one full hour is devoted to pure catechesis. In the secondary school two hours per class per week are devoted to religious instruction. The teaching method from the first to the sixth grades is required to take gradually the form of a dialogue; from the third grade on (15 year olds) it must progress to the level of pure "conversation".

The content of the religious education in Catholic schools follows the cycle of the Church year and is based on the following concepts; that religious education provides guidance and commitment in religious matters, that religious knowledge is not static but changes in emphasis as insight into human life changes, and that a living dynamic faith requires a similar method of teaching which aims at understanding, personal commitment and common religious experience.

It is an accepted fact in all religious education in Dutch schools that only professionally prepared teachers must teach religion if the subject is to be effectively taught -- in fact, no teacher can teach religion unless qualified to do so. In addition, the Dutch authorities believe that their system of denominational and public schools guarantees freedom of education.

Professor J. Idenburg, University of Amsterdam, informed me that there is virtually no research in the entire field of religious education, and the little that is being done is meagre in scope. Of the latter, it is generally confined to isolated studies by the various denominational groups. General surveys of the Dutch school system do exist but apart from translated sections of various works, these have not been consulted for this section.

(c) Conclusion.

The purpose of this section was to attempt to see if the Dutch approach to Religious Education has in any way influenced the South African approach.

(i) Organization.

In general organization, there is one obvious similarity between the state-aided Cape schools

and their Dutch counterparts -- the Voluntary schools. Similarly, in both countries, the Roman Catholics provide the greatest number of these schools, although many more exist in the Netherlands. But I do not believe the arrangement, as it is, necessarily comes from the Dutch precedent for the principles on which the Cape system is based come mainly from British ideas following the British annexation of the Cape.

(ii) Content.

On the content taught in the Dutch Roman Catholic schools and their counterparts in the Cape, there can be very little difference (one church with a rigid dogma), but in the Cape state schools governed as religious education is by a rigid syllabus, the only possible influence from Holland could be the interpretation of the Scriptures possibly common to the Dutch Reformed Church in Holland and those in the Cape -- and here too there must be large differences of interpretation. So, dismissing the possibility of any great areas of influence, in what areas should we possibly consider the Dutch system to be of value to us?

(iii) Points of Value.

Outstanding in the Dutch system are three very important premises: the responsibility of the church for religious education, the regulation demanding qualified teachers to teach religion and the recognition of the right of the parents to decide whether or not to request religious instruction for their children.

It would be pointless repeating my comments on these three premises, for they are to be found in the American arrangements as well. The demand for qualified staff is also based on similar arguments used in Britain and America. But unlike the Netherlands and America, we in South Africa, like the British, do not assume nor demand church responsibility for religious education in schools. The closest South Africa and Britain come to this is in the obvious recognition of the fact that religious education in school forms only a significant part of the child's religious education, that the home and the church itself are the most influential agents in Religious Education. The Dutch

and the American viewpoint that parents "opt in" on behalf of their children when the question of religious education arises, is no less correct or moral than our own and the British policy whereby parents "opt out" of an already provided for section of education. It depends entirely upon one's own personal view of religion which standpoint one would support. Given a standpoint, however, it is the duty of every teacher and parent who wishes to give their children religious education, to do so sincerely and to the best of their abilities. This is the assumption behind all religious education.

In an era of growing ecumenism, one feature of the Dutch system in particular (for in Holland the Voluntary School system is particularly strong) is open to criticism. This surrounds the possibility of a child to spend his entire schooling including his university career within one denominational set of institutions. As time goes on and "denominational" Christianity or "institutionalised" religion comes increasingly under fire, it seems unlikely that a student will never meet a single person who has different convictions. Nevertheless, the "isolationism" within the Roman Catholic and some Protestant schools and universities in Holland is cause for concern, although one cannot really argue with the philosophy behind the reasoning which produced this set up, that the principle of freedom of conscience as consequence of democracy is being consistently applied.

INTRODUCTION.

The survey into Religious Instruction in the Cape Provincial High Schools was made during 1968 and all high schools listed in the Education Gazette (21st March, 1968) were sent copies of the questionnaire with a letter requesting their completion. It was also intended to ask pupils to complete questionnaires as well.

(a) The Questionnaire.(i) The Pupil Survey:

The questionnaires to the pupils was compiled on the basis of work carried out in the field of religious education in England. In Part One of this thesis, an outline of the work done by people like Goldman, Loukes, Alves, Hyde and Cox in the field of religious education and thinking, is outlined. Briefly, they set out to investigate:

- (i) whether religious thinking like other modes of thinking changes from infancy through adolescence to maturity,
- (ii) the attitudes of young people to religion and the factors most influencing these attitudes,
- (iii) what pupils think of their religious instruction.

The pupil questionnaire was drawn up to investigate these three fields.

245 Pupils from differing socio-economic backgrounds took part in a pilot survey. In the sections on attitudes to religion, the validity of the statements was tested by using an Item Analysis Table (U.S.A. Educational Testing Service (1952)).

"This is a table of item-difficulty and item-discrimination indices for given proportions of success in the highest 27% and the lowest 27% of the normal bivariate population. In the table, the values of p are proportions of correct responses in the total (100%) sample which were estimated from the p_H and p_L , the proportions of correct responses in the highest 27% and in the lowest 27% respectively. The estimation of p introduces a special problem. A rough estimate of p could be made by averaging the values p_H and p_L as has been done in other tables of this type. It has been observed, however, that this estimate is subject to systematic error particularly in the cases of extreme/...

extreme values of p and high values of the distribution index. For a normal distribution, the mean of p_H and p_L over-estimates values of p greater than 0.5. Accordingly the values of p in the present table have been computed from tables of the normal bivariate distribution, and are thus free of this type of error.

The discrimination index is the correlation which corresponds to the given value of p_H and p_L in a normal bivariate distribution.

It is the correlation between the criterion score which forms the basis for the selection of the high and low 27% groups, in the continuous score assumed to underlie responses to the items."

The p_H and p_L values were calculated as follows:

$$p_H = \frac{(\text{Number of individuals in the top 27\% who answered positively to the specific item})}{(\text{Number of individuals in the top 27\%})}$$

$$p_L = \frac{(\text{Number of individuals in the bottom 27\% who answered positively to the specific item})}{(\text{Number of individuals in the bottom 27\%})}$$

If the item discrimination index, deduced from tables using p_H and p_L values, was below 0.20 or into the negative range, the item had to be discarded or amended.

Six items had to be discarded and twelve items were modified because of their doubtful validity. In the rest of the questionnaire, modifications and amendments were made in order to remove possible ambiguities.

(ii) The Teacher Survey:

The pilot questionnaire to the teachers was also compiled on the basis of much overseas research although it was distinctly geared to the position of religious instruction in the Cape. Some 25 teachers in various schools throughout the Cape Province assisted in the pilot survey. Only minor modifications were necessary to the questionnaire and features revealed in the final survey were revealed in this pilot scheme. The questionnaire was printed in Afrikaans as well as in English, but because the original questions were in English, the translation into Afrikaans was done by a qualified language teacher. This Afrikaans translation was/....



was then re-translated back into English by another language specialist in the expectation that any misinterpretations caused by translation would be eliminated.

(iii) The Attitude of the Cape Education Department:

The revised questionnaires (Appendix) were submitted to the Cape Education Department for their approval. They refused to sanction the use of the pupil questionnaire on the grounds that the questions asked were of a private and personal nature, that parents would be offended by questions which pried into the religious habits of the home and that the overall tone of the questionnaire was offensive and would lead to questions being asked in Parliament. Permission was then granted to proceed with the questionnaire to the teachers on condition that the pupil questionnaire was withdrawn and that the permission of head-teachers was sought before requesting teachers to complete the questionnaires.

The teacher questionnaire was then amended to include sections hitherto placed in the pupil questionnaire. Unfortunately, the loss to the survey of the pupils' own views could not be made up by the teachers' comments, but sections on the following were added:

- (i) Topics discussed by the pupils.
- (ii) Pupil Activity.
- (iii) Negative religious attitudes.
- (iv) Religious activity within the school.

The final amended teacher questionnaire met with the Cape Education Department's approval and the survey was begun.

(NOTE ON CODING:

- (1) After a quotation from the teacher questionnaires there is a code number. (e.g. A/J 100 or E/H 100). A or E denotes the language group; the second letter denotes the section in the questionnaire where comment was asked for; the number denotes the number of the questionnaire.
- (2) After each set of figures there is a table reference, which corresponds to the tables of results in the appendix).

C H A P T E R O N E

1. The Regulations laid down by the Cape Education Department governing the teaching of religion in schools falling under their jurisdiction.

"RELIGIOUS INSTRUCTION IN UNDENOMINATIONAL SCHOOLS

The following provisions apply in respect of religious instruction in undenominational public schools in terms of Chapter 18 of the Education Ordinance, 1956.

Daily opening of undenominational schools

1. Every undenominational school shall be opened daily with the Lord's Prayer or another prayer, or with another prayer and the Lord's Prayer, and with the reading of a portion of the Bible; provided that no pupil attending any such school shall be required to be present when this is done if the parent of such pupil expresses in writing a wish to the contrary.

Religious instruction in undenominational schools

2. (a) In every undenominational school religious instruction in terms of the syllabus prescribed by the Administrator by regulation shall be given by one or more of the teachers.

(b) In every undenominational school religious instruction in terms of the catechism prescribed by the Administrator by regulation shall be given, without note or comment, by one or more of the teachers, but not until the majority of the parents of the pupils receiving religious instruction under subsection (a) request in writing that instruction be given in terms of such catechism.

(c) Instruction in terms of subsections (a) and (b) shall be given during school hours and as far as possible at the beginning of the school day and shall be given in the respective standards for such periods as may be prescribed by the Administrator by regulation.

(d) Notwithstanding anything in the preceding subsections,

- (i) no pupil attending any such school as aforesaid shall be required to be present at the giving of religious instruction if the parent of such pupil expresses in writing any conscientious objection to such instruction; and

(ii)....

- (ii) no teacher shall be required to give, or be present at the giving of, religious instruction if he expresses any conscientious objection thereto, and no teacher shall be penalised in any way by reason of his having expressed such objection.

(e) The preceding subsections shall not apply to training colleges or training schools; provided that in such colleges and schools training shall be given in the method of imparting religious instruction based on the aforesaid syllabus and catechism.

(f) Every inspector of schools shall, when inspecting an undenominational school, inquire whether the provisions of this section are being observed, and report upon the matter to the Department.

Religious instruction in schools other than undenominational schools

3. In every school other than an undenominational school the manager shall determine the nature of the religious instruction to be given; provided that such instruction shall be given in conformity with the provisions of sub-section (c) of section one hundred and eighty-eight; and provided further that no pupil attending any such school shall be required to be present at the giving of such instruction if the parent of such pupil expresses in writing any conscientious objection to such instruction.

Disputes as to religious instruction

4. Any dispute between a committee or board or manager and a parent in regard to any matter connected with the giving of religious instruction in any school shall be submitted to the Administrator, whose decision shall be final.

REGULATIONS RELATING TO RELIGIOUS INSTRUCTION IN SCHOOLS

The following regulations made by the Administrator under the provisions of section 188 of the Education Ordinance, 1956, were promulgated under Provincial Notice No. 851/1956 in the Provincial Gazette of 21st December, 1956:

1. The syllabus for religious instruction in undenominational schools shall be as set out in Schedule A.

2. The catechism for religious instruction in undenominational schools shall be as set out in Schedule B.

3. The periods for religious instruction in all schools shall aggregate not less than one and a half hours per week in sub-standards A and B and standard I, not less than two hours per week in standards II, III and IV, not less than one and a half hours per week in standard V, and not less than 70 minutes per week in standards VI, VII, VIII, IX and X; provided that in standards VI, VII, VIII, IX and X a period shall be not less than 20 minutes; and provided further that the time devoted to religious instruction shall not include the time devoted to assembly or Bible study circles.

4. These regulations shall come into operation on the 1st January, 1957.

2. Departmental suggestions for the teacher:

DAILY OPENING OF SCHOOL

The procedure laid down in the Education Ordinance, 1956, is that every undenominational school shall be opened daily with the Lord's Prayer or another prayer, or with another prayer and the Lord's Prayer, and with the reading of a portion of the Bible; provided that no pupil shall be required to be present when this is done, if the parent of such pupil expresses in writing a wish to the contrary.

It is desirable, where circumstances permit, that a hymn should be sung daily at the morning assembly,.....

DEVOTIONS

The assembly should not last for more than 15-20 minutes. Principals are advised to use books which indicate passages for scripture reading and containing a message arising out of the passage read. Devotions should be conducted by the principal or a member of his staff. Not too frequent use should be made of ministers or outsiders,

TIME ALLOCATED

The time to be devoted to actual religious instruction, apart from devotions at the daily opening of school, is laid down in the regulations as not less than 70 minutes per week in standards VI, VII, VIII, IX and X; provided that a period shall be not less than 20 minutes; and provided further that the time devoted to religious instruction shall not include the time devoted to assembly or Bible study circles.

CONSCIENCE/.....

CONSCIENCE PROVISIONS

No pupil attending any undenominational school shall require to be present at the giving of religious instruction if the parent of such pupil expresses in writing any conscience objection to such instruction. If any objection on the ground of conscience is lodged in writing with the principal, the pupil must be excused.

Provision is also made for the conscientious objector among teachers. But the objection, made in writing, should be grounded on a genuine matter of conscience. A mere desire to avoid teaching a new subject is not a conscientious objection, and the Superintendent-General of Education has the right to expect that trained teachers with the help provided will carry out duties assigned to them to the best of their ability.

PERSONS TO GIVE INSTRUCTION

The instruction should be given by one or more of the teachers. It is desirable that the principal should himself be responsible for some of this work, preferably in the most senior class in order to give a lead to the rest of the staff, and also to make a final contribution to the welfare and development of those who are leaving his care.

Wherever possible, the class teacher should take his own class for this subject as it affords him special opportunities for character building and moral training, besides bringing him into very real and intimate contact with his pupils in a way that is impossible in other subjects."

Education Ordinance (1956)

C H A P T E R T W O

DESCRIPTION OF SAMPLE (Tables A 1-7)

1. Size of Sample:

Four hundred and eighty five questionnaires in all were posted to all the English and Afrikaans medium High Schools controlled by the Cape Education Department. 122 Questionnaires were returned from the English medium high schools and 256 questionnaires were returned from the Afrikaans medium high schools, making it a 78% return altogether. (Table A1)

2. Sexes of the Teachers:

From these questionnaires it was found that within the English medium high schools, religious instruction classes were shared almost equally by men and women teachers; 50.8% men and 49.2% women. (Table A2) In the Afrikaans high schools 70.2% of teachers of religion were men whilst only 29.8% were women. (Table A2) One explanation for this difference is the fact that there are fewer single sexed Afrikaans schools, unlike their English counterparts, which have their well established separate boys and girls schools. Another explanation lies in the different attitude of the one language group to the other regarding religious instruction. (See Method Chapter (5) Page (112) for differences in attitudes.

3. Teaching Experience:

Teachers were asked to indicate the number of years they had been teaching and the number of years they had been teaching religion. It was decided to group the years experience as follows: 0-9, 10-21, and 22 years upwards, on the grounds that generally a young teacher has to serve for just on 9 years before he/she can apply for a Vice Principalship, that a senior principalship is usually only obtained after about 20 years service. Table A4 supports this division although the division is purely arbitrary and there are exceptions. It was found that 48.4% males and 56.6% females teaching religion in English medium high schools fall into the 0-9 grouping, whilst 42.8% males and 73% females teaching religion in Afrikaans medium high schools fall into the same group. The percentages ranged between 10% and 35%

in the 10-21 group and the 22 upwards group. (Table A3)

Why the progressive fall-off, why isn't there an even spread of teachers of religion through the 3 groups? Is part of the answer to be found in the difficulty on the part of the individual teacher to obtain exemption from teaching religion? The conscience provisions of the Education Ordinance state that a conscientious objector among the teachers must make his objection known in writing to the Director of Education, and that such an objection must be grounded on a genuine matter of conscience. (C.E.D. Ordinance, 1956). The object of this is clearly to prevent refusals purely on the grounds of having to teach a new subject. The regulations continue by stating that:

"...The Superintendent-General (now Director) of Education has the right to expect that trained teachers will carry out duties assigned to them...." (C.E.D. Ordinance, 1956)

Any new teacher confronted with the above regulation is likely to agree to teach religion should a headmaster, finding that his more senior staff are involved in other extra work, asks a newcomer to teach religion.

Another reason for the large percentage of relatively inexperienced and young teachers teaching religion is that so many posts advertised in the Education Gazette carry with them: "state whether willing to give Religious Instruction" that a candidate may feel that his prospects for a particular post may be prejudiced should he refuse to "give Religious Instruction". Does not the frequency of this phrase also indicate the difficulty head teachers have in getting staff to teach religion? The figures show then that 60% of teachers of religion are in the 0-9 year group, but what of the Departmental regulations relating to "Persons to Give Instruction" which states:

"It is desirable that the principal should himself be responsible for some of the work in order to give a lead to the rest of the staff ..."
(Religious Instruction Syllabus, 1956).

The/...

The results clearly indicate that the majority of principals employed by the Cape Education Department do not comply with the Department's wishes. In Afrikaans medium high schools less than 5% of the principals "give a lead to the rest of the staff" whilst the position in the English medium high schools is better with about 20% complying with the Department's wishes. (Table A4)

Why is this? Most head teachers would agree that whilst it is desirable to come into direct contact with their pupils in the classroom, the pressure of administrative work does not always permit them to undertake very much classroom work. But why does the syllabus encourage principals to teach religion, what is the possible reasoning behind this injunction? Obviously the authorities consider principals to be well suited as teachers of religion, and whilst it is out of the scope of this enquiry to probe into the personal religious convictions of head teachers, apart from attendance at church, (Table A5) it is rather dangerous to assume, as the regulations do, that by virtue of his authority, the headmaster is well suited to the teaching of religion and can "give a lead to the rest of the staff". From a pupil's point of view, one can also argue that the possible reluctant acceptance of the authority of the principal out of fear can lead the pupil to associate the authority of religion with that of the principal. A hypothetical case but nevertheless possible. As in all subject teaching, much of the success lies in the personality of the teacher -- religious instruction being no exception, so that it is dubious to assume that principals are necessarily always figureheads presenting an image to be aimed at by the pupils.

The majority of head teachers, just as is the case with the majority of their assistants, do not have any theological training and whilst some may argue that they do have the experience, is this sufficient for the task facing them? (Considered in depth in later sections dealing with qualifications and general comments on religious instruction.)

The syllabus adds that:

"Wherever possible, the class teacher should take his own class for this subject as it affords him special opportunities for character building and moral training, besides bringing him into very real and intimate contact with his pupils in a way that is impossible in other subjects." (1956)

Whilst one may not agree that Religious Instruction carries with it a unique opportunity to come into "very real and intimate contact" with the pupils -- for irrespective of the subject matter, a teacher will have a profound influence on his pupils if he can communicate with them with sincerity, it is clear that the authorities recognise the danger and the harm that can be done should religious instruction be conducted in a frivolous and contemptuous manner.

The teachers were then asked to indicate in which standards they taught religion. The majority of the replies were uniformly distributed throughout the school. The value of this will be seen in the wide range of comments and views on the teaching of religion in schools and which will be dealt with in the relevant section. (Table A6)

4. Denominational Affiliations of Teachers:

Of great importance have been the results revealed in the section dealing with the Denominations of Teachers of religion. Teachers were asked to indicate to which denominational group they belonged. In the English medium high schools the investigation revealed that the largest single denominational group are those belonging to the Dutch Reformed Church, some 21.3%; with the Methodists 20.2%; and the Anglicans and Presbyterians 16.4% each, forming the other major groups. Of the male teachers in English medium high schools, no less than 27.5% belong to the Dutch Reformed Church. Amongst the women in the English medium high schools, the Methodists dominate the scene with 25% of the teachers, followed by the Anglicans with 20% and Presbyterians with 16%, but with a significant 15% belonging to the Dutch Reformed Church. As was expected in the Afrikaans medium high schools, religious instruction is given almost entirely by members of the Dutch Reformed Church. (Table A7) That/..

That religious instruction is so clearly dominated by one religious group must have a profound effect on what is being taught. The Education Ordinance is quite emphatic when it states that there is to be no doctrinal teaching, but as is emphasised in the section on the content of what is taught, teachers, most of whom are non-specialists, teach what they themselves believe and in most cases, what they themselves have been taught. Unfortunately, the Cape Education Department refused permission to inquire of the pupils what they are being taught. This closed an important source of information and it is not now as easy, as the pilot survey indicated, to prove that pupils are being taught religion, in many instances, by teachers who are literalists. Moreover, the Dutch Reformed Religion is Calvinist in doctrine and any teacher brought up in that tradition will transmit his own peculiar brand of religion to his pupils just as would any teacher brought up, for example, in the Roman Catholic tradition.

As one headmaster commented:

"Na my mening in 'n dubbelmediumskool kan die moontlikheid ontstaan dat b.v. 'n Afrikaanssprekende leerkrag moet Godsdiensonderrig gee aan 'n groep Engelssprekende leerlinge. Vir my is dit nie korrek nie, kerkverband speel tog 'n rol." (A/J 248)

5. Religious Commitment of Teachers:

Teachers were asked to indicate how frequently they attended church. The optionals offered them were: weekly, monthly, occasionally, never. (Table A5) Religious commitment cannot be judged purely from church attendance, but the results do indicate that teachers of religion in schools are regular church attenders, over 80% of all teachers attending church once a week. This must have an influence on the quality of the lessons given by these teachers.

6. Qualifications of Teachers:

In Section B of the questionnaire, teachers were asked to state:

- (1) their academic and professional qualifications;
- (2) whether they possessed any academic qualification in religion;

(3)...

- (3) whether they had had any religious training, and finally,
- (4) whether they had had any experience of Sunday School teaching, Lay Preaching and Bible Study Groups.
- (a) Definition of a Specialist:

made

Mention has already been^{made} earlier of the call by teachers for specialist teachers of religion. It is, therefore, necessary to define what constitutes a specialist as opposed to a non-specialist in the context of this research. By specialist one understands

- (i) those persons with some qualification in religious knowledge such as a B.D. or B.A. with Theology as a subject or a diploma in Theology;
- (ii) clergy or ministers and lay preachers;
- (iii) those who have included religious instruction in their education diploma year.

In other words, for the purposes of this research, a specialist is one who possesses qualifications comparable to those of colleagues who are specialists in other subjects. This is distinct from the non-specialist -- the teacher of another subject who is willing, and perhaps eager, to take a share in religious instruction with no further equipment in religious knowledge than that of the average Christian lay man or woman.

- (b) Research Findings on Qualifications: (Tables B 1-3)

The findings indicated the following:

- (i) that a total of 9% of teachers (male and female in English and Afrikaans medium high schools) possessed some academic qualification in religion. (BT 1). The qualifications mentioned included an M.A. in theological subjects, the Licentiate of Theology qualification, Die Sertifikaat van Skrifkennis en Geloofleer; Sinodale Opvoedings Kommissie van die N.G. Kerk van Suid Afrika; and various courses in theological subjects for degree purposes.
- (ii) In addition, there were 3 clergymen, (1 Anglican,
1/.....

1 Congregationalist and 1 Dutch Reformed) and 19.8% teachers indicated that they had experience of lay preaching. (Table B3) The latter group were not questioned about the courses they followed in order to become lay preachers, but it can be assumed that the standard required by the various churches is sufficiently high.

- (iii) The last group to be included within the term of specialist are those teachers who followed the religious education course during their education diploma year. 48.3% of teachers of religion indicated that they had taken the course offered for the Education Diploma. (Table B2) They were not asked to comment on these courses.

Taking all the figures together, just over half of the teachers of religion fall into the category of specialist teachers. (The 19.8% who were lay preachers all followed the Diploma or other courses). The other interesting feature of the replies in Section B4 of the questionnaire concerning experience of Sunday School teaching and Bible Study, was that only 4.9% did not fall into the specialist category, and that all 19.8% who had followed Bible Study courses fulfilled the arbitrary requirements for being grouped as a specialist teacher.

(c) Desire for Specialist Teachers of Religion:

As stated earlier, the majority of teachers mention the need for specialist teachers. But why? In the chapter on the syllabus, it is stated that it was precisely because the majority of teachers are practising Christians that they are so concerned and critical of the existing position of religion in our schools. It should also be added that teachers believe that the Scriptures can be as expertly and effectively taught as any other subject.

"Not only is the Bible a unique record of one side of human experience, but its study provides a valuable intellectual discipline and quickens the interest of many young minds."
(The Spens Report on Secondary Education 1938).

The/....

The Bible is a rich and diversified body of literature and for religious instruction to be effective, the writings must be studied against a background of ancient world history, archaeology, which is constantly revealing fresh information, and geography. But above all, the Bible is a book about God, man and their relationships, so that theological concepts and psychological understanding are involved. Ethics too, is also involved, and in fact, there is no other single subject in the school curriculum which is so many-sided and far-reaching. For this immense task a specialist is needed, for who else could adequately cope with the demands placed on him by this study and still teach other subjects adequately as well.

Teachers' Comments:

"Spesiaal opgeleide personeel vir onderrig in Godsdienst behoort aangestel te word by skole. Die onopgeleide personeel is te skugter om alle waarhede te verkondig aangesien die nodige selfvertroue ontbreek..." (A/J 47)

"...Vir elke skoolvak word opgeleide persone aangestel. Enigeen is blykbaar goed genoeg vir Godsdienstonderrig. Die gevolg is 'n afgewaterde pligpleging in baie gevalle en dit doen meer kwaad as goed." (A/J 61)

"A child is usually impressed by instruction from an authority in any subject. Pupils realize that in the majority of cases, the teacher is not a fully qualified authority in religion. Together with a 'less of faith', human nature being what it is, children and some teachers for that matter, take little positive interest in a subject in which there is little or no incentive to work." (E/J 70)

But is this the only reason for the demand for specialist teachers of religion? It is difficult to assess whether this is so, or whether the demand stems from a desire to have a time-consuming subject and in some instances an onerous one, passed on to someone else.

(d) Reasons for Teaching Religion: (Table G)

In Section G of the questionnaire, the teachers were asked to indicate which of the three propositions coincided closest with their own reason for teaching religion. The teachers were asked whether they (a) volunteered to teach religion; (b) were asked

to/....

to do so by their head teacher and wanted to do so; (c) were teaching religion only because they were asked to do so. 33.6% of all teachers indicated that they had volunteered to teach religion, 50% indicated that they had agreed to teach religion after having been asked to do so by their principal; and 16.2% in effect indicated that they had been told to teach religion. So with 84% of the teachers willing to teach religion, one can dismiss the earlier proposition that the majority of teachers wish to "palm off" an onerous subject on to someone else. (Table G)

(e) Methods of Assisting Teachers of Religion:

If specialists could be obtained for religious instruction, and the subject be re-organised along the lines of any other subject in the curriculum, less acrimony would result, but given the present structure, emphasis must be given to the role and importance of the non-specialist. It is not the purpose of this survey to inquire into the training of teachers, but it is necessary to consider ways and means of providing assistance to the non-specialist, and specialist, in certain instances.

(i) Hand book:

One only needs to glance through such enlightened syllabuses as that for the Inner London Authority or the new Wiltshire Syllabus or the Syllabus for the West Riding of Yorkshire to see the value of a well documented and comprehensive syllabus and handbook with sections on such items as the techniques and different methods of teaching religion, the problems of theology, interpretations of the Bible, notes on teaching the Old Testament or the New Testament, and so on. In addition to these informative and helpful suggestions, there are sections on how to prepare material for use, the sort of problems one is likely to meet -- and suggestions on how to resolve them, and extensive Bibliographies and other sources of information. Finally, these syllabuses are attractively presented in book form, the format makes for easy reading and the approach is lively and exciting.

The following comments clearly express the teachers' concern:

"Indien handboeke wat die leerplan eenvoudig, duidelik en interessant aanbied, beskikbaar was, sou baie leerkragte 'n groter sukses van hul aanbieding van die vak kon maak." (A/J 33)

"As Religious Instruction is organised in the C.E.D., I seriously question whether it ought to be part of the school programme. There is no official direction apart from a syllabus, no inspector, no useful modern textbooks or handbooks and no refresher courses.... There is no joy -- not even a joyful noise when the hymns are sung!" (E/J 118)

(ii) Improved Status:

But basic to all is the need for specialised teachers of religion; and these are in short supply in the Cape. Obviously the only way of overcoming this problem is to improve the status of religious instruction (i.e. assuming the authorities have no reservations about the validity of religious instruction as it stands at present in the curriculum) and placing it on the same level of importance as any other subject offered at school. The manner in which this could be achieved is debatable, but as it now appears, there is no incentive to pupil or staff to take the subject seriously. No matter how well intentioned a teacher of religion may be, human nature being what it is, the temptation occasionally to use the Religious Instruction period for other things is very great. The fault lies in the poor status of religious instruction in the eyes of the Department, the teachers and hence the pupils.

The fact that Religious Instruction is compulsory in all schools should create the demand for good, well qualified teachers of religion. By the same token, religious instruction should be a clearly defined area of general education in which teachers in the schools could look forward to a useful career and to the prospect of increased responsibilities with commensurate financial rewards as happens, for example, with the school psychologist or senior subject teacher. But this is not the case with religious instruction.

The/....

The negative attitude of the C.E.D. is further seen in the fact that there are no religious instruction specialists amongst the inspectorate nor has the department provided subject advisors in religion. The role of the inspector is surely that of an advisor rather than that of a policeman, but if the man is untrained for this specific task, it is impossible for him to give the teacher any assistance in religious instruction, and for that matter to demand strict adherence to the syllabus.

(iii) Subject Advisors:

Another useful method of assisting new teachers of religion would be the appointment of advisors for religious instruction; men or women well trained not only in theology but especially in the new methods and techniques of religious education. This system works most effectively in all subjects in the United Kingdom and is a boon to new teachers. This idea is supported by one teacher who wrote:

"Toegewyde voorligters behoort deur die departement aangestel te word en skole moet periodiek deur hulle besoek word ... vir positiewe voorligting en kontrolering." (A/J 146)

As A. Noble (1970) points out in "Education" (Vol. 80 No. 4, April 1970)

"...present in-service training must be supplemented by training that is based on local teachers' centres. These could provide continuous retraining."

In this article, the author acknowledges the value of the large scale refresher courses, but also emphasises the inadequacies of this present system. Some of the points he made:

- (1) that of the non-teacher academic often being unaware of the problems faced by teachers,
- (2) that the scheme involves relatively few teachers,
- (3) that active participation is frequently limited because of shortage of time or equipment etc., and
- (4) the problem of "method-reversion".

(The author using a definition by the National Foundation of Education Research defined Method-reversion as:

"a/....."

"a tendency to return to patterns of teaching-behaviour that are more appropriate to the method that has been superceded -- even after teachers have agreed -- even enthusiastically -- to adopt a new teaching method and may have gone to considerable lengths to acquire the skills necessary for operating this method").

are pertinent to the present series of Scripture refresher courses being undertaken by the Cape Education Department.

(iv) Refresher Courses:

With the introduction of the new Scripture syllabus in January, 1971, the Department of Education has organised a series of refresher courses for teachers. These courses are being held at 37 centres and the authorities hope that they will be attended by some 8,500 teachers drawn from both language groups. (The number 8,500 quoted is from S. Theron's opening address but I contend that it is rather high, as the response in certain areas, e.g. Rondebosch, has been relatively poor). (My comments refer to the courses held in Rondebosch and King Williams Town.)

Aspects of the course which are open to criticism can be enumerated as above (Noble's 4 points).

(1) The senior course (for teachers of Stds. 9 and 10) was lectured to by Dr. W.J.B. Serfontein, a D.R.C. clergyman and Mr. D. Broekmann, a training college lecturer, and it was apparent that these men had not faced the problems many of the teachers present had faced. This was obvious from the questions raised by the members of this group. Dominee Serfontein admitted that he had very little classroom teaching experience, and when confronted with many of the difficulties, as faced by non-specialist teachers, he agreed that the clergy of the various denominations could probably fare more successfully. The C.E.D. is totally averse to such a suggestion on the grounds that it would foster denominationalism.

So/....

So far as the primary groups were concerned, two teachers were involved in the lecturing, presumably presenting the problems from the teachers' point of view.

(2) This senior group was attended by 15 teachers — unlike the Std. 6-8 and primary groups with about 50 and 250 teachers respectively -- which is a very poor response. The majority of these teachers were enthusiastic members, but what of the rest?

(3) Active participation was severely limited by the limited time available. Teachers were asked to keep questions to a minimum to enable the lecturers to complete the courses in the prescribed time. A great deal of emphasis was placed on religious films but no discussion followed these films. One demonstration lesson was given but this also followed the "chalk and talk" method. The problem of "method-reversion" did not arise simply because no new methods for teaching religion were offered.

The course highlighted the tremendous gulf which exists between the Afrikaner D.R.C. dominated view of religion and education which governs departmental policy, and which governed the content and approach of the course, and the English protestant group following the views of modern theological scholarship and with a broader conception of education.

(See Ashley 1970 and Methods P3).

The content of the course (and the syllabus for that matter) showed a distinctly fundamentalist, authoritarian and racialist bias. A brief survey of the course reveals these three features:

(1) Authoritarian Approach.

In lecture 1 on the Std. 6 syllabus, the following injunction is laid down:

1:4 "... the pupil must be taught to accept the authority of the Bible as God's Word."

This is particularly authoritarian and inflexible and this dogmatic injunction is repeated again on P9: 7.3 as one of the main objects of Scripture teaching. This is carried into effect in Lecture 1, P4 6:1.1 where

teachers/...

are told:

"The account of Creation given in the Bible should be read. At this stage arguments or attempts to give scientific explanation serve no useful purpose." (My underlining).

The fundamentalist interpretation is equally emphasised.

In the Std. 9 and 10 lectures, the authoritarian approach is emphasised throughout, e.g. Lecture 1, P4 3.6:

"Above all, and in all circumstances, the voice of the scripture must be accepted as authoritative....."

(2) Fundamentalist Bias.

This feature is particularly evident throughout the high school lectures, and is closely linked with the authoritarian approach. In Lecture 1, P2:2.2, the following is stated:

"The teacher must regard himself merely as an instrument in the hand of the Great Teacher. Obviously he can inspire others to be 'hearers and doers of the word' only when he knows the Word of God and the God of the Word."
C.E.D. Refresher Course (1970)

To assert that the Word of God is the Bible is erroneous for:

"The doctrine of verbal inspiration is not in the Bible in reality. The statement that 'all Scripture is inspired by God' is an erroneous translation. The correct rendering undoubtedly is: 'Every Scripture inspired by God is useful for doctrine.' (II Tim. 3:16)
It is often written that God said such and such ... but nowhere is it said that this pertains to the whole mass of writings.... the teaching of literal infallibility is not contained in the doctrine of inspiration.... It is twisted theological deduction, an impermissible use of formal logic, nothing more." S. Mowinkel (1959)

In Lecture 2, page 5 (4.2.10) where the following is stated:

"The history of Jonah requires particular attention because his historicity has been questioned. It is enough that the Lord Jesus Himself confirmed the story of Jonah."

and on page 8 (5.1.4) which deals with Daniel, the bias is distinctly fundamentalist. Firstly:

"The Book of Jonah is no more factual than is the story of the Prodigal Son."
G.R. Knight (1950)

Secondly, Daniel is treated under the heading of exile and return as unquestionably belonging to Nebuchadnezzar's lifetime. These assumptions ignore most contemporary Biblical criticism (e.g. H.H. Rowley: Darius the Mede -- on the subject of the historicity of the Book of Daniel.)

"The immediate occasion which called forth the Book of Daniel was the persecution of the Jews by the Seleucid King, Antiochus Epiphenes, who reigned from 175-163 B.C." E. Heaton (1956)

This then, would dismiss the assertion that:

"Darius was a sub-ruler under Cyrus...."
(Lecture 2, page 9, 5.2.2)

The list of useful books prescribed for Stds. 9 and 10 have a distinctly I.V.F. (Inter Varsity Fellowship) and fundamentalist tendency, whilst the works of writers such as Velikowsky are likely to excite the ridicule of scientists.

(3) The third feature is what can be called the
Racialist Interpretation or bias.

"Isaac's marriage to one of his own race is not without its lesson." (Std. 6 Lecture 1, page 5, 6.1.3)

The fact that Ruth married someone of a different race is not emphasised. A similar bias is to be found in the section on the Samaritans (Std. 8 Lecture 1, page 9, 5.2.5)

"The Samaritans, a mixed race dating from the time of the fall of the Northern Kingdom (722 B.C.) offered help but were refused."

This interpretation of the origin of the Samaritans is considered to be an over-simplification for the account of conditions in Northern Israel after the fall of Samaria:

".... not only proves the continuance of a considerable Israelite element in the province, but shows that the men preserved so much of their native temper as to compel active measures of repression....." A. Welch (1934)

The overview reveals bias and overcrowding of irrelevant material. As will be mentioned in the syllabus section (Chapter 4), the compilers have included far too much detail to be covered adequately in the time at the teachers' disposal.

(f)....

(f) Training of Teachers.

The question of the training of teachers is a genuine issue in the light of the present position in religious instruction. From every point of view it is essential that there should be a good supply of teachers who are at least in possession of some qualification in religion or the teaching of it. As F.H. Hilliard (1966) states in his article on the training of teachers:

"At the present time, more than ever in the past, an effective teaching of Christianity can be done only out of a sound knowledge of biblical and historical theology and the facts of Christian history. In the last hundred years or so, biblical studies have undergone the greatest revolution in the course of the Bible's whole existence. Christian beliefs are interpreted nowadays very differently from the manner in which they were understood in 1865." Wedderspoon (1966) (My underlining).

It is a pity that the compilers of the C.E.D. refresher course have not considered this change in interpretation.

The following information taken from university calendars sums up what is being offered in our universities to prospective teachers. Most South African Universities offer academic studies in religions -- some purely Christian, others in a broader sense including the study of various religions including the Christian religion. It should be remembered that some of the students studying in Divinity faculties are prospective ministers of religion and not teachers. This shifts greater emphasis on to the Departments of Education to provide teachers of religion.

The task of these departments is not made any easier by the fact that the majority of the students taking this "method" course have no academic religious training. At all the universities in the Cape, the course is optional so that it is optimistically hoped that those students joining the course are at least keen to learn something. But the growing pressure on teachers (and hence teachers in training) to offer religious instruction in school is going to increase the numbers in these courses and the problem of providing as much knowledge in as limited amount of

time/.....

time is going to increase.

The courses follow roughly the following similar approach. A brief outline of Old Testament history and a brief study of the content of various prominent features therein. New Testament work covers the life and teaching of Jesus Christ (once again briefly). Included is the possible methods of presentation and the preparation of specimen lessons, and presumably, problems likely to be encountered.

A course covering 12 lectures is far from adequate to meet the demands of the new C.E.D. syllabus, and logically lays open to question the feasibility, let alone the advisability, of having religion taught in schools at all. The Director of Education in the Cape, Mr. S. Theron, believes:

"All you need to be (to teach religion) is a good teacher who approaches his task positively and with faith." Theron (1970)

This is a widely held belief in the schools, that a good teacher can teach any subject he puts his mind to. But is it desirable that teachers should be without qualifications in the subject they are teaching?

CHAPTER THREE

THE AIMS.

(1) Introduction:

In Part 1, the overview of research and recent history of Religious Education in the United Kingdom, emphasis was placed on much of the recent and current research together with the excellent books written by people like Ronald Goldman, Harold Loukes, Edwin Cox and others. The general clarity and practical good sense which is based on clear and systematic thinking makes most of these books and journals highly commendable. Nevertheless, there is generally a lack in clarity regarding the ultimate aims of religious education. In considering our own aims for Religious instruction, it is necessary to consider the possible aims of religious instruction before analysing those presented by the Cape Education Department's syllabus and those comments stemming from the questionnaires.

In presenting any set of aims for religious instruction, these are inevitably open to attack from opposite directions. Many non-Christian critics will accuse them of indoctrinating children to a particular religious outlook, whilst some Christian critics condemn present trends, more especially in the new English syllabuses, and advocate a return to the more authoritarian presentation of Christian truth. Whilst these two opposite viewpoints were expressed in the questionnaires, the general feeling of the teachers was for the "new open-ended" approach:

"....Veel meer aandag behoort in die leerplan "ingeruim te word vir bespreking van algemene godsdienstige aangeleenthede...." (A/J 168)

"I am extremely doubtful if religious instruction taught in an authoritarian, dogmatic sort of way has much effect on the majority of our passive, long-suffering charges. Essentially religion is a matter of feeling, and if you are restrained by official policy from expressing what you feel because you may be indoctrinating them, there is little life and interest left in what you are teaching. Hence the impact is diminished....." (E/J 9)

In "Aims of Education in Religion and the Emotions", whilst not agreeing with it, the author expressed the concern of those pressing for a more authoritarian presentation of Christian truth when he writes:

"...What we are being offered is very remote, abstract airy-fairy and a long way from what the word 'religion' means to most ordinary people..."
John Wilson (1967)

This may be true of much that is being offered as a "new approach" but this does not justify a return to the authoritarian approach. No longer can we offer religion without exposing it to critical analysis by open discussion to show that the Word of God chronicled for us in the Bible is as much

"a critique of our Twentieth Century World and its thought (Christian and non-Christian) and a guide to living it", Alan Dale (1967)

as it was when it was written. It is no use just saying that a thing is so because the Bible "says so". Moreover, As Loukes (1965) reminds us:

"If our youngsters get the impression that there are certain 'right' answers towards which they are being gently manipulated, if they feel that they are being brainwashed, they will close up at once...." Loukes (1965)

(2) Possible Aims:

In our aims, what should we be trying to do?
Consideration of aims centre on four main premises:

- (a) The Moral Argument
- (b) The Missionary Argument
- (c) The Social/Cultural Argument which is involved in teaching Bible Knowledge
- (d) All of which centres on the adolescent's own personal needs; the "total" aim.

(a) The Moral Argument.

It is a common view that religion and morals are closely related, the latter stemming from the values of religious faith. By teaching morals, Religious Instruction can justify itself on a utilitarian criterion by claiming that it gives practical guidance on behaviour and induces moral conduct. As Edwin Cox points out in the "Changing Aims in Religious Education",

"It....

"It is hoped that any religious teaching given to the pupils will be sufficiently sincerely held as to be lived out in practice, and therefore moral teaching must be one of the aims of the teacher." Cox (1966)

The danger of regarding religious education solely as a medium for imparting moral education is that it is scarcely fair to teach Christianity about which some members of a class or group have their doubts, solely in order to produce good moral citizens. Also, Christianity is more than a moral system and

"The Christian believes what he believes because it is true, not merely because it is useful...." May (1968)

The difficulties in presenting moral issues to the pupils involve telling the pupil under what circumstances an action is right or wrong. Early standards of moral behaviour are generally the result of parental, other adult and later freer pressures.

The difficulties further involve explaining to the pupils why this distinction between right and wrong is made, and convincing the pupils that your assessment is a valid one. Where pupils are prepared to accept the authoritative distinction of what is right or wrong, there is little difficulty, but in general where pupils are being educated by being encouraged to question, whatever the teacher's personal position, he is involved in his own commitment, and will inevitably exert a certain pressure towards a point of view in advance of his pupils' capacity to deal with it. The teacher cannot, in the end be neutral, and he would be a poor teacher if he were.

"Sound moral development depends upon a fair measure of consistency between the behaviour of those whom the pupils admire, and the standards they demand." Goldman (1965)

Moral education as part of religious education involves discussion and Goldman argues in his book, "Readiness for Religion" that this discussion should centre initially on the nature of our relationship with God -- which is the law of love.

"All moral specifics are by-products of religious faith." Goldman (1965)

The/....

The moral aim in religious education is generally admitted and supported. May & Johnston (1967) found in their research into Parental Attitudes that over 90% of parents in the north of England supported the continuance of religious education on specifically moral grounds, because it will give the children a better code of behaviour than they would otherwise have.

(b) The second premise which we must consider, the social/cultural aim achieved through teaching the Bible, finds prominence in the preamble to our own Cape Syllabus when the compilers quote from the Spens Report (1938):

"No boy or girl can be counted as properly educated unless he or she has been made aware of the fact of a religious interpretation of life." C.E.D. Syllabus (1956)

The claim for cultural justification is based on the idea that we are greatly indebted to the Judaeo-Christian tradition and that to know our cultural heritage, we must know something of these two religions and the society from which they sprang. Without a knowledge of what this faith is, the child will be culturally impoverished. The book wherein all this knowledge is stored and which Christianity regards as sacred is the Bible. Whilst teaching about the content must be one of the aims, how important is it?

The Cape Education Syllabus requires that the teacher should conscientiously impart the facts of Hebrew history, its background and the narrative details of the Gospels etc., which involves the teaching of religion as well as ancient history and literature. This type of thinking is also clearly revealed in Mr. S. Theron's opening address at the recent Scripture refresher course. Considering what he regards as the most important aim of Scripture to be:

"To prepare the pupil, through his knowledge of the Bible, to accept Jesus Christ as his personal Saviour and for a life of service to God and his fellow-men."

Further, Theron states that:

"The implication is that from a study of the teachings and lives of the characters of the Bible, the pupil will learn what Christian virtues to follow and what evils to avoid."
Theron (1970)

According/.....

According to Edwin Cox, the claim that teaching a class Bible facts only is an adequate educational aim, is based on one of two theories. He writes:

"The first is the belief that knowledge of the Bible will in an undefined and mystic way have a beneficial effect on the pupil and produce in him faith and moral character."

This is probably assumed whether the reader understands what he has read or not.

"The second ... is its cultural and literary value." Cox (1966)

But one might ask, how frequently is the Bible now read? The danger of this approach/aim in school is that the teacher can end up teaching a geography-history of Palestine. Herein lies a difficulty in the C.E.D. syllabus.
(See Syllabus section).

The problem of this approach is that
"It reinforces the idea that religion is a series of facts to be known, an inculcation of information which may be called Scripture or Religious Knowledge, rather than religious education, which demands a much fuller view of its function in school and society."
Goldman (1965)

The value of this aim is realised only if the message of the Bible is understood and for this to be achieved, careful selection of material is necessary. With this in mind H. Matthews points out in "Revolution in Religious Education":

"The primary task of the teacher of religion must presumably be to convey knowledge. Christian Education must seek to present the facts of Christian faith and experience as they have come to be known through the Bible and 2,000 years of Christian history. Without knowledge of facts, the experience will be only an emotional thing...." Matthews (1968)

Religious Education can, therefore, justify itself on this aim, but in reality, is this aim sufficient on its own?

(c) Missionary/Evangelical Argument.

The third premise which must be considered is that of the missionary/evangelical argument.

The belief that this is part of the teacher's task stems basically from two main views.

Adherents/...

Adherents to this belief point out that many children will hear the gospel in the religious instruction period who will otherwise never meet it, and that there is an ever decreasing chance that the majority of them will ever go anywhere else where it is being preached.

"Baie leerlinge kom nooit buite die skool met Godsdienst in aanraking nie. Dus moet ons die leerling die suiwer Evangelie gee, maar myns insiens gaan die skool nog swaarkry om te 'rehabiliteer' wat in die ouerhuis verwaarloos." (A/H 91, 128, 131)

The second point which is advanced in the same as that mentioned earlier; that by constant association with and probably under a steady barrage of pure Biblical knowledge, suitable associations will be built up. But what happens if the pupil thinks for himself? Basic to both these points is the premise that the approach will of necessity invariably be authoritarian and will involve, as in the previous aim, teaching Biblical knowledge as well as proselytizing. The danger is that people supporting this line of thought, and others too, tend to think that we can give the pupil religion, that the way to make him religious lies in inculcating a set of ideas and beliefs about God, the Scriptures and the Church etc., or in forming in the pupil the habit of participating in the worship of the church. Unquestionably these have their value but these are outward expressions of religion the value of which is not necessarily religious. The aim of religious instruction is surely not to constrain the pupil to become religious, but rather to ensure a mature spiritual growth.

"There are aspects of religion which can be taught, and these must be well taught, but religion is a larger whole within which such instruction forms a limited but important part." Smith (1969)

A synthesis of these various approaches to the aims of religious instruction will probably lead us closer to a basic clarification of our aims, but before this is done, it is necessary to consider the responses and remarks of the teachers who participated in the survey.

(d).....

(d) The Syllabus.

The three main aims mentioned by the Syllabus, i.e.

- (i) to present a picture of Christian character and experience;
- (ii) the development of the Christian Faith;
- (iii) its essential message and its influence upon human life

can be grouped according to two of the four categories mentioned on Page 75 where the following divisions are arbitrarily laid down:

- (a) The Moral Aim
- (b) The Missionary-Evangelical Aim
- (c) The Social/Cultural Aim, and
- (d) The Aim recognising the child's personal needs.

These two are the Moral Aim and the Social/Cultural Aim. Presenting a picture of Christian character and experience, and its essential message and its influence upon human life can be essentially considered as Moral Aims, whilst the historical development of the Christian Faith is a Cultural Aim. What is the value of these aims as they are developed in the five year syllabus?

The general aims as laid down by the Cape Education Department are:

"...to integrate and formulate the abstract teaching of the Old and New Testaments, and to present a picture of Christian character and experience to give a unified survey of the development of the Christian faith ... the essential message of and the historical development of ..." (My underlining) Syllabus (1956)

In other words, the sentiments expressed here are based on the belief

"that knowledge of the Bible will in an undefined and mystic way have a beneficial effect on the pupil and produce in him faith and moral character." Cox (1966)

The incredulity is then only taken another step further when the compilers state that if the aims are carried out and that full emphasis is given to the "historical development of the Christian Religion" then:

"...the pupils will show the right attitude to it, and will find their work both edifying and enjoyable..." Syllabus (1956)

The/...

The lamentable situation of religion in our schools and the negative attitudes of the pupils will be discussed later, but these aims negate the most basic of educational aims; that of developing and stimulating understanding.

These aims alone (we shall consider the methods later) make for an attitude which involves no commitment on the part of the pupil. The pupil can view the information given to him quite dispassionately in a completely detached manner with the result that the pupil can see no reason nor feels any reason to respond, thus even reinforcing his agnosticism and anonymity should the pupil be so inclined.

(e) The "Total" Aim.

The aim of religious instruction, the total aim, is not the production of adolescents who can give slick and correct answers to a series of questions, but the development of adults who will continue to reflect seriously upon the fundamental problems of human existence and to arrive at the decisions which life calls for, both theoretical and practical, in the spirit of responsibility. Religious ideas need to be seen in the light of their impact on present day affairs, as well as in the lives of particular biblical people. Detached, historical teaching may appear to be easier and safer, but it has little or nothing to do with religious education. These ideas are ably expressed by J.W.D. Smith quoting Cox:

"What then is the specific aim of religious education? It will be to help cultivate these attitudes (i.e. a religious view of life and the religious ethic of Love) and, in particular, to help children to appreciate the questions that such attitudes raise, and consciously to seek the answers for themselves. These questions are of the type: 'Is creation adequately explained as a series of connected and mechanically caused events?' 'Is there some spiritual reality of which the created world is but an outward manifestation?' 'If so, does that spiritual reality reside in some single personal source which men have called 'God'?' 'Has an individual's life significance in its own right, or is it important only as part of some greater process?' 'Is it possible for us to have any knowledge of what that significance is?' Smith (1969) Cox (1966)

Religion is essentially a personal search, a personal experience and a personal challenge. It is therefore necessary for teachers to see that their pupils are able especially by the time they leave school, to think sufficiently deeply; that their pupils are able to make up their own minds in a mature manner. Teachers must obviously beware of giving the answers especially in a world which finds certain things questionable. This is what is called the "open-ended" approach -- an approach which is still based on facts from which relevance can be properly deduced, so that "open-ended" discussion does not deteriorate into expression of personal opinion, but leads to the discovery of what is a right Christian view.

We have seen the value as well as the inadequacies of three possible aims if presented alone. Mention has also been made of the shortcomings of the aims as expressed in the C.E.D. Syllabus. But what are the teachers' views and what information can be gleaned from the questionnaire?

(3) The Survey. (Table D)

(a) Outline of Aims presented.

In the survey, teachers were presented with eight possible aims in teaching religion, and they were asked to indicate which proposition/s best expressed their aims.

The three main aims presented in the syllabus were the first three in the questionnaire. Two of the three propositions, as previously mentioned, fell into the category concerning moral aims, and the other into that concerning social/cultural aims. These propositions were linked with other propositions of the same groups:

Moral:

- No. 4: To improve the moral and spiritual climate of our society;
- No. 5: To give to the pupil a constant association with certain moral and spiritual truths so that suitable associations will be built up.

Social/....

Social/Cultural:

No. 7: To show that Christian Education is part of European culture.

It is unnecessary to labour the point that these two types of aims are regarded as inadequate in themselves, but it is interesting to consider the reactions of the teachers.

(b) Teachers' Responses.

(i) To the Moral Aim Category:

42.9% of responding teachers considered one or more of the propositions which fell into the moral aim category to express best their own aims. Of these, 15.4% considered only moral aims to be of importance -- the rest, linked moral aims with all the other groups:

Moral and Social/Cultural	6.1%
Moral and Evangelical/Missionary	6.9%
Moral and the "Total Aim"	7.4%

The fact that over 40% of the teachers indicated their support for the moral aim, and of them 15.4% considered this the only aim of teaching religion, is significant especially in the light of the ever increasing call for moral education. One must not, however, confuse the issue and regard these results as a call for moral education divorced from religious instruction, for teachers were not asked this. Nevertheless, the results do indicate a concern for moral education within the field of religious instruction.

(ii) To the Social/Cultural Aim Category:

The second aim proposed by the department is a social/cultural one:

"to show the development of the Christian faith."
Syllabus (1956)

Mention has already been made about the merits and demerits of this as an individual aim, and of the confused educational thinking behind the method used to fulfil this aim, i.e. to teach biblical knowledge showing its cultural value.

36% of teachers included one or more of the propositions which fell into the social/cultural aim category. As in the case of the moral aims, of these
only/...

only 5% considered them sufficient alone, the remaining 31% linking the social/cultural aims with the other groups, the greatest percentage 6.1%, linking with the moral aims. A number of comments, such as the following, did bring mention of Christian National Education, although in general very little mention of it was made; more evidence being found in the general comments on policy and methods and contents:

"Om aan te toon dat die Christelike opvoeding doel is van die Afrikaanse Kultuur -- staan C.N.O. onderwys voor." (A/D 47)

(iii) To the Missionary/Evangelical Aim:

Of the individual aims, those concerning the missionary/evangelical aim are the most strongly supported. 48.8% of teachers included this missionary/evangelical aim as part of their general group of aims, although only 5.6% of them regarded this aim -- the missionary/evangelical aim -- feasible as a single aim. The problem of this aim has already been discussed for in order to achieve it, there is a danger of proselytising and this is contrary to the demands of the syllabus which clearly states that teachers must refrain from teaching any form of dogma or doctrine.

"Bible-punching", then, is out of accord with the regulations, but this does not prevent teachers from purely "teaching the Bible" (and in fact the syllabus is designed for this) without broadening out on the material before them and turning the subject matter into something of immense practical and topical value.

(iv) To the Total Aim:

The last aim -- and most certainly the most important -- that concerning the child's own needs -- is what is called the "Total Aim." Two typical quotations from the teachers' questionnaire provide a useful starting point:

"To limit the aim and scope of Religious Education to just one outlook or sphere of life is to miss the whole meaning and value and the all-embracing depth and breadth of Christianity." (E/D 84)

"... In every lesson the aim should be the importance of the love of God, by means of love thy neighbour." (E/D 118)

Quotations from Cox, Loukes, Smith and Matthews clearly express the need for a total view and these authors have endeavoured to point out the inadequacies of the various individual aims. In the questionnaire, teachers were also asked to consider a proposition which sums up a total view. The proposition was:

"To emphasize the nature of our relationship with God."

52.4% of teachers indicated their agreement with the proposal as an aim, although only 4.2% considered it feasible alone. Nevertheless, of those 52.4%, 15.9% of teachers linked it with the moral and evangelical aims. 15.9% also linked all four categories together and the fact that this percentage was not greater can be ascribed to the relative lack of sympathy for the social/cultural aims.

(4) Conclusion.

In conclusion, as far as is possible, for even the following should be open to criticism from one source or another, it is necessary to endeavour to present criteria on which one should base our aims.

It is important that we never lose sight of the fact that the children we teach are bred in a scientific generation -- a generation surrounded with changing things from scientific interpretations to human and ethical values. The permissive age, the scientific age, the space age, however one wants to label it, it would be very short-sighted not to take into account the tremendous pressures now felt by our pupils. Our pupils are taught from birth to distrust speculation which is not subjected to demonstration and test. Opinion is suspect -- especially from an authoritarian figure. So it is necessary that we take into account these changes and ensure that children are taught the facts of the faith with scrupulous care and with regard to accuracy, and we should distinguish at all times between material which is historically true and that which is expressed poetically.

We must also take into account the differences of ability between our pupils. Just as in all other school/....

school subjects, consideration is taken of this important aspect and religious instruction is no less an exception. The task has to be seen against the wide range of the pupils' abilities, and considerable differences in their attitudes and aptitudes.

Religion is for Christians the way they look at the whole of life, and religious education must be concerned with the development of the whole personality. It is a personal search, a personal challenge and a personal experience. There is a desire to make sense of life, within the context of a divine creation. The Christian truth is a frame of reference through which everything can be experienced, related and interpreted.

As far as it is possible to give an aim for religious instruction, the point succinctly made by Cox in "The Changing Aims in Religious Education", seems to be probably the most applicable:

"...The giving to children of a religious view of life and then allowing them freely to make up their minds how that view shall express itself both in belief and practice."

"... at making them capable of intelligent religious responses by the time they leave school....." Cox (1966)

C H A P T E R F O U R

1. INTRODUCTION

The need for a new approach.

In a previous section dealing with Religious Education specifically in England, the Netherlands and the U.S.A., the overriding feature clearly evident was the critical and thorough manner in which all facets of religious education have been examined. The syllabuses were no exception and careful intelligent revision by people who care about the future of our heritage has produced syllabuses which are modern, intelligent, comprehensive and helpful.

What then is required of a syllabus for the 1970's? There are various points which must be considered before attempting to answer this question. We have been projected into a period in which man is dominated by science and technology. There is, as a result, the need for young people to know what life is about and to consider its purpose and meaning. How much more necessary is this with the collapse of human values. There is the need for young people to be initiated into the responsibilities of citizenship not only in their own society but also in relation to the world. There is the need for knowledge of and orientation towards the world by which the young person will eventually earn his living, involved in the transition from school to work. But taking an even closer look at any programme for life, it is obvious that such a curriculum must take into consideration the vast expansion of knowledge -- scientific, historical, archaeological, palaeontological -- which appears to have reduced the biblical events on which the Christian faith is based to a mere periodic value, if not entirely caused its rejection as being a mere myth. The dominance of scientific criteria for evaluating truth cannot be excluded from the religious field for any discouragement in the search for truth in the Scripture period will immediately cause the loss of intellectual respect for the Bible because "it just says so".

There/...

There is a need for a new approach, new methods and new starting points.

"What we need is a syllabus which never loses sight of children and young people and their teachers: is such as will capture the imagination of them all, takes into account all we have learned about the needs of young people, firmly based on their needs and set in the world in which they live and dealing with the questions they ask; uses the Bible as it should be used; and is what it ought to be -- a critique of our Twentieth Century world and its thought (Christian and non-Christian) and a guide to living in it." Dale (1967)

The unhappy findings of much of the research mentioned previously is a result of stagnation in the field of religious education. We have to move with the growth of the other disciplines which depend on a critical search for truth. Dr. Kenneth Hyde has observed the results of discouraging critical inquiry of the Scriptures. He writes:

"...it must be noted that the age at which marked deterioration of attitude (to religion) is observed coincides with the period of mental development when critical thinking clearly emerges. So it comes about that critical powers may be emotionally orientated against religious beliefs, whilst the assertions of popular humanism with its mechanical explanation of life and its rejection of the spiritual, is uncritically accepted. Thus a prejudice against religion becomes firmly established whilst religious ideas remain confused and inadequate." Hyde (1965)

2. THE CAPE SYLLABUS

The key notes of any adequate syllabus must be relevance, meaning and involvement. To what extent is the Cape Syllabus educationally and psychologically sound? In answering this question, two main areas for consideration must be developed.

(i) The Content:

- (a) The period of time and quantity of material covered by the syllabus.
- (b) The selection of the material taking into account the pupils' mental, psychological and social growth patterns.
- (c) The relevance of the material to the pupils' needs and the impact on the pupils.

(ii) The Method: (here considered only insofar as the content influences it). The extent to which the content grants the opportunity for the teachers and the pupils to become deeply and personally involved in the search for Christian truth through some new and exciting methods.

(i) The Content:

(a) The Cape Syllabus lays down the following as the aims of Religious Instruction: Departmental Regulations)

"...to integrate and formulate the abstract teaching of the Old and the New Testaments, and to present a picture of Christian character and experience ... the development of the Christian Faith, its essential message and its influence upon human life." Syllabus (1956)

In order to achieve these aims the syllabus lays down a course extending over five years culminating in the Senior Certificate year with a consideration of all the Biblical knowledge hitherto learnt as it "can and should be applied to practical life."

The syllabus follows roughly the following outline:

The syllabus for Standards 6 and 7 covers roughly 2,000 years of history on the basic assumption that a good deal of this material will be inwardly digested so that the lessons and ideas learnt will find expression in the child's everyday life. A realistic history teacher could have told the compilers that the amount to be covered is beyond the powers of 13 and 14 year olds especially in the given time. Nonetheless, the syllabus lays down....

"a rapid survey of events from the Patriarchs to the disruption of the Kingdom, and to trace the religious development of the Jewish people and of their knowledge of God..."

This includes the events surrounding the Exodus, the Monarchy, the division of the Kingdom, the Prophets, the fall of the Kingdom and the exile, the reconstruction of Palestine, the Maccabean revolt, finally leading up to the history between the Testaments.

The same pattern of biblical order moving relentlessly/....

relentlessly on is followed for the 15 year olds where the syllabus for Standard 8 covers "the Gospels" which means the teachings of Christ. Beginning with the state of the world at the coming of Christ, the syllabus lays down that within a broad sweep of the historical, social and political background, a study should be made, of amongst other things, the Jewish religious sect and the Jewish church in general. This alone could involve a class for more than a term. Then the life of Christ is followed in great detail -- too much detail for in practice no time is left for the far more educationally valuable task of actively involving the pupil in a "living" religion (i.e. a religion which has meaning, which makes sense instead of being merely theoretical and philosophical). Why is it necessary to do, for example, as many as twelve parables or all the Lord's miracles? Every child will have heard them frequently before. Surely it would have been more sense to have studied fewer in more detail and then to leave time for widening of the horizons. If the teacher has the time and not the bulk of the content to "get through", then a variety of imaginative approaches, which will involve both the teacher and the pupils, could be tried. (For example, it is suggested in the West Riding Agreed Syllabus that one way of dealing with the life of Jesus is to base it on topics within the pupils' experience. A topic such as "exploitation" is discussed and then the question, "What did Jesus do?" and "What would Jesus do to-day?" etc., is asked. The relevant gospel references are given and much interested activity can be stimulated).

For Standard 9 there are the journeys of St. Paul which have become almost interminable for teachers and pupil alike. The four years cover a straightforward presentation of salient Biblical material which, if covered fully, leaves no time for anything else, assuming this was anticipated by the compilers of the syllabus.

But above all, the massive overloading of the syllabus content must inevitably result in an unimaginative use of the material to be taught. The teacher is not given enough time to experiment and use

any/....

any different approaches (i.e. different from the Chalk and Talk method). Even should the teacher not take fright at what is expected of him, the children cannot take in the omnibus knowledge of all biblical studies -- it is far too much.

(b) All subjects are concerned not merely to communicate facts, but also to explain them and to show some logical and intelligible relationship between them. In order to teach, we have to group facts in an intelligible fashion, but in order to teach a subject, it is not sufficient to group facts in any fashion which is intelligible: they must be grouped in the fashion which accords with the special discipline of that subject. If we do this, we are introducing our pupils to the subject, to its distinctive way of thinking and to its discipline. If we do not, we may communicate facts but we are teaching little more than general knowledge. An important factor common to all subjects, including religion, is that any selection of material for teaching must take account of the limited abilities of one's class, and any syllabus covering several years of work as the Cape Syllabus does, should also take account of the growth and maturation of those abilities. Obviously, simpler elements should precede the more abstract and this calls for careful selection of the material to be taught even within the confines of a syllabus. Goldman has shown in his researches that certain religious truths may be ready to develop at certain stages of "readiness" in a child's growth. He points out:

"The stages reflect the child's increasing capacity to deal with religious ideas of increasing complexity." Goldman (1965)

The Standard 10 syllabus can be greeted with the phrase "realism at last", for the compilers finally feel that the pupils are now sufficiently mature to pursue some abstract line of thought and to reflect...

"upon the essential meaning of Christianity as revealed in the Old and New Testaments." Syllabus (1956)

It is hard to believe that the compilers consider

abstract/.....

abstract, rational and critical thought to be the characteristic of Std. 10 pupils alone. And yet, here in the last year, is an attempt to give to the pupil a living religion. Unfortunately, by this stage, the attitude to religion already engendered by 4 years of "historical" religion, of something belonging to the past, is such that cynicism is provoked by this sudden change of approach. Obviously the teacher of religion, who is aware of this, will exploit a child's natural interest rather than impose upon him an artificial and irrelevant set of ideas.

The question arises as to what should be selected and for what purpose. There are those who believe that it is essential in religion to show the origin and the development to the present day. They argue that this postulates a chronological syllabus and from what we have seen, the Cape Syllabus follows this line of thought. The syllabus seems largely concerned to increase the quantity of religious material with increasing age, and the content is predominantly in the form of Bible narrative with pupils hearing the same material over and over again by the time they have passed through primary and high school. The question of selection raises a further issue. In the selection of events for emphasis as "important", the teachers' bias, be it personal or otherwise, may show itself. This particularly involves the teacher who believes in a fundamental approach to the Scriptures. Goldman points out that the child by his

"... own natural disposition distorted Bible stories into literal truths they do not convey, they now condemn a great deal of religious education as childish." Goldman (1965)

The reason, he argues, is that the child is taught to regard the Bible as a "monolithic body of unquestioned truth." Herein lies the seeds of later rejection. The regulations state clearly that

"exclusive teaching or dogma of a particular denomination..." (C.E.D. Regulations)

is forbidden, but what happens when a child, in all sincerity, questions the truth of the Bible narratives?

We are in a peculiar position in South Africa for what would be the most honest and educationally sound

response/...

response to this problem for a fundamentalist would be utter nonsense to someone who has allowed his theological thinking to be influenced by scientific thought. A teacher cannot sit on the fence as the C.E.D. regulations demand, and still teach the material presented in the syllabus. We are left with the choice of selecting material which will avoid a conflict of viewpoints -- which, in reality, is nonsense in terms of the syllabus, or the teacher must select material which will break down the dichotomy of thought which exists in many young adolescents' (and some adults') minds. To look at the world theologically on the one hand, and scientifically on the other -- each in isolation, is likely to lead to the jettisoning of the theological viewpoint because it cannot apparently be reconciled with the scientific viewpoint.

This quote from "Teenage Religion" proves the point:

"Science has satisfied me that the creation of the world and all the other similar objects in the universe was purely natural without any spiritual help of any sort."
Loukes (1961)

This kind of response settles the matter for that adolescent, and one of the reasons for it is to be found in the historical/geographical approach of the religious instruction received in school.

H.A. Hamilton in "The Religious Needs of Children in Care" sums up my objection to the historical approach when writing on the adolescent:

"It is in the world of his everyday life that he must be able to recognise the truth of what he is taught. No knowledge of obscure periods of history or stories of far-off events can avail, unless he is helped to come to terms with his own experiences."
Hamilton (1960)

This also leads naturally on to the relevance of the material to the pupils.

(c) It is apparent that the compilers regarded the Old and New Testaments as an extended history book without realising that few pupils really come to see the whole sweep of it as united in a single purpose. Part of the problem here is that such an assumption and the corresponding syllabus is unsuitable for the average non-specialist teacher.

Any/...

Any specific study of the Old Testament in schools must be directed to an understanding of some of its major topics as they affect the lives and destiny of its individual characters and peoples. The Old Testament is a book about God, more clearly understood by its peoples with the passage of time and in the light of their experience. The pupils need to understand the essential truths of such religious ideas as creation, the covenant, worship, prophecy, man's sin, forgiveness. These are concerned with the experienced relationships between God and man. Relationships are at the centre of life and when parallels are seen, the religious ideas come to life and are understood in their relevance to everyday affairs. For this reason it is unsatisfactory to teach the Old Testament as it is prescribed in the syllabus -- in historical terms. Every passage used needs to be considered in terms of the essential similarities between events ancient and events modern -- events of to-day, personal, social or international. When the significance of the passage has been established in these terms, pupils must then be helped to see what it has to say about God.

The problem of 13 and 14 year olds is that they often lack the ability or experience of life to deal with such concepts in abstract ways and it is therefore essential to meet the challenge and take into consideration the vast expansion of knowledge -- scientific, historical and archaeological.

The crisis that is clearly posed in the quotation E/J 120 on page 100 is typical of that in which many young people find themselves. Within the confines of the syllabus and acknowledging the regulations concerning doctrinal or denominational teaching, little can be done. The syllabus and regulations are biased in favour of the fundamentalist approach. Consider the following regulations:

(1) P31 -- Syllabus C.E.D. --

"The Scripture lesson should not be turned into a period of moralising or scientific analysis." (My underlining).

Then elsewhere the authorities state: (P29)

(2) "... this subject ... affords ... special opportunities for character building and moral training." (My underlining)

Further proof of the fundamentalist bias in the present syllabus is found in the complete avoidance of the Creation and whole of Genesis. In the new syllabus Genesis is to be "done" in 36 lessons and Genesis 1:1 is to be memorised during the Standard 5 year. The following quotation from the general remarks on the syllabus can be interpreted as aiming at preventing any reasoned discussion on the many interpretations of the Scriptures other than the fundamentalist or literal interpretation:

"... emphasis shall consistently fall upon the generally accepted fundamental truth of Scripture"

in order to prevent

"exclusive teaching or dogma of a particular denomination."

This is evidence that the "official" interpretation shall be of a literal nature -- the reason for this being a desire not to offend any particular denominational group. In so doing, of course, the authorities can be accused of following a particular denominational interpretation. It can be contended that at least in the first six months of Std. 6, a young teenager is bound to question the authenticity of, for example, the Creation, for on the one hand he reads in the Bible that God created man and on the other that life began in the sea. These questions should receive appropriate answers at every stage -- simple or profound, according to their needs, experience and ability, but the syllabus is so arranged as to preclude other more widely held beliefs about biblical authenticity.

Obviously there is a danger if the process of religious education is reduced to one of antiquarian research and anthropological investigation, but bad Bible-based teaching undermines the authority of the Bible, and if the teacher adds dreary repetitiveness, it can only lead to the destruction of the child's faith. A syllabus should take into account the dramatic mental and psychological development of the child. Because

the/...

the regulations are contradictory, the teacher who wishes to, should attempt to handle the "clash" between the traditional view of creation as expressed in the Bible, and the conclusions offered by the findings of modern science. It is a pity that the authorities do not seriously consider following the Dutch policy in this regard. According to the wishes of the parents, the pupils of Stds. 5 and 6 of state schools will be taught religion by an orthodox or a modernist teacher. Parents of pupils at South African schools have the right to withdraw their children from religious instruction classes; why not give the child the opportunity of religious education should the parents think it right. Various methods could be used to handle the "clash" and here is one which is followed. Under a heading of "A comparison of the story of Creation with a theory of evolution", the following line is followed: A close study of the order of Creation as found in Genesis 1:1 - 2:3, to be followed by a study of the tree of evolution. E. Mayo (1956)

Then a discussion of the dissimilarities and similarities between the two views should be followed by a concluding section on the meaning of truth and the different kinds of truth one can have.

Studies based on the findings of Piaget, such as those by Dr. Ronald Goldman and Dr. Kenneth Hyde, point to the need for preparing syllabuses which take into account the manner in which childrens' attitudes and religious ideas develop. Account must be taken of the teaching situation in which the syllabus is to be used.

Teaching the New Testament as laid down in the syllabus is far too formal and produces a rigid approach. The material presented for study would be far better dealt with in the study of ethical topics which are related to contemporary problems of life and choice.

(ii) The Method:

The effects of the content on the possible method.

The general objectives of the syllabus are sound and support much of what has been said. The problem lies/.....

lies in the vast amount of material offered and the principles governing the approach to be used. The syllabus as it now stands and is taught makes it virtually impossible for the pupil to become actively involved and committed (assuming this aim of the authorities is supported). There is nothing to stimulate the pupil to Christian action and given the most negative of pupils, who docilely follow the course through, the only religion he will gain will be in a detached form, the docile pupil anonymously accepting all and not becoming personally involved. Christianity is a living religion and involves amongst other things our concern for our fellow men. Where in the C.E.D. syllabus is there any place where the pupil must make up his mind whether he is to act in a Christian way or not. Give the pupil responsibility and he will rise to meet the challenge. By fostering submission and even complacency in a doctrine presented in theory without urging the practical application, one reinforces the pupils' agnosticism. For a living religion one must have a living syllabus which makes practical sense to teacher and pupil alike!

"We cannot begin with events of a remote past and expect to find meaning in them by themselves. We must begin with events or experiences in the here and now and begin to build up comparisons and contrasts, continuities and discontinuities with events and experiences in the past. To present material from the past in isolation, however skilfully and vividly it is done, can never do more than make a momentary impression unless it is related to present experience and the continuing search for meaning."
Alves (1968)

Finally, what we need is a syllabus that is imaginative, which picks out the great Biblical themes and which does not contain so much history and geography. Further, it should allow for plenty of questions, especially from the age of 12/13, and for plenty of activity. Finally, a syllabus should be such that a reasonably qualified and educated layman can cope with it and leave time for differences of approach.

3. THE SURVEY (Tables C 1/2)

(1) The responses to the questionnaire.

In the survey teachers were asked whether

they/...

they covered the syllabus entirely, leave out certain sections, leave out certain sections and add items of interest, completely disregard it but use the period for religious instruction, or finally, occasionally use the period for something other than Religious Instruction, the overall findings indicate: (Table C 1) that 17.7% male teachers in English medium high schools and 36.6% females in English medium high schools cover the syllabus entirely, whilst the figures for the Afrikaans medium high schools are considerably higher, being 40.5% for the men and 55.3% for the women. This gives an overall 39% of teachers of religion who cover the syllabus entirely. At the other end of the scale 12.9% males and 10% females in English medium high schools and 0.5% males in Afrikaans medium high schools completely disregard the syllabus but use the period for religious instruction.

(Chi Square: $X^2 = 11.13$, $P < 0.01$. Degree of freedom = 1)
(Therefore, we can be very confident that the results are different from those produced by chance alone).

Of greater importance is the result of the final question which asked teachers to indicate whether they occasionally used the period for something else. 27.4% males and 20% females in English medium high schools, and 22.2% males and 17.1% females in Afrikaans medium high schools indicated that they do occasionally use the period for something else. A total of 21.7% of all teachers of religion leave out certain sections.

(Chi Square: $X^2 = 6.21$, $.02 > P > .01$. Degree of freedom = 1)
(Therefore, we can be fairly confident that the results are different from those produced by chance alone.)

To find out possible reasons for this, in a later section of the survey, teachers were asked, considering the time at their disposal, whether they felt that the syllabus covered too wide a period of time, contained too much content, can be covered in one year, or can easily be covered in one year. Just on 50% of all teachers (49.5%) indicated that they believed that the syllabus could/....

could be covered in one year, only 10% being really optimistic and feeling that the content could be easily covered in one year. (Table C2)

If then over half of the teachers of religion do not cover the syllabus entirely and do not feel able to cover all the work in one year, surely something must be wrong. Teachers were free to comment on the syllabus and their replies fell roughly into four groups:

Those who feel that the content of the syllabus requires revision in order to make the subject matter more meaningful;

Those who feel that the syllabus, in trying to avoid problems of denominational interpretation occurring, is too rigid and not flexible enough to allow independent thought;

Those who feel that the syllabus asks too much of an unqualified teacher, and

Those who feel that the amount of work expected of the teachers in the syllabus is too great in the context of an already overloaded teaching programme.

(ii) Teachers' Comments.

The following comments are representative of the teachers' views:

"Ek voel die onderwyser moet self toegelaat word om sy eie leerplan vir die jaar uit te werk want jy sal nie die Christelike Godsdienst by die leerlinge aantreklike maak indien jy dit nie so adverteer nie." (A/J 170)

Much more to the point was the following comment:

"Die leerplanne behoort beter ingedeel te word sodat die dele wat behandel moet word by sekere standards deur hulle verstaan kan word." (A/J 65)

There is concern for the doubts and questions which most 13 and 14 year olds raise when they come face to face with the ambiguities that arise in the Scriptures. This is seen in the following comment:

"Die/....

"Die leerlinge moet besef dat Godsdienste 'n lewende iets en nie net 'n storietjie nie. Almal is soekende mense en dus moet ons met die hulp van 'n breë leerplan vir die leerling ook in hul soeke bevrediging kan gee."
(A/H 200)

There is then at least a desire for something more meaningful in a syllabus, just as there is some concern expressed over the problems which result from differing denominations in one class.

"Denominational differences are so great that I believe Religious Instruction should be scrapped altogether. If one keeps strictly to the syllabus then the following kind of problem arises -- e.g. one D.R.C. boy in the English medium (IQ 145+) came to me during Latin with an involved problem about the theory of Evolution and religion. He was doing his confirmation preparation and was given a text book by a clergyman who condemned Darwin as a sinful man who evolved his theory to cover up for his sinful life. How then can you draw up a meaningful syllabus to include this point of view and the liberal theology of the modern theology group..." (E/J 120)

This comment and the following one sums up the dilemma of those drawing up a syllabus of this kind, a syllabus which is historical in approach and rigid in presentation and one which tries to avoid doctrinal differences.

"I am sceptical of the impact of religious instruction, and I am extremely doubtful if the subject as taught according to the C.E.D. syllabus has much effect on the majority of our passive long-suffering charges. Essentially religion is a matter of feeling, and if you are restrained by official policy from expressing what you feel because you may be accused of indoctrinating them -- hence little life interest in what you are told to teach. This is the impasse that bedevils religious instruction." (E/J 9)

Obviously with any syllabus, a better job will be made by teachers who are qualified in that particular subject. Religious Instruction is no exception, but only 9% of all teachers of religion have academic qualifications in theology. Teachers' comments show clearly the problems involved especially for an unqualified teacher, and also the possible results:...

"the/....."

"the Std. 7 syllabus is a RIDICULOUS assignment for an untrained teacher." (E/J 78)

"Wat wel waar is, en dit geld vir meeste skole, is dat behoort die klas-onderwyser sy eie klas se godsdiensoonderrig waar te neem, deur dit besondere geleentheid te skep in karakterbou en sedelike vorming..." (leerplan). Hiervan kom min tereg. Nog meer, aangesien almal nie eendragtig saamwerk (deur verskillende redes -- nie opgelei nie) in hierdie val nie, skep dit by die leerlinge die idee dat die onderwysers skynbaar nie saam stem oor die noodsaaklikheid van die vak nie. Dit maak onderrig uiters moeilik." (A/J 233)

The headmaster of a prominent High School supports the view that the syllabus is far too detailed for the majority of teachers. He wrote:

"Die meeste leerkragte vind die leerplan, veral in die Senior sekondêre klasse, bokant hulle vuurmaakplek en skram op die rede weg.dit is 'n ongesonde toestand. Veel meer aandag behoort in die leerplan ingeruim te word vir bespreking van algemene godsdienstige aangeleenthede en in die senior klasse ook aktuele aangeleenthede soos rasseverhoudinge." (A/J 12)

Many other teachers too feel that the syllabus is out of step with current trends, as is expressed in the following typical remark:

"Die leerplanne is te ambisieus en opgestel deur mense met goeie bedoelings, maar is nie in die praktyk uitvoerbaar nie. 'n Groot aantal onderwysers in elke skool is nie bevoeg om godsdiensoonderrig te gee nie. Miskien moet die departement hierdie werke liewer aan die verskillende kerke oorlaat." (A/J 89)

Most comments relating to the syllabus remark about the difficulties unqualified teachers of religion have in preparing lessons seeing they have little or no background.

"Godsdiensoonderrig as 'n vak deur 'n onderwyser onderrig, is vir my nie die ideale toestand van sake nie. Dikwels is die vereistes wat die godsdiensoonderrig-leerplanne aan 'n onderwyser stel so hoog dat van hom verwag word om deeglik voorberei die klas binne te kom as hy enigsins reg aan die saak laat geskied. Dan moet nog onthou word dat van 'n onderwyser dieselfde deeglikheid entoesiasme en toewyding verwag word in die doseer van daardie vakke waarin hy gekwalifiseer het....
Die/.....

„Die lewe is te gespesialiseerd dat van 'n onderwyser verwag kan word om hierdie belangrikste aspek van die kind se opvoeding doeltreffend alleen te behartig..." (A/J 150)

"... teachers who have other heavy teaching programmes and responsibilities do not have time to prepare Religious Instruction lessons properly, and if these lessons are unprepared, the children sense this. This can only result in further harm reinforced very often by negative attitudes in the home..." (E/J 101)

A number of teachers complain about "other things" being done in the religious instruction period. As mentioned earlier, 21% of teachers of religion indicated that they do occasionally use the period for something else other than religious instruction. A few comments on "other things" from the teachers before attempting to analyse briefly the reasons for this poor attitude to religious instruction on the part of the teachers.

"Religious instruction is a farce in our school because the periods are interrupted so often that no conscientious teacher can maintain any single thread of thought in his lessons. Amongst others, the following things happen:

- (i) Issue of cadet uniform, or tickets for plays where the school makes block bookings.
- (ii) Constant interruptions by headmaster making announcements over the inter-com.
- (iii) Religious Instruction classes are often not held because the boys have to go to an extra Maths lesson because the whole class is weak in Maths." (E/J 120)

This teacher lists further problems he experiences and unfortunately his is not an isolated case.

„Reëlings i.v.m. byeenkomste, geldinsamelings ens. neem te veel tyd van die godsdienlesuur in beslag aangesien die klasonderwyser nie ander tyd het om dit te doen nie. Aangesien die feit dat daar soveel dinge is wat die godsdienstyd in beslag neem, geniet die belangrike vak nie die nodige aansien by die kinders en by die personeel nie." (A/J 104)

Many/....

Many teachers complain of the incursions made into their Religious Instruction by the many and varied administrative tasks involved in teaching. But not only is the period used for administrative work, other "more important" subjects are taught during this period. An example has already been cited -- a weak Maths class could mean poor external results, so the only subject laid down by law which is non-examinable finds its position "usurped". Before any reforms can be undertaken, the authorities must present teachers with their priorities.

(iii) Commitment of the Teachers.

It is also a question of priorities which in part results in the negative attitude of teachers to teaching religion -- and of course, this attitude is quick to spread to the pupils.

In the survey, teachers were asked to indicate whether they attended church weekly, monthly, occasionally or never. It was felt that this was probably the only way of assessing any religious commitment. In the circumstances, it is necessary to assume that those who for instance attend church weekly, have a greater Christian commitment than say those who never attend church.

Taking the largest single denominational group in the English medium high schools, the D.R.C. affiliated group first, 73% male and female teachers indicated that they attend church weekly, 7.8% monthly and 19.2% occasionally. (Table A5) Similarly, all the other denominational groups show a high percentage for weekly church attendance. (74% weekly, 3.2% monthly, 18.8% occasionally)

In the Afrikaans medium high schools where 98% of the teachers of religion are members of the D.R. church, 89% indicated weekly attendance at church, 5% indicated monthly church attendance and 3.5% indicated occasional church attendance.

As this is our only guide to commitment, it is reasonable to assume that teachers of religion in schools are in fact committed and practising Christians. One might now say that if the figures speak for

themselves/....

themselves, what have we now to fear in the field of religious education. It is precisely because the majority of teachers are practising Christians that they are so concerned and critical of the existing position of religion in our schools.

Mention has already been made of the problems of the syllabus and the need for something more realistic for the 1970 child whose world has expanded beyond the fantasies of their grandparents. By far the most vociferous of comments came from those teachers who believe that an immensely improved attitude to religion can only result if specialist teachers are used. Other comments are concerned with the attitudes of the authorities and headmasters to religion in schools.

4. THE "NEW" CAPE SYLLABUS

Comment and Criticism.

A new Cape Syllabus is due to be introduced in 1971 and when the news of the impending revision was received, it was generally and genuinely hoped that the new syllabus would be a realistic and dynamic challenge; a syllabus which would take into account much of the current and recent research into syllabus compilation which has been carried out especially in Britain. The majority of the new "agreed" syllabuses in Britain have taken into account the work done in recent years by people like Goldman, whereby the teacher begins with the child and his experiences and takes care to involve the pupil in such a way that he will grow into an understanding of religion gradually at a rate which parallels his conceptual growth. Educationalists hoped for a syllabus which would give fresh and enlightened guidance, but instead the syllabus gives the impression that it is the last word on the very complex and difficult aspect of the curriculum by dogmatically laying down what should be taught even to the extent of prescribing the number of lessons to be taken over a particular piece of work.

The point, which probably comes out of much of what has been written concerning the present syllabus, is that a syllabus should merely act as a guide or as a series of suggestions covering broadly

the/.....

the work to be covered. The title of the Agreed Syllabus for the West Riding of Yorkshire "Suggestions for Religious Education" (my underlining) best conveys the approach a new syllabus should take. Instead we have a new syllabus very similar to the old only now with no mention of freedom to leave out certain sections although in Mr. S. Theron's opening address to the Scripture Refresher Courses he states:

"It will be in order to leave sections out should it be found impossible to complete the syllabus for a particular standard during the course of the year. You have the Department's word for this."

The last sentence, however, could be regarded as an insult to every teachers' professional integrity as well as that of the Department of Education.

The syllabus also makes continuous use of the words instruction and scripture. These terms in themselves are most unfortunate for they confirm the approach involved in the syllabus; not education, but dogmatic instruction in the truest authoritarian fashion.

Apart from additions to church history and the geography of the Bible lands, the content is very similar to the old syllabus; the changes being more a reshuffle of what is to be taught and when, than an introduction of a more realistic curriculum which takes into account:

- (1) The satisfaction of the religious needs of the young person at all stages of his/her development;
- (2) The need for the material in the syllabus to be related to life and experience; and
- (3) The necessity to provide opportunities for shared experiences which should be enjoyed.

Instead, even greater emphasis is placed on the historical rather than on the present with its contemporary problems of life and choice.

Looking more closely at the new syllabus, it is difficult to find any justification for spending one entire term on, for example, the geography of Palestine and other lands in the region, nor for another term on the religions and social life of Israel, to be taught in isolation. Surely this is more suited to the

history/...

history or geography class. Similarly, the same pattern of biblical order which characterises the present syllabus continues to strangle the new one. This traditional approach answers questions which adolescents have stopped asking. It is necessary to have a syllabus geared to a "life-centred" approach, the object of which is superbly discussed in "New Ground in Christian Education" by H. Loukes. The attitude adopted by the C.E.D. in their new syllabus can be summed up as follows:

"First learn this, we have said, and then you will understand." Loukes (1965)

As Loukes points out, the pupil cannot "learn this" for it is too much to learn.

This does not mean to say that factual biblical knowledge should not be given to the child. Pupils should become familiar with the outstanding men and events of Israel's history, they should also become familiar with the prophets' interpretations of that history in terms of vocation, failure and hope. In addition, a knowledge of the political, social and religious setting of Christ's life is of great value, but Biblical knowledge is not, as it would appear in the new syllabus -- and the present one, for that matter -- an end in itself. But here is a syllabus prescribing "a good dose of Bible hot and strong."

We should rather aim at a "child or life-centred" approach by

"...Using it in a rather different way. Instead of asking the young to begin by mastering large quantities of Biblical material which they then try to apply to contemporary situations and issues (as in the syllabus) we shall start from the questions which are already matters of concern to them, and then turn to the Biblical insights to see what light they throw upon them." Cockin (Jan. 1968)

The aim of teaching religion in our schools is not the acquisition of academic Biblical knowledge but is directed towards the child's own personal life and needs. But whilst this sentiment is admirable, the aim is negated by the very approach in the new syllabus which is most suited to an academic study of the Bible. Are all our pupils so academically able, and moreover, are our teachers specialists in this field?

We/....

We know the answer to this, yet for the new syllabus to be taught, only people with an academic training in systematic theology and Biblical Studies could possibly cope. The content of the new syllabus, then, contradicts the basic assumptions behind teaching religion in schools. In the case of the new syllabus, the aims are not possible with the material presented and the regulations guarding against

"the exclusive teaching or dogma of a particular denomination..." (C.E.D. Syllabus)

for the content is purely academic and if one is prevented from expressing one's feelings by official policy (and religion is essentially a question of personal feelings) then to call for "Christo-Centric" teaching (what about life-centred or child-centred?) is like crying for the moon! We are all living in a world of religious and non-religious traditions and cognisance must be taken of this fact of life.

The Syllabus states that the Bible be used as our basic text book, but whilst....

"It spoke simply and directly in earlier days to those who had been brought up within a living Christian tradition ... we live now in a different age. The archaic thought forms of the Bible present difficulties ... it must often seem incomprehensible to those who have no inner clue to the meaning of religious language...." Smith (1969)

The new syllabus, therefore, demands specialist teachers of religion but their task should be seen as not training biblical specialists but educating, not instructing, for life. Detached, historical teaching may appear to be easier and safer, but it has little or nothing to do with religious education. It is only as the parallels between the Old Testament and the present are discovered by the pupils, most often in vigorous discussion, with the similarities and the contrasts that must emerge, that the study becomes worthwhile. It is a sad reflection on the present and the new syllabuses, that the same cannot be said of it as of the Agreed West Riding Syllabus: (1968)

"The syllabus should be regarded as a source of material and not as a restricting strait-jacket. It calls for sensitive teaching, correlation with other subjects and practical activity inside and outside the classroom.

...should/....

...should meet the needs of young people as they become aware of their relationships with others and as they face the problems of living in the modern world."

To conclude, teachers should realise that the successful presentation of the Christian faith does not ultimately depend on the syllabuses themselves, but on the sensitive and imaginative use to which they are put. In the last analysis, therefore, the success or failure of religious education in schools lies in the hands of the training colleges, universities and colleges of education. If students are encouraged to consider new suggestions, are presented with the wide range of possible approaches and teaching material, and made aware of the major difficulties in teaching religion in the 20th century, there is greater chance of success. But this involves realism by both parties, the Department of Education and the Teacher Training Institutions.

Given the present and the new syllabus, teachers are likely to:

"...become elementary geographers and dwell on the missionary journeys of St. Paul. Or they become elementary historians and find the history of the Jews or of the Church a fairly safe area. Or as English teachers, they concentrate on the Bible as literature which, though in the Authorised Version it is, it was never for the most part intended to be. Of course, Paul's journeys, Old Testament or Church History, and Bible poetry are all wonderful starting-points for profound religious teaching, but they are also tempting means of avoiding it. If Religious Education lessons merely become other subjects with vaguely 'religious' subject matter, teachers are avoiding true religious education."

These pertinent and pointed remarks were written by D.W. Burrow Esq., who is the headmaster of the Truro school for Boys when writing about the place of religious education in schools for the Cornwall Authority Agreed Syllabus. Hubery (1965)

The following chapter on content and method will clarify the need for a new approach which is far away from the educationally unsound historical/chronological approach used at present.

C H A P T E R F I V E

METHODS.

(1) Introduction:

In the sections on the aims of religious instruction and the syllabus in use and that due to be introduced in 1971, emphasis was placed on the fact that in the traditional approach and in the material selected for teaching, the authorities seemed unwilling to face the fact that by and large the questions the material would be attempting to answer were questions which adolescents have stopped asking. The need to take into account amongst other things the present spiritual needs of the child, or the development of intellectual religious understanding in the child was stressed. Given the problems and criticisms of the present syllabus and the "new" syllabus, what are the best methods of achieving the aims of religious instruction?

The criticisms of the present and the future Cape syllabus centre particularly around the dominance of the advocacy for Biblio-historical centred teaching in the truly traditional sense. Yet, as the editorial in "Learning for Living" has remarked:

"The evidence is conclusive that we are failing to convey through the study of the Bible what we ourselves believe the Bible has to say." Learning for Living (May 1963)

The failure of the Bible-centred method of teaching, well supported by the research of Goldman, Hyde, Loukes, Cox and many others, may also be confirmed by the many people within and without the Church, who retain into their maturity and adulthood so many childish and anthropomorphic conceptions of God's nature. Goldman, writing in "Learning for Living" believes the reason for this "hangover" of immature conceptions to be due to the Bible-centred approach. He wrote:

"What happens when children are exposed to religious language is that they accept it at a crude and materialistic level ... and in our modern era this creates only foundations of sand upon which adult religious beliefs might be built. Much of this is due to the
widespread/...

widespread use of Biblical Stories which often reinforce crude ideas ... Evidence shows that Biblical narratives cannot be understood by children at a religious level. They distort or misunderstand them in literal terms." (May 1964)

Goldman most certainly is not for "banning" the Bible. On the contrary, he believes that for Religious Instruction to be effective, Biblical material should be carefully selected so that the material used will present parallels between Biblical experience and the pupil's own experience. To quote Goldman again:

"If we cannot find a relevant experience in the life of our 20th Century pupils, it is questionable whether this particular teaching should be taught at this (pre-adolescent) stage." Goldman (1965)

It is not my intention to labour a point of view already expressed in the previous chapter, but in the dreary repetitiveness that can characterise much Bible-based teaching and in the incompetence stemming from non-specialist teachers, we have an effective weapon for the destruction of any child's emergent faith. Much immature rejection of Christianity results from a failure to integrate religious concept with maturation in other fields.

"The 15 year old who still has the same idea of God which satisfied him when he was 5 is right to reject this concept as childish. The tragedy is that he is also likely to conclude that the idea of God is in itself necessarily childish." Cousins and Eastern (1968)

It is essential that we relate Christian belief to the thoughts and lives of our pupils. Secular problems -- war, race, sex, punishment, innocent suffering -- are all much discussed amongst our pupils with the emotional concern characteristic of the idealism of youth. This is good, and we as teachers must help children to work out their own personal response to these problems, while showing them that there is a theology which throws light on the difficulties and provides guiding principles if not ready made answers.

The/....

The Cape Department of Education's syllabus is basically a Bible-centred syllabus (see Syllabus section) and the approach adopted by teachers will generally be in accord with the syllabus. Under the present circumstances, should any teacher feel that the present or the new syllabus presents them with an impossible task, it would be quite understandable. Any teacher of religion, who follows the syllabus instructions to the very letter of the regulations and realises that the only freedom left to the teacher is in the choice of method, may well despair. The further result is a temptation to pick out items that are familiar, congenial or methodologically attractive. The final result is that pupils may gain only a scrappy knowledge. What has been taught at an earlier stage may be left undeveloped, or something which the teacher, at a later stage, might well count upon as already learned may have been omitted, and the later work may suffer for lack of proper foundations which should have been laid by the colleague who preceded him.

Whatever the method, the most important point to bear in mind is the need for young people to participate as fully as possible in their own religious education. Teachers, therefore, need to be concerned not only with ways in which they can communicate but also with ways in which their pupils learn. This learning should include not only factual knowledge, but clear insights, sound concepts and positive attitudes.

(2) The Survey: (Tables E 1-9)

In an endeavour to analyse the methods of instruction, the questionnaire posed a series of questions on the possible methods of instruction used by the teachers. The most interesting feature of the responses is the difference of approach between English and Afrikaans medium high school teachers.

(a) Methods used: (i) The Instructional Method:

The first question asked whether the teacher does all, most or only part of the talking, reading etc. 13.4% of English medium high school male teachers and 10% of English medium high school female teachers indicated that they did all the talking, reading etc., during their religious/...

religious instruction periods. Compare this with their Afrikaans medium high school counterparts, where 36.1% of males and 17.1% females indicated their policy of doing all the talking, reading etc. Regarding the other propositions of most and part of the reading and talking etc., the differences between the English and Afrikaans medium high schools are not as great. (Table E1)

(Chi Square: $X^2 = 13.2$, $P < 0.01$. Degree of freedom = 1)
(Therefore, we can be confident that the results are different from those produced by chance alone.)

Two alarming features stand out in these figures. Firstly, the differences between the different language groups, and secondly, the fact that 25.1% of all teachers do all the talking, reading etc., in their religious instruction periods. The possible reason for the latter tendency is that teachers, generally unqualified for the task, realise that inability to achieve properly ordered discussion and as a result a systematic education through it, and realising that ill-informed class discussion can degenerate into inconclusive wrangles, will stick to reading or talking. Why the greater percentage of this group should be in Afrikaans medium high schools is a matter for conjecture, but I contend that this feature is due to differences in the cultural patterns between the Afrikaner and the English speaking South African.

This is substantiated in an extract from a series of articles edited by G.C. Kinloch (1970). The article in question by M.J. Ashley (1970) states the following:

"It can be said, however, that they (English medium schools) have not set out consciously to foster the fierce pride in group identity that their Afrikaans medium counterparts have. English speaking South Africa has never had a strong sense of its own identity as a group. It has regarded itself, and particularly during the inter-war years, as a part of the British Commonwealth, or at least as part of the international White English-speaking community."

"...The schools which teach through the medium of Afrikaans have a much better defined and determined purpose. They have been assigned a very important place in the cultural scheme of Afrikaner life."

"Christian/....

"...Christian-National Education involves a total approach to education in which all subjects are taught, all activities are co-ordinated with the same object in view. This is to produce the Christian Afrikaner, loyal to his people and an upholder of the Calvinist principles."

It should be noted that Christian National Education is not the officially declared policy in education anywhere in South Africa, but the following extract from a speech made by the Director of Education of the Cape, Mr. S. Theron, when opening the recent Scripture refresher courses is a call to the importance of group identity.

"...children and ... young people ... are indeed the hope for the future of our race (my underlining). Is there one of us who would be willing to send them into the world without Faith -- Faith in themselves, Faith in their people, (my underlining) but -- above all -- Faith in their God?"

Later in the address this tendency of Afrikaners to emphasise the importance of group identity for the preservation of their race even if this involves isolation, and their sensitivity to outside influences, is revealed.

"What of the subversive influences, the erring ways, the great temptations as they travel life's road -- already evident now in their early years, but more so during those ahead?" Theron (1970).

(ii) The Discussion Method:

Teachers were then asked whether or not they allowed any discussions on some issues. There is again a difference in the responses between teachers in Afrikaans medium high schools and English medium high schools. 90% males and 85% females in English medium high schools allow discussion whilst of their counterparts in Afrikaans medium high schools 57% males and 58% females allow discussion.

(Chi Square: $X^2 = 34.2$, $P < 0.01$. Degree of freedom = 1)
(Therefore, we can be confident that these results are different from those produced by chance alone.)

The problem is how to achieve the best possible results from such discussion whilst at the same time making the discussion cover the syllabus, reach an explicit conclusion and be free enough to be a genuine discussion. Acknowledging the general tendency of adolescents to want to question, to express doubts, to discuss and to explore ideas for themselves, and the need to use and not repress this eagerness so that a personal confrontation with religious truth can be made, four possible lines of discussions were proposed in the questionnaire and teachers were asked to indicate whether they allowed any discussions on any of them. These possible lines of discussion were:

- (a) The meaning of the Scriptures.
- (b) The different ways of interpreting a certain Biblical item.
- (c) The question of religion and science as concerned in such things as the theory of evolution.
- (d) The Moral issues facing modern children.

The responses -- those who had previously indicated that they allowed discussion (E 2) -- indicate that teachers allowing discussion allow discussion along the above-mentioned lines with one notable difference, proposition (c), between the responses of English medium high school teachers and Afrikaans medium high school teachers. Regarding proposition (a) -- the meaning of the Scriptures, 53.6% males and 47% females in English medium high schools, 47.5% males and 45.5% females in Afrikaans medium high schools use this as a line of discussion, indicating a general conformity in thinking. (Table E 3)

A Similar general conformity of thinking occurs in the case of proposition (b) -- The different ways of interpreting a certain Biblical item -- and (d) -- The moral issues facing modern children. In (b) there is a high percentage of women teachers in English medium high schools indicating their use of this item as a line of discussion. Similarly, in (d) the teachers of English medium high schools make greater use of this topic in discussions. It is interesting to note that in the
 section/....

section on Aims over 70% of all teachers emphasise and support the moral aim in religious instruction, but obviously the teachers in Afrikaans medium high schools, with 40% of the 57% who allow discussions, are not keen to discuss moral issues with their pupils. (Table D 6) It would have been impertinent to have asked if they instruct their pupils on the moral issues facing them. Another point which could perhaps cause reticence is an analysis of just what would be included in a discussion of "moral" issues. It most certainly should not merely include questions of sex, marriage, honesty (ethics) etc., but also the moral issues involved in such things as our use of money, our leisure, or our racial attitudes. These are "loaded" issues and likely to be avoided for fear of offending the individual pupil. Proposition (c) The Question of Religion and Science ..etc., provided a notable difference of opinion between teachers in English medium high schools and their Afrikaans counterparts (53% as against 17%).

(Chi Square: $\chi^2 = 42.6$, $P < 0.01$. Degree of freedom = 1)
(Therefore, we can be confident that the results are different from those produced by chance alone.)

The fact that 17% of teachers in Afrikaans medium high schools are prepared to discuss the "conflict" between the fundamentalist interpretation of the Bible and interpretations based on the findings of modern science, is encouraging considering the pressure from within the school and the dictates of the regulations.

Very few teachers commented on the choice of topics presented to them although the following comment is illuminating:

"The theory of Evolution has never arisen,
but if it did, I would avoid any discussion
on it." (E/J 3)

This came from a teacher who indicated that he taught Standards 7, 8 and 9, and one must assume two possibilities: Firstly, that the classes concerned must be very dull and secondly, that he approaches the teaching of religion from an authoritarian standpoint.

Any/....

Any teachers' approach to the question of science and religion is to a certain extent biased by their background, so that, should conflicts occur, there is every likelihood that they will not be resolved unless intelligently handled.

(b) Topics Teachers and Pupils discussed:

Teachers were then asked to mention any topics they discussed in class. The response was very poor with only 10.9% of all teachers offering any suggestions. The most helpful group were male teachers in English medium high schools — some 25% of them offered suggestions. (Table E3) The topics mentioned, however, generally fall within the range of the suggested topics. The following are of interest for they show a distinctly life-orientated pattern:

"The problems of a child in living up to Christian standards under competitive conditions." (E/E 70)

"The authority of the Bible, existence of God, Christian Doctrine, the problems of pain and suffering, prayer, missionary activity." (E/E 84)

"Praktiese probleme soos rasseverhoudinge, intieme verkeer, dans, argeologie en die Bybel ens." (A/E 175)

"Christian stewardship, parent-teenager relationships, the relevance of the church to the teenager, marriage, the meaning and purpose of life etc -- all of which I hope will make religion vital and real." (E/E 118)

It is interesting to note that in question E 5f, where teachers were asked to indicate in what spheres they attempted to show the role of religion, of the 20% responses, 100% stated that it was their intended aim to show the role of religion in everyday life. From the teachers who responded to these questions, there is the distinct recognition of the need for young people to know what life is about, and to consider its purpose and meaning. Teachers were also asked to indicate any other topics which their pupils liked to discuss.

The comments (once again a poor response with 20% responses) concerned with the Supernatural, the future, moral issues, and other religions. Of interest are the following:

"The hypocrisy and narrowmindedness of so-called Christians." (E/E 69)

"Probleme van die jeug in die wetenskaplike ontwikkelende wêreld." (A/E 115)

Rather sadly, one teacher wrote:

"Hulle praat nie graag nie." (A/E 86)

Whilst the comments of the pupils themselves would have been far more valid, the tremendous search, desire and concern for a living religion is quite apparent.

(c) The Role of Religion in other School Subjects.

Mention has already been made of the desire to show the role of religion in everyday life. The choice of responses in question E5 serves to confirm this tendency as well as another tendency -- that is, to avoid conflict between fundamentalists and realists. Teachers were asked to indicate whether they attempted to show the role of religion in history, literature, politics, science and geography. 59% of the teachers indicated that they attempted to show the role of religion in history. This response is hardly surprising considering the historical bias of the syllabus. Of greater significance is the small number of teachers who attempt to show the role of religion in the other fields proposed. That only 11% (Table E5) of the teachers indicated that they attempt to show the role of religion in politics can be linked with a general reticence to allow discussion on moral issues for, as mentioned earlier, by moral issues one can understand any ethical decision. Should teachers consider politics and religion, as 11% do, inevitably discussion will involve the extent to which political decisions are based on Christian ethics, and this could lead to the possibility of embarrassment for pupils and teacher.

(Chi Square: $X^2 = 6.71$, $P < 0.01$. Degree of freedom = 1)
(There is, however a significant difference between English medium high schools where the role of politics and

religion/....

religion is considered to a greater extent, and Afrikaans medium high schools where it is avoided.)

The question of science and religion again appears in this set of proposals not only in the direct questions in 5 D but also in the role of religion in geography. It is surprising, with the emphasis especially in the Std. 6 syllabus on the geographical aspects of the Bible lands, that so few (10%) of the teachers indicated that they attempted to show the role of religion in geography. Of course, any thorough study of geography, and in particular, the origin and age of the earth, will conflict with a literal interpretation of the Scriptures. 21% of the teachers making responses indicated that they attempt to show the role of science in religion.

Can one now say, after a study of the responses to question 5, that the low percentage of responses in all cases other than that concerning history, indicates that teachers are inclined towards a literal interpretation of the Scriptures? There is a significant difference in responses between those of the English medium high schools and those of the Afrikaans medium high schools, but to what extent this is due to a fundamentally or literalist bias or sheer laziness in responding or even following the syllabus, one cannot say.

What then can one deduce from these results? Firstly, as has already been mentioned, there is a bias amongst those teachers who responded towards a life-orientated approach to religious education. Secondly, the approach is governed to a large extent by instruction they as teachers have been given at home and at school. A teacher generally teaches what he or she has been taught, and prejudices, biases and denominational interests will govern much of what a teacher will teach. We have seen in the syllabus section how difficult it is, given the contents of the syllabus, for the teacher to pursue a life-orientated approach whilst at the same time covering all the material offered. The responses to question 3F -- topics pupils wish to discuss, in so far as they are valid -- indicate that the pupils are not necessarily anti-religion as much as anti-religious instruction.

(3) Pupils' Reactions.

Permission was not granted to enable the validity of the previous remark to be tested, but surveys carried out by Loukes, Alves and Cox provide us with some interesting information.

Loukes found that the children involved in his survey were overwhelmingly critical of religious instruction and reacted strongly to its content and method. The pupils demanded a far more adult approach to the subject.

"I cannot see the use of having lessons on the Bible. When we start work, the boss doesn't want to know what you were in the R.I. test, and it is not a thing that crops up in everyday life." Loukes (1961)

Furthermore, 50% of the children commented on the futility of frequent repetition of some Bible narratives:

"Well, I think as we grew older they were still telling us the same kind of things, instead of more adultish things." Loukes (1961)

The same reactions were found when Loukes investigated the pupils' reactions to the methods used.

"A few like it as it is, a few want to get rid of it, and the vast majority would like to see more discussion, more give and take, and a greater relevance to daily life." Loukes (1961)

The following comments were typical of many Loukes received:

"I would like to have a discussion instead of writing and listening to the teacher all the time."

"It makes me disbelieve in God more when we are taught the same dreary speech every week." Loukes (1961)

The request for reforms regarding method and content is found in Alves' work as well. Alves found that the majority of fourth form pupils hold an attitude towards Christianity in general, which on the basis of his attitude scales, could be described as "fairly favourable." It is against Religious Instruction as undertaken in school which provided him with a set of poor attitudes. Alves found the attitude regarding "school religion" far more "neutral" and he states that:

"Christianity/.....

"Christianity in its school form has proved by and large not to have contributed very positively to the building up of favourable attitudes." Alves (1968)

In answer to a question on religion in a particular school, Alves received the following reply:

"I think our R.E. lessons should take the form of discussions, and not as they say: 'Shall we read Moses', or 'Let's read the Apostles to-day' and they get so carried away with the Apostles, everybody sits there and hears about Peter and Paul and Mary, and how everyone did their little nuts in the days of old, and its not very constructive towards your ideas; we should be getting ideas on religion." Alves (1968)

This attitude is confirmed in a point made by a sixth former:

"I think all young people are interested in religion, if its only brought over properly." Alves (1968)

Cox and Marratt studied the religious thinking of 6th Formers. The responses showed that they considered:

"...the dominant purpose of religious instruction to be the opportunity to sort out their thinking, to help them to make up their own minds, without telling them what to believe, and to clear up misconceptions." Cox and Marratt (1967)

Obviously, the pupils were asking for methods and content which would satisfy these needs, and not those attached in the following comments:

"I dislike intensely the way the Bible is forced on one from the first form upwards. The majority of the religious teachers have contented themselves by merely reading passages from the Bible, and forcing their opinions on the pupils."

"I disliked Religious Instruction Lessons in which the Bible was used and the subject was taught as a kind of history lesson with essays and maps of Palestine, etc."

"The only religious instruction I ever had was a depressing study of Paul's missionary journeys, with maps of course; and a study of the prophets. Both were boring in the extreme." Cox and Marratt (1967)

It/.....

It would seem, therefore, that religious education should have a broader foundation than the study of the Bible and the Christian faith than is at present the case in the Cape. A broadening of the basis should aim at providing an intellectual background for those who have to meet the searching questions of contemporary youth. From the aforementioned extracts from the research carried out in Britain, it is clear that young people themselves are interested in all that might be called "religious questions". These pupils criticized what seems to them to be the triviality of much that takes place in the classroom.

The content and method of religious instruction must obviously suit the needs of the pupils. It is impossible to lay down the "best" content or the "best" approach. The simple fact that it would be a fatal mistake to go into a class determined that come what may, the lesson will follow pre-determined lines, that all the correct points will be made, and that pre-determined conclusions will be reached. Life is not that orthodox, and where is the meaning of life to be found, but in religion.

What follows, therefore, are a series of possible approaches aimed at satisfying the varying aims of religious instruction.

(4) Possible Approaches.

In the Cape Syllabus we have seen that the main aim is to show "the development of the Christian faith, its essential message and its influence upon human life" and in the sections on the aims and the syllabus, the content whereby these aims should be achieved, was criticized on the grounds that it was educationally and psychologically unsound. It was also mentioned that for the content and method to be educationally and psychologically sound, cognisance should be taken of the changes in the extent of man's knowledge, the social changes and pressures now felt increasingly by young people, the differences in the ability of the children we teach, and the need for the material to be relevant, to be understandable and for the methods to be exciting and stimulating. This

will/....

will enable the children to find the answers to questions they are asking. The teachers' role is changing and his aim should be nothing less than discovering how to bring purpose and meaning into the lives of the young in a materialistic society.

The new approaches which will be considered, whether they be termed Open Ended, Life Centred or Thematic, all emphasise the use of discussion methods. As J.W.D. Smith puts it:

"There are aspects of religion which can be taught, and these must be well taught but religion is a larger whole within which such instruction forms a limited but important whole." (My underlining) Smith (1969)

Religious education cannot be divorced from the total educational influence of the school. Religion and education are both concerned with the whole life of the growing child. Because of this wider interpretation of religious instruction, and recognising that traditional religion seems remote from contemporary life, it is necessary to consider the question of method and approach whilst considering how best the content will fit into the methods proposed, and what content to select. What follows is in my opinion best suited to our own approach to Religious Instruction where the aim is not the academic attainment of some qualification in Biblical studies by our pupils, but a deeper understanding of the Christian faith and its eternal message to man.

(i) Discussion Method.

(a) Value:

The desire for discussion expressed in the extracts from the overseas surveys is certainly promising, for instruction can miss the mark in two ways: it may be too difficult or it may not ask enough. In both cases boredom, either through lack of understanding or through lack of stimulation, is virtually inevitable.

(b) Teachers' Comments and Suggestions:

Teachers were asked to mention and comment upon any new or original methods which they found particularly useful in teaching religion. Unfortunately,

the/....

the responses were rather poor and only 5.3% responded and offered suggestions for our edification and enlightenment. (Table E 1/D) Once again, the teachers in English medium high schools were far more keen to take advantage of the opportunity to express their ideas. This lack of response is probably due to the predominance of untrained teachers of religion teaching religion as well as the tendency for Religious Instruction to be a "fill-in" subject on an already full time-table. It is obvious that an untrained teacher of religion needs even greater time for preparation. The following typical comment is most illuminating:

"Kinders bring hul Bybels saam en ons lees saammekeer." (A/J 172)

Whilst mystified by its "originality", the teacher does accept that pupils enjoy participating in their lessons. How often this is forgotten. Probably the most interesting contribution came from a teacher in Stellenbosch who informed me that he had learned about this approach from the Christian Institute of South Africa:

"I select sections from the syllabus for Bible study and analysis. Every second lesson pupils complete a slip of paper to say what is (a) meaningful, (b) not understood in the passage read. Analysis of this serves as basis for discussion. Incidentally, this method is a scaled down and simplified version of the Bible Study Method used by the Swedish Y.M.C.A." (E/ P/S 120)

Another interesting suggestion which involves the pupil in activity is the following:

"In the lower standards I have tried getting the pupils to write 'newspaper reports' of events during the travels of the Children of Israel. With brighter children, this proved successful in stimulating interest, but duller pupils find it difficult." (E/E 63)

It is promising to note that teachers accept the principle that the greater the sense of participation and involvement in a situation, the more the whole of the child's faculties are exercised in that situation, the deeper becomes the understanding.

Other/.....

Other teachers mentioned the use of "role playing" preparing religious crosswords, quizzes, discussions and "buzz groups" without being any more explicit.

A teacher in an Afrikaans medium high school in Cape Town went to a great deal of trouble to include in his reply a brief outline of a possible lesson in which he used an overhead projector. Based on the healing of the paralysed man (Acts 3 vs 1:10) he produced a series of transparencies or pictures relating the episode not only to biblical times but also to to-day. These were screened and suitably prepared extracts were read. An exposition followed and discussion and activity fostered by a series of questions. (A/J 233) This method is similar to one I observed being used in a school in England which used a set of film strips prepared by S.C.M. which included a series of questions usually one or two for each frame. The pupils could find the answers in the picture before them and with older pupils a more sophisticated set of questions involved not only factual answers but also moral or spiritual responses.

One teacher in answer to this request for original methods wrote:

"This is what I hope to learn from the people doing this survey," (E/E 118)

and so in looking at the possible methods and content which will satisfy and stimulate the child of 1970, it is necessary to begin with an analysis of the "discussion" method and its implications.

(c) Reasons for using the Discussion Method:

Why should a teacher entertain the use of the discussion method? For religious instruction to justify its being included in the time-table, it must satisfy the educational demand for interest, activity and experience. The traditional methods of chalk and talk or in many religious instruction classes bible reading and even rote learning of selected passages inevitably results in a negative attitude to religious instruction. In addition, those methods do not involve the/....

the pupils nor the teacher in their work nor in each other and an important educational principle, that of a transmission of ideas between teacher and pupil on an academic and a personal level, is negated.

"If religious education is conducted in this way, with no attempt to break out into more dangerous forms, the inevitable conclusion is that it is bad, both as religion and as education." Loukes (1965)

Senior school pupils, especially from Standard Eight onwards, really value the opportunity to escape from being spoon-fed, and from the feeling that they are being dictated to. The teacher of religion realises that almost the whole of the pupils' attention to school work will be concentrated on the subjects in which they have examinations. This point of view was clearly expressed by the teachers themselves in their replies.

"Onderwysers doen nie wat hulle moet doen nie omdat dit nie 'n eksamenvak is nie. Ook is baie kinders vir dieselfde rede nie geïnteresseerd nie, en hoe straf jy 'n kind in 'n godsdiens klas?" (A/J 9)

The following reply indicates that the teacher, aware of the difficulties, feels that the discussion method will help to solve the problem:

"Omdat Godsdiens geen eksamenvak is nie, word dit by sommige kinders as 'n slaap periode aanvaar. Leerkragte moet sorg vir genoeg prikkelende vrae en feite wat kinders moet naslaan." (A/J 87)

In English medium high schools, the concern is as great:

"I am extremely doubtful of the value of Religious Instruction in school. I feel that it does more harm than good to force pupils to take Religious Instruction as so often they feel that they are 'being got at' or 'preached at'. I have found that nearly all profitable discussion on religious matters that I have had with classes has arisen spontaneously out of what we have been discussing. At this school, every teacher takes his own class for Religious Instruction. This means that many teachers, who are not at all interested, have to teach the subject. This is quite wrong. I feel very strongly that Religious Instruction will only become profitable if it is taken as a subject for examination -- probably at Junior Certificate level, and if it is taught only by specially trained teachers. I am convinced

that/...

that very few teachers, no matter how well intentioned they are, have the time to spend in preparation for lessons in a non-examinable subject. Likewise, human nature being what it is, children take little positive interest in a subject in which there is little or no incentive to work." (E/J 63)

The point is made, therefore, and an unexamined subject is going to get even less attention if it is treated in the orthodox way.

Another reason in favour of using the discussion method is that one should consider a method as being "good" not because it is "modern", but because it is personal. As mentioned earlier, the orthodox chalk and talk method is far from being personal -- (and I hesitate to call it a "modern" method.) Adolescence is a period when young people are keen to explore things for themselves, they throw themselves into projects with tremendous energy and once they are interested in a thing, they will spend hours finding out more about it. At this stage too they question most things from the authority of their parents to the facts presented to them in school. They are enthusiastic supporters of the use of argument and discussion, but when it is denied them, they react not only against the teacher and the method, but also against the content.

(d) The Problems of the Discussion Method:

What are the dangers of discussion? The following extract succinctly sums up one line of criticism:

"I do not encourage discussion not backed by knowledge and feel therefore that a sound knowledge of the Bible is a necessary basis for it." (E/J 119)

Quite naturally, uninformed discussion is valueless and within the classroom can degenerate into a worthless prattle. The basic problem concerns whether or not discussion should be allowed at a stage when very often the adolescent lacks maturity and experience of the adult world to understand fully what is being discussed. Obviously this is true for all young people but one can disagree with the view of the teacher just quoted, in that the discussion method should be used to give a pupil a sound knowledge of the Bible, for it is only in discussing points/....

points of doubt or non-understanding that the fact is grasped more clearly because it has been viewed from many angles. Nevertheless, to allow a discussion to become an inconclusive wrangle is the teacher's fault, as it is his job to guide, and in many cases, especially with the younger pupils, to take a lead in the discussion. Older pupils very often suspect adult direction of discussion, but an intelligent use of a discussion group technique by which there should be a

"developmental unity, in which there is progress from evocation to a measure of study and discussion" Goldman (1965)

should make any discussion profitable. The greatest danger in the use of discussion is if the leader or teacher is ill-prepared. One reason for the small percentage of teachers who use the discussion method is that for a discussion type approach, the teacher has to be still better prepared. In the case of a straight lesson, the teacher prepares a set piece of work in which there are no variances. In a well ordered discussion, the teacher -- and the pupil for that matter, should draw from a variety of sources. This, of course, leads us back to the first criticism of the discussion method -- that it should be informed and relevant.

The third point to consider is what is necessary for discussion to be effective and profitable? The need for the teacher and the pupils to be informed has already been stressed, and as I have already mentioned, the discussion approach could be used to increase general understanding and knowledge. In the average classroom situation however, the teacher will continue to teach as well as discuss, for the teacher will have to help the pupils to grasp the facts involved. So it will be necessary for the teacher to be perceptive enough when a suitable stage is reached to introduce discussion guarding that it does not become pointless. The experienced teacher will skilfully guide the pupils' questioning as well as keep the dreamer awake with pertinent questions which will, in addition, provoke further discussion. The larger the class, the greater the difficulty in keeping the discussion alive for all the pupils. Participation is essential and a variety

of/....

of points of view can keep the discussion relevant and alive.

(e) Outline of the Discussion Method:

Loukes, Goldman and Cox (New Ground in Christian Education, Teenage Religion, Readiness for Religion, 6th Form Religion and Changing in Religious Education) all remark on the lines discussion should take for it to be effective.

"If a series of discussions are to form a systematic education, it is insufficient for the teacher to enter the classroom, to say, 'Well, what shall we talk about to-day?' and then to allow the conversation to wander where it will." Cox (1966)

The outline given by these writers, an outline which is educationally sound, runs roughly as follows:

The issue to be discussed must be raised -- either by openly indicating the topic or issue to be discussed or by a more indirect approach such as creating the situation through a reading or a series of remarks. Secondly, the problem must be analysed and here it is necessary to show our conflicting points of view whilst at the same time ensuring that opinion within the group does not become polarised to the extent that the alternatives are equally extreme. Emphasis should also be placed on the obligations involved in each point of view as this does show the possible similarities in the viewpoints. "Group analysis" or individual work such as the collection of material, its classification, analysis and interpretation, all of which will encourage pupil participation should be used. Loukes has suggested that the pupils should present their findings in a disciplined form with their sources accurately described, and that the presentation could take the form of writing "newspaper" reports, plays or play readings or through the form of a forum discussion.

In the questionnaire teachers were asked to indicate whether they encouraged pupil activity by way of religious debates, preparation of work, plays or play readings. In similarity with the previous sections on methods, the responses were particularly poor from Afrikaans medium high schools, although the overall

response/...

response was very much better, with a total of 56.6% teachers stating that they do encourage pupil activity.

(Chi Square: $X^2 = 4.2$, $.05 > P > .02$. Degree of freedom = 1)

(There is a tendency for greater pupil activity in English medium high schools than in Afrikaans medium high schools.)

Overall responses revealed a strong support for the preparation of work (26.2% or 46.3% of the 56.6%) especially amongst female teachers. (English 43.4% or 63.4%, Afrikaans 33% or 73%). Religious debates also appear to be popular with a total of 20% or 36.5% of the 56.6% of the responses favouring this form of activity. Plays and play readings received little support which indicated clearly that time for a subject which is non-examinable is not freely given and that the feeling is that pupils cannot afford to spend time preparing work at the expense of another examinable subject.

The third phase of the discussion method should involve the meaning of the pupil's findings, the choice open to the pupils and the possible reasons governing a choice. In this phase, the teacher should also direct the pupils to the Christian interpretation. This will naturally involve moral and ethical choices as well as a thorough knowledge of Christian doctrine on the part of the teacher, and a determination by the teacher at this point not to begin moralising or proselytizing. The degree of involvement by the pupils will depend upon their ability and it is necessary for the teacher, where he possesses the knowledge, to impart it to assist the pupils in their thinking. The Christian interpretation involves the presentation of a different point of view, a restating of the problem rather than giving the impression of a concrete irrevocable solution.

Finally, for the problem to become real, it is necessary to return to the human situation which may be topical at the time.

"... of the problem is a real problem, comes the question, 'Who ought to do what?' and how can they be persuaded or helped? And can we do anything ourselves?" Loukes (1965)

The/...

The need to show a true understanding of both "sides" should be stressed, and people like Loukes, Cox and others believe that this understanding of both "Sides" and the necessity to listen to differing views directly stems from the steps followed in this approach. The teacher does not abdicate his position or role in these circumstances. He cannot, for it is his main task to help the children to grasp an idea or fact. Instead of presenting only his point of view, the pupils' own contributions are made use of. The task is made easier when the pupils are more mature and generally well informed. The fact that the pupils are actively involved enables the teacher to control the class more easily for interesting subject matter normally reduces the problems of discipline. The whole method assumes the necessity for communication between the individuals involved, and if this is successfully achieved, a fact or idea is grasped more clearly because it has been viewed from many angles. The discussion method, therefore, assumes that children forget most of what they learn at school unless it is used soon after it is learnt, and endeavours to make what is learnt usable and relevant.

"The discussion method is no sinecure for the teacher. But if he can make the discussions systematic, progressive, focussed and conclusive as far as the subject permits, it can help students, provided they have been given the right attitudes and information in earlier years, to come to a sincere and informed personal decision about religious questions, about conduct, and about the nature and purpose of life." Cox (1966)

(ii) Variations and Practical Application:

All the "new" methods are adaptations of the discussion method. A brief look at some of these is necessary in order to show what can be done. The demand for these "new" approaches arises from the failure of the present "chalk and talk" method, which do not answer the questions the pupils are asking.

The thematic approach forms the basis to most of the new agreed syllabuses in Britain, and the bias is towards the "life-centred" rather than the "Biblic or Christo-centred" approach. The use of the

phrases/....

phrases life-centred, Bible-centred, open-ended etc., are very fashionable in British educational circles at the moment. They are metaphors and must not be taken as meaning a complete disregard for one or the other. The Bible-centred approach has come to be regarded as being synonymous with the traditional orthodox approach, whilst the opposite has been true of the life-centred approach. There is no reason why teaching that is based on the Bible should not be child or life related and vice versa. This is clearly seen in the new agreed syllabuses in Britain. The new Inner London Education Authority's syllabus "Learning for Life" suggests this approach for all levels of age and ability, although it offers suggestions on different methods for the pupils reading Divinity for "O" or "A" level. A few themes are worked out in detail by way of illustrating different methods of development but all emphasise that:

"... every aspect of the thematic study is of value in developing the insight and basic conceptual understanding upon which religious ideas must be built and examined." I.L.E.A. (1966)

Themes about activities, relationships, sustaining life, of general interest or where teachers prefer to have times for direct religious teaching, there are religious themes, for example, on prayer, the Bible or the Church. Other themes, which could be fitted into our own syllabus, provided teachers were prepared to experiment and diverge from the approach demanded, concern the Old Testament ideas about God or Worship in the Old Testament, or the Bible -- How it came to us. On the New Testament, the compilers believe that:

"... the material which arises from a formal study of the teaching of Jesus is better dealt with in the study of ethical topics which are related to contemporary problems of life and choice." I.L.E.A. (1968)

The compilers suggest two possible approaches -- firstly, a chronological study of the life of Jesus giving the pupils plenty of freedom to speculate and to express their doubts and opinions, or secondly, more thematically in the form of discussions starting from a real-life situation rather than from a biblical passage. The areas of discussion are wide and varied, and the methods a teacher/.....

teacher could adopt in this situation are equally variable. For example, the syllabus suggests coverage by studying the interviews Jesus gave and using the techniques of a radio or newspaper reporter. This technique, as earlier mentioned, was suggested by one of the teachers in the questionnaire. Another interesting suggestion concerns the use of folk music in a lesson. The compilers suggest the playing or singing of some songs, noting the musical characteristics such as clear melodies and bright rhythms. This could be followed by an examination of the origins of the spirituals and gospel songs and whether to the Negro the promised land was Africa. Many topics of discussion and activity could flow from these suggestions, and the compilers even suggest the possibility of pupils trying to write their own "spirituals".

The I.L.E.A. syllabus is one of many advocating this thematic approach. Loukes in "New Ground in Christian Education" has two superb chapters entitled "Dialogue in the Classroom" (Chapters 11 and 12) which offer tremendously stimulating suggestions on the syllabus and method. He bases his suggestions on two basic premises: the "evocation of experience" through narrative and dramatic stories, music, arts and crafts and writing, and the "analysis of experience" through relevant instruction, reports by the pupils, surveys, discussion and the techniques of study. He further emphasises the use of teaching aids throughout.

This approach is found in Goldman's, Cox's, Alves's, and Cotterill's books, and in the material issued by the S.C.M. (Thinking Things Through Series), the Scripture Union (Let's talk Series), S.P.C.K. (Questions at Issue, Series) and many others.

Another exciting book using the thematic/discussion approach is "Everybody's Business" by Roger Young. Mainly for use in the top classes, Young presents a series of personal, social and political problems using extracts from books, pamphlets, newspaper reports and official governmental handouts. He chooses writers of varying viewpoints who deal with matters of real importance to the pupils, especially when they leave school. In the second part of the book, using the same approach/....

approach, the basic tenets of the Christian faith are examined. Young writes of his primary concern:

"... is not to instil a particular set of beliefs, but rather to awaken understanding and to help pupils see that there are serious questions in which they are inescapably involved." Young (1968)

(5) The Use of Aids. (Table E 9)

Whatever methods are used in the classroom, it is practical good sense to make use of as many aids as possible. Naturally these should be sensibly used in order to arouse curiosity and interest as well as helping the pupils to understand more easily. A visual impression often brings understanding more certainly and more quickly than a verbal description or discussion. Aids can also give realism to the oral type of lesson and in certain instances help to link what is being taught in the classroom with the outside world.

In the questionnaire, teachers were asked whether or not they used any aids in teaching religion. Those who indicated that they did were asked to indicate from a list of nine possible types which they used. The aids presented were: pictures, records, tape recorders, film strips, films, loop films, maps, charts, time lines.

The response to this section of the questionnaire was very good from both English and Afrikaans schools. 67% of those who replied indicated that they made use of teaching aids in their religious instruction periods. The choice of aids was, however, extremely dull and unenlightened, for apart from the use of maps (c) (93% of those using aids) and records (a) (40% of those using aids) teachers failed to utilize the tremendous potential offered, for example, by a tape recorder or by a movie film. The fact that time lines are not used when the syllabus follows a distinctly historical approach is clear indication of how poorly this subject must be taught.

If the teacher is to teach, as the syllabus demands, a series of historical facts, then it is essential that time lines be used to help the pupil to fix a certain set of information into an overall pattern of time. Yet only about 15% of those who use aids (or 10% of all teachers who returned questionnaires) make use of time lines.

It/..

It is a tragedy that so little use is apparently made of the tape recorder in religious instruction lessons. This machine could be widely used for recording interesting discussions, plays or music on the radio which can then be discussed by the pupils at any suitable point in the work. Dramatic productions, choral work and even class discussions may be recorded and further interesting side topics drawn from them, apart from the simple enjoyment of hearing the replay.

Apart from the objection which will be raised, there is no excuse for not using movie or strip films to aid the teacher in his exposition and the pupil in his understanding. One possible reason for the poor use of films is that many of those films supplied by the Education Department's film library are old, melodramatic, black and white films completely out of touch with our pupils' needs. To the sophisticated pupils of 1970 vintage, many of these films would evoke the scorn they deserve. There are, however, an increasing number of new colour films -- some having been dubbed with Afrikaans dialogue -- which are of a good quality and which have a challenging content. (e.g. Moodie Institute Films -- City of Bees etc.)

The problem of dated material also affects many of the film strips available. Probably the best set of film strips on the market (good quality colour photographs recently taken, and a thought-provoking and interesting script) are those prepared by the British Broadcasting Company. But is this the reason for such a poor use of these aids? Only 7.8% of those using aids make use of records, yet consider what can be done.

Our concern in religious education should be the meaning of human life and to this end teachers should begin with human life as the pupils (and teachers) live it and see it around them. John Bailey in "Learning for Living" (March 1968) has written a fascinating article "Folk Song in the R.E. Lesson" in which he outlines the way in which folk song records and drama can be used to stimulate involvement by the pupils.

He/.....

He writes:

"In traditional folk song, we find a concern with the fundamental things of life -- love, marriage, children, work, relaxation. In more recent songs composed in the 'folk' idiom, there is valuable comment on the world we live in to-day -- the cold war, the bomb, the 'rat race', the social inequalities, the strange justice."
Bailey (1968)

Bailey uses the "folk song" idiom to teach particular themes, outlines of which are included in the article. The themes he outlines are: Bible Themes -- Old and New Testament, Work, Boy-Girl Relationships, Slavery, Social Injustice and Civil Rights, and War. (The latter outline is found in the Appendix).

At a secondary school in the London area, the following question appeared in an R.E. examination paper:

"A recent popular song asked us: 'What do you want if you don't want money?'"

Comment on this under the following headings:

- (a) The place of money in my life.
- (b) The place of money in the life of the Church.
- (c) What the Christian Stewardship Movement teaches us about our use of money.
- (d) Can poverty be a good thing? Abbey Grange (1967)

The use of records can, therefore, be useful in the R.E. lesson, but as with the use of any other aids, they must be carefully selected and the lessons must be carefully prepared so as not to waste the effectiveness of the aids.

6. Negative Religious Attitudes:

- (a) Methods suggested for improving attitudes to religion. (Table H)

In view of the findings of many researchers in England who have found increasing problems associated with the traditional method of teaching, teachers were presented with five possible methods of improving the pupils' attitudes to religion. (They were not asked whether in fact they used the suggestions in their own teaching but only whether they thought that the suggestions would improve pupils' attitudes). They were also asked to comment on the situation in their own schools or as they viewed it.

The/...

The suggestions were ranged from the authoritarian dogmatic approach to the "open-ended" discussion type of approach. Also included in the suggestions was the possibility of making religion an examinable subject and a suggestion aimed at finding out how many, if any, teachers would be prepared to move away from a rigid Bible based approach to a broader approach which included the use of attractive textbooks.

Given the proposition that negative religious attitudes exist, over 75% of teachers in English medium high schools and over 55% of teachers in Afrikaans medium high schools (Table H 1) support the view that by encouraging the child to think about what he is taught will be conducive to positive attitudes to religion. The difference between the two language groups is important but the difference is not surprising when one considers that the tendency towards a more authoritarian approach in Afrikaans medium schools has already been found. Of even greater significance is the fact that very few teachers support the extremely authoritarian attitude of telling the child what to believe (under 2% for English medium schools and under 8% for Afrikaans medium schools).

(Chi Square: $X^2 = 6.2$, $0.02 > P > 0.01$. Degree of freedom = 1)

(Nevertheless, the greater tendency in Afrikaans medium high schools to tell the children what to believe is fairly significant.)

This proposition could be nothing but indoctrination.

The teachers were also asked to indicate whether they thought discussing certain life and Bible themes could help improve the attitudes of the pupils to religion. The life and Bible themes suggested were:

- (i) The effect of Jesus on the world.
- (ii) What kind of book the Bible is.
- (iii) The Immaculate Conception.
- (iv) The Religious-Science Relationship.
- (v) Religious and Moral Values.

(b) Problems facing teachers and pupils.(i) In Society (in general)

These themes were suggested as they concern three "problem" areas for the teacher. These are:

- (a) The breakdown of international peace and the scorn for the Christian concept of brotherly love, which would lead from a study of themes number one and five.
- (b) The growth of the permissive and the materialistic society with the pressure of materialistic goals, which would lead from a study of theme number five.
- (c) The pursuit of knowledge and the dominance of scientific criteria for evaluating truth, which would lead from a study of themes number two, three and four.

It is in an environment largely dominated by these three factors that the pupils of today are growing up. The teachers were well aware of the problems facing them and recognise that their pupils are frequently extremely troubled by their own uncertainty, and, in their society, by inconsistent values, conflicting moves and norms and uncertain goals. The following comment is typical of many made:

"I believe that Religious Instruction should be dropped completely. The task is too unequal. I cannot meet the opposing forces of Hollywood, Madison Avenue, the K.W.V., Evangelists etc., with much hope of bringing some order to the existing disorder." (E/J 5)

The teachers' responses to the questionnaire revealed that a total of about 80% of them believe that discussion of the life themes presented would be a means of improving religious attitudes. Such a study would also involve many of the problems facing the pupil. This implies, of course, a "life orientated" syllabus, the details of which are mentioned in Chapter Four on the syllabus. The tragedy is that the compilers of the new Cape Syllabus were either unaware of this need or took no cognisance of it. It can be suggested, therefore, that one cause for negative religious attitudes must lie with the content of what is taught at school. The content must be based on the pupils' needs and set in

the world in which they live and dealing with the questions they ask. The responses also indicate the support for the use of discussion methods as opposed to purely "chalk and talk" methods. This is interesting as it supports the views expressed earlier in this chapter when teachers were asked whether or not they supported discussion methods. It also implies condemnation of traditional methods as another possible cause resulting in negative religious attitudes.

In the questionnaire, teachers were asked to comment on the prevalence and possible causes of negative religious attitudes. Their replies are most illuminating, for they reveal that parallel with the growth of a one-sided and distorted valuation of human life, and of a society which considers advancement and progress in purely materialistic terms (quantitative, economic and technological) and which leaves very little room for ethical considerations, goes the decline in the influence of the home.

"The family, once the cradle or nursery of social training in habits, manners, discipline, religion, ideas and ideals, no longer performs this function to the same degree as in the past." Kandel (1961)

"There will not be effective Christian Education where there is not a Christian home, instruction at school in the faith of the Bible and the Church there may be, but it will not by itself possess the soul of the child. ...If we want Christian Education, we must convert the people to the Christian faith and so make it count in their homes." S. Leeson (1957)

(ii) Decline of the Home Influence.

The comments by teachers reveals a similar concern for this decline in the influence of the home, implying that this decline is an important cause of negative religious attitudes.

„Baie moeilik om die onus op die skool te gooi vir die wat die ouerhuis versaaak het. Die skool kan wel 'n bydraende faktor wees." (A/H 252)

"...boarders go home for holidays for a rest from school and a rest from religion. What are the parents doing?" (E/J 70)

„Daar/....

"Daar is baie om oor bekommerd te wees, waar die negatiewe dinkwyse ontstaan deur die verwaarloosing van die Godsdiens by die huis." (A/H 38)

"Myns insiens behoort huisgodsdiens weer sy regmatige plek in te neem, want dan kry die leerling van jongs af die geleentheid om Die Bybel in die regte lig te staan. Die moderne leefwyse van jongmense (eendsterte, hippies ens.) beïnvloed die leerling te veel en omdat die nie kerke besoek nie, begin die kind later foute vind met die Kerke, Bybel ens." (A/H 43)

(c) What can be done?

(i) The Environment.

It would be wrong to think that the average pupil arrives in the class a confirmed atheist or displaying some or other negative religious attitudes. Loukes, Goldman, Alves and others who have tested pupils' attitudes to religion have found in general that the pupils are not inherently negative towards religion but with the effect of poor unenlightened teaching methods and the content of what is taught, they do become anti-religious instruction. The pupils are obviously influenced by the environment and society in which they live, especially the home. The difficulty for teachers is that they cannot change the environment (in the broadest possible sense) of the child, nor can they do very much about the attitudes to religion of the child's parents.

(ii) Methods and Contents.

Teachers have expressed their concern about this but all that they can do is to influence and guide the pupil in the hopes that this influence may one day spread and influence society at large. Teachers can, however, ensure that what occurs in the classroom does not result in a deterioration in the attitudes to religion through boring unimaginative teaching which negates all principles of education. Three further comments from teachers emphasises this:

"Waar te veel, te strenge en oninteressante godsdiens aan die kind opgedis word, is dit natuurlik dat hy 'n hekel daaraan sal kry. Dog godsdiens moet gereeld beoefen word want gewoonte maak gemente." (A/H 149)

"Ek voel dat negatiewe denkwyses van kinders nie deur formele godsdiensoonderrig by die skool reggestel kan word nie. Die skool staan magteloos teen huislike en ouerlike invloede en iets moet eerder gedoen word om die huislike omstandighede te verbeter." (A/H 150)

"So much religion in schools is negative (thou shalt not do etc.) that the pupils think that negativism is the essence of religion." (E/H 18)

(iii) Examinations.

Religious instruction cannot justify itself in the eyes of the pupils (nor society, for that matter) by making it compulsory. It has already been suggested in the chapter on Aims that religious instruction can justify its presence in the curriculum for moral, social and cultural reasons. Pupils must see and appreciate this justification if the teacher wishes to overcome the problems associated with negative religious attitudes. One of the greatest problems facing the teacher of religion is that religion is not an examinable subject. As long as the subjects in the curriculum, which make up those needed for the Senior Certificate, which in turn is regarded as the indispensable passport for entry to all occupations most highly regarded, and as long as the examinations dictate the pattern of the pupils' school life, the pupil is likely to remain negatively disposed towards religion because to the pupil religion has not the same utilitarian criteria to justify its study. This is symptomatic of the pressure of materialistic goals (mentioned earlier) which are made so much of in school.

"Unfortunately with the tremendous emphasis placed on marks and results in schools to-day, any subject which does not count for promotion has no value to the pupil." (E/J 43)

Teachers, caught up in society's ambitions and goals, are propagating this artificial assessment of human quality in terms of marks and grades. A few teachers mentioned the dilemma they found themselves in when the choice before them was examination results or religious instruction -- the preparation and the use of/...

of the period for religious instruction or for "something else".

"Om 'n eksamenvak te doseer vanaf 9 en 10 neem baie tyd en aandag, sodat as dit by Godsdiensonderrig kom kan ek waarlik nie handleidings raadpleeg in uitsaak die dele wat betrekking het op die leerplan nie -- dalk is dit 'n flou verskoning aan my kant -- maar die buite wêreld verwag resultate van jou leerlinge so in my geval moet ek dit soms dan eerste stel." (A/J 211)

Another teacher was much more pointed in his views:

"Onderwysers doen nie wat hulle moet doen nie omdat dit nie 'n eksamenvak is nie...." (A/J 9)

In the survey teachers were asked to indicate whether they would like to have religion as an internal or external examination subject. Teachers were overwhelming against religion being an examinable subject although very few gave their reasons for their opposition. (Table H2) One comment opposing making religion an examinable subject is worth quoting:

"Myns insiens sal dit 'n groot fout wees om godsdiens as eksamenvak in te stel. Dit berus op 'n gesindheid van die hart wat nie op die wyse geëvalueer kan word nie." (A/J 254)

If this is a typical reason for the opposition to the examination of religion (unfortunately very few teachers gave their reasons) it is easy to agree that one cannot really test the religious conviction of a person by finding out how many facts he knows about a piece of scripture, but given the present Cape Education Department's syllabus, which involves the consumption of large quantities of biblical detail, religion is certainly not put on a higher "spiritual" plane which defies utilitarian evaluation.

One teacher who supported the examination of religion had the following to say about negative religious attitudes:

"Die/.....

„Die huidige posisie van onderrig in godsdiens maak dit 'n minderwaardige vak in die kind se oë. Daar is geen huiswerk en geen eksamen nie. Dit tesame met die algemene godsdienstige vervlakking van ons tyd bring mee dat die kind se belangstelling daarin nie maklik opgewek word nie. Indien Godsdiens 'n keusevak en eksamenvak word vir slaag of druip doeleindes, sal diegene wat daarin belang stel dit neem. Die wat nie belang stel nie sal dit nie neem nie, maar onder huidige toestande word hulle tog ook nie 'bereid' nie. Dit sal dus geen 'verlies' meebring nie, maar 'n verbetering in die opsig dat die wat belang stel, dan grondiger onderrig sal kry.\" (A/J 131)

Whether there are examinations or not, it is unlikely with the present syllabus and the methods used, that the tendency towards negative religious attitudes will be halted in the classroom unless one agrees with one of the aims of the departmental syllabus that knowledge of the Bible will have a beneficial effect on the pupil, in which case, examinations would provide the necessary stimulus. It is surprising then that the department have not allowed examinations in religion.

One valuable asset which could be derived from introducing examinations in religion is that the standard of teaching would probably rise and that prospective teachers would have an added incentive to specialize in religion. Not much incentive (apart from the missionary incentive) exists for the specialist teacher of religion who now faces the prospect of taking nearly all the classes in the school for no more than two periods a week which does not leave much opportunity to establish a good relationship with a class.

It is not the intention of this section to provide a ready-made solution to this problem for no single solution exists. Obviously a change in the attitudes of society not only to religion specifically but to life in general will play an important role, but teachers who wish to see religion maintained in the syllabus will have to produce the necessary stimulus in their lessons.

Finally/.....

Finally, in the section on the syllabus, emphasis was placed on the need for relevant material, and here in the section on Methods, methods best suited to achieving a real, living and relevant religion were advocated.

"On the one hand there are those who by upbringing and conviction regard the authority of Scripture as the supreme principle in religious teaching, and who believe that the main task is to present the content of the Bible as the essential basis for any understanding and acceptance of Christian faith and practice. And on the other hand, there is what we believe to be the growing number of those for whom this traditional method has been steadily becoming less and less convincing and usable. They do not question the central place which the Bible has held, and must continue to hold, in any Christian instruction which is to be true to the name. But they have come to feel that the way in which this central significance has been presented, though the continuous study of large sections of Biblical material has been calculated to defeat the very aim which religious teaching seeks to serve, and to produce a lasting alienation of many of the young from any desire to explore it further." Cockin (Jan. 1968)

C H A P T E R S I X

ASSEMBLY.

(1) Departmental Regulations.

(a) Outline.

The Education Ordinance, 1956, lays down that:

"every undenominational school shall be opened daily with the Lord's Prayer or another prayer, or with another prayer and the Lord's Prayer, and with the reading of a portion of the Bible it is desirable ... that a hymn should be sung daily at the morning assembly...."
Cape Education Department (1956)

(b) Interpretation.

What do the regulations mean and how can they be interpreted?

(i) In the first place, the regulations do not state that the whole school should assemble daily for this act of worship. Obviously, the authorities realise the "physical" difficulty for some schools to provide a single assembly, and where full assemblies only take place once or twice a week, the devotions are to take place in the classroom or other suitable places. Emphasis is placed on the reading of the Scripture, prayer and a short

"... application or message relevant to what has been read ..."
Cape Education Department (1956)

Do the regulations mean that each pupil, unless withdrawn by his/her parents must simply be present at a "ceremonial act"? For some pupils this certainly is true, for the fact is, that many members of a school to-day will come from homes in which there is no explicit acceptance of the Christian faith, and few of the pupils are likely to be involved in active church membership. This point was raised more than once by the teachers in their questionnaires when they stated that the religious instruction some pupils received in school was all they were likely to receive. Is this compulsion, despite the existence of the withdrawal clauses, educationally a good thing? Opinion is divided on this point for there are those who argue that each generation should be taught an understanding

of/....

of Christian belief and tradition as factors which have played an important part in shaping Western civilization. Others argue that this is indoctrination, (Indoctrination is the implanting of ideas without discussion of their value, as against real education which stimulates it), but in the classroom situation this can be denied in that the mental integrity of the pupil is not prejudiced by the process since he remains free to accept or reject what is offered. This is not entirely the case concerning assemblies with the overtones of conformity and formalism. There are various factors affecting conformity. One is the fear on the part of those who do not conform that they will suffer social disapproval or even punishment of some kind. Within the assembly situation, the pressure to conform generally comes from the headmaster or the person conducting the assembly. A second reason for conformity can stem from the pressures of the group to be probably correct. Psychologists (notably Allport, 1924) have found that conformity is affected by, amongst other factors, the individual's attraction to the group, the amount of agreement existing among the members of the group, and the degree of acceptance by the group. Morgan (1961).

The authoritarian figure is the headmaster and his success in creating a religious atmosphere in which a personal response is forthcoming largely depends on his personality and skill. The dangers of an authoritarian approach have already been mentioned (Aims/Method), and it is essential for the assembly to be conducted in an air of reverence and not under the frown of the headmaster. Here I refer to the insolence fostered by an uncompromising authoritarianism which resulted in the following comment:

"I think it is a very moving experience when one gets clouted round the nut for talking during the hymns." Loukes (1965).

Quite naturally the headmaster will assume the dominant role but this must be purely for the purpose of general order and discipline, and not in order to force acceptance of the Christian faith or see that the regulations are carried out to the letter of the law without interruptions. If the ceremony is conducted with dignity and reverence, the atmosphere created can

be/....

be an advantage so that the pupils may learn to see that:

"... Worship is not a series of exercises ... but is the process whereby God intermingles with everyday life, and our common life and its deeds are brought into the presence of God." Hubery (1965)

The "spirit" of the regulations assumes that all acts of worship are attempts to communicate a faith without giving direct instruction. The hymns, the prayers, the Bible reading are all contributing ideas about God and religion in the hope that the child will make a personal response.

"An act of worship communicates religious truths more powerfully than any kind of direct religious instruction -- and it does so at a much more deeper level because truths are implicit rather than explicit, because in fact they are simply taken for granted." J.G. Williams (1963)

But what value are truths which are simply taken for granted and not understood? Worship only makes sense for those who are reasonably assured of the truth of the Christian faith. This brings the argument back to the regulation and to ask whether in such a situation conformity should be demanded. This imposes a great responsibility on all those who conduct and plan school worship, for it involves careful selection of material to ensure that the ideas which are communicated may not become barriers to the understanding of the faith. The Cape Education Department regulations and the syllabus are tremendously free as regards assemblies unlike that concerning Religious Instruction teaching in class, so that an enlightened head teacher can plan carefully all acts of worship.

(ii) In the second place, the Cape Education Department regulations lay down a set pattern to be followed in assemblies. The Lord's Prayer, another prayer, a Bible reading with a short explanation and possibly a hymn. Mention has already been made that freedom is granted regarding the content, but the regulations negate the possibilities by creating conformity. How valuable then is this experience repeated every single day throughout their school life?

Boredom is very often due to the lack of understanding of the material presented and that much

material/....

material is irrelevant to the pupil. This is heightened by the formal and constant repetition of familiar prayers, readings and hymns, and the lack of participation by the pupils. Repetition is the basis of all habit-forming. The pupils repeat the Lord's Prayer, sing familiar hymns, hear familiar readings until the "action" becomes easy and can be performed with very little conscious direction. Goldman cites an example of what can result from "verbally conditioned learning without insight" when he included the following extract in his text:

"Our fathe wich are in heaven hallowed by
thy name die king of come die will be done
on earth as it is in heaven give us this
day of daily breath and forgive us...."

(A written outline of the Lord's Prayer by a 9 year old)
Goldman (1965)

The difference between this and permanent learning is that for permanent learning the repetition must give the learner feelings of satisfaction. More than one teacher was critical of this:

"There is an apologetic air about assemblies. There is nothing positive or relevant. There is no joy -- not even a joyful noise when hymns are sung. There is no doubt in my mind that we are not making His Kingdom come in this negative officially 'recognised' way!" (E/J 119)

Satisfaction can only be achieved through stimulating thought and in order to do this, material should be carefully selected for the pupils. The dreary repetition of the same material will achieve nothing and result in boredom.

(2) The Survey. (Table I)

In order to ascertain whether anything exciting was being done in the Cape Schools' assemblies, teachers of religion were asked to indicate firstly the main emphasis of the assembly; whether it involved devotions only, devotions and school notices or school and sport notices only. Secondly, teachers were asked to indicate whether anything other than that specified by the Department of Education was done during the Assembly, and if so, whether it was by way of plays, play readings or inviting a visiting speaker. The/...

The responses indicated that the majority of English medium and Afrikaans medium schools follow the departmental regulations, but that only 2.5% of English medium high schools and 20.3% of Afrikaans medium high schools use the assembly for devotions only,

(Chi Square: $X^2 = 21.3$, $P < 0.01$. Degree of freedom = 1)
(This difference between them is very significant but it would be difficult to ascribe the difference to any set of reasons because it involves too few schools.)

and 93.4% of English medium high schools and 79.3% Afrikaans medium high schools use the assembly for devotions and sports/school notices.

From the responses, it was found that 27.8% of English and 14.9% of Afrikaans medium high schools attempted to expand on the Department's regulations, but in over 80% of the cases, this was achieved by making use of visiting speakers, and only one single school indicated the use of a play (none indicated play readings) (Table I 2) So the overall picture is bleak and the "freedom" granted by the regulations does not appear to be used. One practical reason, of course, is time. The regulations state that the devotions should not exceed 20 minutes. If one adds to devotions (the Lord's Prayer, a prayer and a reading) the numerous school announcements, 20 minutes soon goes.

(3) Towards an Effective Assembly.

What could be done to make school worship effective? From my experience in Cape schools, the following extract from "Honest to Children" by Harold Loukes, could have been written by one of our own long-suffering charges:

"It's boring and hypocritical. By hypocritical I mean that by the prayers and things we do, it is made out to be thanking God, but our assembly has nothing to do with God. It's cold, empty and utterly meaningless. I mean by this, if it were a true service in dedication to God, we wouldn't have to stop when the hymn singing isn't loud enough because God doesn't mind how we sing. This assembly is all for show and nothing else."
Loukes (1965)

A great deal of thinking is being done
overseas/.....

overseas about the whole problem of religious education and in particular about the assemblies.

In his book "Christianity and the teenage thinker", David Sellick (1969) outlines a series of assemblies which aims at presenting problems real to young people. He also mentions the possibility of following a series of themes which are, for example, connected with events in the life of the school, or following the church year, or concerned with external events of a local, national or international nature. This is one of many overseas attempts to meet the problems facing religious education in schools. (See Appendix for outline). Others include the Nuffield "Humanities" Project, "Everybody's Business" by Young or "School Worship" by the London Education Authority.

It is important that the authorities recognise that however wise or "religious" the head teacher or the teacher of religions may be, he cannot supply the answers. The teacher concerned may, or may not, have his own answers; and they may not be the answers for the pupils in front of him. How can they be? He is an adult, a trained teacher; they are pupils, faced with adolescent needs and difficulties, all from varied home backgrounds, all with different levels of intelligence and attainment. The role of the teacher is to raise the questions, then help the children by all the means at his disposal to find their own answers. Within the classroom, as previously mentioned, this can be done by using discussion, but this does present difficulties in an assembly.

In order to increase the value of school worship therefore, the same holds true as it does for religious education in general. The young person must see the relevance of what is being said, read or sung, and this relies to a large extent on understanding the material presented. This point has been laboured elsewhere, but within the limits of the assembly as such, the teacher should, as Bishop F.A. Cockin writes in "Learning for Living" (March 1968):

"...be/.....

"... be constantly searching for forms of expression in acts of worship, readings, music, simple dramatic presentation, which will both give scope to insights already reached by senior and junior members of the school, and bring before them, from the Bible, from the masters of spiritual life, from great literature, biography, poetry, music, fresh insights and incentives..... Equally it implies a constant attempt to relate the content of the worship to the actual life of the school and the world." Cockin (1968)

Acts of worship should be related to specific themes which are relevant to events in school life or in the world outside and to the personal interests and experiences of all the members of the school. Variety of content and approach within an ordered framework is enriching and pupils should be encouraged and helped to make their contributions.

This again implies, as the Cape Education Department regulations do, that the head teacher will have a sound knowledge of religion. From the replies received to the questionnaire, it is obvious that head teachers are not specialist teachers of religion.

Of the male head teachers in Afrikaans medium high schools, none indicated that they had any academic qualifications in religion whilst 42% of these indicated that they possessed some religious training. The same pattern is true of their female counterparts. (Table B 2/3)

In the English medium high schools, none of the male and none of the female head teachers indicated that they possessed academic religious training or any religious training.

This returns us to the impasse which bedevils religious education; that the need for specialist teachers is essential if the authorities are to justify religious instruction in schools.

C H A P T E R S E V E N

CONCLUSION.

1. Introduction:

The responses in the questionnaire revealed a wide range of thought over the future of religious instruction in the high school. Extreme points of view such as:

„Godsdiensonderrig in die skool bevredig niemand nie, inderdaad is ons besig om dit indirek 'n bespotting te maak. Die onderwyser nog die kind het die vak erns nie. Ek weet nie wat die departement wil bereik nie, en sien nie wat positief kan bereik word. Dit is nie die taak van die skool om godsdiensonderrig te gee nie." (A/J 171)

were not, however, many, and the majority of teachers expressed their desire for the retention of religious instruction. Teachers were, nevertheless, highly critical of the existing position of religious instruction. This is especially evident in the chapters dealing with the need for specialist teachers of religion, the syllabus and the methods used. What conclusions and recommendations, therefore, can be drawn from the preceding chapters?

2. Conclusions and Recommendations:

(a) Regulations:

Religious Instruction is compulsory in all state schools in the Cape Province (and in the Republic) and the regulations state that 70 minutes per week must be set aside on the timetable for this. This time is in addition to that spent at morning assembly. The inclusion of religion in the curriculum presumably stems from the belief that the child's education would be incomplete without it. No teacher who responded to the questionnaire questioned this compulsion, but many questioned the educational value of religion as it is at present taught. No doubt this situation, in which religious instruction is compulsory, has arisen from the assumption that South Africa is a Christian country, and that the majority of South Africans are Christians. This is not necessarily a valid assumption for South Africa is not wholly populated by Christians, nor is Religious Instruction

a/....

a subject which every teacher can tackle effectively.

(b) Qualifications:

The survey revealed that for the majority of teachers religion was not a main subject in their university course, but that they were sympathetic to the subject and were willing to try to teach it, although they were well aware of their own short-comings. Hence the large number of respondees who mentioned the need for an adequate handbook and/or a specialist full-time teacher of religion. What is meant by a specialist in any other subject is rare in the field of religious instruction. The obvious recommendation from this conclusion is that each school should have at least one full-time religious knowledge specialist, who is accorded the same status and opportunity for promotion as any other teacher. In addition, a further step forward would be the appointment of advisers in religious education.

(c) Aims:

The survey revealed limited support for the departmental aims of religious instruction (viz. Moral, Social and Cultural). Greater emphasis is placed on the meaning of the Word of God as an aim in the new syllabus. It was found that the interpretation of the Word of God is narrow and fundamentalist, for it implies the Word of God is literally the Bible. The recommendation is, therefore, that the aim should be to help the pupils understand what is meant by the Word of God and the implications belief has in their own lives. These aims are based on the premise that the way in which an individual lives his life depends on the nature of the God in which he believes, and that man's God is that which is the most powerful influence in his life. This further implies helping the pupil towards a personal understanding of life and the problems of society. The syllabuses contention that the pupil can neither accept nor reject Christianity until they understand what it is, would support this recommendation.

(d)/.....

(d) Methods:

The responses to the questionnaire revealed a tendency towards the authoritarian, "chalk and talk" type approach with teachers shying away from the open-ended discussion type of approach usually because the latter method demands greater knowledge on the teacher's part. More sinister reasons did emerge which could lead to the allegation of indoctrination. An example of this is:

"Die kind moet die Woord leer. Hy is nog nie volwasse genoeg om krities die werk te beskou nie en moet eers die suiwer evangelie leer. Eers na skool-verlating kan hy op eie denke handel." (A/H 65)

A similar allegation could be levelled at the local inspector of schools who, when commissioning teachers at the scripture refresher course in King Williams Town, said:

"We are here to present the Scriptures, not to interpret them."

Nevertheless, a large number of teachers indicated their keenness to make religion something valid and living, but felt they were prevented from doing so by their lack of the necessary training and scholarship. The following comment is typical of many received:

"Die leerlinge moet besef dat Godsdien's 'n lewende iets is en nie net 'n mooi storietjie nie. Almal is soekende wesens en dus moet ons vir die leerlinge ook in hul soeke bevrediging kan gee." (A/H 200)

(e) The Syllabus:

In criticising the syllabus, emphasis was placed on the tremendous cramming of Biblical content with the avowed aim (of the syllabus) being to make an onslaught upon the child with the Bible so as to bring the child to a certain type of Christian faith. There is no room in the syllabus for the open-ended approach to religion, and the result will be an anti-Christian reaction later on in life. Further, as little discussion by the pupils is encouraged until Std. 10, the impression is gained that the composers of the syllabus appear to hope that any unorthodox views will have been repressed by then. To counter this, it is necessary/.....

necessary that religion must speak in Twentieth-century terms. Hence an appropriate syllabus along the lines suggested in Chapter Five, must be drawn up to communicate with the pupils.

It has also been noted that the new syllabus is equally "Bible content" orientated, and that this being the case, despite the aforementioned dangers, a method must be found to persuade pupils to produce work of a satisfactory standard. One method suggested (using the present syllabus without comment) was that of making religion an examination subject, but the survey revealed very little support for this. Without a radical re-think, it is doubtful that religious instruction will be valued highly in the school. Dr. G. Ashby, lecturer in the Divinity Department at Rhodes University, Grahamstown, has this to say about the syllabus:

"The effects of the syllabus will be disastrous. A few teachers who happen to be both convinced Christians and appealing personalities, who do radiate their devotion to Christ will win through, but where on earth are such people to be found in large numbers? Some of the Baptist type teachers will use this (the syllabus) to impose a narrow viewpoint upon the children. Those teachers of a wider outlook will be in a quandary, since they will be frightened of stepping out of line and of allowing any debate within their classes. The vast majority, particularly in English schools, seeing the faith and knowledge required of them, will laugh it off and carry on as before." G. Ashby (1970)

(f) The Assembly:

In line with the criticisms of the syllabus, it was noted that the tendency to formalise the religious observance can have little value to the pupil. Without an attempt to link what is read, sung and said to the everyday experiences of the pupils, and without pupil participation, the assembly will become nothing but a rigmarole enacted every day. The survey revealed that very little was done in addition to what was demanded by the education ordinance.

Finally, to conclude, a quote extracted from an article in "Trends in Education" by Dorothy Clark seems pertinent. She writes:

"Whether changes will take place in the future is a matter for conjecture. The challenge for Christian educators is to provide better teaching by well-informed exponents, using all the knowledge, skill and techniques that are available in an effort to ensure that the Christian message is as vital and relevant for living to-day as it was in the first years of the Christian Church." D. Clark (1966)

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A P P E N D I X

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(a) Sellick: Christianity and the teenage thinker.	
(b) Inner London Education Authority: Learning for Life.	
(c) Loukes: Teenage Religion.	
(d) Bailey: Folk Music and Religious Education.	

TABLE A 1 Questionnaires

	Total	Returned	%
English Schools	165	122	74%
Afrikaans Schools	320	256	80%
TOTAL	485	378	78%

TABLE A 2 Sex of Teachers

	Total	Male	%	Female	%
English Schools	122	62	50.8%	60	49.2%
Afrikaans Schools	256	180	70.2%	76	29.8%
TOTAL	378	242	64.0%	136	36.0%

TABLE A 3 Years Teaching Experience

Years	Male English %		Female English %		Male Afrikaans %		Female Afrikaans %		Total %	
0-9	30	48.4%	34	56.6%	77	42.8%	56	73.7%	197	52.1%
10-21	17	27.4%	15	25.0%	63	35.0%	12	15.8%	107	28.3%
22 +	15	24.2%	11	18.4%	40	22.2%	8	10.5%	74	19.6%

TABLE A 4 Position of Male and Female Teachers in English and Afrikaans High Schools

Years	Principal		Vice Principal		Senior Asst.		Assistant	
0-9	0		3	0.8%	18	4.8%	172	45.5%
10-21	3	0.8%	15	4%	22	5.8%	67	17.7%
21 +	16	4.2%	14	3.7%	19	5.1%	29	7.7%
TOTAL	19	5%	32	8.5%	59	15.7%	268	70.9%

TABLE A 5 Church Attendance

	Weekly		Monthly		Occasionally		Never	
English Schools	90	73.6%	5	4.1%	23	18.8%	2	1.6%
Afrikaans Schools	228	89%	17	6.6%	9	3.5%	1	0.4%
TOTAL	318	84.2%	22	5.8%	32	8.5%	3	0.8%

TABLE A 6/....

TABLE A 6 Standards Taught

Standard	6	7	8	9	10
All Teachers	107	106	97	104	116
PERCENTAGE	28.4	28	25.6	27.5	30.8

TABLE A 7 Denominations

	English Male		Female		Afrikaans Male		Female		Total	
Anglican	8	12.9%	12	20%		0		0	20	5.3%
Baptist	6	9.7%	4	6.7%		0		0	10	2.7%
Brethren	4	6.5%	0	0		0		0	4	1.1%
Congrega- tionalist	2	3.2%	4	6.7%		0		0	6	1.6%
Dutch Reformed	17	27.5%	9	15%	178	98.9%	74	97.5%	278	73.5%
Methodist	10	16.1%	15	25%	2	1.1%	0		27	7.2%
Presby- terian	10	16.1%	10	16.7%	0		2	2.5%	22	5.8%
Roman Catholic	3	4.9%	3	5%	0		0		6	1.6%
Others	0		3	5%	0		0		3	0.8%

TABLE B 1 Academic Qualifications

	Yes		No	
All Teachers	35	9%	343	91%

TABLE B 2 Professional Qualifications

	Yes		No	
All Teachers	182	48.3%	196	51.7%

TABLE B 3 Other Experience

	English Schools		Afrikaans Schools		Total	
(a) Sunday School Teaching	67	54.9%	168	65.6%	235	62.1%
(b) Lay Preaching	27	22.7%	48	18.8%	75	19.8%
(c) Bible Study Groups	58	47.6%	130	50.8%	188	49.8%

TABLE C 1 Use of the Syllabus

	a %		b %		c %		d %		e %	
English Males	11	17.7	11	17.7	30	48.5	8	12.9	17	27.4
Schools Females	22	36.6	9	15	23	38.2	6	10	12	20
Afrikaans Males	73	40.5	50	27.8	63	35	1	0.6	40	22.2
Schools Females	42	55.3	12	15.8	22	29	0	0	13	17.1
TOTAL	148	39.2	82	21.7	141	37.3	15	3.6	82	21.7

TABLE C 2 Consideration of the Syllabus

	a %		b %		c %		d %	
English Males	15	24.2	7	11.3	32	43.5	5	8.1
Schools Females	5	8.4	12	20	33	55	7	11.6
Afrikaans Males	43	23.9	27	15	86	47.8	15	8.3
Schools Females	8	10.5	11	14.5	36	15.8	13	17.1
TOTAL	71	18.8	57	15.1	187	49.5	40	10.6

Method of calculation of Chi Square.

	Cover Entirely	Do not cover Entirely.	N
English medium Schools.	33 47.8	89 74.2	122
Afrikaans medium Schools.	115 100.2	141 155.8	256
	148	230	378

O	33	115	89	141
e	47.8	100.2	74.2	155.8
o-e	14.8	14.8	14.8	14.8
$\frac{(o-e)^2}{e}$	4.58	2.2	2.95	1.4

$$\chi^2 = 11.13$$

TABLE D Aims

		ALL TEACHERS	
1.	Moral View	58	15.4%
	Evangelical/Missionary View	21	5.6%
	Social/Cultural View	19	5 %
	Child Orientated View	16	4.2%
2.	Moral and Social View	23	6.1%
	Moral and Missionary	26	6.9%
	Moral and Child	28	7.4%
	Missionary and Social	2	
	Missionary and Child	8	2.1%
	Child and Social	4	
3.	Moral, Social, Child	21	5.6%
	Social, Moral, Missionary	6	
	Moral, Missionary, Child	60	15.9%
	Social, Child, Missionary	1	
4.	Moral, Social, Missionary, Child	60	15.9%
5.	Moral	162	42.9%
	Social	136	36 %
	Missionary	184	48.8%
	Child	198	52.4%
	(either mentioned singly or with another aim).		

TABLE E 1

Methods.

	a		b		c	
English Male	10	16.3%	39	63 %	11	17.8%
Schools Female	6	10 %	36	60 %	18	30 %
Afrikaans Male	65	36.1%	101	56.1%	19	10.6%
Schools Female	13	17.1%	43	56.5%	20	26.3%
TOTAL	94	24.9%	219	58 %	68	18 %

TABLE E 2

Discussion

	Yes	
English Male	56	90 %
Schools Female	51	85 %
Afrikaans Male	103	57.2%
Schools Female	44	57.9%
TOTAL	254	67 %

TABLE E 3

Discussion on Certain Topics

	a %		b %		c %		d %		e %		f %	
<u>English Schools</u>												
Male (N=56)	30	53.6	30	53.6	29	52	38	68	16	28.6	16	28.6
Female (N=51)	24	47	36	70.6	29	57	39	76.5	8	15.7	9	17.7
<u>Afrikaans Schools</u>												
Male (N=103)	49	47.5	50	48.5	16	15.6	43	41.6	11	10.7	28	27.2
Female (N=44)	20	45.5	20	45.5	8	18.2	17	38.6	6	13.6	13	29.5
TOTAL (N=254)	123	48.4	136	53.5	82	32.3	137	54	41	16.1	66	26

TABLE E 4

Pupil Activity

	Yes		By way of:							
			a		b		c		d	
English Male	39	63 %	26	42 %	14	22.6%	1	1.6%	3	4.9%
Schools Female	41	68.4%	11	18.3%	26	43.3%	7	11.7%	7	11.7%
Afrikaans Male	89	49.5%	31	17.3%	34	18.9%	2	1.1%	1	0.6%
Schools Female	49	59.3%	10	13.3%	25	32.9%	0	0 %	0	0%
TOTAL	214	56.6%	78	20.6%	99	26.2%	10	2.6%	11	2.9%

TABLE E 5 Role of Religion

	a			b			c			d			e			f		
English Schools																		
Male	41	66	%	19	30.6%	15	24.2%	14	22.6%	12	19.4%	17	51.4%					
Female	33	55	%	19	31.6%	6	10 %	7	11.7%	11	18.3%	5	8.3%					
Afrikaans Schools																		
Male	107	59.5%		31	17.3%	18	10 %	44	24.4%	11	6.1%	40	22.2%					
Female	42	55.3%		10	13.3%	3	4 %	11	14.5%	6	7.9%	14	18.4%					
TOTAL	223	59 %		79	20.9%	42	11.1%	76	20.1%	40	10.6%	76	20.1%					

TABLE E 8 Materials Used

	Yes (a)		a		b		c		d		Yes (b)	
English Schools												
Male	55	88.7%	27	43.5%	8	12.9%	13	21 %	29	46.8%	31	50 %
Female	55	91.6%	35	58.4%	6	10 %	10	16.6%	28	46.5%	29	48.3%
Afrikaans Schools												
Male	176	97.8%	50	27.8%	71	39.5%	34	18.9%	3	1.6%	113	62.7%
Female	73	96.1%	17	22.4%	37	48.6%	13	17.1%	5	6.6%	47	61.8%
TOTAL	359	94.8%	129	34.2%	122	32.3%	70	18.5%	65	17.2%	220	58.2%

TABLE E 9 Aids Used

	Yes		a		b		c		d	
English Male	41	66.1%	21	33.9%	8	12.9%	7	11.3%	14	22.6%
Schools Female	48	80 %	27	45 %	8	13.3%	2	3.3%	11	18.3%
Afrikaans Male	111	61.6%	34	18.9%	2	1.1%	3	1.7%	14	7.8%
Schools Female	53	69.9%	19	25 %	2	2.6%	2	2.6%	4	5.3%
TOTAL	253	67 %	101	26.8%	20	5.3%	14	3.7%	43	11.4%
Where N=253	100%		40%		7.9%		5.5%		17%	

TABLE E 9 Aids Used --- continued

	e		f		g		h		i	
English Male	15	24.2%	0		39	63 %	19	30.1%	12	19.4%
Schools Female	11	18.3%	0		44	73 %	22	36.6%	12	20 %
Afrikaans Male	20	11.1%	0		106	59 %	35	19.4%	9	5 %
Schools Female	2	2.6%	3	2.2%	46	60.6%	10	13.2%	5	6.6%
TOTAL	48	12.7%	3	.79%	235	62.1%	86	22.8%	38	10.1%
Where N=253	19%		1.2%		93%		34%		15%	

TABLE F Religious Societies

(a) English Schools	86	ex 122
	<u>70.5%</u>	
Afrikaans Schools	243	ex 256
	<u>94.7%</u>	

(b) % of pupils attending:

	Eng. Schools		Afr. Schools		ALL %	
100	0		19	7.41%	19	5.03%
91-99	0		8	3.12%	8	2.1%
82-90	0		16	6.25%	16	4.24%
73-81	0		27	10.55%	27	7.15%
64-72	0		19	7.41%	19	5.03%
55-63	1	0.82%	27	10.55%	28	7.4%
46-54	0	0%	26	10.3%	26	6.9%
37-45	4	3.28%	11	4.3%	15	3.9%
28-36	10	8.2%	36	14.1%	46	12.2%
19-27	10	8.2%	24	9.38%	34	9.0%
10-18	25	20.5%	13	5.08%	38	10.05%
1-9	20	16.4%	0	0%	20	5.3%
	ex 122		ex 256			

(c)	Yes		No		a		b		c		d	
English Schools	79	63.6%	42	34.4%	15	12.3%	10	8.2%	17	13.9%	31	25.4%
Afrik. Schools	229	89.5%	21	8.2%	122	86%	72	28.2%	7	2.74%	15	5.86%
ALL	308	81.5%	63	16.6%	137	36.3%	82	21.7%	24	6.35%	46	12.3%

TABLE G Reasons for teaching religion.

	a		b		c	
English Male	19	30.7%	35	56.5%	10	16.2%
Schools Female	15	25 %	28	46.6%	21	35 %
Afrikaans Male	67	37.2%	89	49.5%	23	12.7%
Schools Female	26	34.2%	38	50 %	7	9.2%
TOTAL	127	33.6%	190	50.1%	61	16.2%

TABLE H Negative Religious Attitudes.

	a		b		c ¹		c ²		d	
English Male	48	77.5%	1	1.6%	9	14.5%	3	4.8%	25	40.3%
Schools Female	43	71.6%	1	1.7%	10	16.6%	2	3.3%	26	43.3%
TOTAL	91	74.5%	2	1.6%	19	15.5%	5	4.1%	51	41.8%
Afrikaans Male	110	61 %	17	.94%	19	1.06%	4	0.22%	64	35.5%
Schools Female	42	55.3%	4	5.3%	5	6.6 %	2	2.6 %	28	36.8%
TOTAL	152	59.4%	21	8.2%	24	9.4 %	6	2.3 %	92	36 %
GRAND TOTAL	243	64.3%	23	6.1%	43	11.4%	11	2.9%	143	37.9%

TABLE H -- continued

	e 1		2		3		4		5	
English Male	34	54.9%	32	51.6%	8	12.9%	26	41.9%	43	69.3%
Schools Female	29	48.3%	19	31.6%	3	5 %	18	30 %	34	56.5%
TOTAL	63	51.6%	51	41.8%	11	9 %	44	36 %	77	63 %
Afrikaans Male	88	48.9%	58	32.4%	35	19.5%	54	30 %	79	43.9%
Schools Female	35	46 %	21	27.6%	13	17.1%	22	29 %	33	43.4%
TOTAL	123	48 %	79	30.9%	48	18.8%	76	29.7%	112	43.7%
GRAND TOTAL	186	49.2%	130	34.4%	59	15.6%	120	31.7%	189	50 %

TABLE I Morning Assembly

	a		b		c		Yes		a		b		c	
English Schools	3	2.5%	114	93.4%	0	0%	34	27.8%	0	0%	0	0%	27	22.1%
Afrikaans Schools	52	20.3%	203	79.3%	2	0.8%	38	14.9%	1	0.4%	0	0%	33	12.9%
TOTAL	55	14.6%	317	84 %	2	0.5%	72	19.1%	1	0.3%	0	0%	60	15.9%

R H O D E S U N I V E R S I T YD E P A R T M E N T O F E D U C A T I O N

This research project is being undertaken by Rhodes University Education Department. No names will appear on the paper, so that replies remain anonymous. We ask you to answer ALL the questions as accurately as you can.

A. GENERAL

- | | | |
|------|--|--------|
| TA 2 | 1. Sex | ... |
| TA 3 | 2. Number of <u>years</u> teaching experience | |
| | (a) High School | (a)... |
| | (b) Primary School | (b)... |
| | 3. Number of <u>years</u> teaching Religious Instruction | |
| | (a) High School | (a)... |
| | (b) Primary School | (b)... |
| TA 4 | 4. Your present position (Please tick relevant section) | |
| | (a) Principal | (a)... |
| | (b) Vice Principal | (b)... |
| | (c) Special Grade Assistant | (c)... |
| | (d) Assistant | (d)... |
| TA 6 | 5. Standards in which you are teaching Religious Instruction. (Please tick relevant section/s) | |
| | 6 7 8 9 10 | |
| TA 7 | 6. Denomination (Please tick relevant section) | |
| | (a) Anglican | (a)... |
| | (b) Baptist | (b)... |
| | (c) Brethren | (c)... |
| | (d) Congregationalist | (d)... |
| | (e) Dutch Reformed | (e)... |
| | (f) Methodist | (f)... |
| | (g) Presbyterian | (g)... |
| | (h) Roman Catholic | (h)... |
| | (i) Others (Please give name) | (i)... |
| TA 5 | 7. Do you attend church (Please tick relevant section) | |
| | (a) weekly? | (a)... |
| | (b) monthly? | (b)... |
| | (c) occasionally? | (c)... |
| | (d) never? | (d)... |

B. QUALIFICATIONS/....

B. QUALIFICATIONS

1. Academic and Professional.
- TB 1 2. Have you any academic qualifications in religion? Yes...
No...
- TB 2 3. Have you any religious training? Yes...
No...
- If yes, please state
- TB 3 4. Have you any experience of the following?
(Please tick relevant section/s)
- (a) Sunday School Teaching. (a)...
- (b) Lay Preaching. (b)...
- (c) Bible Study groups. (c)...

C. THE SYLLABUS (Please tick relevant section)

- TC 1 1. Do you
- (a) cover it entirely? (a)...
- (b) leave out certain sections? (b)...
- (c) leave out certain sections and add items of interest? (c)...
- (d) completely disregard it, but use period for Religious Instruction? (d)...
- (e) occasionally use the period for something other than Religious Instruction? (e)...
- TC 2 2. The Syllabus is roughly divided up into periods of time, each period being dealt with over a year - e.g. In Std. 8 it lays down: "The fulfilment of Hebrew Hope and the Prophecy in the coming of Christ, and the lessons of His life and teaching."
- Do you find these sections, when considering the time at your disposal
- (a) cover too wide a period of time? (a)...
- (b) contain too much content? (b)...
- (c) can be covered in one year? (c)...
- (d) can be easily covered in one year? (d)...
- (Please tick relevant section)

TD D. AIMS

- What are your aims in teaching religion?
(Please tick any sections which best express your own aims)
1. To present a picture of Christian character and Experience. (1)...
2. To show the development of the Christian faith (2)...
3. To show the influence of the Christian faith upon human life. (3)...
4. To improve the moral and spiritual climate of our society. (4)...

5. To give to the pupil a constant association with certain moral and spiritual truths so that suitable associations will be built up. (5)...
6. To emphasize the nature of our relationship with God. (6)...
7. To show that Christian Education is part of European culture. (7)...
8. To teach the pupil what being a Christian means. (8)...
9. Please add any aims which you may have.

E. METHOD OF INSTRUCTION (Please tick relevant section)

- TE 1 1. In your classes, do you do (a)...
- (a) all (b) most (c) part (b)...
- of the talking, reading, etc? (c)...
- TE 2 2. Do you allow discussion on some issues? Yes...
- No...
- TE 3 3. If you do allow discussions, are any of the following topics discussed?
(Please tick relevant items)
- (a) The meaning of the Scriptures. (a)...
- (b) The different ways of interpreting a certain Biblical item. (b)...
- (c) The question of religion and science as concerned in such things as the Theory of Evolution. (c)...
- (d) The moral issues facing modern children. (d)...
- (e) Please mention any other topics which you discuss.
- (f) Please mention any other topics your pupils like to discuss.
- TE 4 4. Do you allow for pupil activity? Yes...
- No...
- If yes, is it by way of
- (i) (a) religious debates? (a)...
- (b) preparation of work? (b)...
- (c) plays? (c)...
- (d) play readings? (d)...
- If yes, please tick relevant items.
- (ii) Please add any other ways in which you allow pupil participation.
- TE 5 5. Do you attempt to show the role of religion in
- (a) History? (a)...
- (b)/.....

- (b) Literature? (b)...
- (c) Politics? (c)...
- (d) Science? (d)...
- (e) Geography? (e)...
- (f) Some others? Please state:

Please tick relevant items above.

6. (A) At what age do you think the child should be introduced to the items listed below.
(Please indicate after each "P" (Primary), "HP" (Higher Primary), "S" (Secondary), "HS" (Higher Secondary)).

Old Testament:

- (a) The Creation Narratives (Gen 1 & 2) (a)...
- (b) The Garden of Eden (Gen 3) (b)...
- (c) The Tower of Babel (Gen 11) (c)...
- (d) The Flood (Gen 6-8) (d)...
- (e) The Story of Ruth (e)...
- (f) The Story of Jonah (f)...

New Testament:

- (a) The Birth of Jesus (a)...
- (b) The feeding of the Five Thousand (b)...
- (c) The Parable of the Rich Man and Lazarus (c)...
- (d) The Parable of the Sheep and Goats (d)...
- (e) The Resurrection (e)...
- (f) Pentecost (f)...

- (B) In teaching the items listed above (6A), would you

- (a) confine yourself to the literal content of the Scripture? Yes...
No...

Why?

O R

7. (b) attempt explanation or interpretation of the truth contained in the passage? Yes...
No ...
- Why?

TE 8

8. Do you use (a) The Bible? yes...
No...

If yes, please state version used:

- (a) Authorised Version (a)...
- (b) Revised Version (b)...

(c)/...

- (c) Revised Standard Version (c)...
- (d) New English Bible (d)...

If yes, please tick relevant section.

- (b) Any text book/s? Yes...
- No...

If yes, please state name/s.

TE 9

9. Do you use any aids in teaching Religion? Yes...
- No...

If yes, please indicate whether you use any of the following by placing a tick next to the item:

- (a) pictures (a)...
- (b) records (b)...
- (c) tape recordings (c)...
- (d) film strips (d)...
- (e) films (16mm) (e)...
- (f) 8mm film loops (f)...
- (g) maps (g)...
- (h) charts (h)...
- (i) time lines (i)...

10. We should appreciate it if you would mention any new or original methods particularly useful in religious instruction lessons which you may have found.

TF

F. RELIGIOUS SOCIETIES

- (a) Are there any religious societies in your school? Yes...
- No...
- (b) Approximately what percentage of your pupils belong to it/them? ...
- (c) Do they have visiting speakers? Yes...
- No...

If yes, please indicate whether

- (a) once a term (a)...
- (b) twice a term (b)...
- (c) three times a term (c)...
- (d) more times a term (d)...

TG

G. YOUR REASON/S FOR TEACHING RELIGION

Please indicate the relevant section:

- (a) You volunteered to do so. (a)...
- (b) You were asked to do so by your principal and wanted to do so. (b)...
- (c) You are teaching it only because you were asked to. (c)...

H./....

TH

H. NEGATIVE RELIGIOUS ATTITUDES

Much concern has been expressed by educationalists on the negative religious attitudes of pupils. Do you think that these could be improved by:

(Please indicate with a tick those items which you think may improve the child's attitudes)

- (a) making the child think about what he is taught? (a)...
- (b) by telling the child what to believe? (b)...
- (c) by making religion an examinable subject -- Internal (c)...
- External (c)...
- (d) making use of attractive textbooks? (d)...
- (e) critically discussing life and Bible themes such as
 - (i) Effect of Jesus on the world? (e)i...
 - (ii) What kind of book the Bible is? ii...
 - (iii) The Immaculate Conception? iii...
 - (iv) The Religious-Science relationship? iv...
 - (v) Religious and Moral Values? v...

Please express your own opinions in this regard.

TI

I. YOUR MORNING ASSEMBLY (Please tick relevant section)

Does it concern itself with

- (a) only devotions? (a)...
- (b) devotions and school notices? (b)...
- (c) school and sport notices only? (c)...

If devotions are part of the assembly, is anything other than the specifications of the Department of Education done during Assembly?

Yes...

No...

If yes, please indicate if any of the following are included and please add others.

- (a) a play (a)...
- (b) a play reading (b)...
- (c) visiting speaker (c)...

J. COMMENT

Would you care to comment on any other aspects of religious instruction in your school, which you think would be of interest and use to us?

R H O D E S U N I V E R S I T YDEPARTMENT OF EDUCATION

You and many pupils in other schools are taking part in a research project undertaken by Rhodes University Education Department. No names will appear on the paper, so that no one will know what you have written. We ask you to answer ALL the questions as accurately as you can.

A. GENERAL

1. Sex ...
2. Age in years ...
3. Are you at a (a) Boys school? (a)...
- (b) Girls school? (b)...
- (c) Co-Educational (mixed) school? (c)...
- Please tick relevant answer.
4. Home language ...
5. Are you (a) a day pupil? (a)...
- (b) a boarder? (b)...
6. Denomination (Please tick relevant answer)
- (a) Anglican (a)...
- (b) Baptist (b)...
- (c) Brethren (c)...
- (d) Congregationalist (d)...
- (e) Dutch Reformed (e)...
- (f) Methodist (f)...
- (g) Presbyterian (g)...
- (h) Roman Catholic (h)...
- (i) Others (Please give names) (i)...

B. YOUR RELIGIOUS INSTRUCTION (Please tick relevant answer)

1. Do you attend Church (in holidays, if a Boarder)
- (a) regularly (i.e. once a week)? (a)...
- (b) often (i.e. less than once a week)? (b)...
- (c) occasionally? (c)...
- (d) never? (d)...
2. If you NEVER go to church were you
- (a) formerly a member of a church? Yes...
- No ...

O R

- (b) have you never been a member of a church? Yes...
- No...

3. If you were once a member of a church and have now left, please state your reasons for leaving.
4. Do your parents ever go to church? (Please tick relevant answer)
- (a) regularly (i.e. once a week)? (a)...
- (b) often (i.e. less than once a week)? (b)...
- (c) occasionally? (c)...
- (d) never? (d)...
5. Do your parents ever talk to you about religion
- (a) regularly? (a)...
- (b) often? (b)...
- (c) occasionally? (c)...
- (d) never? (d)...
- (Please tick relevant answer)
6. Are you guided in your Religious Instruction by your
- (a) minister of religion? Yes...
No...
- (b) parents? Yes...
No...
- (c) teachers? Yes...
No...
7. Do you pray on your own
- (a) daily? (a)...
- (b) sometimes? (b)...
- (c) never? (c)...
8. Do you read the Bible on your own
- (a) daily? (a)...
- (b) sometimes? (b)...
- (c) never? (c)...
9. Do you use any of the modern translations of the Bible? Yes...
No...
- If YES, which do you prefer:
- (a) Modern translation? (a)...
- (b) Authorised version? (b)...
- Can you give reasons for your preference?
10. Are you a member of any Christian Union or Organisation at your school? (e.g. S.C.A.) Yes...
No...

C. IN YOUR RELIGIOUS INSTRUCTION PERIODS:

1. Does your teacher do all the talking and reading? Yes...
No...

2. Are you ever taught without discussion and your participation any of the following:

- | | |
|---|--------|
| (a) Validity of the Bible? | Yes... |
| | No... |
| (b) What kind of book the Bible is? | Yes... |
| | No... |
| (c) The connection between what is taught you and your own personal life? | Yes... |
| | No... |
| (d) What is right or wrong? | Yes... |
| | No... |
| (e) The God the Hebrew people of the Old Testament believed in? | Yes... |
| | No... |
| (f) The gods other Old Testament peoples believed in? | Yes... |
| | No... |
| (g) The God we believe in? | Yes... |
| | No... |
| (h) Science and Religion? | Yes... |
| | No... |
| (i) Sex and morals? | Yes... |
| | No... |
| (j) Suffering? | Yes... |
| | No... |

3. Do you take an active part in your Religious Instruction periods? Yes...
No...

4. Do you have class discussions on religion or religious topics
(a) often? (a)...
(b) occasionally? (b)...
(c) never? (c)...

5. Do you have frank open discussions with your teacher in class on such topics as
(a) Validity of the Bible? Yes...
No...
(b) What kind of book the Bible is? Yes...
No...
(c) The connection between what is taught you and your own personal life? Yes...
No...
(d) What is right or wrong? Yes...
No...

(e)/.....

- (e) The God the Hebrew people of the Old Testament believed in? Yes...
No...
- (f) The gods other Old Testament peoples believed in? Yes...
No...
- (g) The God we believe in? Yes...
No...
- (h) Science and Religion? Yes...
No...
- (i) Sex and morals? Yes...
No...
- (j) Suffering? Yes...
No...

6. Do you find your Religious Instruction period

- (a) stimulating? Yes...
No...
- (b) childish? Yes...
No...
- (c) Generally worthwhile? Yes...
No...
- (d) A waste of time? Yes...
No...
- (e) Informative? Yes...
No...
- (f) Boring? Yes...
No...
- (g) A search for religious faith? Yes...
No...

D. PLEASE TICK ONE STATEMENT IN EACH SET OF FOUR WHICH IS NEAREST TO YOUR OWN POINT OF VIEW.

1. Bible

- (a) I believe that every word of the Bible is true. (a)...
- (b) There is a great deal of truth in the Bible. (b)...
- (c) Scientists have proved the Bible to be wrong. (c)...
- (d) The books of the Bible are a confusing mixture of fact and fiction. (d)...

2. Jesus

- (a) God wanted to show His love for His creation by sending His Son in the form of a man. (a)...
- (b) Jesus was sent into the world as an ordinary baby but God gave Him special powers. (b)...

(c)/.....

- (c) Jesus was just an ordinary man with stories made up about him. (c)...
- (d) Jesus was a great moral leader, but was not the Son of God. (d)...

3. Creation

- (a) I firmly believe that God created the world and everything in it. (a)...
- (b) People like to think God made the world, but they cannot prove it. (b)...
- (c) I cannot believe the world happened by accident: there must be a God. (c)...
- (d) Nobody created the world; it just happened by chance. (d)...

4. Suffering

- (a) God loves us and does not want us to suffer: that is why there are doctors and nurses. (a)...
- (b) God allows suffering and He has a reason for everything He does. (b)...
- (c) If God loved us, He would keep us away from all accidents and illness. (c)...
- (d) There cannot be a God or He would stop all pain and suffering. (d)...

E. YOUR PERSONAL ATTITUDE TO RELIGION.

- (A) Here are thirty-four statements about certain matters to do with religion. For EACH one show how much you agree or disagree with it by putting ONE tick in the appropriate column opposite it.

COLUMN 1 I completely agree.

COLUMN 2 I agree on the whole.

COLUMN 3 I disagree on the whole.

COLUMN 4 I definitely disagree.

1. Even though the intentions of the Bible may be good, what it stands for can be obtained otherwise.
2. Going to church is a complete waste of time.
3. The Church helps people to pay proper attention to the needs of others.
4. I myself believe in Jesus and enjoy learning about Him.
5. To me the Bible is one of the most wonderful books ever written.
6. Religion ought not to be dealt with in the classroom.
7. Jesus was sent by God to save man from gradually destroying himself.
8. I find I can worship God in school Assembly just as well as in church, if not better.
9. The Church always refuses to adapt itself to modern thinking.
10. The Church is a very valuable part of our religion.

11. It is a waste of school-time learning all about Jesus and so on. The other school subjects are much more important.
12. The Church helps to strengthen people's faith.
13. Jesus may have meant well but he was misguided.
14. The Bible is the proper foundation of religious belief.
15. Church is an unpleasant way to spend part of Sunday.
16. Jesus was quite out of touch with real life.
17. Reading fiction does more to help me than reading the Bible does.
18. The Church seems to me to be full of narrow-minded kill-joys.
19. Jesus' teachings were wonderful and taught men and women not to be selfish.
20. Worshipping God is a good way to start a school day.
21. The Bible is a great help when a person is in trouble.
22. The New Testament contains the truest picture of God ever given to man.
23. Jesus has great importance for us to-day.
24. Going to church helps people to worship God.
25. The Church helps people learn what is right and what is wrong.
26. A person's education is not complete if he has not studied religion.
27. If you want to worship God, school is not the place to do it in.
28. Jesus was a good, wise and great teacher.
29. The Bible may help some people but it does not help me.

30. In Jesus we can see God at work.

31. I read the Bible because I feel better when I have done so.

32. The Church helps us learn how to pray better.

33. The New Testament teaches us how to deal with suffering.

34. Reading the Bible helps to strengthen people's faith.

(B) 1. Do you feel that what you are being taught has no relevance to your present day needs?

Yes...

No...

Why?

2. Do you think that being religious means that you cannot have a good time?

Yes...

No...

Why?

3. Do you think that the Bible is out of date?

Yes...

No...

Why?

4. Would you like being told what to believe in religion without being allowed to question it?

Yes...

No...

Why?

5. Would you like to left entirely on your own to find your own religion?

Yes...

No...

Why?

6. Would you like to be guided in your search for faith by:

(a) your parents?

(a)...

(b) your minister of religion?

(b)...

(c) your school teacher?

(c)...

F. WE ASK YOU TO ANSWER ALL THE FOLLOWING QUESTIONS AS ACCURATELY AS YOU CAN.

1. Why do we keep

- (a) Christmas Day?.....
- (b) Good Friday?.....
- (c) Easter Day?.....
- (d) Ascension Day?.....

2. Name two miracles which Jesus performed.

- (a)
- (b)

3. Name two parables which Jesus told.

- (a)
- (b)

4. The following sentences are all about Jesus Christ. Underline the two you think are the most important.

- (a) He lived at Nazareth.
- (b) He could tell good stories.
- (c) He performed many miracles.
- (d) He was the Son of God.
- (e) He died on the Cross.
- (f) He had twelve disciples.

5. Complete the following with the name of someone in the New Testament.

- (a) wrote the Acts of the Apostles.
- (b) was the famous letter writer of the New Testament.
- (c) The first person to write a Gospel.
- (d) denied Jesus on three occasions (before the cockcrow twice, thou shalt deny Me thrice.)
- (e) was the first Christian martyr.

6. In the following questions, please place a tick after the item in each group which you think happened first.

- 1. (a) Christ's betrayal.
(b) The Last Supper.
- 2. (a) The Stoning of Stephen.
(b) Paul is shipwrecked.
- 3. (a) The coming of the Holy Spirit at Pentecost.
(b) The Ascension of our Lord.

Which pair (1), (2) or (3) happened first....
second....

7. Name two prophets who gave their names to books in the Old Testament.

- (a)
- (b)

8. Complete the following with the name of someone in the Old Testament.
 - (a) was the great Israelite law giver.
 - (b) is said to have written many of the psalms.
 - (c) was famous for his wisdom.
9. (1) In the following questions, please place a tick after the item in each group which you think happened first.
 - (a) Jacob's dream.
 - (a) Abraham's call.
 - (b) The exile in Babylon.
 - (b) The fall of Jerusalem.
 - (c) The exodus from Egypt.
 - (c) The Ten Commandments.

(2) Which pair (a), (b) or (c) happened first....
second...
10. Here are five quotations from the Gospels, each one followed by four sentences (a.b.c.d.) which might seem to be saying the same sort of thing as the introductory quotation. In EACH group of sentences tick the ONE which you think most nearly expresses what Jesus intended us to understand.
 1. Jesus said, "Look at the birds of the air; they do not sow and reap, yet your heavenly Father feeds them. You are worth more than the birds."
 - a. A Christian has no need to work; God will provide all that money can buy.
 - b. A Christian can spend his money how and when he likes, God will always make sure he can get some more.
 - c. A Christian should always live in poverty.
 - d. A Christian should not always be worrying about getting enough money; there are more important things in life than that.
 2. Jesus taught his disciples to pray "Thy Kingdom come."
 - a. May Jesus soon come down from heaven to destroy all the wicked people.
 - b. We believe that the world is automatically becoming a better and better place for people to live in.
 - c. May Jesus soon come back to earth to rule in power as actual King over all the world.
 - d. May more and more people let God be the real ruler of their lives.

3. Jesus said, "Do not think that I have come to bring peace on earth; I have not come to bring peace, but a sword."
 - a. Jesus came to destroy all the wicked people on earth.
 - b. Jesus' disciples must make all men become Christians, by force if necessary.
 - c. Jesus' teaching asked so much of people that it could cause even friends and relations to take sides against each other.
 - d. Jesus was hoping to lead the Jews in a rebellion against the Roman Empire.
4. Jesus said to his disciples, "Are not sparrows two a penny? Yet without your Father's leave not one of them can fall to the ground. So have no fear; you are worth more than any number of sparrows."
 - a. God protects those who trust in Him, and keeps them out of dangers and difficulty.
 - b. Jesus' disciples must never give up their trust in God's love for them, whatever may happen to them.
 - c. God has complete control over every detail of everybody's behaviour, and has planned it all in advance.
 - d. Man is so precious to God, that God will always see that he does not get into trouble no matter how he behaves.
5. Jesus said, "There will be greater joy in heaven over one sinner who repents than over ninety-nine righteous people who do not need to repent."
 - a. It is much better to sin and be sorry, than never to sin at all.
 - b. God doesn't mind you sinning, as long as you're sorry afterwards.
 - c. If you sin it saddens God, but it does not make him stop loving you at all.
 - d. We all ought to sin, at least a little bit, as it gives God more chance to show His love for us when we repent.

G. PLEASE ADD ANY IDEAS YOU MAY HAVE ON RELIGION AND
RELIGIOUS INSTRUCTION IN SCHOOLS.

CHRISTIANITY AND THE
TEENAGE THINKER.

Pages 69-71,
166-168.

by D. Sellick.

I have to admit that Christianity is out of date . . . but in one respect only, and that is in the language it so often uses to express its ideas. Christians are continually plagued with words which require the explanation ' . . . in the biblical sense of the word'. For example, 'prevent'; this has nothing to do with stopping but comes from the Latin, meaning 'going before'. This means that before one can hope to understand Christianity one must learn its jargon, or technical language. This morning our thoughts will be about the part of the Lord's Prayer 'Lead us not into temptation', which is not very meaningful to us as it stands.

HYMN: *O help us, Lord! Each hour of need thy heavenly succour give.*

Once again we are stuck with a word in the Greek which is very difficult to put into one convenient English word. The word was translated 'temptation' in 1611. The word *peirazein* in Greek, can be used in many senses:

First, to test a product; as a doctor tests a drug or a builder tries out a new kind of brick.

Second, to test somebody's faith. Genesis records the story of how Abraham was asked by God to sacrifice his son; this proved the extent of Abraham's love for God.

Third, to cross-examine. The Pharisees often tried to test Jesus by careful questioning.

And fourth, to tempt in the way that people are tempted to steal when they see money or goods lying around without an owner to guard or to care about them.

There are ways in which each of these four senses is relevant. *The New English Bible* translates this petition 'Do not bring us to the test.' In one sense this is in the spirit of our first definition. We are all closely concerned with exams, but they need only to be feared and hated by those who have not done well because they have fallen a long way short of what was expected of them. So if God were to judge us now we would fail miserably to measure up to the perfection of Christ; so very naturally we pray that God will not choose to judge us yet. We will never escape being examined but the longer we hope for it to be delayed the more prepared we may become.

In a second sense we hope that God will not ask us to do or to give up something for him which will be very hard for us to do. The classic example was Schweitzer who gave up brilliant futures in music, medicine and theology to work in Africa for God.

Thirdly, we pray that we may not be drawn into heated arguments and say all sorts of things we do not mean under a barrage of questions we only half understand. There is a time when even the most intelligent people are right to say 'I don't know why, but that is what I believe to be right; I can't prove it but I firmly believe it is so. And there's an end to it until I've had a chance to think.'

And fourthly, and this is very obvious, we ask that we may have the sense not to stick our necks out unnecessarily. The girl who is trying to slim is stupid to work in a cake shop on Saturday mornings because she is putting temptation in her own way. If you know that you cannot afford a particular thing do not hang round a shop which sells it for hours and hours for you will be tempted to steal. You may not steal, but there is no need for you to be tempted so severely.

'Lead us not into temptation.'

'Do not bring us to the test.'

Whichever translation you prefer to accept, the Christian prayer which the words express is the same; the same today as in 1066 as it will be in 3066; the same in Chinese as in Urdu or French.

So there are four things we have to pray about in connection with temptation or testing: The inevitability of examination of our lives by God; that we may be ready. That the cross we have to carry may not be more difficult than we can bear. That we may not be drawn from our principles by false argument. That we may not make things difficult for ourselves, by our own stupidity.

11. Vocation

HYMN: *Father, hear the prayer we offer.*

Many people have claimed and still do claim to have been called by God to do some particular work in the world. Though this is called 'vocation' most people who say they have been called have not actually heard the voice of God sounding in their ears. Straight away that statement needs qualification by saying that Joan of Arc was convinced she heard voices telling her how she could lead the French to victory over the English. (At her trial she admitted that the voices may only have been figments of her imagination but they were sufficiently vivid to have an amazing effect upon her life and on France and even on the history of Europe). One can also point to the Old Testament where it is clearly recorded that Moses, Samuel, Elijah and Isaiah for example held conversations with God. The thing to notice in these stories is not the direct speech aspect but that the men were somehow persuaded to do something they had originally intended not to do. Moses fled from Egypt, Elijah fled from Samaria, Samuel and Isaiah were given unenviable tasks of warning about unpleasant events likely to take place.

Also worth noting about these four examples is the diversity of their backgrounds. Moses was a refugee turned shepherd, Samuel a young lad training to be a priest, Elijah a solitary hermit shunning society and Isaiah a nobleman who held high positions in the court of the King of Judah. This diversity of background is the first thing we can learn from these four. Anybody can be called by God to do some task.

Vocation is usually used to describe the acceptance of God's instruction for a long-term project; maybe a whole life's work, rather than a daily duty sheet issued by God. As I mentioned a moment ago not everybody is called directly by God speaking to them. There are three other ways in which one can become aware of the fact that God has a particular task for you.

First, there is that inner feeling that we ought to do such-and-such; nothing else seems to be satisfactory. It was this inner feeling that drove Wilberforce to persevere in his work of abolishing the slave trade.

Second, other people can say in all seriousness 'You ought to do this job; you'd do it well' or 'You're cut out to be a teacher, minister, doctor or whatever.' Make no mistake it's not only ministers who are called to do work for God; as Saint Paul made quite clear there are many different sorts of gifts which can be exercised in the service of God.

Third, one can be called by the course that events take. Things happen which seem to make it obvious what you yourself ought to do.

A further point is that vocation is a two-way process. God makes the effort to contact people but vocation is not complete until the person has responded. Your mother can shout her head off for you to come to tea and you may not respond because you are either out of earshot, or making too much noise to hear her, or just not prepared to take any notice though you have heard. Similarly one can fail to hear the call of God, in whatever form it takes, by never thinking about God or by being so concerned with asking for things in prayer that God can't get a word in edgewise, or by deliberately deciding not to do what you feel called to do because it seems difficult or there's no money in it.

My plea to you is firstly be mentally and spiritually alert to any call or vocation which may be coming your way, and secondly be very careful over what you say and think about the vocations other people claim to have. Because some people never find their vocation it does not mean that it is not a very real experience for others.

Let us pray:

We pray not, O Lord our God, that thou shouldest reveal thyself by outward signs of mighty works, but in the quiet solitude of our inmost heart; not by the thunder and the lightning, but by the still small voice; and when thou speakest, give, we beseech thee, to thy servants the hearing ear, and a heart to obey; though Jesus Christ our Lord. Amen.

G. W. BRIGGS: *Daily Prayer*

D. Sellick, (1969).

INNER LONDON EDUCATION AUTHORITY.

LEARNING FOR LIFE.

An alternative treatment of the Gospel material

To some pupils a chronological study of the life of Jesus would fail to prove stimulating; it is possible, however, to present most of the essential material thematically, whereby the Gospels can be shown to be relevant to everyday life. Topics of a religious as well as a social nature arouse the pupils' interest, and examples of both kinds are included.

The list below gives some indication of possible lines of approach. The teacher should be able to supplement the material with further references and also with illustrations from non-biblical sources.

It is probable that these lessons in whatever order they are taken will take the form of a discussion, and teachers may find that pupils will talk more freely when starting from a real-life situation rather than from a biblical passage. Help for this kind of approach may be found in the books already mentioned on page 71, and also in the series of booklets *Thinking Things Through* (SCM), and the *Let's Talk* leaflet (Scripture Union); the *Which and Why* cards (SCM) are also helpful. A modern translation of the New Testament is recommended, and the Fontana publication *Good News for Modern Man* brings fresh understanding to familiar passages.

Personal relationships

Parents—importance of the family, problems of authority, old age; friends—loyalty and companionship, attitudes to opposite sex; forgiveness—right relationship with God, getting on with others.

Luke 2: 41-52; John 15: 12-17; Matt. 18: 21-23; 5: 21-26

Work

Attitudes—reliability, stewardship; problems—honesty, ambition; leisure—Sunday, spare time, caring for others.

Matt. 20: 1-16; Luke 19: 11-27; 16: 1-9; Mark 2: 23-28

Money

Importance of money—teaching of Jesus; things money cannot buy; earning, inheriting, stealing, gambling; getting and spending, for oneself, for others.

Mark 10: 17-31; Matt. 22: 15-22; Luke 3: 12-14; 10: 29-37

Prayer

The need to pray; learning to pray—where, when, how; the power of prayer.

Luke 11: 1-13; Matt. 7: 7-12; Mark 1: 35-37

Death

Bereavement; the nature of eternal life; Heaven and hell; the Resurrection—Christ conquers death; the return of Christ.

John 3: 1-17; Luke 16: 19-31; Matt. 25: 31-46

Temptation

The reality of temptation; a personal devil? how to deal with temptation.

Matt. 4: 1-11; 12: 22-28; 26: 36-46

Discipleship

Following a leader; faithfulness; the conditions of discipleship; self-discipline

Mark 1: 16-20; 8: 34-38; Luke 9: 57-62; Mark 9: 42-48

Who was Jesus?

A great teacher, a good physician, a perfect man; the Son of God.

Mark 12: 28-34; John 9: 1-12; Mark 2: 1-12

Problems of our time

Marriage and divorce; world hunger; war and peace; outcasts and misfits; racial prejudice; anxiety.

Matt. 19: 3-9; Luke 9: 51-56; 10: 25-37; John 6: 1-15; Matt. 22: 1-14; 6: 25-34; Luke 4: 16-30.

It may also be possible for pupils to study these topics in groups, and to produce their own original piece of work. A leader could be appointed in charge of each group and a work card issued, giving instructions and questions, together with references to biblical and secular sources.

Some of the gospel material can be covered by studying the interviews that Jesus gave, and using the techniques of the radio or TV reporter when writing up the work. Examples include:

The woman at the well (*John 4: 1-30*)—marriage.
The Syrophenician woman (*Mark 7: 24-30*)—racial prejudice.

The centurion (*Luke 7: 1-10*)—authority.

A leper (*Mark 1: 40-45*)—illness.

Pilate (*Mark 15: 1-15*)—justice and fair play.

Nicodemus (*John 3: 1-21*)—eternal life.

Hands

A considerable number of developments are suggested for this theme in order to illustrate something of the range of useful ideas which can emerge in a study. In practice, only a few of the many suggestions offered should be used at one time. Experience will show that many other developments are also possible.

Most areas of the developments suggested are capable of extension into religious teaching and moral insight. The first three sections can lead into a study of 'God who created me'. 'Metaphors about hands' should raise a number of problems about responsibility for others and relationships, with children who are sufficiently mature to tackle this section. 'The language of hands' can be used to lead into a considerable discussion about prayer and prayers; at this stage, children are discovering different types of prayer (praise, thanksgiving, adoration, confession, intercession, petition) and are capable of writing prayers for use in school assembly.

'Kind hands' is designed to indicate to junior children the compassion of Jesus and it is important that in the healing stories the compassionate element should be stressed. Ideas of magic still linger in the minds of children and stress on the miraculous at this stage is liable to bring fundamental misconceptions of Jesus as a wonder-worker, making it probable that in adolescence a growing scepticism will bring a total rejection of these ideas. The theological issues arising from the miracle stories of the Gospels are too complex to be dealt with at this stage.

'Hands that work' leads not only into useful Bible background, but also to the realisation that work is part of God's plan of life. In the Gospel according to the Hebrews, an apocryphal work, is added to the story of the man with the withered hand, 'I was a mason, seeking a living with my hands; I beg you, Jesus, restore my health to me, so that I need not beg for my food in shame'. 'Cutting off your hand' is a stern picture of strong self-discipline which is useful with older pupils. 'Empty hands' leads to a study of social service.

Teachers may find that one section alone provides sufficient resources for a complete unit of work.

Using our hands

Learning to use our hands—watch a baby grip, then lift an object, later learn to feed himself, clap hands, wave his hand; learning to use our hands in a new skill.

Explore the variety of manual skills the children themselves possess, e.g. writing, drawing, painting, modelling, using tools, playing musical instruments, playing games, lifting, gripping, carrying, blessing.

Touch

Explore the use of our hands for feeling for size, shape, weight, texture; finding out how things work; stroking, soothing, prodding, tickling; the blind man's use of touch—Braille; work for the blind; assurance of help—'hold my hand', or of friendship—shake hands.

Understanding our hands

A scientific study of the function of bones and joints; blood-vessels and muscles; skin and nerves, and their function in the sensations of touch, hot/cold, rough/smooth.

Care of hands, washing hands, barrier creams and hand creams, nail varnish.

Metaphors about hands

Clean hands and innocence; a hand of cards (and gambling); take in hand; have a hand in; keep your hand in; wash my hands of it; a helping hand; empty-handed; I've got my hands full; a big hand.

The language of hands

Waving, pointing, beckoning, stopping (like a policeman on point-duty); shaking hands; ideas of the use of left and right hands; saluting; clapping hands; the clenched fist; an outstretched hand; hand in hand; hands together—prayer and grace; hands laid on in confirmation or blessing or spiritual healing; hands joined in marriage.

Other people's hands

Baby's hands—clutching; mother's hands—tending; father's hands—competent; doctor's hands—healing; workman's hands—skilful; artist's hands—sensitive.

Clever hands

Some of the following paragraphs may be dealt with fully or most of them briefly touched upon:

Hands that work

Skill of craftsman, mechanic, carpenter, dressmaker, watchmaker, farmer, cook, typist.

Bible background—the potter, the farmer, the carpenter, grinding corn, catching fish, ploughing and sowing. The man with the withered hand (Mark 3: 1-5); (for older pupils—Matt. 5: 30; also Matt. 25: 14-30).

Hands that write

Writing through the ages; clay and wax tablets; scrolls, parchment, papyrus, books, printing; writers of the ancient world; modern writers, authors and journalists; letter writing; pen-friends; keeping in touch.

An Old Testament book—Jer. 36: 1-32.

Making the New Testament—letters of Paul; writing the gospels.

Hands that make music

Musical instruments we know and play; the modern orchestra; other forms of music—dance music, pop, folk, Indian music, West Indian; ancient music and music in the Bible; Psalm 150; praise; Church music; the organist; famous choirs; famous musicians and composers.

Hands of the artist

Modern artists and their work; art through the ages; stories of great artists; the arts in church—Michael Angelo, Graham Sutherland and Gilbert Scott.

Hands of power

The human hand that controls the mechanical hand—cranes, bulldozers, lifting machines; remote handling of dangerous radio-active materials; atomic power and its uses for good and evil.

Empty hands

Needs of refugees; famine areas; poor and deprived; people with no hands at all—limbless children, writing with your feet, painting with your mouth, organisations that help.

Famine in the Bible, e.g. *Gen. 41:46-57*; *Ruth 1:1-3*; *Joel 1:4*, etc. (See also theme on Food page 52)

Suffering hands

Deformed and maimed; arthritis; paralysis; leprosy; modern help for these sufferers (is it adequate?); how can we help?

Jesus' hands

That blessed, healed, helped, suffered (e.g. *Mark 1:40-42*; *6:1-6*; *10:13-16*; *Luke 13:10-13*; *John 20:26-29*).

The hand of God

(A study of an idiom which should lessen anthropomorphic thinking.) His power, e.g. *Deut. 3:24*; *Acts 4:28, 30*; his creation, e.g. *Ps. 95:5*; *Heb. 1:10*; his care and protection, e.g. *Ps. 31:5*; *John 10:28-29*; his guidance, e.g. *Ps. 78:72*; his presence, e.g. *1 Kings 18:46*; *Acts 11:21*.

Helping hands

(Recapitulation) What do we do with our hands each day? Helping? Hindering? What can we make? Can we give anyone a helping hand? A friendly hand? 'Take my hands and let them move at the impulse of thy love'. 'Ours are the hands to do his work'. *Eccl. 9:10*. In how many ways do we use our hands in the course of one day? Let's do something—what helpful activity has come out of the study?

Bible passages

In addition to suggestions made in the sections above, other biblical material may be used. Among many suitable passages are the following:

<i>Gen. 27:1-41</i>	A story of rough hands
<i>Ex. 31:1-11</i>	Bezaleel the craftsman
<i>2 Kings 11:12</i>	Applause
<i>Ps. 24:4</i>	Clean hands
26:6	Innocent hands
134:2	Hands in praise
143:6	Hands in prayer
<i>Prov. 31:20</i>	Generous hands
<i>Is. 49:16</i>	Hands that remember
59:3, 6	Violent hands
<i>Matt. 27:24</i>	Washing hands of responsibility
<i>Mark 10:16</i>	Hands in blessing
<i>Acts 6:6</i>	Hands in ordination
9:8	Led by the hand
9:36-42	Dorcas, full of good works
20:34	Paul supports himself (cf. <i>1 Cor. 4:12</i>)
<i>Gal. 6:11</i>	Written with my own hand (cf. <i>Philemon 19</i>)

I.L.E.A. (1968).

(Pages 47-49).

TEENAGE RELIGION.

(Pages 133-135)

by H. Loukes.

Raising the problem. In dealing with suffering, it is essential first to establish the level at which it would be faced. The death of an elderly relative ('Our gran died last week, and our mum was ever so upset') cannot really be said to pose the problem, although it may be the only contact some of the children have with suffering. The class may be asked beforehand to bring newspaper cuttings of all kinds of suffering—accidents on the road, disasters at sea, in the air, in mines, murder and violence, disease, refugees. After the analysis these could be classified, and posted in a wall newspaper as the discussions proceed.

Analysis. A clear analysis removes part of the difficulty. An approach through road accidents would reveal the main points. They are caused by:

- (a) *Speed.* Men want to go fast, but they live too close together to go fast with complete safety. There is no escape from this except either by agreeing that nobody goes fast or by not having so many people. Some measure of control of this problem is possible to men, if we could decide that speed was less important than life.
- (b) *Carelessness.* The occasional misjudgement or wandering of attention is also in man's power to control, but he does not make the effort.
- (c) *Sinful carelessness:* drink, selfishness, competitiveness, and bad workmanship in the factory or repair-shop.
- (d) *Fog, ice, floods, landslips.* Some human error, ignorance, lack of skill may enter here: Was the fog forecast? Did the driver find out about road conditions before he started? Did he over-estimate his own skill? But there is also an element of natural hazard over which he has no control.

These factors may be generalized as:

- (a) the desire to do things which are known to be dangerous in the conditions of life as we know them;
- (b) carelessness, ignorance, lack of skill;
- (c) sinfulness, greed, selfishness;
- (d) defeat by the forces of nature.

The first three categories are aspects of human error, and do not raise the true problem of suffering. This is a real world, in which a real offence against its laws brings real consequences. We must not grumble because we take risks. If we do not want to 'play safe' all our lives—and we do not—then we must 'play dangerously'. But the danger we play with is a real danger.

This leaves still the question of 'fairness'. The drunken driver often kills somebody else. But this is also a part of the condition of life. We live together, we need to live together, and we like living together. We depend on each other. And it is not a real dependence unless we can let each other down. If we could help each other but not hurt each other life would be make-believe.

This fourfold analysis may be applied to disease:

- (a) Lung cancer and heart troubles that arise from foolish habits.
- (b) Tetanus, sepsis, that arise from carelessness and ignorance.
- (c) Alcoholism, V.D., some mental disturbances that arise from sin.
- (d) Epidemics that we cannot control.

This is a rough classification, which is open to objection; but as far as it goes it opens up the distinction between what we can easily explain and what we cannot explain.

Even suffering that can be 'explained', in the sense that a cause may be found in man's ignorance or evil will, still has to be borne; and it is here that we need the Christian insight.

Christian Teaching. We must beware of giving the impression that 'Christianity' offers a slick answer to the problem of suffering. What the Christian discovers is ground to stand on in the mystery. Christianity is not primarily a way of 'explaining' the world: it is a way of living in it.

The class may consider the following passages:

- (a) Luke 10.30-37. The Christian seeks to relieve the suffering of others. Consider what the victim would have had to say about suffering before and after the arrival of the good Samaritan. Before, he would have been obsessed by the unfairness of it all; after he would have been most of all grateful for a good-

ness that *without the suffering* he would never have known. This does not explain or justify the suffering, but it makes it mean something new.

- (b) Mark 15.15-39. Jesus experienced suffering at a peculiarly agonizing level: the sheer physical pain, the utter isolation, the betrayal, the complete injustice of it. He triumphed over it by feeling no bitterness: he sealed off the evil, so that his followers, instead of seeking revenge, which would have extended the evil, set out with love and a message of love. The suffering caused by human evil the Christian seeks to meet with love, to prevent its repetition and extension by accepting it in the spirit Jesus showed: the 'fellowship of his sufferings' (Phil. 3.10; 1 Peter 4.12-13).
- (c) Mark 7.37. Revelation 7.9-17; Romans 8.28. To the Christian suffering is evil, but not *unmitigated* evil for it is mitigated by Christian love, drawing people together out of their isolation, and by the belief that this life is not all the story. We do not know what happens outside this time-sequence, after death; but we believe that in the end the universe is in the hand of God.

Application. The most positive line to follow here would be the consideration of the forms of large-scale suffering in the world: refugees, poverty, the consequences of crime. How may they be met? How can their causes be removed? How can the sufferers be reached and strengthened? Consider the relatively recent progress made in this country in dealing with bedrock poverty; and discuss the responsibility of wealthy nations towards poorer ones. Consider also war as a cause of suffering. How may war be avoided? The class will not know, their teachers do not know, and the Church is not agreed. The Christian is not omniscient: he is concerned; and if we can arouse our school leavers to concern we have set them in the right direction.

H. Loukes, 1961.

Folk Music and Religious Education

John Robert Bailey, M.A.

Some thoughts about the use of Folk Music records in Religious Education in the Secondary School.

Religious education in schools is the focus of considerable controversy at the present time. A vociferous minority is appealing for its complete abolition on the grounds that it is indoctrinating children with outmoded concepts which most of us today do not believe or understand; another, perhaps better informed and certainly growing minority appeals for a radical reform of religious education, because educational research shows that the present Bible-based syllabus is almost totally ineffective. "Too much" is taught "too early": Biblical concepts of God, man and sin are taught before the child can think conceptually, and the resulting literal-minded view of God as a sort of celestial superman is rejected and not replaced when the child reaches adolescence, or thereabouts. Meanwhile, the silent majority of parents continues to approve the schools' attempts to make their children believe something which they themselves either do not believe or do not care to think about.*

Perhaps the only hope for those who believe in the value of Religious Education is that those who are concerned with both the theory and practice of R.E. may find a way of making their efforts seem relevant to the children. Here the work of Loukes, Goldman, Hubery, Alves and others makes it clear that the practitioners of religious education can no longer assume that they have a ready-made answer, which only needs the appropriate coating of sugar to make it palatable to the children. Religious education is about fundamental questions concerning the meaning of life; no one, not even a teacher, can presume to say that he has the answer to these questions for another human being. This would be religious indoctrination, not education, and anyway it has been shown to be a failure. Religious education must be an open-ended search for meaning and value in life, in which the Bible and the history of the Christian Church must be a mine of helpful clues rather than an all-sufficient text to be learnt.

* A recent survey in the North-East of England showed that over 90% of parents interviewed were in favour of the retention of Religious Education in schools.

The Starting-Point

Where then do we start, if not at the Bible? If our fundamental concern in religious education is the meaning of human life, we must surely start with human life as we and the children live it and see it around us. The religion of primitive man was concerned with his basic needs—food for his personal survival and children for the survival of the species—and it is still the needs of mankind which are rightly the concern of religious education, even if the needs and concerns of modern man are so much more sophisticated. So we find ourselves considering questions such as: Who am I? Why am I here? What does sex mean in my life? What authority do my parents have over me? How far am I free? Why are some people not free? Why do people suffer? What is death? Why are there wars? How important is money? Status? Advancement? What is happiness? If we start with questions like these, we are in the realm of Religious Education; and if among other things we draw on the life and teaching of Christ for our answers, our teaching can be Christian without being bigoted.

At this point it must again be stressed that the teachers, however wise, however saintly, cannot supply the answers. A teacher may, or may not, have his own answers; they are not the answers for the children in front of him. How can they be? He is an adult, a trained teacher, perhaps a graduate; they are children, faced with adolescent needs and difficulties, all from varied home backgrounds, all with different levels of intelligence and attainment. The role of the R.E. teacher is to raise the questions, then help the children by all the means at his disposal to find their own answers. It is my particular concern to show how folksongs can be used in both aspects of this role; to raise the question and to help answer it.

There is usually little difficulty in stimulating discussion among teenagers—the job of the teacher seems more often to be to stop it! The real difficulty is to inspire meaningful, serious discussion in depth, and to provide enough material and data to ensure that the class work does not stagnate. Teenagers can be very good at trotting out trite

formulae, often absorbed from parents or peers, but not thought out by themselves. If we are going to study a problem in depth, the children must become wholly absorbed in the subject, intellectually, emotionally and physically. Then instead of just "learning another formula", to be rejected then or later, they will be moving to an enlarged experience of what life is all about.

The use of Gramophone Records

There are, of course, many ways in which this kind of involvement can be achieved. Group drama, films, role-playing, interdisciplinary projects, life-themes, visits, community service—these and other ideas are coming to be used in religious education, as of course they have been for some time in other subjects less hampered by the dead weight of dogma and ecclesiastical reaction. But another way in which the whole person can become deeply involved in a problem is through song, and in particular the great wealth of song, both traditional and modern, which deals with just these fundamental problems which we have been discussing. In traditional folksong, we find a concern with the fundamental things of life—love, marriage, children, work, relaxation. In more recent songs composed in the "folk" idiom, there is valuable comment on the world we live in today—the cold war, the bomb, the rat race, the social inequalities, the strange justice. These songs can be played to a class from a gramophone record, as a "starter" for discussion; a set of records or folksong books can provide material for further research into a problem; and it would be unusual indeed if a class engaged in work of this kind did not end up singing the songs themselves, and writing their own songs. Here, surely, is the complete involvement we are seeking, and it is more than "just another music lesson", because the primary aim is the child's developing experience of life, not of music. Of course, in a school with enlightened Music, History and English departments, this same end could be achieved as an interdisciplinary project, using these methods; all the better.

There is both an advantage and a disadvantage to be gained from the fact that in this country at present we are in the throes of a sort of folksong revival. It means that children are familiar with guitar-playing folksingers as part of the current "scene", and so they may be the more ready to listen. On the other hand, they may be more concerned with the "beat" and the tune than the words, which unfortunately for our purpose is inverting

the true order of importance. It is well, then, that there are now available records of folk singers not widely known in the "pop" world, singers whose interpretation of folk song is neither the fruity-voiced, piano-accompanied Third Programme type, nor the guitar-drowned, emotional "pop" sort, but a clear, natural rendering which stands out as genuine and meaningful. Often these singers, especially on the Topic label, are unaccompanied, when this suits a particular song. However, it is my experience that children who are unused to this medium will take to it better if they are first introduced to songs accompanied by the evocative sound of the plucked guitar or banjo string. The words are still in the forefront, but the accompaniment helps—for example, Ewan MacColl accompanied by Peggy Seeger on *Steam Whistle Ballads*.

Themes and Songs, some examples

The scope and richness of the material recorded on the Topic label is enormous, but some examples of songs related to particular themes may be helpful. One of the themes which should be followed is "work", and here is a very rich seam to draw on. The work of the miner, the relationship between employer and trade union, the sufferings of ordinary people during a strike or a lock-out—these come across vividly in songs like *The Collier's Rant*, *The Durham Miners' Lockout* and *The Blackleg Miner* (The Iron Muse 12T86). The industrial revolution, surely an essential starting-point in any attempt to understand the Britain we live in today, reveals its human aspects in *The Wark of the Weavers* and *Fourpence a Day* (Steam Whistle Ballads 12T104). An attempt to illustrate a man's peculiar relationship to his job and his workmates is found in Ewan MacColl's *Shoals of Herring* (The Hale and the Hanged, 12T164)—this incidentally being one of the best examples of composed songs in the traditional idiom on the Topic label. This can be followed up by the broadside ballad *Greenland Whale Fishery* (Leviathan! 12T174) to give a splendid authentic picture of the harsh, unrelenting world of the sailor. This might lead to a study of sea songs, to be found on *Farewell Nancy*, 12T110, and so on.

The boy-girl relationship is of course at the forefront of the teenage mind, and there is no more sympathetic approach to this theme than the various lyrics and ballads in the English and American tradition. Of the Topic records, there is Hedy West singing *The House Carpenter* and *Old Smokey* (Pretty Saro 12T146); the Shropshire traditional singer Fred Jordan and *The Banks of the*

Sweet Primroses (12T150); American courting songs sung by Peggy Seeger (*Early in the Spring*, TOP73), and perhaps, used with care, the collection of beautiful erotic folk songs (*The Bird in the Bush* 12T135).

The theme of justice and punishment can be introduced by songs from Ewan MacColl's Chorus from the Gallows (12T16) which as well as traditional songs includes modern ballads such as *Derek Bentley* (hanged in 1951 at the age of 18 for complicity in the murder of a policeman) and *Go Down Ye Murderers*, a protest against the hanging of Evans in 1953 for the murder of his wife, to which crime Christie later confessed.

Modern folksongs are almost inevitably songs of protest, and if England is relatively peaceful at the moment, all the more reason why the horror

of war and racial hatred should not be allowed to seem remote from us. Leon Rosselson's Songs for City Squares (TOP77) and Sydney Carter's *Crow on the Cradle* (TOP97) should keep us from complacency. By contrast—and to contrast freedom and slavery, love and hatred, hope and despair, can be a most creative use of folksong—the freedom songs of different nations sung by Paul Robeson (TOP62 and 63) are most moving.

This is just a start. To read the Topic catalogue, or to play over some folk song records, would reveal numerous other lines of approach for the teacher of Religious Education. Furthermore, there is plenty still to be recorded. If the present ferment in religious education throws up a demand for records of particular types of song, the demand can surely be met.

J. Bailey, 1969.

