A FURTHER STUDY OF OPINIONS OF ESSEX PRIMARY TEACHERS ABOUT RELIGIOUS EDUCATION AND SCHOOL ASSEMBLY IN THE CONTEXT OF CONTEMPORARY CONTROVERSY

VOLUME I

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ABSTRACT


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CONTEXT OF CONTEMPORARY CONTROVERSY

This study of opinions of Essex Primary teachers in
1977 about religious education and assembly arises from
and partly incorporates an earlier study carried out in

The work begins with a study of the legal provisions
of the 1944 Education Act concerning religious education
and with the controversies that have since arisen. Recent
developments in the philosophy and practice of religious
education are examined and an assessment is made of previous
relevant research, including the 1968-69 research which
provided the starting point for the present study. A
number of methodological research difficulties are explored.

The two main hypotheses concern the relation of
teachers' opinions about assembly, religious education and
teaching aims to their age and religious commitment, but
six subsidiary hypotheses involve the relation of some other
variables (sex; teaching responsibilities and duties; size,
status and situation of school) to teachers' opinions.

Following a pilot study a 20% sample survey of Essex
Primary teachers' opinions is undertaken by means of a
questionnaire, and the hypotheses are tested statistically.

Finally, the findings are interpreted in the light of
contemporary social, educational and political trends. It
is argued that the legal compulsions of the 1944 Act
regarding assembly and religious education should be
relaxed, and that responsibility should be devolved to
teachers, who should be adequately educated in religious,
moral and philosophical concepts.
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My students at Hockerill College of Education took part in the pilot survey, and the Clothworkers' Company's award of the Walter Pothecary Scholarship helped to defray the cost of the final survey. The Department of Education and Science and the Governors of Hockerill College of Education generously allowed me study leave during the academic year 1977-78, which enabled the study to be expedited. Following the lamented closure of the College in July, 1978, the newly established Hockerill Educational Foundation made a grant towards the completion of the work.

I should like to express my sincere thanks to all of these and to my family and colleagues for their tolerance and encouragement. Finally, particular thanks are due to the staff of the Statistics and Computing Department for their assistance, and to my supervisor, Mr. Edwin Cox, whose friendly advice and criticism has encouraged me to persist in this further study.
This study arises from and incorporates parts of an earlier study (B.G. Burgess, 1975) undertaken for the M.Phil. degree in Education of the University of London. The empirical work for the earlier study was carried out in 1968-69 at a time of rapid expansion of the colleges of education, from which most primary teachers in the past have been recruited. It was not until about 1975 that the Government's expansionist policy for the colleges was reversed, leading to the closure of some of the colleges and the merging and reorganisation of others. According to the Central Statistical Office, during the ten years before the reversal in policy, the total number of teachers annually in training in colleges of education had increased in England and Wales from 85,000 in 1965/6 to 130,000 in 1973/4 (Central Statistical Office, Social Trends, No. 6, 1975, p. 153).

As so many teachers have entered the profession during the decade of expansion it is clear that opinions about religious education and assembly may have changed considerably. Public debate on the subject has continued in the media and in both Houses of Parliament (Hansard, 19th March, 1976; Hansard, 18th May, 1977). A number of voluntary groups interested in the subject have also been established, e.g. the Order of Christian Unity, the Association of Christian Teachers, the Association of Christian Teachers of Wales, and the Religious Education Council of England and Wales. The last, established in November, 1973, 'provides at national level a forum for discussion and a vehicle for joint action by its members on matters relating to religious and moral education' (R.E.C. publicity material) and has representatives from 35 organizations, covering a wide spectrum of opinion. This body and a number of others have recently (1975-79) produced discussion documents. Reference will be made to these and other public discussions in Chapter II.
The aims of this present study are as follows:

1. To assess whether the opinions of Essex Primary teachers about statutory religious education and collective worship in 1977 are different from the opinions of the Essex teachers in 1968. (Opinions on five questions will be investigated.)

2. To explore more precisely than was possible in the 1968 study the nature and variety of teachers' opinions.

3. To examine the findings in the context of the various future possibilities for religious education and assembly now being canvassed by interested bodies and individuals.

As a first step it will be necessary to note the provisions of the Education Act, 1944, concerning religious education and collective worship and to study the evolution of Agreed Syllabuses from 1944 to the present time. This evolution will be seen to relate to some recent developments in the philosophy and practice of religious education.
Chapter I: RELIGIOUS EDUCATION AND THE EDUCATION ACT, 1944

A. The Legal Provisions

Section 25 of the Education Act, 1944, provided that

'(1) Subject to the provision of this section, 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 the arrangements made therefor shall provide for a single act of worship attended by all such pupils, unless, in the opinion of the local education authority, or in the case of a voluntary school, of the managers or governors thereof, the school premises are such as to make it impracticable to assemble them for that purpose.

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

The Act did not define the terms 'collective worship' and 'religious instruction', but it instructed each local education authority to set up a conference to approve an Agreed Syllabus and

'to constitute a standing advisory council on religious education, to advise the authority upon matters connected with the religious instruction to be given in accordance with an agreed syllabus and in particular, as to methods of teaching, the choice of books, and the provision of lectures for teachers'.

(ibid., Sect.29)

In the previous study (B.G. Burgess, 1975, p.8) it was noted that the terms 'collective worship' and 'religious instruction' had not caused legal difficulty until June, 1974, when the Department of Education and Science was called upon to give advice on the legality of a section of a proposed Agreed Syllabus (that of Birmingham). Nevertheless, since 1944 different kinds of syllabuses had been produced and ten of these were examined in the previous study (ibid., pp.11-23). It was observed that although each was based firmly on the Christian religion there were considerable differences in emphasis, attributable to
differing memberships and to differences in the time and circumstances of compilation. The following examples of differences in emphasis were observed:

1. The conversion of children to Christianity: "spreading the true knowledge of the wonderful Word of Life". (Oldham, 1946)

2. The inculcation of a balanced philosophy of life based on religion. (Kesteven, undated, after 1944)


4. The illumination and expounding of the Christian religion. (Cornwall, 1964)

5. The commendation of the Christian faith. (Cambridgeshire, 1962)

6. Sound instruction in Christian faith and morals. (Durham, 1946)

7. Trust in Jesus Christ as friend and Redeemer. (Gloucester, 1962)

8. Satisfaction of the religious needs of children and young people at all stages of their development. The sympathetic understanding of immigrant children from non-Christian homes. (West Riding, 1966)

9. Compliance with the religious requirements of the Education Act, 1944, making such changes as are required by actual circumstances. (Wiltshire, 1967)

10. The relation of religious education to the lives and everyday experiences of pupils, whether Christian or non-Christian. (Inner London, 1968)

(B.G. Burgess, 1975, pp. 21-22)

Since the earlier study was completed a number of new Agreed Syllabuses have been published. The first, produced by the Birmingham Education Authority (Birmingham, 1975) will now be considered in some detail since it marks a new stage in the development of religious education and has occasioned some criticism, particularly from traditionalists. As well as the usual membership drawn from the Church of England, Free Churches, teachers' representatives and representatives of the local authority, the conference responsible for initiating the Syllabus included not only a Roman Catholic and a Jew, but also a Muslim, a Sikh, a Hindu and a Humanist. Although this ecumenical trend had been started by the Inner London authority in 1968, the content
of the new Birmingham Agreed Syllabus marks a further shift towards a phenomenological study of religion. The Syllabus notes that there had been three radical changes during the 25 years which had elapsed since the previous Birmingham syllabus:

1. There had been a revolution in the understanding of the nature of religious education.
2. There had been 'profound social changes (requiring) that pupils shall be prepared for the realities of life in the twentieth century "global village".
3. Birmingham now contained 'sizeable groups of people each loyal to their own particular religious or non-religious commitment and, in addition, many with no deep commitment of any kind'.

(Birmingham, 1975, p.4)

Whereas previously religious education in county schools had been to 'nurture pupils into Christian faith, and the agreed syllabus......was one of the instruments whereby this was to be achieved' it was now to be 'directed towards developing a critical understanding of the religious and moral dimensions of human experience and away from attempting to foster the claims of particular religious standpoints' (ibid.,p.4).

This explicit renunciation of the 'confessional' approach was accompanied by a new concept of religious education (so far as Agreed Syllabuses are concerned):

'The syllabus should thus be used to enlarge and deepen the pupils' understanding of religion by studying world religions, and by exploring all those elements in human experience which raise questions about life's ultimate meaning and value. This involves informing pupils in a descriptive, critical and experiential manner about what religion is, and increasing their sensitivity to the areas of experience from which a religious view of life may arise. It should stimulate within the pupils, and assist them in the search for, a personal

(* The term 'phenomenological', line 2 above, is explained on page 26.)
sense of meaning in life, whilst enabling them to understand the beliefs and commitments of others'. (ibid., p.4)

There was another new departure made by the syllabus. Previously most Agreed Syllabuses had been issued as comprehensive documents of considerable length, from which the teacher was exhorted to select appropriate material. The Birmingham (1975) Syllabus, however, is only eight pages in length but is accompanied by a Teachers' Handbook of Suggestions for Religious Education in looseleaf form 'to facilitate continuous revision'. The brief, prescriptive Syllabus lays down the broad outline, allowing the teacher to interpret it with the generous assistance of the Handbook (which consists of nearly 300 pages).

The broad outlines of the Birmingham syllabus reflect the movement away from singling out one religion as 'self-evidently superior to the rest'. Whereas previous syllabuses had tended to concentrate on 'doctrine to the relative exclusion of other aspects' (ibid., p.4) the new one was to give 'proper weight' to other aspects, such as history, mythology, ethics, liturgy, inner experience, and artistic and social expression. Moreover, because of the tradition of studying religion in its relationship to the contemporary world the Syllabus would refer to 'stances for living which reject beliefs in realities transcending the natural order but nevertheless offer an understanding of the universe together with a way of living within it'. There could be 'no question of making it an aim of religious education in schools to convert pupils to any particular religion or ideology' (p.5).

So far as the primary school is concerned the Syllabus stresses information and experience:

'Pupils will be enabled to gather a large amount of information about the various religious traditions and, above all, to experience much of what lies at the heart of religion within the context of the whole life of the school.' (ibid., p.6)
The programme for Infants and Early Childhood (approx. 3-8 years) prescribes a selection from the following five topics (ibid. p.8-9):

1. **Festivals**, in which the main Christian, Hindu, Jewish, Muslim and Sikh festivals are listed.
2. **Rituals and Customs** associated with family and corporate life.
3. **Stories from World Religions**
4. **The World of Nature**
5. **Relationships**

'Reference will be made to illustrations from world religions treating such qualities as love, trust, acceptance, forgiveness, compassion, care, courage, patience, endeavour.'

The programme for Later Childhood (approx. 8-12 years) also has five topics (ibid. pp.9-10), none specifically concerned with Christianity:

1. **Ideals for Everyday Living**
2. **Festivals and Customs** (of the religions mentioned in the Infant and Early Childhood section)
3. **Sacred Places** (church, temple, synagogue, mosque, gurdwara)
4. **Sacred Literature** (Bible, Bhagavad Gita, Upanishads, Ramayana, Qur'an, Granth.)
5. **Ways of Living**

'Stories from world religions of founders and of great exemplars of faith together with studies of the ways of living which they have inspired...'. (Jesus, Rama, Muhammad, Abraham, and Nanak are among those included in the list.) Finally, 'to clarify the distinctive features of religion by comparison and contrast, the stories of Nansen and Dolci with an account of how Humanists apply their ideals in everyday life' are included.

The syllabus for Adolescence (ibid.pp.10-11), however, mentions Christianity as the only obligatory course in the first section entitled The Direct Study of Religion, within which the pupil is to select one major and three minor courses. The other section to be studied, The Indirect
Study of Religion, is concerned with 'religious beliefs, values, attitudes and practices arising from and applied to problems confronting the individual...(and) problems confronting the community'. The first section of the syllabus for Adolescence is the only place in the whole Birmingham Syllabus where the Christian religion is given any special precedence, apart from the alphabetical precedence accorded when various religions are listed. This exception would presumably not be in conflict with the philosophy of openness elsewhere advocated by the architects of the Syllabus but would be justified on the cultural ground that in Britain every pupil should have at least a grounding in the tenets of Christianity.

The last Agreed Syllabus to be published before the survey forming the basis of the present study was launched in October, 1977, was that of the new County of Avon (Avon, 1976). This syllabus was clearly innovative in that for the first time it placed on individual schools the responsibility for creating their own schemes of work:

'Instead of a detailed syllabus it is a short document consisting of an Introduction (pp.2-3) and two agreed syllabus statements, one on "Aims and General Objectives for Religious Education" (pp.4-7) and the other on "The Provision and Arrangements for Religious Education in Schools (pp.8-11)."

(op.cit.,p.1)

The Authority also set up a Standing Advisory Council with particular responsibility for producing and revising additional syllabus material and for co-ordinating in-service work. The new syllabus points out that although arrangements for school worship and assembly did not fall within the legal responsibilities of the Agreed Syllabus Conference, it was proposed to deal with the relationship between school worship and religious education in a special working paper.

The Avon Syllabus is remarkable for its brevity and for the broad scope it offers to the teachers. It sees the principal aim of R.E. as follows:

(see over)
'The principal aim should be to enable pupils to understand the nature of religion and what it means to take a religion seriously. This involves an understanding of explicit religious beliefs and practices, and implicit questions of meaning and value.' (ibid., p. 4)

It goes on to refer to the contribution of religious education to the personal, moral and social education of pupils. Although the 'religious tradition of this country makes it appropriate that much of the teaching material should be drawn from Christianity,' in today's world Religious Education also requires a wider range of material' (ibid., p. 4). The AIMS section concludes with a disclaimer that a particular religious commitment of pupils ought to be required. The OBJECTIVES of R.E. for the primary age range are outlined as follows:

'The Three to Nine Age Range
It is intended that children shall, by the time they reach the upper end of this stage:

(1) Have experienced aspects of the natural world which evoke awe and wonder and have developed the capacity to communicate these experiences in a variety of ways (e.g. painting, music, movement, drama, writing).

(2) Have begun to enter imaginatively and with sensitivity into other people's experiences through day-to-day situations and relationships.

(3) Know something of the way in which people express what is significant in those experiences that are related to death and suffering (e.g. through stories, basic religious symbols, celebrations, rituals).

(4) Have some knowledge of the daily life of children at other times and in other countries, including that in first century Palestine.

The Nine to Thirteen Age Range
It is intended that children shall, additionally, by the time they reach the upper end of this stage:

(1) Have begun to think for themselves about ultimate questions of meaning and value (e.g. Who am I? What is life for? Who is my neighbour?).

(2) Be able to enter imaginatively and with sensitivity into other people's experiences and attitudes (e.g. through literature and discussion of relevant ethical issues).
(3) Have an understanding of the nature and significance of a variety of religious phenomena (e.g. sacred places, symbols, festival, communities, writings).

(4) Have some factual knowledge of the historical and contemporary expression of Christianity and other major religions.

(5) Have begun to distinguish between the different ways in which language is used to express man's interpretation of experience (e.g. scientific, historical, religious).

(6) Have an awareness of the way in which language is used in religion (e.g. analogy, parable, myth, legend).'

(ibid., pp.5-6)

In its final section the syllabus claims that its aims and objectives have provided an educational basis for teaching religion which enables all teachers to contribute, whatever their personal beliefs. It urges respect for the various religious and cultural traditions of the children and suggests the kinds of resources teachers should be provided with in order to do their work more effectively.

Since the Education Act, 1944, it has taken just over thirty years for explicitly 'phenomenological' Agreed Syllabuses to be published. We now have a curious situation in England and Wales, in that in one area it may be official policy (as reflected in the Agreed Syllabus) to propagate the Christian faith through the process of religious education, whereas in others (e.g. Birmingham and Avon) this aim is explicitly rejected. At least one local authority has recently re-affirmed the older approach: the Nottinghamshire Agreed Syllabus preface deplores 'the lack of definite Christian teaching in so many schools' (Nottingham, 1978, p.v), and the main emphasis is clearly on inculcating Christian beliefs. In its own words, the syllabus 'to some extent...reflects the neo-confessional...approach' although it 'opens the door to the phenomenological...' (ibid., p.5).

It would not be surprising, therefore, if there were uncertainty among teachers about the aims of R.E.
B. Some recent developments in the philosophy and practice of religious education

(This section closely follows pp. 44-59 of the previous study (B.G. Burgess, 1975).)

The following writings have been selected for review because they appear to be representative of new ideas on the subject of religious education formulated during the last fifteen years. Although not exhaustive in this respect they are thought to be sufficient to illustrate the main trends.

F.R. Hilliard, in "The Teacher and Religion" (1963), writing before the main influx of Commonwealth immigrants, was able at that time to suggest that 'for children living in this country this (i.e. religious education) obviously means the Christian religion' (op. cit., p. 43). Nevertheless, his observations on the aims of teaching religious education in the Primary school are particularly relevant at a time when formal commitment to Christianity appears to be decreasing:

'Of considerable importance also, as we have seen, are the attitudes to religion which the young child notices in his teachers. Here one comes up against a problem which bothers many conscientious teachers in junior schools more perhaps than it does their colleagues in secondary schools who can more easily opt out of religious education work than can the teacher in the junior school. Just because teachers in junior schools are aware of the kind of demands made upon them by the young child, those who are not themselves practising Christians feel acutely the embarrassment of having to behave, in classroom and assembly, as though they were... The teacher should be guided more by the educational needs (in the broadest sense) of the children and less by the desire to project his personal, adult point of view about religion into his relations with the children.

In the face of this kind of dilemma some sort of compromise as between the ideal and the practicable is clearly desirable. Even so, that some teachers ought to opt out of the teaching of religion, both for their own sakes and for the children's is plain. A teacher who is positively opposed to religious belief and practice ought not to allow himself to be put into a position in which he has to act as if he believed otherwise. Probably, however, the majority of those who find the present arrangements distasteful come into the category of perplexed agnostics rather than of positive atheists or convinced secular humanists... In their case, if no alternative is to be found, they will doubtless feel that they have to do the best they can. It is worthwhile
their remembering that in any case their task is to teach what Christians believe about religion and the Bible, without having to project their own doubts and perplexities into their lessons. Certainly to do this calls, in their case, for great objectivity and very broad sympathy indeed. They find it necessary to study and try to understand Biblical teaching and Christian belief generally while aware that they have not found it convincing themselves. Certainly too, they will derive satisfaction from this part of their work only if they constantly remind themselves that what they are teaching may later on be important to some of the children, even if the teacher himself has not found it so."

(ibid., p.56)

In referring to the 'dilemma' of the teacher who is not committed to the Christian faith, Hilliard is recognising a problem often ignored in the earlier Agreed Syllabuses. He accepts that it ought to lead to 'some sort of compromise between the ideal and the practicable', and he is moved to stress the educational needs of the children.

This view accorded well with contemporary developments in activity methods of primary education, according to which the child, and not the teacher, is seen as the chief agent in his own education. D.E.M. Gardner, in "Experiment and Tradition in Primary Schools" (1966), examined the attainments of young children in schools where the curriculum was shaped by their spontaneous interests. At the same time practising teachers were experimenting with the 'integrated day', 'family grouping', and 'open plan', all of which systems tended to contradict the class teaching principle, according to which the teacher dominates and initiates. These experiments had repercussions on religious education. Mary Brown and Norman Precious, in "The Integrated Day in the Primary School" (1968) describe the implications for religious education of their system of teaching:

(op.cit., p.64)

'Religious education is based on living together as a community and is associated with everyday happenings which have meaning for the child in his home and school situations. A service, at 11.15 each day, is taken by the children and centred around some topic which has arisen in the classroom. To it they bring ideas, paintings, models, collections of things, their own prayers, poems and choice of hymns.'
A similar emphasis is to be found in a book advocating family grouping:

'Discussions with teachers and heads about religious education has made it clear that schools are taking a fresh look at accepted practice. They are feeling the need to present children with simple, meaningful spiritual experiences, to carry religious attitudes through the whole day rather than confine them to the religious education "story lesson", and are quietly finding individual ways of doing this.'

(L. Ridgeway and I. Lawton, Family Grouping and the Primary School, 1965, p.113)

In this climate of educational opinion the writings of R.J. Goldman concerning 'Life Themes' attracted considerable interest from 1965 onwards. His "Religious Thinking from Childhood to Adolescence" (1964) and "Readiness for Religion" (1965) were an attempt to relate the developmental theories of Jean Piaget to religious education. His point of view may conveniently be summarised by a passage from his Essex Hall Lecture, 1967, entitled "Education for Uncertainty" (1967):

'In intellectual terms, children appear to pass through three stages of religious understanding. Firstly, there is pre-religious thinking, where the child is incapable of forming a conceptual basis for religious truth. He has to "feel" his way through fantasy and play at this stage. Then comes a sub-religious stage which rather resembles the crude early Mosaic stage of religion, where everything is thought of in concrete terms and material facts. Finally, if the adolescent gets there at all, he emerges into a personal stage of religious thought able to conceptualize adequately about religion.

The evidence from student and adult populations shows that many stop thinking at the level of stage two - sub-religious thought - and it is this crude religion they reject, or are indifferent to. It represents a level of thinking no higher than a mental age of ten.'

(R.J. Goldman, 1967,p.10)

Goldman's solution was 'to examine the needs of children and their capacities to understand, rather than fixating ourselves upon the narrow dimensions of Bible knowledge'.

( ibid.,p.14)
He and his associates produced materials for the classroom involving art, literature, science, poetry and religion on 'life-themes' such as Light, Bread, Homes, Birthdays, Myself, and Names, each developed for use with a particular age-group. Throughout Goldman's work the existence of the religious dimension is assumed, as is the propriety of some kind of religious education. In the final chapter of "Readiness for Religion" (R.J. Goldman, 1965) he defends his proposals against possible charges that they are inconsistent with Christian education. He claims that Jesus himself taught through life-themes and ends with the question 'Was Jesus himself a Christian educator?' (op.cit.,p.219).

Not everyone was happy with Goldman's solution. Some regarded the connection between the 'life-themes' and religious understanding as spurious. J.W.D. Smith made the criticism that 'This is not pupil-centred education... (but)... adult indoctrination' (J.W.D. Smith, 1969, p. 86). Smith suggests that a programme of religious education for primary classes in state schools should accept two main objectives. He describes the first in these terms:

'It should seek to foster and deepen the awareness of mystery which touches the experience of young children at so many points. Violet Madge refers helpfully to this dimension of mystery....She finds it associated with the wonders of the natural world, awareness of the frontiers of human knowledge, with birth and death and with human relationships. The sensitive and perceptive primary teacher will find many opportunities for fostering such experiences of "natural religion"'.

(op.cit.,p.92)

As regards his second objective, namely, an objective approach to Christian origins, Smith finds it difficult to suggest a logically consistent position for the primary teachers, since neither pupils nor teachers can separate themselves from the social and religious influences around them. He suggests, however, that a clear declaration of objective intent is desirable if Christian and non-Christian teachers are to co-operate in a common policy. Smith
believes that attention to these two objectives in the primary school would prepare the way for a 'life-centred' approach in moral and religious education in the secondary school.

Edwin Cox, in "Changing Aims in Religious Education" (1966), carried out a critical analysis of possible aims in religious education in a rapidly changing social context. In chapter 4 he examines the following possible aims:

1. To teach the Bible,
2. To teach morals,
3. To convert to Christianity, and
4. To help pupils have a religious view of life and to make up their own minds on religious questions.

He suggests that the first aim is insufficient by itself as an aim, 'except for those teachers who have a particular view of Biblical inspiration', and that it is difficult to separate moral education from religious education. He rejects the third aim as inappropriate or self-defeating in the teaching context:

'To look on his (i.e. the teacher's) work as pre-evangelistic rather than evangelisation may bring him slower and less obvious results, but it is educationally sounder and may, even from the Christian point of view, have more permanent effect.'

(op.cit.,p.66)

Cox concludes that the fourth aim 'can be attempted only in the higher forms of the secondary school' (ibid.,p.69) and relies on Piagetian arguments so far as junior children are concerned:

'Truly open-ended religious education can be achieved only if, in the preceding stages, children have been introduced to religious ideas which are relevant to them at each stage of their development, and which have been neither so vague as to make them feel that no answers are possible to religious problems, nor so dogmatic as to stifle freedom of thought. Moreover, it must be such as will be capable of expansion and development as their minds grow and their experience
increases, so that they do not reject religious thoughts as childish just at the time when they begin to be able to make serious use of it." (ibid., p.69)

In his final chapter (pp.86-90) Cox makes practical suggestions about the strategy of religious education. He suggests that, so far as infants are concerned, 'the presentation and strengthening of the idea of wonder and goodness in the world, and of a favourable attitude to a religious explanation of life and its setting', is all that can and ought to be attempted by the teacher. He sees three aspects of the junior child's development as relevant to religious education, namely, understanding personal relationships, acquiring factual knowledge, and the inculcation of favourable attitudes; and suggests ways in which these three lines of development might be fostered. His rejection of his fourth postulate so far as Primary children are concerned ('To help pupils have a religious view of life and to make up their own minds on religious questions') is on psychological rather than philosophical grounds:

'...younger children do not frequently ask philosophical questions and, if they do, have not the maturity or mental equipment to attempt an answer.' (ibid.)

In "Educational Religious Education" (1971) Cox takes the educational argument a stage further. He begins from the premise that

'Schools are intended to provide education, and to justify its presence in them any activity must show it is contributing to the educational process.' (op.cit.,p.3)

He examines the common expression 'a secular and pluralistic society' and points out that 'secular' does not necessarily mean 'irreligious', for almost every possible religious stance is represented in the present world. Religion might be defined as 'man's attempts to find answers to his deepest problems'(op.cit.,p.3) but these problems were not now the
same as they once were. Formerly man had had to face such problems as the creation of the world, and the uncertainty and unfairness of life. In the East these problems had been swept aside by a denial of the reality of experience, whereas in the West the problem had been met by postulating a creator God, omnipotent and just. But the nature of human problems had changed during the previous century. Science now had solutions to suggest on the subject of matter and Creation; medicine was solving the problem of the precariousness of life; and the achievement of justice seemed possible by social or political action. The human race had found new problems, however, particularly those arising from living together: the population explosion, the strains caused by the complexities of industry and commerce, and the pollution of the environment. The solution of these problems involved considerations which were fundamentally religious, in that they were concerned with the nature of people, the purpose of life, and responsibility for natural wealth. Inasmuch as people were alive to these problems they could be said to be religiously sensitive.

Cox now turns to the implications of these changes for teachers. The aims of the religious education teacher ought to be realistic, attainable, acceptable to the community, and worthwhile to teacher and pupils. Above all they should be justifiable on educational grounds. He suggests four aims which fit these criteria:

1. To enable pupils to understand what religion has contributed to our culture............

2. .....to help pupils understand what people believe and how their beliefs influence their lives......

3. .....helping the pupils to understand that a rational attitude to life includes making up one's mind on certain fundamental or ultimate questions of the nature of life and of human personality.......

4. .....helping the pupils to decide for themselves what their working hypotheses or acts of faith are going to be, that is, deciding their own religious stance,.....'

(ibid., p.5)
It is difficult to perceive in this article, published five years after "Changing Aims in Religious Education", the leanings towards the neo-confessional position which the authors of Working Paper No. 36 (Schools Council, 1971) thought they saw in Cox's writings. Perhaps the confusion arises from the different definitions which may be given to the term 'religious'. In this article Cox has suggested that it might well be defined as 'man's attempts to find answers to his deepest problems' (Cox, op.cit.,p.3). It seems clear that he has in mind the type of 'open' approach later advocated by Working Paper No. 36.

Joan Dean, in "Religious Education for Children" (1971), takes issue with the Plowden Committee's assertion that 'children should not be confused by being taught doubt before faith is established.' She writes:

'I disagree with this. Faith cannot be established with any depth or reality until one has examined the doubts. It seems to me to be a dubious practice to offer children as fact what is a matter of belief - a practice which we could not countenance in any other sphere. This, and the fear that if religious teaching were not backed up by law it would disappear, seems to me to betray a great lack of faith on the part of Christians. If Christianity has meaning, if God wants to call men to him, there is no need to fear that those who hear both sides will reject faith. If Christianity is worth so little that we must prop it up by legislation, then the sooner we forget about it and find a philosophy which has more meaning for people the better.'

(op.cit.,p.134)

Dean's view that religious education might still be effective even if no longer compulsory is particularly notable in a volume which is otherwise unequivocally Christian in outlook, for at this point she appear to be at one with some atheists, agnostics and secular humanists who have wished to abolish the compulsory provisions of the Education Act concerning religious education. In her first chapter she suggests that

(see over)
'most of the results show compulsory religious education to have been something of a failure, although it is difficult to judge the result of education by what is immediately measurable'.

(ibid., p.7)


'acknowledged on educational grounds and not by singling it out and making it alone of all subjects legally "compulsory". Rather it should take its place alongside other studies without which a young person in our particular culture could hardly be said to be educated. We believe that it was unfortunate that the 1944 Education Act perpetuated the over-sharp distinction made by previous legislation between "secular instruction" and "religious instruction". Further, we think that the theological, educational, ecclesiastical and cultural climate is now far different from that prevailing in 1944 as to render the statutory regulations relating to religious education made at that time no longer appropriate.'

(op.cit.,pp.274-5)

Nevertheless, the Commission concludes that 'some measure of statutory acknowledgement of the importance of religious education (in which we would include school worship) is still required' (ibid.,p.275). Four reasons are given for this conclusion:

'a. The "free for all" which might result from a total and immediate abandonment of all forms of statutory provision would inevitably create confusion and uncertainty giving rise to misunderstanding among parents, teachers and pupils.

b. Total and immediate abandonment would suggest that the country as a whole shares the views of those who hold religious beliefs to be unimportant, false or vacuous. We have no grounds for believing that this conclusion has any basis in fact.
c. Headteachers might be exposed to local pressure groups, both secular and sectarian.

d. The subject is not yet sufficiently understood as an educational discipline; hence in some schools religious education might disappear in whole or in part since it does not have the same obviously utilitarian and examination supports as are given, e.g. to English and mathematics.'

(ibid., p.275)

The Commission went on to specify the sort of provision which it thought the law should make:

'We suggest that any new Education Act should attempt to define more precisely, though only in brief outline, the essential basic components of the education to be given to all pupils at school and religious education should be placed within this general educational context. The Act might, we think, lay down that all pupils in county and voluntary schools shall be provided, according to their ages, abilities, and aptitudes, with education in the arts and sciences, in religion and morals, and in physical and practical skills. In doing this the new Act, like the present one, could then place a general duty upon Local Education Authorities to ensure that such educational provision is made without taking away from the governors their traditional responsibility for the curriculum of their schools; though in exercising this responsibility governors are, of course, bound by the requirements of any legislation.'

(ibid., p.276)

The Commission considered that any new statutory arrangement 'should allow schools a wider measure of flexibility than is provided by the existing legislation' (ibid.). It wanted Agreed Syllabuses to be abandoned and handbooks of suggestions to be substituted, and urged the need for research into religious education and improvements in the training of teachers.

Ninian Smart, in "Secular Education and the Logic of Religion" (1968), is concerned particularly with the content of what should be taught in schools, colleges and universities in the context of an 'open, religiously neutralist' society.
'where men can make up their own minds about religious and ideological matters' (op.cit.,p.7). He suggests that religious studies have two aspects, the historical and the parahistorical, i.e. concerned with the truth or value of a religion; and that scientific and philosophical criticism of the theological claims is itself a necessary element in the proper appreciation of revelation. The interchange between religions (and non-religious philosophies) depended on conversers being neither so rigid that discussion was impossible nor so tolerant or indifferent that there was no stimulus for discussion. The inner logic of theological and religious studies ought to drive the student 'outwards to the wider world of philosophy and history and the comparative study of religion' (ibid.,p.90). A closed system of theology was inadequate. In his final chapter he refers to what he calls the "schizophrenia" in religious education in Britain. This arose from the fact that Christian education was entrenched in the school system, yet most higher education was secular, that is, neutralist in regard to religious or ideological commitment, because it reflected our pluralistic society. He continues:

'It is odd that an open and religiously uncommitted society should yet attempt, in its schools, to purvey some form of faith. It is true, of course, that most parents, for reasons that are not altogether clear, wish that their children should receive religious and moral instruction of some sort. But those who are involved in running schools and teaching are by no means so committed to this enterprise.'

(ibid.,p.91)

Smart considers that the problem should be resolved by an 'open' approach: the essence of education was not teach-
that but teaching how:

'The test of one who is teaching reasonably in a society such as ours is openness, not what his commitments are. The Humanist teacher should give some imaginative grasp of religion; just as the Christian teacher should be able to elicit from his pupils an appreciation of the force of Humanism. The Christian should be able to teach Buddhist studies, and to do so without judgmental attitudes. It should in any event be a cause of joy that there is good in others, not a defensive cause of sorrow or fear.'

(ibid.,p.97)
Smart's 'open' approach to religious education greatly influenced the authors of the Schools Council Working Paper No. 36 (Schools Council, 1971). Although its focal concern was secondary education, the Working Paper is relevant to the present study because of the analysis which is made of various contemporary approaches to religious education. Religious education, it is pointed out, is 'not ....... a piratical intrusion' (op. cit., p. 7) into British education but was historically at its foundation. After examining the main arguments for the inclusion of religion in the curriculum of the maintained schools it outlines some distinctive approaches to the teaching of the subject:

1. The 'confessional' or dogmatic approach
   This begins with the assumption that the aim of religious education is intellectual and cultic indoctrination. It is often linked with a belief that any other kind of religious education is valueless or unworthy of the name. This has been the traditional view of the Roman Catholic Church in this country, or some Jewish and Muslim leaders, and of some Protestants.

2. The anti-dogmatic approach
   This rules out the subjective element from religious education and conceives it as an academic exercise, dispassionate and objective. The National Secular Society, for example, suggests that the study of religion on these terms would be included as part of the history syllabus.

3. The 'phenomenological' or undogmatic approach
   This sees the aim of religious education as the promotion of understanding. It uses the tools of scholarship in order to enter into an empathic experience of the faith of individuals and groups. It does not seek to promote any one religious viewpoint but it recognises that the study of religion must transcend the merely informative.......

   (ibid., p. 21)

The last approach is the one favoured by the Working Paper, which claims that some teachers, dissatisfied with the 'confessional' and the anti-dogmatic approach, have been using 'almost by instinct'. The difficulties inherent in this approach with young children are recognised, but the Working Paper does not accept the Plowden Committee's contention that 'Children should not be confused by being taught to doubt
before faith is established' as a correct statement of alternatives:

'Fortunately, even in the primary school, doubt and faith are not the only alternatives. It has been pointed out that in certain respects young children are even better able than older pupils to appreciate the significance of alternative perspectives. Their imaginations have not yet been compromised by the demands of academic conventionality, and their thought processes have not yet been channelled into standard scholastic habits. Their world is still mostly unexplored and full of promise and they still have the capacity to envisage alternative possibilities. Junior school children, for example, are still activated by the creative spirit of play, which permits them to construct imaginative worlds that are as real as those of everyday existence. Such a spirit is of the very essence in the life of objective rationality. Prejudice and non-objective beliefs are expressions of routine and unimaginative habits of thought.'

(ibid., p. 25)

The Working Paper goes on to advocate an approach to religious education which is in line with the approach now recommended in other subjects:

'In every other subject children are encouraged to question and explore, to take nothing to be true until they can see it to be true.'

(ibid., p.27)

The Working Paper discerned three particular approaches to the practice of religious education in the literature of the previous decade:

1. The 'neo-confessional' approach
   This could be reduced to an attempt to make dogmatic religious education more acceptable by improved methods and techniques. The new syllabuses produced in the 1960s by the Lancashire, London, Northampton and West Riding education authorities, considerably influenced by the writings of R.J. Goldman, were placed in this category. They all assumed that the purpose of religious education was to inculcate Christianity.
2. The 'implicit religion' approach
Those who favoured this approach, advocated by Harold Loukes, regarded religious education primarily as an unrestricted personal quest for meaning in life in terms of actual experience. The writers of the Working Paper felt that Loukes's approach gave too little place to specifically 'religious' studies in religious education and did violence to the meaning of the word 'religion' by enlarging unduly its scope.

3. The 'explicit religion' approach
This conception, owing much to the advocacy of Ninian Smart, Edwin Cox and J.W.D. Smith, offered an 'open' approach to religious and non-religious viewpoints alike. Smart had suggested five aims appropriate to this approach:

'First, religious education must transcend the informative.

Second, it should do so not in the direction of evangelizing, but in the direction of initiation into understanding the meaning of, and into questions about the truth and worth of, religion.

Third, religious studies do not exclude a committed approach, provided that it is open, and so does not artificially restrict understanding and choice.

Fourth, religious studies should provide a service in helping people to understand history and other cultures than our own. It can thus play a vital role in breaking the limits of European cultural tribalism.

Fifth, religious studies should emphasise the descriptive, historical side of religion, but needs thereby to enter into dialogue with the para-historical claims of religions and anti-religious outlooks.'

(N. Smart, 1968, p.90)

Similarly, Edwin Cox had urged that religious education should enable pupils....

'to choose objectively and on sound criteria between the many conflicting religious statements that are made in a pluralistic society, and to work out for themselves, and to be able cogently to defend, their own religious position or their rejection of the possibility of having one.'

(Edwin Cox, 1971,p.3)
J.W.D. Smith is regarded by the authors of the Working Paper as combining the position of Harold Loukes with that of Ninian Smart: religious education, according to him, ought to include not only 'a personal search for meaning conducted in an atmosphere of open dialogue' but also be an 'academic discipline, a dialogue with religions and non-religions' (Schools Council, 1971, p.42).

Working Paper No. 36 then produces suggestions for secondary school curricula in line with this last approach ('explicit religion'), in the context of teaching religion as a subject; or within related fields of study; or as a part of integrated studies. It also takes account of such particular problems as the religious needs of minority ethnic groups. On the subject of moral education it concluded that no adequate moral education could exclude a consideration of morals founded upon a religious view of life, even though moral knowledge was perfectly possible without religion.

Finally, the Working Paper examines the implication for teacher education of the approach it has recommended. It emphasises the necessity for teachers to be educated by the 'open approach' in the religious studies of universities and colleges of education if they are to be expected to adopt this method with their own pupils.

A recent advocate of the 'open' approach to Catholic religious education in America has had some influence in Britain also, and his writings are therefore relevant in this review, although his ideas have not found general acceptance within the Roman Catholic Church. Brother Gabriel Moran, in 'Design for Religion' (1971), develops the idea of the church as an educational and social force in the community. His thesis is that 'Christianity is an invitation to human intelligence and freedom to re-create the world' (op.cit.p.97), and he therefore discounts the ultimate efficacy of indoctrination:
'Any education that does not encourage creativeness, curiosity, discovery, excitement, wonder and joy is not moving toward the acceptance of Christian faith no matter what is being taught.'

(ibid., p. 98)

He continues:

'There is a point in the educational process when religion can be studied and there is a time for pursuing a theological grasp of Christianity, but that time is not in childhood. At that time of life religion is too important to be confined to a subject in school.'

(ibid.)

Moran suggests that the many committed Christians who would like to save their children the pain of looking for religious answers are mistaken:

'In our world today the survival of Christianity rests on having people who freely belong because they understand what they are doing and have faced the real possibility of choosing otherwise.'

(ibid., p. 120)

He thinks that religious education for the older child should be concerned with what goes on in families, in schools, in the streets, and in the city, and sees the 'open forum' approach as the way to deal with these matters. In particular, it should afford an opportunity for raising questions about the school which the school does not allow anywhere else. He looks forward to the time when it might be possible to teach religion within history, social science or literature. He offers a provocative hypothesis concerning the religious teaching of young children:

'The amount of religion that adults try to teach children will vary in almost inverse proportion to how much the adults themselves understand their religion. Very little help is being offered to adults to come to this mature understanding of their own faith. Theology courses for parents would have the effect of cutting down the Christian Doctrine lessons for children and increasing the "primitive religious education" that children need.'

(ibid., p. 157)
Moran wants people interested in religious education to attempt to change some of the environmental conditions under which some children grow up, by immersing themselves in community problems. He sees the task of Christianity as being to develop an 'ecumenical theology' (ibid., p. 19) by which he means not merely Protestant-Catholic co-operation but the encounter of Christianity with 'all forms of religion and non-religion'.

Four years after the publication of Moran's book the new Birmingham Syllabus appeared, incorporating 'ecumenical theology' for the first time in an official syllabus for English schools. The controversy surrounding this and other recent syllabuses has revived public interest and it therefore now proposed to examine some more recent contributions to this debate.
Chapter II: CONTEMPORARY CONTROVERSY

An examination will now be made of records of some recent public discussions, in order to identify the principles involved in the present public controversy about religious education and assembly.

A. The House of Commons Debate, 19th March, 1976

Hansard reported that the House agreed, without a division, to the following resolution moved by Mr Michael Alison (Barkston Ash):

'That this House recognises the need to maintain and improve the opportunities for religious education and an act of worship in schools.'

(Hansard, 1976, vol.907, No.73, pp.1786-1875)

Opening the debate, Mr Alison considered that 'the Christian religion should be the predominant theme or feature of the religious syllabus in our schools' (op.cit., p.1787). He wanted more resources devoted to the development of religious education:

'The way forward, if we want to dismantle entrenched provisions of the 1944 Act - if they have to be dismantled in future - is to ensure that religious education stands on its own feet'.

( Ibid.)

Dr Rhodes Boyson (Brent, North) wanted 'religious education in the classroom to be given by committed Christians so that the faith of our fathers...can be passed on to young people for them to accept or reject, as they may wish, in adult life' (ibid., p.1799). Sir John Hall urged that 'all the time we are prepared to have prayers in the House and accept an Established Church we should be prepared to see that our children receive Christian education in our schools' (ibid., p.1802). But Mr Bryan Davies pointed out that only a minority of members attended prayers in the House and argued that

(over)
'Our situation exactly parallels that at school assemblies: the minority of those participating are subscribing to the values represented by the assembly.' (ibid., p. 1806)

In his view it was 'not consistent with respect for mutual values to compel children to participate in religious worship when they themselves have genuine reasonable doubts'.

Mr Strawbenezee refuted 'the assertion that Christianity is a minority belief or practice in this country' (ibid., p. 1810) but thought provision should be made for the needs of children of other faiths. He favoured also a relaxation of the law about the timing and organisation of collective worship. Mr Fell believed that 'because a teacher or a headmaster is not a Christian, it is no excuse for him to fail to learn rudimentary Christianity, which can be put across to conform with the Butler Education Act' (ibid., p. 1814). He added that 'anything that can be done to help spread some kind of respect for the moral values preached by the Christian religion must be for the good'. Mr Richard Crawshaw, however, did not think that the schools were there to propagate any particular religious belief. 'A distinction has to be made', he said, 'between religious education and propagating a particular religious belief' (ibid., p. 1815).

Mr Montgomery said that parents were 'concerned about the lack of discipline, the decline of literacy and, above all, the decline in standards' in schools (ibid., p. 1819) and considered that 'the teaching of religious education in our schools has an important bearing on this' (ibid., p. 1819). Nevertheless 'religious education (was) the Cinderella of the curriculum' (ibid., p. 1822). Sir S. McAdden urged that children should be given 'some elementary instruction in religious principles so that in later life they may be able to distinguish between right and wrong' (ibid., p. 1826). Mr Benyon believed that 'we need more religious education, not less' (p. 1830), and Mr Stanbrook asserted that 'religious education is probably the most important subject that can be taught in our schools, and we neglect it at our peril' (p. 1831).
Mr Clark dismissed 'ESL, Education for Stances for Living' as 'sheer modish claptrap' (ibid., p.1835), and believed that children 'must be taught to believe in God'. Mr P. Mayhew wanted 'religious education not only to retain its present place in the syllabus but to improve its place' (ibid., p.1842). Mr N. St. John-Stevas, the official Opposition spokesman, said that it was 'quite right that non-religious matters should be included in a syllabus as long as they advance the instruction of religion' (ibid., p.1850). But he considered that 'there is, in the literal sense of the word a "trahison des clercs" going on in our society today', referring to 'those who are arguing today that we should do away with moral and religious education in our schools, those who argue that we should weaken them as curriculum subjects, those who say they should be made optional'. (ibid., p.1854)

For the Government, the Under-Secretary of State for Education and Science (Miss Margaret Jackson), claimed that 'the 1944 Act aimed to secure in schools a broadly-based approach to the Bible and to the Christian ethic, in the confidence that these provided a basis for belief and behaviour which was in accordance with the convictions of the great majority of teachers and parents' (ibid., p.1858). She mentioned research in the 1960s which 'clearly showed the need to relate religious education to the concerns and preoccupations of adolescent pupils' and to the process by which (young) children 'develop in their ability to handle abstract concepts' (ibid., p.1858). She referred also to educational developments: the 'methods of religious education which start from the everyday experience of children' and the 'interdisciplinary approach' (ibid., p.1858). As we were now a multi-cultural society there was a strong case on educational grounds for the treatment of other faiths within religious education, although 'the study of Christianity must play a leading, if not the major, part in religious education in our schools' (ibid., p.1862). It was for the local community, the members of the Churches and the teachers and educationists within the local community to decide what to put into their syllabus (p.1862). The Secretary of State
would have 'no standing in this matter as long as there is agreement in the local community' (ibid. p. 1862). She commended that 'growing partnership in the approach to religious education...exemplified by the Religious Education Council, which brings together professional organisations in the sphere of religious education, representatives of the Christian Churches and other religions with members from other interested bodies, including the Social Morality Council, the British Humanist Association and other bodies' (ibid., p. 1866).

It is useful to compare the view expressed in this debate with C. Cannon's analysis of the debates on the religious provisions of the Education Act, 1944, to which reference was made in the previous study (B.G. Burgess, 1975). Cannon had noted (in comparison with the tone of the 1902 debates on religious education, a

'change in the emphasis of the religious discussions, away from claims for the support of their own schools (except from the Catholics) and towards the introduction of religious education into all state schools'.

(quoted, B.G. Burgess, 1975, p. 8)

In the 1976 debate the only denominational plea came from Dr Alan Glyn, who hoped that the Queen would remain head of the Established Church (Hansard, 1976, vol. 907, No. 73, p. 1826). Most of those taking part in the debate continued to support religious education with a Christian emphasis, although Mr Bryan Davies expressed the view that 'to induct children into Christianity' was unacceptable to the vast majority of serious educators within the schools, and that they preferred to develop 'religious education, not religious instruction' (ibid., p. 1807). The Under-Secretary of State recognised a need for the broadening of religious education but considered that this need could be met through the continuing activities of the various statutory advisory councils of each local authority. The Government view was clearly that the religious provisions of the 1944 Act were still too sensitive an issue to be interfered with, although the Under-Secretary
admitted that the 1944 Act had been drafted and discussed at a time when religion was considered to be virtually synonymous with Christianity, and little consideration was given to the position of non-Christians other than the Jews, who already had established rights'. She affirmed, however, that

'an Act which was drafted for different conditions is capable of meeting the implications of today's multi-racial and multi-faith society'.

(ibid., p.1858)

The debate and contemporary controversy

Three important questions concerning the future of religious education emerged during the debate:

1. Are the schools the proper place for religious education?
2. What provision, if any, should the law make for religious education?
3. If religious education should be given in schools, of what kind should it be?

Concerning the first question, members were in general agreement that religious education should be given in school. On the second question the Government view was that the existing law, which needed no alteration, could be re-interpreted in the light of contemporary conditions, but a number of members had reservations on the subject. Various answers were given to the third question, many of them at variance with those given in the Schools Council Working Paper No. 36 (see above, p.27), which had rejected a dogmatic or anti-dogmatic approach to the teaching of religious education in favour of an undogmatic or 'phenomenological' approach. This view was clearly not shared by some who took part in the debate. For example, it seems that Mr Fell had an anti-dogmatic approach in mind, since in his view 'rudimentary Christianity' could be 'put across' by a 'teacher... who is not a Christian' (see above, p.33). Three M.P.s insisted on the need for teachers of religious education to be committed Christians (Hansard, 1976, vol.907, No.73: Dr Boyson, p.1799; Mr Crawshay, p.1815; and Mr Stokes, p.1834).
Mr Clark came closest to the 'confessional' or 'dogmatic' approach, with his assertion that children 'must be taught to believe in God' (ibid. p.1837).

B. Discussion Documents and Policy Statements

The following discussion documents or policy statements were published in 1975-77:

1. The Religious Education Council Reports, 1976-77

In 1976-77 the REC produced two discussion documents, 'What Future for the Agreed Syllabus? (1976) and 'What Future for the Agreed Syllabus - Now?' (1977). The first, a discussion document prepared by the executive committee, recommended that 'religious education...should be regarded as helping pupils to become educated about religious and other life-standards and to be both appreciative and critical of them (op.cit.p.3). It suggested the abolition of Agreed Syllabuses protecting sectional interests but wanted 'some kind of authoritative guidance....to support teachers and help them select material, and to encourage a balanced presentation of the subject' (ibid.p.3). This 'authoritative guidance' could come from a National Advisory Conference convened by the Secretary of State, although local authorities should institute local working parties 'to assist teachers in working within those guidelines in accord with the local situation' (ibid.). The committee wanted religious and other bodies to produce study material about themselves based on educational and not propagandist considerations and urged more attention to initial and in-service training. The Report pointed out that there had been a change of emphasis since 1966:

'Educational insights and practical teaching experience are gradually assuming as great an importance as theological expertise when the interested parties have chosen their representatives.'

The committee thought it was too soon to dispense with the
official definition of religious education (ibid.p.8), because of the strong feelings on the subject, to safeguard teachers from parental or partisan criticism, and to help teachers to select material and resources, particularly in primary and middle schools, where religious education was given by non-specialists. The committee discussed whether 'religious education' was still an appropriate term for the kind of education in life stances which it thought appropriate, but felt unable to suggest a more appropriate term. They placed first among its guidelines 'the recognition that existence, and the mystery that many people find it, poses questions about the purpose of life and experience' (ibid.p.11). It is not clear, however, whether they would have deemed appropriate, within the wider religious education which they advocated, a study of a life stance which might postulate that it was pointless to pose questions about the purpose of life and experience, on the ground that either there was no 'purpose' or, if there were, it was not possible to discover it.

The Report noted the importance of educational considerations in the introduction of material, stressing the importance of understanding the cognitive development of young children. A satisfactory progression of work in the earlier years should enable a senior pupil to 'discuss philosophical, moral and religious questions in an informed and discriminating way' and to engage in 'critical and perhaps original' thought (ibid.p.19).

The REC's second document (1977) took into account two main criticisms of the earlier document, namely, that a National Advisory Council might open the way for political interference in RE, and that too great an emphasis had been implied for 'other religions' and 'other life-stances', to the possible detriment of the Christian tradition. The second document tentatively substituted the phrase 'belief systems' for 'religious and other life-stances' and suggested a new three-tier system of Agreed Syllabuses, which it felt ought not to differ too widely, while allowing for regional variations and local interests. The focus of such a system
could be the present Local Authority Syllabus Conference, probably widened in scope, which, having first consulted with teacher groups, teachers' centres, governing bodies, parents and any other appropriate interests, could submit its syllabus to a national conference, not for ratification but for suggestions. It was considered that this system, although possibly cumbersome, could be 'a very fruitful source of consultation, whereby local syllabuses were closely related on the one hand to local needs and local teacher curriculum development and, on the other hand, with the world of developing scholarship.' (ibid., p. 16)

2. Free Church Federal Council Education Committee, 1976

In 'Religious Education in County Schools' (1976) the FCFC Education Committee asserted that 'the transmission of the Christian faith — in education and evangelism and mission — belongs to the Church itself' (op. cit., p. 15). It noted that although the earlier interpretations of the religious education clauses of the Education Act, 1944, carried 'an assumption of evangelical and confessional emphases which in 1944 were regarded as proper provisions in a Christian country' (ibid., p. 6) the Act itself avoided any explicit statement to the effect that exclusively Christian education was intended, and 'was therefore now capable of an interpretation which does not carry with it an exclusive Christian connotation' (ibid., p. 6). It pointed out that there was now a shortage of teachers willing to teach the subject and that in the primary school the position was complicated by innovations such as the integrated day. It referred to the revolution in religious education which had come about regarding the definition and application of religious instruction. Society was now frequently described as Pluralist: immigrants from the Commonwealth had brought their religions with them, and many indigenous people were now prepared to call themselves Secularists, Atheists, Marxists etc. The committee took account of the Schools Council Working Paper No. 36 and the Durham Report (Commission of Religious Education in Schools, 1970) to enunciate its own statement of religious education:

(over)
'The aim of religious education should be defined as the communication of knowledge, the interpretation given to that knowledge, and an understanding of what it means for any living religion studied to be taken seriously. Such a study will include the recognition that all religions depend for their continuance and vitality upon personal commitment and worship.' (ibid.p.10)

The report urged that the three elements making up this concept — knowledge, interpretation and understanding — must be seen to cohere. Although Free Churchmen would wish to safeguard the rights of private conscience in the matter of 'interpretation' the educational integrity of the teacher was something to be expected from someone undertaking a professional educational task. Although 'challenge to personal commitment' (ibid.p.10) needed to be understood by the pupil 'the actual presentation of challenge belongs not to the school nor the religious education teacher, but (to) the religious institution representing the religion being studied'. The committee wished to move beyond a narrow interpretation of 'instruction' without falling into the danger of 'indoctrination' (ibid.p11).

The report suggested that the obligation of daily collective worship should be removed from the Education Act and that it should be replaced by a 'clear provision for regular school assemblies, which may or may not be related to any specific religious rites' (ibid.p.12). It wanted there to be 'provision for the opportunity of worship as seems right in accordance with the desires of parents and the needs of the children....' (ibid.p12). It concluded that Agreed Syllabuses were still necessary 'because of the emotive quality of the subject and the realities of the present situation' (ibid.p13). They were a safeguard for teachers themselves, who might otherwise find themselves under pressure from parents, religious authorities and ideological groups. The report suggested that teachers were free to make a selection from all the syllabuses prepared by different local authorities across the country (ignoring the legal obligation upon teachers to follow the Syllabus approved by their own authority). Syllabuses
should be compiled with the greater participation of the teaching profession, and with the help of non-religious bodies as well as religious bodies, although it would rule out the participation of bodies whose theories were 'nihilistic and destructive' (ibid.p.13). The authors of the report did not specify what theories they considered came into this category.

3. The National Viewers and Listeners Association

In February, 1976, the National Viewers' and Listeners' Association launched a campaign 'Save Religious Education', seeking to maintain intact the clauses governing school worship and religious education in the 1944 Education Act. The immediate occasion of the campaign was the declared intention of the British Humanist Association to introduce a Bill into Parliament to repeal the religious education clauses. The literature of the NVLA campaign claimed that 'the removal of the religious clauses would undermine the moral conduct of the nation, already affected by a humanist philosophy which denies absolute moral standards'. It urged that religious education should be Christian education, and deprecated the introduction of non-Christian material into the RE lesson. In an article in the 'Times', on Thursday, June 3, 1976, Mrs Mary Whitehouse, the General Secretary of the Association, attacked the report of the Religious Education Council (REC, 1976, see above p.37), claiming that its implementation 'would mean the virtual end of Christian religious education in schools'. She described the possible widening of the scope of RE to include a variety of life-stances as 'an absurd degree of pluralism'. She objected to the REC document's belief that 'the basis of religious education (for the infant child) is the child's exploration of what it is like to be himself', and preferred herself 'the discovery of the beauty of simple Bible stories and prayers which might lead them, one day, to the knowledge and experience of God'. Since one of the members of the REC working party was chairman of the British Humanist Association, Mrs Whitehouse was not surprised that the working
party had produced 'such an anti-Christian education document'. Its implementation 'would sound the death knell in this country of the Judeo/Christian faith which has, for more than a thousand years, been the source of our greatness, the inspiration of our great social reformers, the bases of our political stability, the foundation of home and family life, the touchstone of so much of our culture'. Finally, Mrs Whitehouse deplored the REC working party's suggestion of a national advisory conference convened by the Secretary of State, claiming that it would make it easy for any minister to propagate his own or his party's political philosophy.

4. The British Humanist Society, 1975

The protest of the National Viewers' and Listeners' Association had been occasioned by the publication of the BHA booklet on religion in County schools, 'Objective, Fair and Balanced: a new law for religion in education' (BHA, 1975). This advocated Education in Stances for Living as a substitute for the old-style RE. While welcoming the 'progressive wing of RE' which 'claims to educate in religion without assuming the truth of any one system of belief' (op.cit.p.35), the authors felt that even this method would constitute a bias in favour of religion of some kind, unless it was balanced with a 'similar education in the foundations of a non-religious point of view' (op.cit.p.35). 'Education in Stances for Living' was compared with school subjects like politics and sociology, involving questions for which there were no generally agreed answers. The booklet proposed the abolition of the requirement that every school day should begin with collective worship and suggested that Section 26 of the Education Act, 1944, should be amended to make Education in Stances for Living possible, thus:

'...any education given at any county school to any pupil in attendance at the school with respect to religious or non-religious outlooks or systems of belief shall be objective and (taken overall) fair and balanced over the range of such outlooks and
systems of belief, and...shall be judged in accordance with proper educational principles.'

(ibid. p47)

The conscience clause enabling teachers to opt out of the new form of education would be continued as for existing religious education, and children over compulsory school age would be allowed to withdraw if they wished from collective worship and religious education in voluntary schools. It was not proposed to interfere with specialist biblical studies for examination purposes in secondary schools. In conclusion, it was suggested that a measure of legal control was necessary because of the unique history of the subject, the realities of the situation at that time, and the special educational quality of the subject. The law ought to give authority to proper educational requirements and leave the schools free within these limits.

5. The Education Committee of the Order of Christian Unity

In 1976 the Committee issued a new edition of a pamphlet first published in 1973, entitled 'Ways Whereby Christian Education in State Schools should be Saved' (OCU, 1976). In May 1975 the Committee had written to all Directors of Education in England and Wales, complaining that Christian Instruction was

'being pushed out by a pincer movement — on the one side by those who want to fill the already reduced religious period with any ideology which may be described as "religious" — on the other side by those who want to fill it with any information which may be described as "moral"'.

Although not criticising the teaching of comparative religion and morals to senior students the pamphlet urged that this should not take up the time given to Christian Education in State schools. The pamphlet included a report of a survey undertaken by the OCU in 1973 and reported to Mrs M. Thatcher, then Secretary of State for Education and Science. Questionnaires on religious education had been
sent to all Head Teachers in the U.K. secondary schools (almost 10,000). Less than a quarter of the head teachers had replied, however, and it was admitted by the pamphlet that the probable reason for the poor response was that 'it was a questionnaire so specifically committed to Christian questions that some Head Teachers might have thought it inappropriate to give their views' (op.cit.p22). The particular stance of the Order of Christian Unity may be illustrated by reference to the propositions which were put to the head teachers, tending to elicit replies only from those who were sympathetic:

1. Every child has the right to learn, study and discuss Christ's teaching as given in the Gospels.  
   Affirmative  
   2235 (97%)

2. Every child should have the opportunity to study the nature and claims of the Christian Creed. (Always allowing for withdrawal classes for parents who wish it.)  
   2185 (95%)

3. The process of Christian Education depends on the exchange between the mature personality of the teacher and the developing personality of the child, not to indoctrinate, but to clarify options, therefore only teachers with a real understanding of Christianity can communicate such options.  
   2033 (88%)

4. Students and teachers wishing to specialise in teaching the Christian Faith should be given more encouragement and convinced Christian guidance in Colleges of Education.  
   1989 (86%)

5. Short readings from the Gospels, from an interdenominational Bible, should be given regularly in all schools, either in class or at School Assembly.  
   1784 (77%)

6. Parents should be consulted as to whether they do, or do not, want Christian Education for their children.  
   1499 (65%)

7. Time should be set apart in school curriculums for study of the New Testament as a basis for discussion on modern moral issues.  
   1865 (81%)

8. The surest evidence of what Christ taught and wanted is to be found in the Gospels.  
   2123 (92%)  
(Adapted from pp.18-19, Order of C.U., 1976)

In 1976 a working party of the BCC concerned with Ministry among children produced a report entitled "The Child and the Church" (B.C.C., 1976). Although it was particularly concerned with the Christian education of children within the churches the authors felt obliged to deal with the religious provisions of the Education Act, 1944. They suggested that

'since the L.E.A. school can no longer be expected to carry any more responsibility in principle for Christian nurture than for the nurture of Muslims, Jews or Hindus, local Christian Churches must accept full responsibility for the Christian nurture of their young'.

(op.cit.p.46)

The report suggested that the job of the school was to 'seek to develop thoughtful responsibility in pupils and through religious education, to develop an understanding of religion' (ibid.p.10). The Church and the school could no longer be thought of as partners in Christian nurture. The secular schools should be concerned with the education of young people for a pluralist society. Although the Bible could not be presented from a position of Christian commitment it was considered that there was no necessary tension between the religious education which schools should provide and the goals of Christian nurture.

The working party felt that Church schools posed a particular problem and it recommended that such schools should 'explore and express the distinctions between religious education and Christian nurture' (ibid.p.46):

'Secular education and Christian nurture have this in common: they both seek to give the child his past so as to enable him to create his own future. But whereas education conceives of this future broadly in terms of the values of our liberal democracy, Christian nurture conceives of it in terms of the Christian future......'

(ibid.p22)

It was necessary to distinguish between the 'secular
education of an open society and the Christian nurture of a part of that open society' (ibid. p21). Not to nurture a child in the tradition of his family was to deny him that part of his self-hood which should have been given to him. The greater part of the report was therefore devoted to a consideration of how, within the context of the Church, this nurture might be undertaken.

7. The Association of Christian Teachers of Wales, 1976

In 1976 this group of teachers issued a leaflet entitled 'Religious Education: should it be taught in schools?' (ACTW). The leaflet criticised the initiative taken by the British Humanist Association about a change in the law on RE, fearing that 'the motivation for these proposals has more to do with political and even revolutionary theory than with the educational needs of our children'. It considered that the new subject proposed by the B.H.A. -- stances for living -- was much too vast in its scope and that it would be impossible to draw up a syllabus that would be 'objective, fair and balanced', because teachers would be wide open to the charge of being 'unfair, and biased and subjective' in their selection of material from such a syllabus. The pamphlet denied that religion was simply a 'stance for living': it was a 'stance toward God'. Such a demotion of religion as was being proposed by the B.H.A. was unacceptable to those who took religion seriously. There was certainly a place for 'stances for living' in a secondary school syllabus, but not within the religious education syllabus. The pamphlet favoured the retention of (Christian) Religious Education on philosophical, cultural and moral grounds, although the job of the R.E. teacher was not considered to be to gain converts for a particular creed but 'to awaken children to the spiritual dimension of life'.
8. The Association of Christian Teachers (England), 1976

In 1976 the A.C.T. issued a leaflet entitled 'Religious Education: a considered view', making four recommendations:

1. We recommend that it shall be compulsory for County Schools to present a course or courses in religious studies which shall include Christianity as the major area of study and an examination of other significant world views at the appropriate stage.

2. We recommend that County Schools shall provide for either the whole school or appropriate sub-divisions, regular assemblies offering to pupils in community the experience of various kinds of worship and the opportunity of exploring fundamental questions of beliefs and values.

3. We recognise that in the framing of any future Education Act, the above recommendations would require careful amendment of the existing religious clauses of the 1944 Act. We recommend this as a right and proper course of action, to be undertaken after full consultation with the various interested educational and religious bodies.

4. We recommend that serious attention be given to improving the status of Religious Education in respect of resources, time allocation, recruitment, training and quality of staff.'

The authors considered that

'Religious Education aims to foster a certain kind of understanding which will enable children to make intelligent and personal commitments. It does not try to produce in children a commitment to prescribed beliefs .... and no attempt should be made to manipulate young minds into conformity with any creed or ideology.'

It was argued that it made sense to base an RE syllabus on an understanding of Christianity, 'the religion of which most evidence lies in hand', especially since the moral and cultural assumptions of our society 'had long been suffused with Christian tradition'. It was claimed that the vast majority of parents, teachers and pupils wanted Religious Education and that there was little evidence that immigrant communities resented 'Christianity-based R.E.'.

The leaflet criticised the British Humanist Association's
proposal for a syllabus which was 'objective, fair and balanced'. Pupils needed to feel that it mattered which stance for living they adopted; fairness did not mean giving equal time to all views but giving what a point of view deserved; and the Humanist demand for balance would lead to impossible difficulties if every eccentric philosophy were to find a place in the syllabus. What was important for a child's education was not that one subject should be objective, fair and balanced, but that the whole curriculum should be. Compulsory RE ensured that every curriculum contained an element in which beliefs in the supernatural and divine authority were seriously considered, a necessary element in an objective, fair and balanced curriculum.

Although the pamphlet favoured a revision of the law about collective worship 'to legitimise current practice in the light of local facts', it rejected the proposal to outlaw regular religious or non-religious ceremonies in schools. It affirmed that the presence of RE in the curriculum was essential to the maintenance of the common values which the British Humanist Association and religious believers wished to conserve, values still (for most people) linked to religious faith.

9. The Schools Council Project of Religious Education in Primary Schools (1977)

In 1977 the Council published 'Discovering an Approach: religious education in primary schools'. The project, under the direction of Professor Ninian Smart, was firmly based on liberal assumptions about religious education:

'Religious education introduces children to a basic human activity -- that of searching for some kind of meaning to life.'

(op.cit.p.7)

The following style of religious education was advocated:

'Plural in the sense that it is not restricted to one tradition but takes seriously the existence of different religions and secular alternatives.'

(over)
Open in the sense that the scope of the subject and its content are not defined from within one religious tradition.

Exploratory in terms of the attitude it encourages on the part of children and teachers.

Aiming at understanding and so concerned with the development of capacities and attitudes, the exploration of important ideas, and the imparting of factual information.

( ibid., p.8 )

Nevertheless, Christianity is seen as occupying a place of particular importance in the school:

'Few people would dispute the special place Christianity occupies in our plural society. Because of this it can be expected to play an important part both in religious education and in the socialising activity of the school.'

( ibid., p.23 )

The school should not be concerned with the nurture of young people in particular faiths (the task of the various religious bodies) but should aim to foster 'an understanding of what religion is about' (p.30), so that religion might be seen both from the "inside" and the "outside". In this process the relation between a pupil's own beliefs and his study of religion were seen as complementary and impossible to disentangle (ibid.).

The later chapters of the book translate these principles into suggestions for action, using various projects and approaches appropriate to the modern primary school.

Considerable attention is given to the question whether assembly should include worship and the following conclusion is drawn:

'Our schools serve a plural society, they cater for children of various religions and none. We ought not to take it for granted that all children will and should join in Christian worship.'

( ibid., p.100 )
The authors doubt whether most schools owe it to children to give them opportunities for worship, or whether teachers should try to translate worship into an activity appropriate for children. They stress however the value of the school assembly as a community gathering distinct from worship and point out the link between the assembly and religious education. The difficult subject of the content of assemblies is examined, especially the part played by music. The singing of some hymns which have become part of our culture...could be included provided the children are able to respond honestly and with enjoyment; although hymns which have a difficult vocabulary or contain theological and devotional symbolism are best avoided (ibid. p.106).

New Issues in an Old Controversy

These recent contributions to the public debate on the subject of religious education and collective worship point to a contemporary controversy essentially different from that which divided the Plowden Report members twelve years ago. In their Report (Central Advisory Council for Education, 1966) the Council had acknowledged that it was not unanimous on the question of religious education: eight of the twenty-five members had dissented from the majority report on this particular subject and had produced two minority notes of reservation. The majority report had explained the differences of opinion thus:

'The Council is divided in its view on religious education because of the personal beliefs of its members. The fundamental difference between the theist and the non-theist is not one we can try to resolve. A minority of members believe that religious education should not figure in the curriculum at all...Other members believe that religious education and the Act of Worship should influence the entire curriculum and set the tone of living and learning for the whole school community. The views of the remaining members of the Council range between these two extremes.'

(op.cit.para.558,p.203)

The larger of the two minority notes of reservation, signed by six members, asserted that....
'religious education, if it is taken at all seriously, is bound to involve theology; and theology is both too recondite and too controversial a subject to be suitable for inclusion in the curriculum of primary schools'.

(ibid., p.489)

The other note of reservation, signed by two members, had suggested an 'alternative programme of moral or ethical education' (ibid., p.492), which the parents of children withdrawn from religious education might choose for their children.

By contrast, in the years just before this present study of Essex teachers was undertaken, the main public controversy had shifted from the question whether or not there should be religious education in schools, to whether or not religious education should be widened in scope to include other stances for living, and to what its purpose should be. The disagreement was not now between Christians and non-Christians, but between those who regarded religious education as essentially teaching about the Christian religion and who saw assemblies as a means of Christian worship, and those who approved a wider teaching including stances other than Christianity and who saw assemblies as special community gatherings. It is unprofitable to regard the disagreement as a dichotomy: it constitutes rather a continuum ranging from the position of the Order of Christian Unity at one extreme to that of the British Humanist Association on the other. The speeches in the House of Commons debate (see above pp.32-36) reveal a similar range of opinion, as does the official report of the House of Lords debate of 18th May, 1977 (Hansard, Vol.383, No.68), when Lord Blake initiated a debate on what he called 'the lack of an adequate Christian content in religious education in Local Authority schools', and to which about thirty peers contributed.

Since the issues surrounding religious education and assembly are so sensitive and complex, it is not surprising that investigations of the subject have been confused and open to various interpretations. A critical examination will
now therefore be made of previous research relevant to religious education in primary schools.
Chapter III: AN ASSESSMENT OF PREVIOUS RELEVANT RESEARCH

Trafford Walker (L. Trafford Walker, 1966) investigated the relation between attitudes to religion and attitudes to religious education among training college students. He found a correlation of 0.739 between the two and concluded that such a coefficient would imply that the attitude to the teaching of religious education in schools depended greatly on the trainee teacher's attitude to religion. He attempted to measure attitudes to religious education through questionnaires based on the Thurstone technique. Although Trafford Walker tested his questionnaires before using them for the purpose of measurement, a number of the propositions he used are open to objection on methodological and practical grounds. For example, Proposition 5 ('Religious Education is the one subject which gives understanding and meaning to life') leaves open the question of the quality of the religious education referred to. Proposition 20 (Too many teachers of Religious Education have no faith in what they are teaching) is taken to be a proposition antagonistic to religious education, but might surely receive assent from many people who strongly approve of it. Proposition 27 ('Religious Education is the most important subject a school can teach') appears to deny the notion of balance in education which many enthusiasts for religious education might support. Proposition 31 is open to particular objection since it is as much a statement about religion as about religious education: 'religious education over-emphasizes the part religion plays in life'. Using such a criterion of support or otherwise for religious education Trafford Walker could hardly fail to find a correlation between attitudes to religion and attitudes to religious education. We are left with a question: what meaning can be attached to a supposed correlation of 0.739 in the context of attitudes involving such subtle variety as are to be found in matters of belief about religion and religious education?

T.H. Marriott (T.H. Marriott, 1967) was concerned with a comparative study of the conceptions held by secondary
school teachers of the role of religious instruction. He summarises his research thus:

'The thesis attempts to discover and assess the attitudes of secondary school teachers towards Religious Instruction. The method used is a Likert-type questionnaire containing twenty statements relating to various aspects of Religious Instruction in secondary schools. A statistical evaluation was made possible on the basis of the recorded attitudes. A Pilot Study was conducted to evaluate the questions as suitable for the purpose. The teachers were shown in the Final Study to regard Religious Instruction as valuable most for its social implications, secondly for its moral aspects, thirdly for its religious teaching and fourthly for its factual content. Despite the fact that both teachers of Religious Instruction and other teachers agree in rating the factors in Religious Instruction in this order, the two groups of teachers disagree significantly as to the emphasis each group places on each factor. Significant differences were also found between the views of men and women teachers, teachers with little and much experience, and between Grammar and Modern school teachers. An attempt is made to explain the reasons for these differences of attitude.'

(op.cit., synopsis)

Marriott himself points out some of the limitations of his research. On page 2 he admits that

'the number of teachers involved in the study are comparatively small and it would not be safe to make wide-reaching conclusions.'

(In Marriott's Final Study 45 R.I. teachers and 54 other teachers responded.) He found in his study that the religious factors in R.I. teaching were rated more highly by R.I. teachers than by non-R.I. teachers; by older experienced teachers than by younger inexperienced teachers; and by women teachers than by men teachers.

Marriott points out that he has made an important assumption throughout his study:
'It is assumed - and it is the only major assumption behind the study - that Religious Instruction is a legitimate aspect of the secondary school system.'

(ibid., p.2)

Consequently his study cannot be used to show whether or not secondary teachers approve of religious instruction.

Nicholls (S.H. Nicholls, 1969) investigated the opinions of county primary teachers and final year college of education students on religious education. He noted the statutory status of the subject in schools and the implicit intention that religious education should be Christian. He was at first concerned with the relation between teachers' opinions and the desirability or otherwise of their taking religious education in a situation where it was unusual for teachers to opt out, but later widened the scope of his enquiry to embrace the whole question of religious education in primary schools. Before constructing his questionnaires he obtained information from teachers and students in order to develop an acceptable approach to the subject, and eventually carried out his enquiry among 238 primary teachers from 71 primary schools in a northern town and 194 students from nearby colleges.

Nicholls concluded that although most teachers wanted religious education to be continued they were not satisfied with the position as it then was. There was dissatisfaction with the requirement of an agreed syllabus, and many teachers and students wanted a more liberal approach to religious education, with the greater possibility of integration with other subjects and a relaxation of the statutory requirements concerning collective worship. He also found that the college of education students were less favourable than the teachers were towards religious education, and more favourable than the teachers towards its replacement by moral education. Most of his respondents thought that the chief benefits of religious education were social and moral. Most felt that
teachers needed more guidance to teach the subject.

Finally, Nicholls made a number of suggestions for improving the quality of religious education. He stressed that the 'moral/social basis of life' in each school should be developed, that there should be a number of options open to teachers (as opposed to merely opting out), and that some teachers should be asked to refrain from taking religious education. He also suggested that parents as well as the Churches need to give support to the work of teachers.

Brimer (J.W. Brimer, 1971) studied the attitudes of 67 junior school head teachers in Birmingham towards school assemblies and compared their attitudes with those of 293 fourth year junior primary children drawn from six schools. The questionnaire circulated to head teachers was designed to find out how assemblies were organised and conducted, how head teachers influenced them, and what their aims and purposes were. Brimer concluded that although head teachers regarded assemblies as a time for worship, they wanted them chiefly because of the corporate spirit which was engendered. There was some disagreement about their educational value.

Brimer's research was particularly interesting because it was one of the few attempts which have been made to discover what 10 and 11 year old children feel about assemblies. He found that most of the children claimed to treat assemblies as an occasion of worship, although they did not value them as highly as the head teachers did. 'A' stream children were more critical than 'B' stream children and boys were more critical than girls. Children who went to church valued assembly less than children who did not.

A Gallup Poll report (Social Surveys (Gallup Poll) Ltd., 1964), prepared on behalf of ABC Television, described a research among a representative sample of 2,211 adults, aged 16 or over,
living in the London, Midland and Northern Independent Television areas. Chapter 11, entitled 'Religion and Children', presents the following conclusions on the subject of religious education:

'355 Only 4% of the sample interviewed think that schools should not give any religious or scripture instruction to children.

356 One in five of non-denominationals (20%) are against all religious education in schools, but amongst the Church of England, Non-conformists and Roman Catholics, never more than 3% think that schools should omit religious instruction entirely.

357 The proportion of men who think that schools should do nothing about religion (6%) is three times as great as the proportion among women (2%).

358 Of the overwhelming majority who think that schools should give religious instruction 37% think that this instruction should be given regularly as compared with 27% who prefer just to have scripture lessons.

359 The Roman Catholics are particularly in favour of regular religious teaching (59%) as compared with just scripture lessons (10%). The Church of England are more evenly divided; 36% favour full religious instruction compared with 30% for scripture lessons. The Non-Conformists have 41% preferring regular religious instruction and 26% favouring just scripture teaching.

360 30% of the respondents are in favour of schools teaching children about other religions as well as about Christianity. In this respect:

- more men (33%) than women (28%) favour this wider-than-Christianity religious education;

- the younger age groups are more in favour of children being told about non-Christian as well as the Christian religion than the older age groups: 36% of the 16-24s choose this broader religious course but the proportion declines until among the over 45s it is only 24%;

- more of the upper class (37%) than of the lower class (26%) want children taught about other religions besides Christianity.
The Roman Catholics are the least in favour of children being told about other non-Christian religions; only 26% of Roman Catholics chose this compared with 34% of the members of the Free Churches and 30% of the Church of England.

For all but the Church of England the idea of this wider religious instruction receives proportionately less support from regular churchgoers than it does from the total sample:

only 27% of regular Non-Conformist attenders would like children to hear about non-Christian religions. This is 7% less than among all members of the Free Church.

only 18% of regular Roman Catholic worshippers want the schools to teach about other religions as well as Christianity. This is 8% less than among all Roman Catholics.

The proportion in favour of this broad religious education among regular Church of England goers is 30%. This is the same percentage as is found among all members of the Church of England.

The regular churchgoers are, therefore, less in favour of the inclusion of non-Christian religions in religious instruction in schools, but they are more in favour of regular Christian instruction:

73% of regular Roman Catholics preferred this, compared with 59% of all Roman Catholics.

64% of Non-Conformist regular chapel-goers want regular religious instruction, compared with 41% of all Non-Conformists. 60% of Church of England regular church-goers want regular religious education, compared with 36% of all Church of England members.'

(op.cit., pp. 87-89)

The Gallup Poll survey was a useful attempt to assess the general attitudes of the public but on account of its large-scale character was not able to take account of the particular views of primary teachers.

Philip May (P.R. May, 1967) carried out a nationwide survey entitled "Teachers' Attitudes to Religious and Moral
Education in School. His full findings were later published in 'Learning for Living' (Sept., 1968) and were finally incorporated in his 'Moral Education in School' (1971), and used to justify the retention of compulsory religious education, on the ground that 'for many people the ultimate sanctions for morality are religious' (P.R. May, 1971, p143). May has summarised his findings as follows in a duplicated circular (undated):

'During 1967 a nationwide research survey was carried out among teachers in all types of maintained schools situated in all kinds of areas. An excellent and representative response came from teachers of both sexes, of all subjects, in all kinds of teaching posts and of varied lengths of service.

Distribution: Of 420 randomly selected schools that were approached 337 (80%) agreed to help, and were sent copies of the questionnaire. Of these 311 (92% of those sent forms and 74% of schools approached) actually replied. Two questionnaires were used in equal numbers, in one of which certain questions were worded in positive form, in the other the same questions being negatively worded. 3650 questionnaires were sent out, and 2615 (71.6%) were returned, although many schools asked for more questionnaires than they intended to use. 51% of these were 'positive', and 49% 'negative' questionnaires. 27% of replies came from primary schools, 26.5% from secondary modern schools, 34.5% from grammar schools, 10% from comprehensive schools, and 26% from technical school teachers.

Summary of Some Main Findings

a. Religion in School

94.6% of teachers agree that all children should be taught to know about and understand Christianity. 3.7% disagree.

84% believe it is part of the state day school's business to help children to know about and understand Christianity. 10% disagree.

66% want state schools to continue to be required by law to provide religious instruction lessons. 24% disagree. 10% were uncertain.

60% want state schools to continue to be required by law to provide daily school worship. 30% disagree, and 10% were uncertain.

84.6% desire state schools to continue to provide religious instruction lessons, even if not required by law to do so. 10% disagree.
78% desire state schools to continue to provide school worship even if not required by law to do so. 14% disagree and 8% were uncertain.

80% of teachers were satisfied with the present arrangement whereby pupils are expected to attend school worship and religious knowledge lessons unless their parents say they do not wish them to do so.

b. Moral education in school
63% think that special periods, not including religious knowledge periods, should be set aside in state schools for moral education. 34% disagree.

If such periods are set aside for moral education, 93% think they should be taken only by members of staff willing to do so.

56% believe such periods should be taken by several members of staff working as a team.

37% think such periods should have no connection with religious knowledge lessons and 42% think they should be connected. 21% were uncertain.

83% think state schools should provide opportunities for social service, pupils taking part voluntarily.

The response from teachers was encouragingly high and the proportionate breakdown of replies according to the type of school, sex, subject, position and length of service of respondents show that the strong support for religious education in maintained schools is consistent in all groupings. No important group was neglected, or under-represented.

It is particularly significant that

a. the vast majority of teachers want R.E. lessons and school worship for their pupils,

b. a very definite majority want the compulsory clauses of the 1944 Education Act to be retained,

c. a substantial majority would like to see special periods provided for moral education, organised on team-teaching lines.

In general, therefore, teachers continue to be satisfied with the present religious provisions of the 1944 Act, and the real concern they feel for both the religious and moral education of their pupils
throughout their school life is evidenced by the many reasons most them gave in support of their attitudes......'

(P.R. May, circular, undated)

May's research was marred by his evident commitment to prove that teachers were satisfied with the legal status quo concerning religious education. The 'excellent and representative response' rate to which he refers was probably about 53% (i.e. 71.6% of 74% - see his paragraph above on Distribution). Although a reasonable response rate to a questionnaire it hardly merits the adjective 'excellent'. Concerning the crucial question concerning the requirement by law to provide religious instruction his respondents were far from unanimous, only 66% being in favour. Teachers were also uncertain about the relation between religious knowledge lessons and moral education. In spite of May's claims, there is no evidence from his figures that 'In general...teachers continue to be satisfied with the present religious provisions of the 1944 Act' (vide op.cit.), unless we are to ignore the lack of satisfaction of one third of the teachers. Maurice Hill (Maurice Hill, 1968) has also criticised the method of selection of May's 'random sample':

'At one school, a letter arrived inviting co-operation in the survey. Those who were interested 'signed up', and subsequently received a copy of the questionnaire. Only those most concerned in Religious Instruction are likely to have asked for copies, and it is obvious that any survey based on such a method is invalid. There were 2,615 replies from 311 schools, that is 8.4 teachers per school. It is quite possible that 8 teachers in an average school would be interested in R.I.,'

(M. Hill, op.cit., p.11)

In spite of these criticisms it is suggested here that May's research was useful in stimulating public interest in the subject. It certainly provoked the British Humanist Association to commission its own survey, which will now be examined.
National Opinion Polls (National Opinion Polls, 1969), commissioned by the British Humanist Association, conducted a survey and produced a report entitled 'Religious Instruction and Education'. In March 1969 interviews were obtained with 1905 electors, selected by systematic probability sampling. The Survey was concerned with the attitude of respondents to secondary education and the findings were summarised as follows by the National Opinion Polls:

'Summary of findings

The most essential quality looked for in secondary education is training for a career. This is the case for both boys and girls over the age of twelve. It is given more importance however in the case of boys than girls, for 47% of the electors of Great Britain think it most important for boys and 34% think it is most important for girls. Briefly, the characteristics in order of importance are as follows:

**Importance for boys**

1. Training for a career.
2. Help in becoming an adult with a sense of right and wrong.
3. Training for college or University education.
4. Help in becoming an adult with a kind and helpful nature.
5. Encouragement to take an interest in local and political affairs.
7. Information about Christianity and other world religions.
8. Encouragement to have games and hobbies.

**Importance for girls**

1. Training for a career.
2. Help in becoming an adult with a sense of right and wrong.
3. Help in becoming an adult with a kind and helpful nature.
4. Training for college or University education.
5. Information about Christianity and other world religions.
7. Encouragement to take an interest in local and political affairs.
8. Encouragement to have games and hobbies.

(This order of importance was computed by combining on a points system, the percentages considering the quality most important, next most important, alloting 2 points for each percentage unit most important, 1 point next and 0 points least important.)
Analysis shows further differences between age categories and class categories. Among the upper middle, help in becoming an adult with a sense of right or wrong is considered almost as important as training for a career though among the other three class categories the difference is much greater.

Among the older electors help in becoming a convinced Christian, and information about Christianity and other world religions are considered slightly more important than among the younger electors, though only a very small proportion consider either of these most important in the education of either boys or girls over the age of 12.

The Methodists are the only religious group where training for a career for girls over 12 is considered second most important to help in becoming an adult with a sense of right and wrong. In the other religious groups, training for a career for girls was considered the most important quality except among the Jewish group where the numbers were too small for any meaningful analysis. There are few other differences between religious groups, except in degree of support for each quality. The order is similar throughout.

On the question of the elector's knowledge of the legal subject requirements of state schools, there is a great deal of ignorance. 29% did not know whether state schools had to give certain lessons, such as mathematics, English or religious instruction, and organise certain activities, such as sports and games and a daily act of worship. What the results do show is that most electors who think they know, believe mathematics and English language are taught because they have to be taught, while less than a third of all electors think a daily act of worship is legally necessary. Over half of those who believed they knew the legal situation thought religious instruction was compulsory, though most of these also considered mathematics and English legally necessary subjects.\(^1\)

\(^{1}\)(op. cit., p.6)

15% of the respondents in the N.O.P. survey described themselves as being atheist or agnostic or as having no religion, and this group was found to have a low preference for religious instruction. Only 36% of this group knew that religious instruction was compulsory and only 27% that there was a compulsory act of worship.
As the survey had been commissioned by the British Humanist Association it may usefully be contrasted with the work of P.R. May's research, to which reference has already been made (p.59). In their commentary on the N.O.P. survey (and circulated with it) the British Humanist Association conclude that

'(t)he National Opinion Poll Survey reported in this document convincingly reinforces the view that what parents are really interested in is not the instruction of their children in Christian doctrine or other religious belief, but in the provision of a moral education that will assure that their children grow up with moral insight and concern.... The Tables give no justification whatever for the retention of compulsory Religious Instruction and Worship on the ground that a majority of parents feel Christian instruction and worship to be vital components in the education of their children.

(Document circulated by the B.H.A. with Nat. Opinion Polls, 1969)

The difference between the conclusions drawn from the survey sponsored by the British Humanist Association and those drawn by May from his own research is a good illustration of the methodological problems of research into religious education. Maurice Hill (National Secular Society, 1968) has complained about May's research on the ground that 'the pro-religious bias of the questionnaire is evident, both in the form of the questions and the formulation of the conclusions.' (op.cit., p.5) However, the National Opinion Poll survey, sponsored by the B.H.A., is open to criticisms of an anti-religious bias. The assumption behind their questionnaire was clearly that parents rated a number of things as more important than religious education. The inference cannot be made from the figures that religious education has little public support. The finding by the N.O.P. that 'only a very small proportion consider either of these (i.e. 'help in becoming a convinced Christian', and 'information about Christianity and other world religions') most important (my underlining) in the education of either boys or girls' is quite consistent with the possibility that most people consider both of them quite important. May's survey and that
undertaken by the National Opinion Poll both illustrate the problems arising from social surveys undertaken primarily for propaganda purposes. Such surveys tend to confuse rather than to illuminate.

The last two researches now to be examined are of a different kind, since their purpose was clearly enunciated and limited to the aim of improving the quality of religious education. Neither, as part of its main purpose, deals with the compulsory aspect, although one of them deals with it on the periphery.

Harold Loukes (H. Loukes, 1965), in 'New Ground in Christian Education', a sequel to and expansion of his 'Teenage Religion' (1961), dealt with religious education in secondary schools. Although much of his work is therefore beyond the scope of this present study, the questionnaire concerning aims which he circulated to his 'good' schools is of considerable interest. It must be remembered that Loukes made no attempt to sample a cross-section of all schools, but contacted 'good schools' (i.e. schools where religious education was considered to be well given) through Local Education Authorities, training colleges and university departments of education.

Although the aims Loukes asked his respondents to choose from are not strictly comparable with those offered in the questionnaires forming the basis of the previous study (B.G. Burgess, 1975), some comparison is possible with Loukes's percentages of teachers assenting to the aims of producing a knowledge of biblical events and of an improvement in moral responsibility. (Account must however be taken of the fact that Loukes was concerned with Secondary not Primary schools.)
Teachers' aims in religious education: What teachers aim at and what they claim to achieve

(Source: H. Loukes, 1965, p.32)

Loukes's declared object was to improve religious education in schools; he was not directly concerned with whether or not compulsory religious education should be given. Given his aims he was clearly justified in selecting his sample from the 'good' schools. His research cannot, however, be taken to indicate the general attitude of teachers towards religious education and Loukes has not used it for this purpose.

Working Paper 44, 'Religious Education in Primary Schools', (Schools Council, 1972) resembles the work of Loukes in the secondary field in that the propriety of religious education
in schools is assumed and the object is to improve its quality.

In 'Dialogue' (Schools Council Newsletter No. 6, August, 1970, p. 13) Carol Mumford sets out the four major aims of the Project, which began work in September, 1969:

'First, to summarise and evaluate critically recent literature and research on religious education - especially in the primary school - extracting topics calling for further investigation.

Second, to survey the religious education in selected primary schools and by consultation and free written comments by Heads and teachers attempt some clarification of aims.

Third, to evaluate the results of the survey drawing attention to outstanding examples of successful religious education judged in relation to stated aims. We shall also attempt to make some assessment of the reasons for this success and to distil out significant factors which may be transferable from one situation to another. Topics for further investigation will be suggested.

Fourth, to produce a document that will be of practical use to both specialists and non-specialists teachers and to Heads of schools and others responsible for the conduct of worship in schools.'

It is important to note that the schools surveyed 'were nominated by L.E.A.s, Colleges of Education, church education controlling authorities and H.M. Inspectorate' (ibid.). 300 primary schools were nominated in this way and of these 58 schools were selected for visitation by the Project team. The selection was made by using a questionnaire circulated to all the nominated schools.

It is clear from this that the researchers were in no way able to assess what were attitudes generally among teachers in Primary schools, neither did they claim to do so. The bodies responsible for nominating the schools may be expected to have chosen schools which they considered were teaching religious education particularly effectively. Moreover, as it was a Schools Council Project, the team was committed to producing if possible 'a brief, lucid,
handbook to enable teachers to understand something of the educational and theological assumptions underlying the new agreed syllabuses' (ibid.). The assumption was that religious education ought to be a part of the curriculum. Nevertheless the Project did some work which is relevant to this present study, Tables 3 and 4 being of particular interest since they relate to teachers withdrawn from religious education and to the personal beliefs of staff:

<table>
<thead>
<tr>
<th>Teachers withdrawn from religious education</th>
</tr>
</thead>
<tbody>
<tr>
<td>(12 (0.6%) teachers withdrawn in the sample, and 8 (1.5%) teachers withdrawn in the sub-sample visited, were in schools having more than 5% of the staff withdrawn.)</td>
</tr>
</tbody>
</table>

(Source: Table 3, p. 76, Working Paper 44, Schools Council, 1972)

Table 4 of Working Paper 44 deals with the personal beliefs of members of the staffs of the schools:
In its recommendations Working Paper 44 suggests that the following are among the subjects in need of further investigation:

a. the relationship between moral and religious education in the primary school;
b. the place of prayer and worship in the primary school;
c. the role of religious education in the middle years;
d. the contribution to religious education of humanist and agnostic teachers in the primary school, and the relationship between the commitment of a teacher and the open approach to R.E.;
e. religious education for non-Christian immigrant children;

(Source: Table 4, p.77, Working Paper 44, Schools Council, 1972)
f. the kinds of books, visual aids and other teaching materials required for use in religious education in the primary school.'

( ibid., p. 69)

The Working Paper also suggested that advisers and consultant teachers in religious education should be appointed in greater numbers and that 'students and teachers should be trained to meet the demands of the new religious education' (ibid.).

In the next chapter, to complete this review of previous relevant research, a full account will be given of the earlier work (B.G. Burgess, 1975) which prepared the ground for the present study. The questionnaire used for the earlier work will be found in Appendix 1 (Vol. II) together with the Essex response frequencies.
Chap. IV: A REVIEW OF THE PREVIOUS STUDY (B.G. Burgess, 1975)

The previous study had been prompted by the inability of the Plowden Committee (Central Advisory Council, 1966) to produce a unanimous report on the place of religious education in the curriculum, which it felt was a matter of 'some delicacy' (op. cit., para. 563, p. 204). At the end of 1967 the researcher had interviews with a number of teachers to find out what were the matters which appeared to merit further research. Reports of the interviews, too lengthy for inclusion in this present study, were a part of the previous work (B.G. Burgess, 1975, pp. 60-75). It appeared that even among a very small number of teachers there were many nuances of view about religious education and many differences in personal beliefs which would make research difficult. The different views expressed prompted the construction of a questionnaire enabling respondents to make individual personal responses to many questions, but some questions appeared to deserve investigation within the framework of a structure statistical enquiry. In particular, it was decided to investigate statistically what relationship existed between teachers' attitudes to RE and collective worship and a number of independent variables: region of the country, the age and sex of the teacher, the degree of responsibility of the teacher, the age-group taught, size of school, status of school, and the religious beliefs of the teacher. In 1968-69 questionnaires were sent to a 10% random sample of Essex primary teachers and to all Walsall primary teachers. 259 (70%) of the Essex sample and 289 (53.4%) of the Walsall teachers responded. The results are summarised below; the questionnaire will be found in Appendix 1.

Summary of Findings: coded data (B.G. Burgess, 1975)

1. Collective worship and religious education

About four fifths of the respondents in both areas expressed agreement with statutory collective worship and a similar proportion with statutory religious education, although the Walsall teachers expressed agreement with religious education more emphatically than those in Essex. Those in both areas who claimed to be practising members of a
Christian church were much more likely than other teachers to express agreement and to do so more emphatically. In both areas teachers over 31 were more likely than teachers under 31 to express agreement with religious education, but no age difference could be shown so far as collective worship was concerned.

Aided school teachers in Essex were more likely than other Essex teachers to express agreement with statutory collective worship and religious education, but a similar tendency could not be proved in Walsall. Neither was the tendency of the Essex teachers in the smaller schools to be more in agreement with religious education than those in the larger Essex schools reflected in the Walsall statistics. In neither area were the variables of responsibility (head teacher or not head teacher) or age-group taught shown to be significant.

2. The principle of an Agreed Syllabus and the Agreed Syllabus in use

In both areas, about a half of the respondents were in agreement with the principle of an Agreed Syllabus, and somewhat less than a half were satisfied with the particular Agreed Syllabus being used. Those teachers in both areas who claimed to be practising members of a Christian Church were more likely than other teachers to be in agreement with the principle of an Agreed Syllabus, and more likely to be satisfied with the syllabus in use. In both areas also, teachers over 31 were more likely than teachers under 31 to be in agreement with the principle and satisfied with syllabus in use. Aided school teachers were not shown to differ from other teachers so far as the principle of an Agreed Syllabus in County and Controlled schools was concerned, and none of the other variables (sex, responsibility, age-group taught, or size of school) was shown to be significant on either question.

3. Teachers' Aims in Religious Education

The two areas of the country could not be shown to differ as regards the aims selected, except that the least popular option (17A: To convert children to Christianity)
was favoured more in Walsall than in Essex. In each area about two thirds of the respondents claimed that they aimed 'to encourage certain moral attitudes' (17B), and about a half claimed to subscribe to the following options:

17C: To help children to make up their own minds about religion and morals.
17D: To teach a knowledge of the Bible.
17E: To nurture an important aspect of children's growth.

About a third of the respondents aimed to 'transmit and important element of the cultural heritage' (17F) and about one fifth made individual statements describing their aims.

In both areas:

(a) Teachers who claimed to be practising members of a Christian Church were more likely to select:

Option 17A: To convert children to Christianity,
17D: To teach a knowledge of the Bible,
17E: To nurture an important aspect of children's growth.

(b) Aided school teachers were more likely than other teachers to 'nurture an important aspect of children's growth'.

(c) Teachers who were over 31 were more likely than teachers under 31 to 'encourage certain moral attitudes'.

A few differences between the areas emerged in the analysis of the variables:

**Essex:** Junior teachers were more likely than Infant teachers to aim to 'help children to make up their own minds about religion and morals' (17C) and to 'teach a knowledge of the Bible' (17D).

**Walsall:** Men teachers, head teachers and teachers in the smaller schools showed a greater preference than other teachers for the option 'To encourage certain moral attitudes' (17B). Older teachers were more
likely than younger teachers to 'teach a knowledge of the Bible' (17D); and Aided school teachers were less likely to select the option 17C 'To help children to make up their own minds about religion and morals'.

4. Religious Beliefs and Practice

About a half of the respondents in each area claimed that they were practising members of a Christian Church, and no significant difference between the two areas was apparent in this respect. A further quarter of the respondents in each area signified that they were 'inclined towards Christianity but...not a practising member'. Although the teachers in the Aided schools in each area were more likely to claim to be practising Christians than teachers in other schools, none of the other variables (age, sex, responsibility, age-group taught, and size of school) was shown to be significant in either area.

In chapter II of the study (B.G. Burgess, 1975), dealing with methodological problems involved in research, reference was made to the attempt, as a part of that study, to collate the answers to the open-ended questions. It was believed that such an attempt, although lacking in statistical precision, might help to illuminate the answers to the coded questions and provide a point of departure for further research. Respondents were asked to explain their points of view on four particular matters: collective worship, special difficulties in religious education, the Agreed Syllabus in use, and suggested changes in the law and practice concerning religious education. About 50,000 words were contributed by respondents in answer to these questions. The researcher studied the responses and devised categories which appeared to him to reflect the various typical points of view expressed. These categories reflected the perceptions and (no doubt) prejudices of the researcher, but the collation or allocation of the individual responses to the various
categories, was carried out by juries consisting of college of education students, who were invited to take part (or to decline if they wished). Thus although the categories were formulated by the researcher, the allocation of the responses was carried out by individuals not otherwise involved in the research. The method of procedure of the juries is described in detail in the previous study (B.G. Burgess, 1975, pp.159-168). The results are summarized as follows:

Summary of findings: uncoded data (B.G. Burgess, 1975)

1. Collective worship

Belief in the corporate or ethical value of collective worship stood out as a reason why so many respondents approved of it. Many welcomed child participation for various reasons or stressed the need for assembly to be well conducted, but those who disapproved of collective worship often felt that for children it was either incomprehensible, indoctrinative, divisive, or poorly conducted. Among both groups there were a considerable number who thought that the legal stipulation about worship ought to be relaxed or altered in some respect.

2. Special difficulties in Religious Education

Three kinds of difficulty were encountered by teachers who gave religious education: the nature of religion itself as conceived by teachers, the social context in which it was taught, and the teacher's own personal beliefs and/or level of expertise.

3. Agreed Syllabuses

Teachers' criticisms of their Agreed Syllabuses focussed either on the supposed irrelevancy of the actual contents or on the rigidity the system of Agreed Syllabuses was thought to impose. Some respondents claimed to meet children's needs by using the Syllabus as a general guide, while others wished to deviate from it or did not use it at all.
4. Suggested Changes in Law and Practice

Opinions expressed about the future were very divided. Some teachers wanted religious education to be given only by convinced Christians (or perhaps by the clergy) while others looked forward to teachers being given greater freedom to teach as they thought fit.

An evaluation of the findings (E.G. Burgess, 1975)

It was argued (op.cit.pp.168-170) that teachers who were favourable to religious education and collective worship would have been more likely to have responded to the questionnaires than those who were antagonistic or indifferent, and that the survey was therefore likely to result in some over-estimate of satisfaction with the statutory position and of conservative opinion. This probability is taken into consideration in the following evaluation:

1. Collective Worship

Even with the probability of bias as stated above there was no evidence from the surveys that most teachers in the areas concerned were against statutory collective worship. In fact the reverse appeared to be true. The 'open-ended' data also suggested that a large number of teachers valued assembly particularly because of its corporate or ethical value and had suggestions about how it might be improved. Nevertheless, about one fifth of the samples (and probably more of the actual populations) were uncertain about or opposed to the statutory arrangements. Although the fact that those who claimed to be practising members of a Christian Church (or who were in Aided schools) tended to be generally more in agreement was not surprising, it raised the question whether the balance of opinion about collective worship would change if the proportion of teachers who were practising members of a Christian Church decreased.
2. Religious Education

Again, it appeared that most teachers were in favour of statutory religious education, even after allowing for the probable bias of the responses referred to above, and once again practising members of a Christian Church were shown to be more likely to be in favour. The lesser degree of agreement of the 'under 31' group with statutory religious education in both local authority areas had not been matched by a similar age difference with regard to collective worship. It was suggested that the reason might be that the younger teachers were usually passively involved in assemblies, and did not experience the same tension which arose when they were required to give religious education in their own classrooms. There was no firm evidence from the analyses that practising members of a Christian Church were proportionately less numerous in the lower age groups of the population (op.cit.pp.133-134), although the values of chi-squared were high enough to give rise to the suspicion that larger samples might have demonstrated a difference. The greater propensity of the Aided school teachers in Essex to approve of statutory religious education, as compared with other teachers, was consistent with the greater proportion of practising church members among them.

3. Agreed Syllabuses

Although four fifths of the respondents had expressed agreement with statutory religious education and collective worship, only a half had expressed agreement with the principle of an Agreed Syllabus, and fewer still with the actual syllabus adopted. This considerable dissatisfaction was reflected in the free comments made by some teachers to the effect that religious education should be made wider in scope or more relevant to modern life, or that teachers should be allowed greater freedom. Lack of agreement with the principle of an agreed syllabus and dissatisfaction with the syllabus in use were particularly noticeable on the part of teachers who did not claim to be practising members of a Christian church, and the younger teachers were more critical than the older teachers.
4. Aims in Religious Education

In view of the emphasis on the supposed moral value of religious education during the debates on the 1944 Act (B.G. Burgess, 1975, p.8), which no doubt reflected public opinion at that time, it was interesting that 23 years later the most popular aim selected by the teachers in both areas was 'to encourage certain moral attitudes', and that teachers who were not practising members of a Christian Church differed little from those who were in their choice of this option. But the 'under 31' group of teachers was less keen on this option than their elders. This difference may have reflected differences in the educational philosophy of the younger teachers, who may have felt that 'certain moral attitudes' should not be 'encouraged', as this savoured of indoctrination rather than education. However, it could not be assumed that any of the differences between the 'under 31' and the 'over 31' age-groups necessarily marked new trends in teachers' views about religious education. It may have been that when the young radical teacher reached the age of 31 he was in the process of becoming as conservative as his elders. Perhaps after a few years in the profession complacency would set in and teachers would cease to question traditional views. Only a further survey (such as is now being undertaken) could show whether the age differences really indicated a new trend.

Teachers who claimed to be practising members of a Christian church were more likely than other teachers to 'teach a knowledge of the Bible', and this group accounted for almost all of those teachers who aimed to 'convert children to Christianity'. The actual percentages of respondents subscribing to this last aim was small in Essex (5.8%) but not inconsiderable (although still at the bottom of the option list) in Walsall (13.3%). The discovery that Junior teachers in Essex were more likely than Infant teachers to aim 'to help children to make up their own minds about religion and morals' and 'to teach a knowledge of the Bible' was judged to be consistent with the practical difficulties involved in the teaching of Infants.
5. Religious Beliefs and Practice

Question 19, concerning respondents' religious beliefs and practice, depended on the ability and willingness of teachers to place themselves in particular belief categories. It may be objected that the category 19A ('I am a practising member of a Christian Church') is imprecise. As David Martin (D. Martin, 1967, p.35) has pointed out, one problem is 'the different criteria of membership employed by the various bodies'. Whereas 'the Roman and Anglican churches employ criteria which assume entry by birthright signaled or realized at Baptism...Methodists and Congregationalists admit to the religious community in a very limited way by infant baptism but count those who are definitely adult members'. He points out also the difficulty of 'the varying meaning or importance attached to a similar practice in different churches or even in branches of the same church', and suggests that 'the appropriate point of departure is the religious constituency: all those who when asked their religion by pollster, army corporal or hospital attendant reply Catholic, Church of England or whatever it may be' (ibid., p.36). Group 19A therefore consisted of teachers who identified themselves as practising members of a Christian Church. In view of the variety of religious practice in different denominations, self-identification as a church member was thought to be more useful for the purpose of the study than questions enquiring, for instance, how many times respondents had been to church during a particular period.

Because of the provision in the 1944 Act for denominational religious education in church schools, Aided schools had a higher proportion of 'practising members' and their teachers therefore showed most of the tendencies of the group of all teachers who had selected the practising Church member category. But Aided school teachers were not shown to differ from other teachers so far as the principle of an Agreed Syllabus in County and Controlled schools was concerned, although the whole group of 'practising members of a Christian Church' were more in favour than those who were not practising members.
6. General

The Essex and Walsall surveys yielded very similar general results on most of the questions investigated. The main trends discovered within each sample, particularly those concerned with the relation of age and religious belief to opinion, were common to both areas, in spite of their being 100 miles apart. As we share many common elements of culture in England, and there is considerable geographical mobility of people in professional occupations, the similarity may not be surprising, particularly since the investigation covered only a single occupational group (primary teachers) and not a cross section of all the inhabitants of Walsall and Essex.

CHANGES AFTER 1968

By 1977 the composition of the teaching force had changed considerably (following the expansion of the colleges in the 1960s to cater for the increased numbers of children in the schools) and so had the focus of the public controversy about assembly and religious education (see above, p. 50). These were some of the reasons for undertaking the further work forming the basis of this present study, the preparations for which are described in the next chapter.
Chapter V: THE ORGANISATION OF THE FINAL (1977) SURVEY

1. Methodological Problems

A sociologist attempting research must take account of what has been described as a fundamental controversy within his discipline. Allan Dawe (A. Dawe, 1970) has expressed it thus:

'There are... two sociologies: a sociology of social system and a sociology of social action. They are grounded in the diametrically opposed concerns with two problems, those of order and control. They posit antithetical views of human nature, of society, and of the relationship between the social and the individual. The first asserts the paramount necessity, for societal and individual well-being, of external constraints; hence the notion of a social system ontologically and methodologically prior to its participants. The key notion of the second is that of autonomous man, able to realize his full potential and to create a truly human order only when freed from external restraint. Society is thus a creation of its members; the product of their construction of meaning and of the action and relationship through which they attempt to impose that meaning on their historical situation. In summary, one views action as derivative of system whilst the other views system as derivative of action.'

(op.cit., p.214)

As applied to a study of teachers' attitudes to religious education, a preference for the 'social systems' approach might lead to a researcher attempting to find out what is happening in schools within the framework of the religious provisions of the Education Act, as though teachers' actions and attitudes were strictly within a frame of reference determined by the Act and the Agreed Syllabus. Such a 'social systems' approach lends itself readily to the conventional questionnaire, but as Graham Vulliamy (G. Vulliamy, 1973) has said.....

'The meaning of social events poses severe problems for conventional sociological research. Despite pilot studies, a fixed-choice questionnaire tends to assume that any single item is understood identically by all respondents. Moreover, the meaning which the respondent assigns to the question is assumed to be similar to the researcher's intention in asking it.

................................. But the
phenomenological critique relativises the status of sociological investigations. If social phenomena are not 'out there', but are constantly subject to changing and conflicting meanings; and if any sociological account is necessarily grounded in commonsense reasoning - then no sociological explanation can claim to be the 'objective' account of the social world. It must remain simply one particular interpretation of social reality.'

(op.cit.,p.527)

The alternative 'social action' approach might lead to a sociologist attempting to discover through observation, filming or tape-recording within the classroom, what teachers and pupils actually say and do: the emphasis would be on 'taken for granted' assumptions of the teachers, not on the previously formulated framework of the researcher. During the last decade this method of study has enjoyed a considerable vogue, through the efforts of what has become known as the 'ethnomethodological' school of sociologists. For example, Nell Keddie, in her article on Classroom Knowledge (M.F.D. Young (ed.), 1971,pp.133-160) has examined the taken-for-granted assumptions of teachers and pupils in a comprehensive school and has distinguished between the answers which teachers give implicitly to questions when they are in the 'teacher' context (i.e. actually at work in the classroom) and the answers they explicitly give in an 'educationist' context (i.e. when asked about their work before or afterwards).

It is contended in this present study, however, that the choice is not between two extreme 'diametrically opposed concerns' as Allan Dawe supposed, but that a synthesis is possible. 'Every social action presupposes a social setting' (Pivcevic, 1972,p.346), and in practice sociological theory and research ought to accommodate both. If this present research tends towards the 'social systems' pole this is not because the social action approach is felt to be without merit, but because it was necessary to make a choice of methods. An attempt has been made, through the preliminary interviews, the pilot studies, and the open-ended questions of the earlier study (B.G. Burgess, 1975)
to avoid the worst features of an extreme structural-functionalist position, but it is not claimed that such an attempt can be entirely successful. Particular care was taken, however, to collate the answers to the open-ended questions of the earlier study, because in these answers the respondents could break free from the rigidities of coded questions imposed by the research. An attempt was made to put the replies into categories for future use, but it is realised that they might have been categorised in quite different ways by another researcher with a different perspective. A similar problem, however, faces the ethnomethodologist who attempts to interpret the interaction of which he is an observer.

This present study is therefore only one way of looking at the subject of teachers' opinions about religious education. The researches have been particularly concerned with statutory religious education, although the later research has also been concerned with obtaining more precise definitions of teachers' attitudes to assemblies and religious education, irrespective of statutory considerations. An assumption has been made that Primary teachers do in fact have views on the statutory aspect, but it is likely that most of them are not as interested in this as is a researcher who has selected it for study.

An important reason for using the anonymous questionnaire rather than the interview or classroom observation for the major part of this particular research was that religion is such a personal matter that it may be only by the physical separation from the researcher afforded by such a method that respondents are likely to express themselves without inhibition. The face-to-face interview may also prompt the answers which the interviewee thinks the manner of the interviewer calls forth; while the presence of an observer in the classroom may interfere with the ordinary interaction between teacher and pupils. Although a questionnaire may elicit replies in an 'educationist' rather than in a 'teacher' context (see above, p.32, para.2), it can be argued that
the teacher as 'educationist' and the teacher as 'teacher' are in continual dialogue and that their connection is as close as that which G.H. Mead portrayed between the 'I' and the 'me' (G.H. Mead, 1934, pp.152-164).

2. The hypotheses for the Final Study (1977)

The 'open-ended' questions of the previous research (B.G. Burgess, 1975) had provided a great deal of material which had been collated, and shown to be valuable in revealing a number of typical attitudes. For example, many respondents had spontaneously emphasised what they saw as the corporate or ethical value of collective worship, or had suggested particularly desirable relaxations of the legal stipulations. Some of these typical responses have been adapted for use in the new questionnaire, providing the substance of some of the coded questions. To this extent, therefore, the teachers of 1968-69 have helped to shape the form of the present enquiry. New issues have arisen since then, however, notably concerning the actual content of school assemblies and religious education. In particular there has been less public controversy about whether or not there should be assemblies and religious education, and more about whether assemblies should include prayer and other religious observances and whether religious education should be extended beyond the Christian religion in its scope.

The previous study had suggested that teachers' religious beliefs influenced their attitudes towards these matters more than any other identifiable factor, although age was also important. Other factors appeared to be of secondary importance or were closely related to the primary factors of age and religious belief. For example, the men in the profession tended to be older than the women; Head teachers were usually older than most assistant teachers; there was a higher proportion of Church members in Aided schools than in County schools.

The present study will therefore be concentrated on the degree to which opinions about assembly and religious
education may be related to age and religious commitment. All the cross-tabulations relating to these two variables will be produced in the data tables, whether or not they reveal significant differences (Tables 1-54, 55-94), also the cross-tabulations concerned with the inter-relationships between Variables 1-7 and Variable 48. Since Variables 2-7 are concerned only with secondary hypotheses, cross-tabulations between these and variables 8-47 will normally be reproduced only when they reveal significant differences (Tables 95-177). (An exception is that the tables involving Aided, Controlled and County schools also include five upon which it was not possible, for statistical reasons, to carry out a chi-square test.). Further cross-tabulations involving County school teachers only (Tables 178-217) and two of the Belief categories (Tables 218-229, 230-241) will be made to elucidate points involved in the hypotheses. Further cross-tabulations involving small groups have been avoided, owing to the problem of not being able to apply chi-square tests: it was resolved to rely as little as possible upon inspection of such tables because of the difficulty of interpretation.

The hypotheses have been cast in the null form, as follows:

HYPOTHESES

Principal Hypotheses
The opinions of teachers about assembly, collective worship, religious education and teaching aims do not differ in relation to
1. their ages,
2. their degree of attachment to a Christian Church (as measured by the ordinal scale, Variable 48).

Subsidiary Hypotheses
The opinions of teachers about the same matters do not differ in relation to
3. their sex,
4. whether or not they are head teachers,
5. whether or not they teach in small schools (up to 300 children) or large schools (more than 300),
6. whether they teach Infants or Juniors,
7. whether they teach in Aided, Controlled or County schools,
8. whether or not they teach in New Towns.

3. The Pilot Questionnaire

The 50-item questionnaire (see Appendix 2), which was designed to investigate these hypotheses, was formulated as follows:

a) Information about the Respondents (qq. 1-7, 48)

Questions 1, 2, 3, 4, 5, 6, and 48, concerned with the age, sex, teaching position, size of school, teaching duties, status of school and religious practice, were derived almost verbatim from the questionnaire of the previous study (Appendix 1).

Question 7 was a new question designed to ascertain whether the respondent's school was inside or outside the boundary of a New Town. (Essex has two New Towns, Harlow and Basildon, both established as a consequence of post-war New Towns legislation.)

b) Opinions about Assembly and Collective Worship (qq. 8-14)

Question 8 (Statutory Collective Worship) was drawn exactly from the questionnaire of the previous study (Appendix 1, q. 6)

Question 9 was a new question designed to gain opinions about the desirability or otherwise of an assembly (with or without collective worship).

Questions 10 and 11 (concerning whether an assembly should be held every day or always at the beginning of the day) were derived substantially from the categories established from the free responses of the teachers in the previous study (see above pp. 74-76, i.e. B.G. Burgess, 1975, p. 171, category 6).

Questions 12, 13, 14, were new questions designed to test opinion on the desirability and frequency of collective worship in assembly, the same proposition being put in
three ways, i.e. 'always', 'not necessarily' and 'never'.

c) **Further opinions about collective worship (qq.15-22)**

Questions 15 and 16 were new questions designed to ascertain the essential concern of collective worship as viewed by respondents. Question 15 postulated 'the adoration of a Supreme Being' as an essential concern and question 16 'corporate reflection on the shared values and ideals of society'.

Questions 17-22 were concerned with the importance, efficacy and propriety of collective worship. Questions 17-22 were derived with modifications from the categories established from the free responses of the teachers in the previous study (see above pp.74-76), thus:

- q. 17, B.G. Burgess, 1975, p.161, category 4
- q. 18, p.162, A
- q. 19, p.161, 9
- q. 20, p.162, B
- q. 21, p.161, 8
- q. 22, p.162, D

d) **Opinions about Religious Education (qq 23-36)**

Question 23 (Statutory Religious Education) was drawn exactly from the questionnaire of the previous study (Appendix 1, q.8).

Questions 24 and 25 were drawn exactly from the questionnaire of the previous study (Appendix 1, q.10 and 11). These were concerned with the Agreed Syllabus.

Questions 26 and 27, concerning the desirability or exclusion of RE, were based on uncategorised comments of respondents in the previous study.

Questions 28, 29 and 30 were concerned with the aims of RE:

- q. 28 involved a 'confessional' approach (see above, p.26): 'point of commitment to a religious belief'.
- q. 29 involved an 'anti-dogmatic' approach: 'confined to the communication of information about religion'.
- q. 30 involved a 'phenomenological' approach: 'an appreciation of various religious and non-religious stances for living, without promoting any particular stance'.

Questions 31 and 32, concerning who should give RE, were derived from uncategorized free comments of respondents in the previous study.

Questions 33 and 34, concerning conscientious objection and the actual giving of RE, were drawn exactly from the questionnaire of the previous study (Appendix 1, qq.13,14).

Questions 35 and 36 were new questions concerned with whether respondents had read the Syllabus and a recent Essex supplement.

e) Opinions about the desirability of certain Aims (qq.37-47)

These new questions were to discover the opinions of respondents about the desirability of some possible teaching aims, irrespective of whether or not respondents approved of or carried out RE. The questions are based on free statements made by the respondents in the previous study, and involve moral and religious education.

f) Free response questions (qq.49-50)

These were to enable respondents to make individual replies if they so wished. The answers would not be amenable to statistical analysis but could be used to illustrate points of view not covered exactly by the other questions.

As all the items in the questionnaire were to be treated as individual questions and were not to be linked to one another for the purpose of forming a ratio scale it was not then felt necessary further to validate the items.
3. The Pilot Survey

In order not to prejudice the main survey by making known in advance the content of the questionnaire to members of the Essex primary school teacher population, it was decided to make a pilot survey with final year students in a college of education. Questionnaires (See Pilot Questionnaire and Covering Letter, Appendix 2) were sent to the 49 students in the researcher's college who had recently completed six weeks teaching practice in Essex Primary schools. They were asked to treat the questionnaire as if they were in fact employed teachers with the classes they had taken on teaching practice. The numbered questionnaires were circulated on January 4th, 1977, and ten days later a letter of reminder and thanks was sent to all the students. By February 4th 35 completed questionnaires had been returned and it was found that one of the remaining 14 had been inadvertently sent to a student who had withdrawn from the college. There had therefore been approximately a response rate of 73% from the students who had received a questionnaire. The responses were processed through the University computer and the frequencies of the coded responses were as shown in Appendix 2.

As a result of the Pilot Study it was decided to make the following changes before using the questionnaire for the final survey:

a) The questionnaires would be numbered after they had been returned instead of before. Two students had expressed concern about the anonymity of responses which had been previously identified by numbers and suggested that the teachers in the final study might have similar misgivings. It was also realised that the numbering of the completed questionnaires would facilitate research if it was felt necessary or possible to submit late replies to any special examination.
b) The form of the first question would be changed so that
the respondent would enter his year of birth instead of
selecting one of three age categories. The reason for
this change was that the age of each respondent could
now be used for more exact analysis of possible
differences attributable to age.

c) In questions 15 and 16 the word 'primarily' would be
changed to 'essentially', in order to eliminate the logical
absurdity implied if a respondent agreed substantially
with both propositions.

d) An additional category would be offered in question 25,
the reason being that six respondents who had not read
the Agreed Syllabus had written in a reply to this effect,
instead of selecting option 3. The options would therefore
now read as follows:

'1. I am very satisfied with it.
2. I am satisfied with it on the whole.
3. I have read it but have no opinions about it.
4. I have not read it and therefore have no opinions
   about it.
5. I am rather dissatisfied with it.
6. I am very dissatisfied with it.'

e) It was decided that there were an unnecessarily large number
of categories offered in question 48, which would make
the analysis of the data difficult, especially for cross-
tabulations involving groups of very small size.
Categories 2, 4, 5, 6, and 7 would therefore be combined
with category 8, and the options would now read as an
ordinal scale as follows:

'1. I am a practising member of a Christian Church.
2. I am inclined towards Christianity but am not a
   practising member of a Church.
3. Other description, namely....... '

Although every respondent to the pilot questionnaire
had agreed with the proposition in question 9 ('I think that
some form of school assembly is desirable') it was not felt
that this was a 'bad' question, as it was necessary to establish whether respondents agreed with the proposition that some form of school assembly was desirable before proceeding to other questions about the form assembly should take.

The open-ended responses (to questions 49 and 50) did not indicate any insuperable difficulties in answering the coded questions on the questionnaire, and the respondents confined themselves to elaborating their individual ideas on the subject of religious education and collective worship, and on the methods of teaching they employed or favoured.

4. The selection of the sample for the Final Study

In the earlier study (B.G. Burgess, 1975) two local authority areas had been examined, but it was decided for the purposes of the present study to concentrate on a single local education authority. One reason for this was that the boundaries of the Walsall Education Authority had altered greatly owing to the re-organization of local government. Essex had changed little, however, having expanded in area only slightly to include the former county borough of Southend, resulting in an approximately 10% increase in the primary school teacher population of the county. Essex was now (1977) one of the largest in population of county authorities in England and Wales and covered a variety of social and economic conditions. New Towns, old-established urban areas, seaside resorts, dockland, country towns and villages were all represented within it, although it lacked a large industrial city. In September 1977 the County employed 5567 full-time primary teachers, including those in special schools, 1185 of them men (21.3%) and 4382 women (78.7%).

For the purposes of this study it was decided to define the population for study as consisting of head teachers, deputy head teachers and class teachers in
full-time employment in ordinary primary schools. (It will be noted that this definition excludes part-time teachers, teachers in special schools, and teachers employed for special purposes in primary schools, e.g. to do remedial work with a number of classes.)

The Essex authority gave permission for the research to be undertaken, on the understanding that an R.E. research of its own was undertaken simultaneously with a different (10%) sample of teachers. To avoid confusion I undertook to select the samples for both surveys and prepare all the materials for distribution. At the end of September, 1977, the staffing lists for each school became available and were used as a sampling frame for the present study. The frame was very satisfactory for this purposes, although occasionally the school list did not make clear whether or not a teacher was full-time; also in a very few cases the lists were illegible.

The sample was selected by taking one name in every five on the lists (20%), excluding those who did not conform to the population criteria formulated above. The staffing lists were treated as a continuous whole and the 20% sample resulted in the selection of the following numbers from the eight areas of the County:

<table>
<thead>
<tr>
<th>Area</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Basildon &amp; Brentwood</td>
<td>172</td>
</tr>
<tr>
<td>Castlepoint &amp; Rochford</td>
<td>123</td>
</tr>
<tr>
<td>North-west Essex</td>
<td>123</td>
</tr>
<tr>
<td>Southend</td>
<td>95</td>
</tr>
<tr>
<td>West Essex (including Harlow)</td>
<td>141</td>
</tr>
<tr>
<td>North-east Essex</td>
<td>170</td>
</tr>
<tr>
<td>Thurrock</td>
<td>100</td>
</tr>
<tr>
<td>Central (Chelmsford)</td>
<td>131</td>
</tr>
<tr>
<td></td>
<td>1055</td>
</tr>
</tbody>
</table>
Of this total of 1055, 240 (22.75%) were men and 815 (77.25%) women. The sample included teachers from 585 primary schools in Essex. The 'one-in-five' rule resulted in a very few small schools not being included in the sample. It was decided not to overweight the sample in favour of teachers in very small schools by deviating from the 'one-in-five' rule. 134 Head teachers were included in the sample. No attempt was made in the sampling to secure exact quotas of men and women, or of head teachers and class teachers, proportionate to their actual numbers in the population. Head teachers had discretion as to the order in which they entered the names of staff on the school roll: some entered staff alphabetically, others according to the age of the children in the class. The only County rule was that the Head teacher's name was to be entered first.

The questionnaires (with a covering letter from the County Senior Inspector for Humanities and Religious Education - see Appendix 3) were sent out by means of the County delivery system during the fortnight beginning October 17th, 1977. A stamped envelope addressed to the Institute of Education was enclosed for reply, as it was felt that some teachers might be reluctant to send their replies through the County's internal postal system. During the last week in November a letter of thanks and reminder was sent to the sample through the County delivery system in order to ensure a maximum response. By December 31st, 1977, 712 responses had been received (67.5% of 1055) and these were processed through the University computer. Four more replies were later received, too late for processing.

5. The problem of non-response

The response rate of 67.5% was a little less than with the earlier (B.G. Burgess, 1975) study (70%). A few indications were received as to the reasons for failure to reply. One teacher had left the profession, and two acting Head
teachers wrote excusing themselves or their staff on the grounds that they thought the matter should await the appointment of a Head teacher. One Head teacher declined to participate (or rather, to allow her staff to participate), on the grounds that there were more professional ways of obtaining the information. One teacher refused to participate because the covering letter had not been addressed to her in person. Two respondents completed the questionnaire but wrote that they did so with reluctance. One, a member of a Church, wrote that she was 'irritated' by questionnaires; another, who described himself as an Agnostic, considered that many teachers like himself who were opposed to RE would not bother to reply. In one case a teacher did not receive her questionnaire because it was addressed to the wrong school. In two cases, however, teachers who had mislaid their questionnaires wrote for further copies, which were provided. One of these was a nun in a Roman Catholic school.

The response rate from Head Teachers was 108 out of 134 (80.6%) and from Class Teachers 598 out of 921 (64.9%), not counting 6 teachers who did not indicate which they were. The response rate from men was 174 out of 240 (72.5%) and from women 536 out of 815 (65.8%), not counting 2 respondents who did not reply to question 2. It must be remembered, however, that a much greater proportion of men than of women are Head teachers. From the data (Tables 109-119) it will be seen that the Head teacher respondents were more likely than the class teacher respondents to declare themselves as Church Members (Table 119), to be satisfied with the principle and practice of an Agreed Syllabus (Tables 114-117), to agree that in school it was desirable that children should be encouraged to worship God (Table 118) and that assembly should always include collective worship (Tab.111). If we were to suppose that the class teachers who did not reply were more likely to have opinions resembling those of the class teachers who did reply than those of the Head teacher respondents, then it would follow that the survey has resulted in some over-estimate of teachers'
involvement in Church Membership and commitment to traditional views about religion in school. Given the stronger involvement of the Head teachers in Church Membership (Table 119), it may be that the questionnaire was answered proportionately more by class teachers with traditional views than by those challenging Christianity or its established place in the schools. If so, it would be likely that other groups exhibiting the less traditional characteristics are also under-represented in the statistics of the study. Such groups were the young teachers (Tables 12-54), teachers who were not church members (Tables 55-94), County school teachers (Tables 142-166) and teachers in the New Towns (Tables 167-177). G.A. Hoser (1958) has also referred (op. cit. p.181) to evidence that response to a questionnaire is usually correlated with interest in the subject of the survey. This would tend to support the view taken here that those in the sample who were less interested in religion or religious education (as commonly understood) were less likely to have replied to the questionnaire.

However, it is possible that the view taken here that the survey has resulted in some over-estimate of traditional views is mistaken. Unfortunately the matter cannot be settled because non-respondents are not likely to reply to further enquiries when they have already ignored two. (Everyone received a reminder) Even if a few of them did reply we would not know if they were truly representative of all the non-respondents.

To supplement the statistical data given in Appendix 4, examples of teachers' personal written opinions are provided in Appendix 5 (Assembly p.130, RE p.134). No statistical analysis of the latter is possible but they are intended to illustrate the variety of points of view expressed.

* The Appendices are in Volume II
CHAPTER VI: THE INTERPRETATION OF THE DATA

1. GENERALIZATIONS DEDUCED FROM THE TABLES (see Appendix 4)

Chi-square tests were applied to most of the Tables to determine whether the differences of response were statistically significant. Most of the following generalizations are based upon the results of those tests. If a chi-square reaches a figure which is significant at the 5% level the null hypothesis is rejected and a difference within the population of Essex primary teachers is taken to exist; but if the level does not reach the 5% level then the null hypothesis is not rejected and a difference within the population is taken to be unproven. (It will be seen from the Tables, however, that most of the significant differences are at the more significant level of 1%.)

Chi-square tests were not possible on the data relating to Variable 25 (Essex Agreed Syllabus), for reasons explained below on p. 162, so in this case and a very few others, the relevant generalization will be declared to be based on inspection of the Tables.

The absence of a significant difference following a test will not necessarily preclude the use of a Table for the purpose of indicating a possible trend in section 4 of this chapter (The Testing of the Hypotheses, p. 134), but a distinction will always be made there between differences which are statistically significant and those which are suggested only by inspection of the tables.

The Generalizations

(A section-by-section interpretation will be found on pp. 126-127)

Table 1: The 1968 and 1977 teachers differ little in their replies on Statutory Collective Worship.

Table 2: The 1968 and 1977 teachers differ little in their replies on Statutory Religious Education.

(OVER)
Table 3: A smaller proportion of the 1977 teachers than of the 1968 teachers are 'strongly against' and a greater proportion are undecided on the question whether there should be an Agreed Syllabus.

Table 4: The 1968 and 1977 teachers differ little in their claims to have asked to be excused from RE on conscientious grounds.

Table 5: The 1977 teachers were less likely than the 1968 teachers to claim to be themselves giving RE.

AGE

Table 6: There is a tendency for the balance of the sexes to become more equal as we ascend the age groups. (A very high proportion of the younger teachers are women.)

Table 7: The older teachers are, the more likely they are to be Head teachers.

Table 8: There is no clear evidence that Infant teachers tend to be either older or younger than Junior teachers.

Table 9: There is no evidence that age has an important connection with whether teachers are in large schools or in small schools.

Table 10: There is no evidence that age has a connection with whether teachers are in Aided, Controlled or County schools.
Table 11: There is no evidence that age has any connection with whether or not teachers are teaching in the New Towns.

Tables 12 and 13: In general, the older teachers are, the more likely they are to be in agreement with Statutory Collective Worship. (The figures for the 1951-56 group suggest a slight reversal of the trend.)

Table 14: Age has little bearing on whether or not teachers think some form of assembly is desirable.

Table 15: In general, the older teachers are, the more likely they are to agree with assembly being held every day.

Table 16: In general, the older teachers are, the more likely they are to agree that assembly ought to be held at the beginning of the day.

Table 17: In general, the older teachers are, the more likely they are to agree that assembly should always include collective worship.

Table 18: In general, the younger teachers are, the more likely they are to agree that assembly should not necessarily include collective worship.

Table 19: There is no evidence of a difference between the age-groups concerning whether assembly should never include collective worship.

Table 20: In general, the older teachers are, the more likely they are to agree that collective worship is essentially concerned with the adoration of a Supreme Being.

Table 21: In general, the older teachers are, the more likely they are to agree that collective worship is essentially concerned with corporate reflection on the shared values and ideals of society. (The differences are not great and are difficult to interpret.)
Table 22: In general, the older teachers are, the more likely they are to agree that collective worship can help to make a sound foundation for the work of the school.

Table 23: In general, the older teachers are, the more likely they are to disagree that collective worship is a meaningless exercise.

Table 24: Inspection suggests that the older teachers are, the more likely they may be to agree that collective worship should be conducted only by a convinced religious believer.

Table 25: Inspection suggests that older teachers may be slightly more likely to disagree that collective worship is a form of undesirable brainwashing.

Table 26: In general, the older teachers are, the more likely they are to agree that collective worship is an important part of children's education.

Table 27: There is no clear evidence that age affects the views of teachers concerning whether collective worship should be held only for those children whose parents specifically request it.

Table 28-29: In general, the older teachers are, the more likely they are to agree with Statutory Religious Education. (The differences are not great.)

Table 30: In general, the older teachers are, the more likely they are to agree with the principle of a statutory Agreed Syllabus.

Table 31: Inspection suggests that the younger teachers are, the less likely they are to have read the Agreed Syllabus, and the less likely they are to express satisfaction with it.
Table 32: There is no clear evidence that age affects whether or not teachers consider RE to be a desirable element of any primary school syllabus.

Table 33: There is no evidence that age affects whether or not teachers think RE should be excluded from the curriculum.

Table 34: In general, the older teachers are, the more likely they are to agree that the object of RE should be to bring children to the point of commitment to a religious belief.

Table 35: There is no clear evidence that age affects whether teachers think RE should be confined to the communication of information about religion.

Table 36: In general, the younger teachers are, the more likely they are to agree that religious education should give the child an appreciation of various religious and non-religious stances for living, without promoting any particular stance.

Table 37: In general, the older teachers are, the more likely they are to agree that RE should be given only by a convinced religious believer.

Table 38: In general, the younger teachers are, the less likely they are to disagree that any competent teacher could give RE.

Table 39: There is no evidence that age has any relation to whether or not teachers have asked to be excused from RE on conscientious grounds.

Table 40: There is no clear evidence of a difference, but inspection suggests that the younger teachers may be slightly less likely to claim to be giving RE in their schools.
Table 41: In general, the younger teachers are, the less likely they are to have read the Essex Syllabus.

Table 42: In general, the younger teachers are, the less likely they are to have read 'Interchange'.

Table 43: There is no evidence that age has a bearing on whether or not teachers believe that it is desirable that the school should aim to encourage concern for the welfare of others.

Table 44: Inspection suggests that the older teachers are, the more likely they are to agree that it is desirable that a school should aim to make known the Christian faith.

Table 45: There is no evidence that age has any bearing on whether or not teachers believe that it is desirable that a school should aim to promote tolerance of the religious or non-religious beliefs of others.

Table 46: In general, the older teachers are, the more likely they are to agree that it is desirable that a school should aim to encourage children to pray.

Table 47: There is no clear evidence that age has any bearing on whether or not teachers agree that it is desirable that a school should aim to encourage children to make up their own minds about religion.

Table 48: In general, the older teachers are, the more likely they are to agree that it is desirable that a school should aim to build up the Christian faith of the children.

Table 49: There is no evidence that age has a bearing on whether or not teachers agree that it is desirable that a school should aim to encourage children to form their own moral judgements.
Table 50: In general, the older teachers are, the more likely they are to agree that it is desirable that a school should aim to impart a knowledge of the Bible.

Table 51: In general, the older teachers are, the more likely they are to agree that it is desirable that a school should aim to counteract a materialistic approach to living.

Table 52: In general, the older teachers are, the more likely they are to agree that it is desirable that a school should aim to encourage children to worship God.

Table 53: There is no clear evidence that age has a bearing on whether or not teachers agree that a school should aim to encourage a critical approach to all beliefs.

Table 54: In general, the older teachers are, the more likely they are to claim to be Practising Members of a Christian Church and the less likely they are to choose the Other Description category.

RELIGIOUS BELIEFS & PRACTICE

In the following Tables 55-94 a linear trend from Other Description via Inclined to Christianity to Practising Member of a Christian Church will be detected in association with most of the significant differences which occur. Where the phrase 'the other two Belief groups' is used in the following generalizations, therefore, the existence of this trend is to be understood. Any exceptions to the normal trend will be pointed out.

Table 55: Practising Members of a Christian Church are more likely than members of the other two Belief groups to be in agreement with statutory collective worship.

Table 56: There is no clear evidence that Religious Belief has a bearing on whether or not teachers agree that some form of assembly is desirable.
Table 57: Practising Members of a Christian Church are more likely than members of the other two Belief groups to agree that assembly should be held every day.

Table 58: Practising Members of a Christian Church are more likely than members of the other two Belief groups to agree with assembly always being at the beginning of the day.

Table 59: Practising Members of a Christian Church are more likely than members of the other two Belief groups to agree that assembly should always include collective worship.

Table 60: Practising Members of a Christian Church are less likely than members of the other two Belief groups to agree that assembly should not necessarily include collective worship.

Table 61: Practising Members of a Christian Church are more likely than members of the other two Belief groups to disagree with the suggestion that assembly should never include collective worship.

Table 62: Practising Members of a Christian Church are less likely than members of the other two Belief groups to disagree with the suggestion that worship is concerned essentially with the adoration of a Supreme Being.

Table 63: The chi-square level is significant but in this instance the differences are not according to the usual pattern. The Inclined to Christianity group are the most likely to agree that worship is essentially concerned with the adoration of a Supreme Being. The other two Belief groups are difficult to distinguish from each other in the responses they give.

Table 64: Practising Members of a Christian Church are more likely than members of the other two Belief groups to agree that collective worship can help to make a sound foundation for the work of the school.
Table 65: Practising Members of a Christian Church are more likely than members of the other two Belief groups to disagree with the proposition that collective worship is a meaningless exercise.

Table 66: Practising Members of a Christian Church are more likely than the Inclined to Christianity group to agree with the proposition that collective worship should be conducted only by a religious believer. The responses of the Other Description group are intermediate.

Table 67: Practising Members of a Christian Church are more likely than members of the other two Belief groups to disagree that collective worship is a form of undesirable brain-washing.

Table 68: Practising Members of a Christian Church are more likely than members of the other two Belief groups to agree that collective worship is an important part of education.

Table 69: Practising Members of a Christian Church are more likely than members of the other two Belief groups to disagree that collective worship should be held only for those children whose parents specifically request it.

Table 70: Practising Members of a Christian Church are more likely than members of the other two Belief groups to be in agreement with statutory Religious Education.

Table 71: Practising Members of a Christian Church are more likely than members of the other two Belief groups to be in agreement with the principle of a statutory Agreed Syllabus.

Table 72: Inspection suggests that Practising Members of a Christian Church may be more likely than members of the other two Belief groups to be satisfied with the Agreed Syllabus in use. The other Belief groups are less likely to have read it.
Table 73: Practising Members of a Christian Church are more likely than members of the other two Belief groups to agree that RE is a desirable element of the syllabus.

Table 74: Practising Members of a Christian Church are more likely than members of the other two Belief groups to disagree with the proposition that RE should be excluded from the primary school curriculum.

Table 75: Practising Members of a Christian Church are more likely than members of the other two Belief groups to agree that the object of RE should be to bring children to the point of commitment to a religious belief.

Table 76: Practising Members of a Christian Church are more likely than members of the other two Belief groups to disagree with the suggestion that religious education should be confined to the communication of information about religion.

Table 77: Practising Members of a Christian Church are less likely than members of the other two Belief groups to agree that the object of RE should be to give the child an appreciation of various religious and non-religious stances for living, without promoting any particular stance. (The other two Belief groups differ little from each other.)

Table 78: Practising Members of a Christian Church are less likely than members of the other two Belief groups to disagree with the suggestion that RE should be given only by a convinced religious believer.

Table 79: Practising Members of a Christian Church are less likely than members of the other two Belief groups to agree that any competent teacher could give RE.

Table 80: Inspection suggests that the few teachers who claim to have contracted out of RE on conscientious grounds belong to the Inclined to Christianity and Other Description groups.
Table 81: Practising Members of a Christian Church are more likely than members of the other two Belief groups to claim to be giving RE in their schools.

Table 82: Practising Members of a Christian Church are more likely than members of the other two Belief groups to claim to have read the Essex Syllabus.

Table 83: Practising Members of a Christian Church are more likely than members of the other two Belief groups to claim to have read 'Interchange'. (In this particular instance a greater proportion of the Other Description group than of the Inclined to Christianity group claim to have read this supplement to the Syllabus.)

Table 84: There is no evidence that Religious Belief & Practice has a bearing on whether or not teachers agree that it is a desirable aim within the school to encourage concern for the welfare of others.

Table 85: Practising Members of a Christian Church are more likely than members of the other two Belief groups to agree that to make known the Christian faith is a desirable aim within the school.

Table 86: Most teachers agree that it is a desirable aim within the school to promote tolerance of the religious or non-religious beliefs of others. Inspection suggests that the few who disagree tend to be Practising Members of a Christian Church.

Table 87: Practising Members of a Christian Church are more likely than members of the other two Belief groups to agree that to encourage children to pray is a desirable aim within the context of their own schools.

Table 88: Practising Members of a Christian Church are less likely than members of the other two Belief groups to agree that to encourage children to make up their own minds about religion is a desirable aim within the context of their own schools.
Table 89: Practising Members of a Christian Church are more likely than members of the other two Belief groups to agree that to build up the Christian faith of the children is a desirable aim within the context of their own schools.

Table 90: Practising Members of a Christian Church are slightly less likely than members of the other two Belief groups to agree that to encourage children to form their own moral judgements is a desirable aim within the context of their own schools.

Table 91: Practising Members of a Christian Church are more likely than members of the other two Belief groups to agree that to impart knowledge of the Bible is a desirable aim within the context of their own schools.

Table 92: Practising Members of a Christian Church are more likely than members of the other two Belief groups to agree that to counteract a materialistic approach to living is a desirable aim within the context of their own schools.

Table 93: Practising members of a Christian Church are more likely than members of the other two Belief groups to agree that to encourage children to worship God is a desirable aim within the context of their own schools.

Table 94: Practising members of a Christian Church are less likely than members of the other two Belief groups to agree that to encourage a critical approach to all beliefs is a desirable aim within the context of their own schools.

SEX

Table 95: Women teachers are less likely than men teachers to be Head teachers.

Table 96: Women teachers are less likely than men teachers to teach Juniors. Men rarely teach Infants.
Table 97: Women teachers are slightly less likely than men teachers to be in large schools.

Table 98: Within the Essex primary teaching force the sexes are distributed in Aided schools and Controlled schools in similar proportion to their distribution in County schools.

Table 99: Within the Essex teaching force the sexes are distributed inside and outside the New Towns in similar proportions.

Table 100: Women teachers are slightly more likely than men teachers to disagree with the proposition that worship is a meaningless exercise.

Table 101: Women teachers are more likely than men teachers to be in agreement with Statutory Religious Education.

Table 102: Women teachers are more likely than men teachers to be in agreement with the principle of a Statutory Agreed Syllabus.

Table 103: Women teachers are more likely than men teachers to disagree with the proposition that RE should be confined to the communication of information about religion.

Table 104: Women teachers are slightly less likely than men teachers to have read the Essex Syllabus.

Table 105: Women teachers are less likely than men teachers to have read 'Interchange'.

Table 106: Women teachers are more likely than men teachers to agree that it is desirable that a school should aim to encourage children to pray.
Table 107: Women teachers are more likely than men teachers to agree that it is desirable that the school should aim to impart a knowledge of the Bible.

Table 108: Women teachers are more likely than men teachers to be Practising Members of a Christian Church. They are less likely to be in the Other Description group.

TEACHING POSITION

Table 109: Head teachers are more likely to be teaching Juniors than they are Infants.

Table 110: The Head teachers in the sample constitute a higher proportion of the respondents of the smaller schools than of the larger schools. (This is because every school, even a very small one, has a Head teacher.)

Table 111: Head teachers are more likely than class teachers to agree that assembly should always include collective worship.

Table 112: Head teachers are less likely than class teachers to agree that assembly should not necessarily include collective worship.

Table 113: Head teachers are less likely than class teachers to agree that collective worship is a form of undesirable brain-washing.

Table 114: Head teachers are more likely than class teachers to agree with the principle of a Statutory Agreed Syllabus.

Table 115: Inspection suggests that Head teachers may be more likely than class teachers to be satisfied with the Essex Agreed Syllabus.

Table 116: Head teachers are more likely than class teachers to have read the Agreed Syllabus.
Table 117: Head teachers are more likely than class teachers to have read 'Interchange'.

Table 118: Head teachers are more likely than class teachers to agree that it is desirable that the school should aim to encourage children to worship God.

Table 119: Head teachers are more likely than class teachers to be Practising Members of a Christian Church and less likely to be in the Other Description group.

TEACHING DUTIES

Table 120: Infant teachers are more likely than Junior teachers to be teaching in the smaller schools.

Table 121: There is little difference in the distribution of Infant teachers and Junior teachers across the three types of school: Aided, Controlled and County.

Table 122: Situation inside or outside the New Towns does not affect the proportion of Infant teachers to Junior teachers.

Table 123: Infant teachers are less likely than Junior teachers to agree that assembly should be held always at the beginning of the day.

Table 124: Infant teachers are slightly more likely than Junior teachers to disagree with the suggestion that assembly should never include collective worship.

Table 125: Infant teachers are less likely than Junior teachers to agree that collective worship is a meaningless exercise.

Table 126: Inspection suggests that Infant teachers and Junior teachers differ little in their opinions about the Essex Syllabus.
Table 127: Infant teachers are a little more likely than Junior teachers to agree that RE is a desirable element of the syllabus.

Table 128: Infant teachers are a little less likely than Junior teachers to agree than any competent teacher could give RE.

Table 129: Infant teachers are less likely than Junior teachers to agree that it is desirable that a school should aim to promote tolerance of the religious or non-religious beliefs of others.

Table 130: Infant teachers are a little more likely than Junior teachers to agree that it is desirable that the school should aim to encourage children to pray.

Table 131: Infant teachers are a little more likely than Junior teachers to agree that it is desirable that the school should aim to build up the Christian faith of the children.

Table 132: Infant teachers are less likely than Junior teachers to be in the Other Description Belief category. They opt rather more for the Inclined to Christianity category instead.

SIZE OF SCHOOL

Table 133: The Voluntary schools tend to be smaller than the County schools.

Table 134: The proportion of large schools to small schools is similar within the New Towns to what it is outside the New Towns.

Table 135: Teachers in the small schools are less likely than teachers in the large schools to be in favour of assembly being at the beginning of the day.
Table 136: Teachers in the small schools are slightly more likely than teachers in the large schools to be in agreement with Statutory Religious Education.

Table 137: Teachers in the small schools are more likely than teachers in the large schools to agree that RE should be given only by a convinced religious believer.

Table 138: Teachers in the small schools are more likely than teachers in the large schools to agree that it is desirable that a school should aim to encourage children to pray.

Table 139: Teachers in the small schools are more likely than teachers in the large schools to agree that it is desirable that a school should aim to build up the Christian faith of the children.

Table 140: Teachers in the smaller schools are more likely than teachers in the larger schools to agree that it is desirable that a school should encourage children to worship God.

STATUS OF SCHOOL

The responses of the Controlled school teachers will not usually be mentioned in connection with the following Tables 141-166, since they will usually be found to fall in a position intermediate between those of the Aided and County schools. Exceptions to this trend will be pointed out.

Table 141: The proportions of Aided and Controlled schools to County schools is slightly less in the New Towns than it is outside the New Towns.

Tables 142 and 143: Teachers in Aided schools are more likely than teachers in County schools to be in agreement with Statutory Collective Worship.
Table 144: Teachers in Aided schools are more likely than teachers in County schools to agree that assembly should always include collective worship.

Table 145: Teachers in Aided schools are less likely than teachers in County schools to agree that assembly should not necessarily include collective worship.

Table 146: Teachers in Aided schools are more likely than teachers in County schools to agree that collective worship is essentially concerned with the adoration of a Supreme Being.

Table 147: Teachers in Aided and Controlled schools differ little in their responses but both are more likely than teachers in County schools to agree that collective worship can help to make a sound foundation for the work of the school.

Table 148: Teachers in Aided schools are more likely than teachers in County schools to disagree with the suggestion that collective worship is a meaningless exercise for most children.

Table 149: Teachers in Aided schools are more likely than teachers in County schools to agree that collective worship should be conducted only by a religious believer.

Table 150: Teachers in Aided schools are more likely than teachers in County schools to agree that collective worship is an important part of children's education.

Table 151: Inspection suggests that teachers in Aided schools may be more likely than teachers in County schools to be in agreement with Statutory Religious Education.
Table 152: Teachers in Aided schools are more likely than teachers in County schools to be in agreement with a Statutory Agreed Syllabus for County schools.

Table 153: Inspection suggests that teachers in Aided schools may be more likely than teachers in County schools to agree that RE is a desirable element of the syllabus.

Table 154: Inspection suggests that the few teachers who think that RE should be excluded from the primary school curriculum are County school teachers.

Table 155: Aided school teachers are more likely than County school teachers to agree that the object of RE should be to bring children to the point of commitment to a religious belief.

Table 156: Aided school teachers are less likely than County school teachers to agree that RE should be confined to communication of information about religion.

Table 157: Aided school teachers are less likely than County school teachers to agree that RE should give the child an appreciation of various religious and non-religious stances for living, without promoting any particular stance.

Table 158: Aided school teachers are more likely than County school teachers to agree with the suggestion that RE should be given only by a convinced religious believer. (Controlled school and County school teachers differ little in their responses.)

Table 159: Aided school teachers are less likely than County school teachers to agree that any competent teacher could give RE. (In this instance more Controlled school than County school respondents agree.)
Table 160: Inspection suggests that Aided school teachers may be more likely than County school teachers to agree that it is desirable that a school should aim to make known the Christian faith.

Table 161: Aided school teachers are more likely than County school teachers to agree that it is desirable that a school should aim to encourage children to pray.

Table 162: Inspection suggests that Aided school teachers may be less likely than County school teachers to agree that it is desirable that the school should aim to encourage children to make up their own minds about religion.

Table 163: Aided school teachers are more likely than County school teachers to agree that it is desirable that the school should aim to build up the Christian faith of the children.

Table 164: Aided school teachers are more likely than County school teachers to agree that it is desirable that the school should aim to impart a knowledge of the Bible.

Table 165: Aided school teachers are more likely than County school teachers to agree that it is desirable that a school should encourage children to worship God.

Table 166: Aided school teachers are more likely than County school teachers to be Practising Members of a Christian Church and are less likely to be in the Other Description group.

SITUATION

Table 167: Teachers in the New Towns are less likely than other teachers to be in agreement with Statutory Collective Worship.
Table 168: Teachers in the New Towns are slightly less likely than other teachers to disagree with the suggestion that assembly should never include collective worship. They are more likely to be neutral on this subject than the other teachers.

Table 169: Teachers in the New Towns are slightly more likely than other teachers to agree that collective worship is essentially concerned with corporate reflection on the shared values and ideal of society.

Table 170: Teachers in the New Towns are slightly less likely than other teachers to agree that collective worship should be conducted only by a convinced religious believer.

Table 171: Teachers in the New Towns are slightly more likely than other teachers to agree that RE should be excluded from the primary school curriculum.

Table 172: Teachers in the New Towns are less likely than other teachers to agree that RE should be given only by a convinced religious believer.

Table 173: Teachers in the New Towns are slightly more likely than other teachers to agree that any competent teacher could give RE.

Table 174: Teachers in the New Towns are slightly more likely than other teachers to agree that it is desirable that the school should aim to promote tolerance of the religious or non-religious beliefs of others.

Table 175: Teachers in the New Towns are slightly more likely than other teachers to agree that it is desirable that the school should aim to encourage children to make up their own minds about religion.

Table 176: Teachers in the New Towns are slightly less likely than other teachers to agree that it is desirable that the school should aim to build up the Christian faith of the children.
Table 177: Teachers in the New Towns are rather less likely than other teachers to be practising Members of a Christian Church.

COUNTY SCHOOL TEACHERS ONLY: RELIGIOUS BELIEFS & PRACTICE

In the following Tables 178-217 a linear trend from Other Description via Inclined to Christianity to Practising Member of a Christian Church will be detected in association with most of the significant differences which occur. Repeated reference to this linear trend will not usually therefore need to be made. Where the phrase 'the other two Belief groups' is used in the following generalizations, therefore, the existence of this trend is to be understood. Any exceptions to the normal trend will be pointed out.

Table 178: In the County schools, Practising Members of a Christian Church are more likely than members of the other two Belief groups to agree with Statutory Collective Worship.

Table 179: In the County schools, there is no evidence that Religious Belief & Practice affects teachers' tendency to agree that some form of assembly is desirable.

Table 180: In the County schools, Practising Members of a Christian Church are more likely than members of the other two Belief groups to agree that a school assembly should be held every day.

Table 181: In the County schools, Practising Members of a Christian Church are more likely than members of the other two Belief groups to agree that assembly should always be held at the beginning of the day.

Table 182: In the County schools, Practising Members of a Christian Church are more likely than members of the other two Belief groups to agree that assembly should always include collective worship.
Table 183: In the County schools, Practising Members of a Christian Church are less likely than members of the other two Belief groups to agree that assembly should not necessarily include collective worship.

Table 184: In the County schools, Practising Members of a Christian Church are less likely than members of the other two Belief groups to agree that assembly should never include collective worship.

Table 185: In the County schools, Practising Members of a Christian Church are more likely than members of the other two Belief groups to agree that collective worship is essentially concerned with the adoration of a Supreme Being.

Table 186: In the County schools, Members of the Inclined to Christianity group are more likely than Practising Members of a Christian Church to agree that collective worship is essentially concerned with corporate reflection on the shared values and ideals of society. The responses of the Other Description group tend to fall approximately between those of the other groups (an exception to the usual trend).

Table 187: In the County schools, Practising Members of a Christian Church are more likely than the members of the other two groups to agree that collective worship can help to make a sound foundation for the work of a school.

Table 188: In the County schools, Practising Members of a Christian Church are more likely than members of the other two Belief groups to disagree with the suggestion that collective worship is a meaningless exercise.

Table 189: In the County schools, Practising Members of a Christian Church are less likely than members of the other two Belief groups to disagree with the suggestion that collective worship should be conducted only by a convinced religious believer.
Table 190: In the County schools, Practising Members of a Christian Church are more likely than members of the other two Belief groups to disagree with the suggestion that collective worship is a form of undesirable brain-washing.

Table 191: In the County schools, Practising Members of a Christian Church are more likely than members of the other two Belief groups to agree that religious education is an important part of children's education.

Table 192: In the County schools, Practising Members of a Christian Church are more likely than members of the other two Belief groups to disagree with the suggestion that collective worship should be held only for those children whose parents specifically request it.

Table 193: In the County schools, Practising Members of a Christian Church are more likely than members of the other two Belief groups to agree with Statutory Religious Education.

Table 194: In the County schools, Practising Members of a Christian Church are more likely than members of the other two Belief groups to agree with a Statutory Agreed Syllabus.

Table 195: Inspection suggests that, in the County schools, Practising Members of a Christian Church are more likely than the other two Belief groups to be satisfied with the Essex Agreed Syllabus. They are also more likely to have read the Syllabus.

Table 196: In the County schools, Practising Members of a Christian Church are more likely than members of the other two Belief groups to agree that RE is a desirable element of the primary school syllabus.
Table 197: In the County schools, Practising Members of a Christian Church are more likely than members of the other two Belief groups to disagree with the proposition that RE should be excluded from the Primary school syllabus.

Table 198: In the County schools, Practising Members of a Christian Church are more likely than members of the other two Belief groups to agree that the object of RE should be to bring children to the point of commitment to a religious belief.

Table 199: In the County schools, Practising Members of a Christian Church are less likely than members of the other two Belief groups to agree that RE should be confined to the communication of information about religion.

Table 200: In the County schools, Practising Members of a Christian Church are less likely than members of the other two Belief groups to agree that RE should give the child an appreciation of various religious and non-religious stances for living, without promoting any particular stance.

Table 201: In the County schools, Practising Members of a Christian Church are less likely than members of the other two Belief groups to disagree with the suggestion that RE should be given only by a convinced religious believer.

Table 202: In the County schools, Practising Members of a Christian Church are less likely than members of the other two Belief groups to agree that any competent teacher could give RE.

Table 203: Inspection suggests that in the County schools the few teachers who have asked to be excused from RE on conscientious ground are mainly from the Other Description category.
Table 204: In the County schools, Practising Members of a Christian Church are more likely than members of the other two Belief groups to claim to be themselves giving RE in their schools.

Table 205: In the County schools, Practising Members of a Christian Church are more likely than members of the other two Belief groups to claim to have read the Essex Syllabus.

Table 206: In the County schools, Practising Members of a Christian Church are more likely than members of the other two Belief groups to claim to have read 'Interchange'. (The proportion of Other Description respondents is slightly more than the proportion of the Inclined to Christianity group, contrary to the usual trend.)

Table 207: Inspection suggests that in the County schools almost all the teachers, irrespective of religious belief, agree that it is desirable that the school should aim to encourage concern for the welfare of others.

Table 208: In the County schools, Practising Members of a Christian Church are more likely than members of the other two Belief groups to agree that it is desirable that the school should aim to make known the Christian faith.

Table 209: Inspection suggests that, in the County schools, the few teachers who disagree with the proposition that it is desirable that the school should aim to promote tolerance of the religious or non-religious beliefs of others, come chiefly from the Practising Church Member group.

Table 210: In the County schools, Practising Members of a Christian Church are more likely than members of the other two Belief groups to agree that it is desirable that the school should aim to encourage children to pray.
Table 211: In the County schools, Practising Members of a Christian Church are less likely than members of the other two Belief groups to agree that it is desirable that the school should aim to encourage children to make up their own minds about religion.

Table 212: In the County schools, Practising Members of a Christian Church are more likely than members of the other two Belief groups to agree that it is desirable that the school should aim to build up the Christian faith of the children.

Table 213: Inspection suggests that, in the County schools, Practising Members of a Christian may be less likely than members of the two other Belief groups to agree that it is desirable that the school should aim to encourage children to form their own moral judgements.

Table 214: In the County schools, Practising Members of a Christian Church are more likely than members of the other two Belief groups to agree that it is desirable that the school should aim to impart a knowledge of the Bible.

Table 215: In the County schools, Practising Members of a Christian Church are more likely than members of the other two Belief groups to agree that it is desirable that the school should aim to counteract a materialistic approach to living.

Table 216: In the County schools, Practising Members of a Christian Church are more likely than members of the other two Belief groups to agree that it is desirable that the school should aim to encourage children to worship God.

Table 217: In the County schools, Practising Members of a Christian Church are less likely than members of the other two Belief groups to agree that it is desirable that the school should aim to encourage a critical approach to all beliefs.
THE AGE GROUPS OF PRACTISING CHURCH MEMBERS (Tables 218-229)

Table 218: There is no clear evidence that between the age-groups of Practising Church Members there are important differences on the question whether assembly should be held every day, although inspection suggests that the younger teachers may be slightly less in agreement.

Table 219: There is no clear evidence that between the age-groups of Practising Church Members there are important differences on the question whether assembly should always be held at the beginning of the day, although inspection suggests that the younger teachers may be slightly less in agreement.

Table 220: In general, the older the Practising Church Members are, the more likely they are to agree that assembly should always include collective worship.

Table 221: In general, the older the Practising Church Members are, the more likely they are to agree that collective worship is essentially concerned with the adoration of a Supreme Being.

Table 222: There is no clear evidence that between the age groups of Practising Church Members there are important differences on the question whether collective worship is essentially concerned with corporate reflection on the shared values and ideal of society.

Table 223: There is no clear evidence that between the age groups of Practising Church Members there are important differences on the question whether collective worship should be conducted only by a convinced religious believer, although inspection suggests that the younger teachers may be a little less inclined to agree.

Table 224: There is no clear evidence that between the age-groups of Practising Church Members there are differences on the question whether the object of RE should be to bring children to the point of commitment to a religious belief, although inspection suggests that the younger teachers may be less likely to agree.
Table 225: There is no clear evidence that between the age groups of Practising Church Members there are important differences on the question whether the object of RE should be to give the child an appreciation of various religious and non-religious stances for living, without promoting any particular stance.

Table 226: Inspection suggests that the younger age groups of Practising Church Members may be slightly less likely than the older age groups to agree that RE should be given only by a convinced religious believer.

Table 227: In general, the older the Practising Church Members are, the more likely they are to disagree with the proposition that any competent teacher could give RE.

Table 228: In general, the older the Practising Church Members are, the more likely they are to claim to have read the Essex Syllabus.

Table 229: In general, the older the Practising Church Members are, the more likely they are to claim to have read 'Interchange'.

THE AGE GROUPS OF THE INCLINED TO CHRISTIANITY GROUP

Table 230: There is no clear evidence that between the age groups of the Inclined to Christianity group there are differences on the question whether assembly should be held every day, although inspection suggests that the younger teachers may be slightly less in agreement.

Table 231: There is no clear evidence that between the age groups of the Inclined to Christianity group there are differences on the question whether assembly should be held always at the beginning of the day.

Table 232: In general, the older the members of the Inclined to Christianity group are, the more likely they are to agree that assembly should always include collective worship.
Table 233: There is no clear evidence that between the age-groups of the Inclined to Christianity group there are differences on the proposition that collective worship is essentially concerned with the worship of a Supreme Being, although inspection suggests that the younger teachers may be less likely to agree.

Table 234: There is no clear evidence that between the age-groups of the Inclined to Christianity group there are differences on the question whether worship is a meaningless exercise, although inspection suggests that the younger teachers may be slightly less inclined to disagree with the proposition.

Table 235: There is no clear evidence that between the age-groups of the Inclined to Christianity group there are differences on the question whether collective worship should be conducted only by a convinced religious believer.

Table 236: There is no clear evidence that between the age-groups of the Inclined to Christianity group there are differences on the question whether RE should be confined to the communication of information about religion.

Table 237: In general, the older the members of the Inclined to Christianity group are, the more likely they are to claim to have read the Agreed Syllabus.

Table 238: In general, the older the members of the Inclined to Christianity group are, the more likely they are to claim to have read 'Interchange'.

Table 239: Inspection suggests that the older the members of the Inclined to Christianity group are, the more likely they may be to agree that it is desirable that a school should encourage children to pray.
Table 240: In general, the older the members of the Inclined to Christianity group are, the more likely they are to agree that it is desirable that a school should aim to build up the Christian faith of the children.

Table 241: In general, the older the members of the Inclined to Christianity group are, the more likely they are to agree that it is desirable that a school should aim to encourage the children to worship God.

An Interpretation of the Generalizations

Comparison between 1968 and 1977 (Tables 1-5)
There was not a great deal of difference between the opinions of the teachers in 1968 and those in 1977 on the five matters researched, although slight differences appeared in Tables 3 and 5.

Age (Tables 6-54)
In general, older teachers tend to have more conservative opinions on the matters in question than younger teachers.

Religious Belief and Practice (Tables 55-94)
In general, Church Members tend to have more conservative opinions than members of the other two Belief groups.

Sex (Tables 95-108)
Differences of opinions appear to be related to the fact either that men are more likely than women to be head teachers, or that men are more likely to select the Other Description category of belief.

Teaching Position (Tables 109-119)
Head teachers are more likely than class teachers to have conservative opinions. This may be because they are older and more likely to be Church Members.

Teaching Duties (Tables 120-132)
Infant teachers tend to have more conservative opinions than Junior teachers. This is related to the fact that they are all (or nearly all) women and therefore less likely to be in the Other Description category. An exception is Table 123, concerning assembly being held always at the beginning of the day.
Size of School (Tables 133-140)
The teachers in the smaller schools tend to have more conservative opinions than those in large schools because a high proportion of the small schools are either Infant schools or Voluntary schools.

Status of School (Tables 141-166)
Aided school teachers tend to have more conservative opinions than County school teachers, partly because they are more likely to be Church Members.

Situation (Tables 167-177)
Teachers in the New Towns tend to have more conservative opinions than other teachers, partly because they are less likely to be Church Members.

County school teachers only: Religious Belief (Tables 178-217)
The differences related to Religious Belief noted in relation to all teachers are substantially also to be found within the County schools as a separate group.

The Age groups of Church Members: Age (Tables 218-229)
Where differences occur the older Church Members tend to be more conservative in opinion than the younger.

The Age groups of the Inclined to Christianity group: Age (Tables 230-241)
Where differences occur, the older members of the Inclined to Christianity group tend to be more conservative in opinion than the younger.

2. THE AGE DATA AND ITS INTERPRETATION

The respondents had been asked for their year of birth and the data was subsequently re-arranged in the Tables in eight categories to discover if there were linear trends associated with any significant differences which might occur. As will be seen from Tables 6-54, in most instances of significant differences there is a general linear trend, but in order to verbalise the tabular information the terms 'older teachers' and 'younger teachers' will now be used to distinguish between the oldest three age groups and the youngest three, which are separated by two intermediate age groups. This will avoid the unnecessary problem of having to describe slight irregularities in the linear trends.
In almost every case in which the percentages of 'older teachers' and 'younger teachers' are mentioned in the following discussion, the percentage of the combined intermediate group will be found to lie between the figures for the other two groups. It must be stressed that this method of dealing with the information given in the Tables does not supersede the Tables themselves but is intended to assist general interpretation. It has the effect of enabling us to compare the opinions of those born before January 1931 (the year of MacDonald's Coalition Government) with the opinions of those born after December 1940, the year of Dunkirk. The events are arbitrary but they are convenient landmarks in English history for comparative purposes:

<table>
<thead>
<tr>
<th>The new categories</th>
<th>Year of Birth</th>
<th>Number</th>
<th>% of whole</th>
</tr>
</thead>
<tbody>
<tr>
<td>'Older teachers'</td>
<td>(1912-1920)</td>
<td>57</td>
<td>8.2</td>
</tr>
<tr>
<td></td>
<td>(1921-1925)</td>
<td>79</td>
<td>11.3</td>
</tr>
<tr>
<td></td>
<td>(1926-1930)</td>
<td>85</td>
<td>12.2</td>
</tr>
<tr>
<td>Intermediate</td>
<td>(1931-1935)</td>
<td>94</td>
<td>13.5</td>
</tr>
<tr>
<td></td>
<td>(1936-1940)</td>
<td>93</td>
<td>13.5</td>
</tr>
<tr>
<td></td>
<td>(1941-1945)</td>
<td>83</td>
<td>11.9</td>
</tr>
<tr>
<td>'Younger teachers'</td>
<td>(1946-1950)</td>
<td>90</td>
<td>12.9</td>
</tr>
<tr>
<td></td>
<td>(1951-1956)</td>
<td>116</td>
<td>16.6</td>
</tr>
<tr>
<td>Total no. of respondents</td>
<td></td>
<td>697</td>
<td></td>
</tr>
</tbody>
</table>

(Missing cases 15: no date given)

3. THE CHARACTERISTICS OF THE ESSEX SAMPLE
(The relationships between the 'Independent' Variables 1, 2, 3, 4, 5, 6, 7, 48)

The purpose of this study has been to examine the relationship of the 'Independent' Variables 1-7 and 48
to teachers' opinions (Variables 8-47). Such a study is complicated by the fact that Variables 1-7, 48 are themselves inter-related. An interpretation of these interrelationships is offered in the chart on p. 130, which is intended to bring out the following points:

Variable 1: Age

Table 54 shows that 51.6% of the older teachers claimed to be Practising Church Members, compared with only 32.2% of the younger teachers; and that the younger teachers (at 18.5%) were about three times as likely as the older (at 6.5%) to opt for the Other Description category. Older teachers are of course more likely to be Head teachers: Table 7 shows that 32.3% of the older teachers are in fact Heads, compared with 3.8% of the younger teachers. Also, the sexes are more evenly balanced in the older group: Tables 6 shows that 31.7% of the older teachers are men, compared with only 25.3% of the younger teachers.

Variable 2: Sex

Table 95 shows that 37.2% of the men in the sample were Head teachers, compared with only 8.3% of the women. (This is partly because of the greater ages of the men compared with the women, referred to above under Variable 1.) As regards Religious Belief & Practice, Table 108 shows that although women are only slightly more likely than men to be Practising Church Members, they are considerably less likely to opt for the 'Other Description' category (Men 20.6%; women 10.4%).

Variable 3: Teaching Position

Table 119 shows that 53.8% of Head teachers claim to be Practising Church Members, as compared with 38.4% of class teachers. (This is at least partly due to the age differences in Church membership noted under Variable 1 (Table 54).) Heads, because they include
MODEL ILLUSTRATING THE RELATIONSHIPS BETWEEN VARIABLES 1, 2, 3, 4, 5, 6, 7, 48 (shown by broken line arrows) & THE INFLUENCE OF THESE VARIABLES ON THE DEPENDENT VARIABLES 8 - 47 (shown by double line arrows).

(1) AGE GROUP
Fewer of the younger teachers are Church members.

(2) SEX
Few men in the lower age-grps. Men more likely to teach in large schools.

(3) TEACHING POSITION (whether Head or Not)
Head teachers are more likely than class teachers to be Church members.

(4) TEACHING DUTIES i.e. Inf. or Jr.
Few men teach Infants.

(5) SIZE OF SCHOOL
Inf. teachers tend to be in smaller schools (head teachers also)

(6) STATUS OF SCHOOL i.e. 1. Vol. Aided
Vol. Controlled
3. County

(9) SITUATION (in New Town or not in New Town)
There are fewer Aided Schools in the New Towns than in other areas.

OPINIONS ABOUT RELIGIOUS EDUCATION AND ASSEMBLY (Variables 8 - 47)

There are fewer Church members in the New Towns than in other areas.

Aided School teachers are more likely than County School teachers to be Church members.

Women are more inclined to Christianity than men are.

1. Church member
2. Inclined to Christianity
3. Other

RELIGIOUS BELIEFS

(48) RELIGIOUS BELIEFS

THE INFLUENCE OF THESE VARIABLES ON THE DEPENDENT VARIABLES 8 - 47
37.2% of the men (Table 95), who hardly ever teach Infants (Table 96) are much more likely to teach Juniors than are other teachers: Table 109 shows that 87.5% of the Head teachers teach Juniors as compared with 56.9% of the class teachers. Also, since every school, large or small, has a Head, it follows that Head teachers form a higher proportion of the respondents from the small schools than from the large schools: Table 110 shows that 72.2% of the Heads are from small schools, compared with 58.3% of the class teachers.

**Variable 4: Teaching Duties**

The Infant teachers, none of whom was a man (Table 96) and relatively few of whom were also Head teachers (Table 109) were twice as likely as Junior teachers to be in the smaller schools: Table 120 shows that 81.3% of the Infant teachers were in the smaller schools, compared with 41.8% of the Junior teachers.

**Variable 5: Size of School**

Not only do Infant teachers tend to be in the smaller schools (Table 120), but a rather large proportion of the smaller schools are Voluntary schools (Table 133: Voluntary Aided 75.3%; Voluntary Controlled 75.0%; County 56.9%). As has already been noted, respondents from small schools include a relatively high proportion of Head teachers (Table 110).

**Variable 6: Status of School**

Table 166 shows that 75.0% of Aided school teachers are Practising Church Members, but only 34.5% of County school teachers. The proportion of Aided schools in the New Towns is smaller than outside the New Towns (Table 141: New Towns 7.1%; Rest 11.9%).

**Variable 7: Situation**

Table 177 shows that only 28.7% of the New Town respondents claimed to be Practising Church Members, compared with 43.1% of the respondents from outside New Towns. (This may be partly because there are fewer Aided
schools in the New Towns (Table 141). Table 177 shows that a higher than average proportion of the New Town teachers are in the Inclined to Christianity category, choosing this instead of the Church Member description.

Variable 48: Religious Beliefs & Practice

As has already been observed, the categories most likely to contain Practising Church Members are the older teachers (Table 54), Head teachers (Table 119) and Aided school teachers (Table 166). Also, teachers outside the New Towns were more likely to be Practising Church Members than those inside (Table 177). Men are more likely than women to select the Other Description category (Table 108).

The 'Other Description' Category

Altogether 90 respondents selected this category in preference to 'I am a practising member of a Christian Church' or 'I am inclined towards Christianity, but am not a practising member of a Church'.

A breakdown of these 90 self-descriptions is given below on p.133 under the title Schedule of self-descriptions given in answer to Q. 48 (Option 3):
Schedule of self-descriptions given in answer to Q. 48 (Option 3)
(referred to above, p. 132)

| 1. Other religions: | Judaism | 4 |
| Islam | 1 |
| Buddhism | 1 |
| Taoist with Zen leanings | 1 |

| 2. Agnostic, Atheist, Humanist etc. |
| Humanist | 14 |
| Agnostic | 22 |
| Atheist | 8 |
| Non-believer | 3 |

Similar:
- Atheist/Humanist;
- Agnostic Humanist;
- Agnostic inclined towards Atheism;
- Humanitarian;
- Moralistic Humanitarian;
- Inclined towards good moral and social behaviour without recourse to God as the example and governor of my behaviour;
- Liberal humanism;
- No religious beliefs;
- Inclined to Humanism.

| 3. Mentioning belief in God or connection with Church |
| I believe in God but not in any religion or religious doctrine; I am a Christian but at present don't attend Church; One who hopes there is a God; Christian agnostic or Christian radical or radical Christian; Ex-Christian - still looking for meaning in life and much influenced by past experience in the Church; A Believer in the Life of God not in the death of religion; a non-Church-going Catholic. |

| 4. Not easily classifiable |
| Think of God as a mental personification of goodness; Have beliefs but not necessarily Christian; Pragmatist; I am tolerant; 'Love thy neighbour' best description but without the Christian rituals or belief in the Bible; Open-minded towards all religions; A good citizen; Undecided; I believe in 'Do unto others as you would be done by'; Believe in a superior 'force' and in good etc.; I believe in something; I was once a practising Christian but no longer believe Christianity is the only truth. |

| 5. Self-description omitted |

TOTAL 90
4. **THE TESTING OF THE HYPOTHESES** (Variables 8-47)

It will be remembered that the hypotheses were cast in the null form (see above p. 85). The analyses which follow will therefore deal particularly with those cases in which a null hypothesis has been rejected (i.e. significant differences at at least the 5% level have been found). Where appropriate, reference may also be made to tendencies suggested through inspection of the Tables and to certain important absences of significant differences.

As stated above on p. 127 the terms 'older teachers' and 'younger teachers' will now be used in the analysis of the Age data, to avoid detailed description of slight deviations from the trend which has been noted in the generalizations on pp. 97-102.

Each of the Variables 8-47 will now be dealt with in turn:

(OVER)
Variable 8: Statutory Collective Worship

79.2% of the respondents were in agreement.

**Significant Differences**

<table>
<thead>
<tr>
<th>Table</th>
<th>Description</th>
<th>Group 1</th>
<th>Group 2</th>
<th>Group 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>13</td>
<td>Age</td>
<td>Older Teachers</td>
<td>Intermediate</td>
<td>Younger teachers</td>
</tr>
<tr>
<td></td>
<td></td>
<td>85.2%</td>
<td>80.5%</td>
<td>74.6%</td>
</tr>
<tr>
<td>55</td>
<td>Religious Belief</td>
<td>Church Members</td>
<td>Inclined to Ch.</td>
<td>Other Descript.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>94.4%</td>
<td>80.3%</td>
<td>31.1</td>
</tr>
<tr>
<td>178</td>
<td>County school: Religious Belief</td>
<td>Church Members</td>
<td>Inclined to Ch.</td>
<td>Other Descript.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>92.2%</td>
<td>79.6%</td>
<td>30.5%</td>
</tr>
<tr>
<td>143</td>
<td>Status of School</td>
<td>Vol. Aided</td>
<td>Vol. Controlled</td>
<td>County School</td>
</tr>
<tr>
<td></td>
<td></td>
<td>94.7%</td>
<td>89.3%</td>
<td>77.7%</td>
</tr>
<tr>
<td>167</td>
<td>Situation</td>
<td>Inside New Town</td>
<td>Outside New Town</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>72.6%</td>
<td>80.3%</td>
<td></td>
</tr>
</tbody>
</table>

**Comment**

Nearly four fifths of the teachers are in agreement. Table 1* shows that there has been little change in the climate of opinion on this subject since 1968, when 80.7% were in agreement. Even if all the 1977 teachers who had not responded to the questionnaire had been against the proposition, there would still have been a majority of teachers in favour. Clearly respondents' religious outlook greatly affects their opinions, whether in the schools as a whole (Table 55) or in the County schools in particular (Table 178). We should therefore expect the Aided schools, with their high proportion of Practising Church Members, to show the higher level of agreement (Table 143). The high level of agreement of Practising Church Members (who tend to be older than other teachers) helps to account for the age difference noted in Table 13. The difference between

* Table 1 is in Appendix 4
New Town teachers and those outside the New Towns (Table 167) is very small and is consistent with the smaller proportion of Practising Church Members among the New Town respondents.

Significant differences were not observed in connection with Var. 2 (Sex), Var. 3 (Teaching position), Variable 4 (Teaching Duties) or Variable 5 (Size of School).

Variable 9: I think that some form of school assembly is desirable.

96.6% of the respondents were in agreement.

SIGNIFICANT DIFFERENCES: NONE

COMMENT

The near unanimity of the respondents shows that most teachers value some kind of corporate gathering of the school.

Table 56 shows that the three respondents who were against assembly were in the Other Description group and that most of those who were neutral on the subject were in either this same group or in the Inclined to Christianity category.
Variable 10: A school assembly should be held every day

51.4% of the respondents were in agreement.

SIGNIFICANT DIFFERENCES

<table>
<thead>
<tr>
<th>Table 15 (Age)</th>
<th>Intermediate</th>
<th>Younger teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Older teachers</td>
<td>59.6%</td>
<td>43.1%</td>
</tr>
<tr>
<td>Intermediate</td>
<td>52.7%</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 57 (Religious Belief)</th>
<th>Inclined to Chr.</th>
<th>Other Descript.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Members</td>
<td>61.6%</td>
<td>34.9%</td>
</tr>
<tr>
<td>Inclined to Christianity</td>
<td>46.5%</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 180 (County Schools; Religious Belief)</th>
<th>Inclined to Chr.</th>
<th>Other Descript.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Members</td>
<td>64.1%</td>
<td>32.9%</td>
</tr>
<tr>
<td>Inclined to Christianity</td>
<td>44.6%</td>
<td></td>
</tr>
</tbody>
</table>

COMMENT

About a half of the respondents are in agreement. Clearly Religious Belief is strongly related to respondents' opinions, whether in the schools as a whole (Table 57) or in the County schools in particular (Table 180).

The age differences noted in Table 15 are only partly accounted for by the higher proportion of Church Members in the older age group. Table 218 and Table 230 (which scrutinize the age groups of the Church Member group and the Inclined to Christianity group separately) do not yield chi-square values at a significant level but inspection of these tables suggests that the younger teachers may be less likely to be in agreement:

<table>
<thead>
<tr>
<th>Table 218 (Church Members: Age groups)</th>
<th>Intermediate</th>
<th>Younger teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Older teachers</td>
<td>64.5%</td>
<td>52.7%</td>
</tr>
<tr>
<td>Intermediate</td>
<td>64.4%</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 230 (Inclined to Christianity: Age groups)</th>
</tr>
</thead>
<tbody>
<tr>
<td>55.8%</td>
</tr>
<tr>
<td>49.5%</td>
</tr>
<tr>
<td>38.5%</td>
</tr>
</tbody>
</table>

These tables suggest that age, apart from Religious Beliefs, may be a relevant factor.

No significant differences: Variable 2 (Sex), Variable 3 (Teaching Position), Variable 4 (Teaching Duties), Var. 5 (Size of School), Var. 6 (Status) or Var.7 (Situation).
Variable 11: A school assembly should be held always at the beginning of the day

24.8% of the respondents were in agreement

**SIGNIFICANT DIFFERENCES**

<table>
<thead>
<tr>
<th>Table 16 (Age)</th>
<th>Older teachers</th>
<th>Intermediate</th>
<th>Younger teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>32.9%</td>
<td>20.4%</td>
<td>20.9%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 58 (Religious Belief)</th>
<th>Church Members</th>
<th>Inclined to Chr.</th>
<th>Other Descript.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>29.8%</td>
<td>22.1%</td>
<td>14.5%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 181 (County schools: Religious Belief)</th>
<th>Church Members</th>
<th>Inclined to Chr.</th>
<th>Other Descript.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>29.7%</td>
<td>23.0%</td>
<td>14.5%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 123 (Teaching Duties)</th>
<th>Infant teachers</th>
<th>Junior teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>14.7%</td>
<td>32.9%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 135 (Size of School)</th>
<th>Small schools</th>
<th>Large schools</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>19.6%</td>
<td>32.7%</td>
</tr>
</tbody>
</table>

**COMMENT**

About a quarter of the respondents are in agreement. Again, Religious Belief is strongly related to respondents' opinions whether in the schools as a whole (Table 58) or in the County schools in particular (Table 181). The age differences noted in Table 16 are only partly accounted for by the higher proportion of Church Members in the older age group. Tables 219 and 231 (which scrutinize the age groups of the Church Member and Inclined to Christianity groups separately) do not yield chi-square values at a significant level, but inspection of these tables suggests that the younger teachers may be less likely to be in agreement:

(see over)
These tables suggest that age, apart from Religious Belief, may be a relevant factor.

The lesser agreement of Infant teachers as compared with Junior teachers (Table 123 on the previous page) may be related to the growing practice in Infant school of holding assembly in the afternoon, in spite of the strict letter of the law. As Infant schools tend to be smaller than Junior schools this lesser agreement is reflected in the difference shown between large schools and small schools (Table 135).

No significant differences: Variable 2 (Sex), Variable 3 (Teaching position), Variable 6 (Status of school), Variable 7 (Situation).
Variable 12: A school assembly should always include collective worship

44.1% of the respondents were in agreement.

**SIGNIFICANT DIFFERENCES**

<table>
<thead>
<tr>
<th>Table 17 (Age)</th>
<th>Older teachers</th>
<th>Intermediate</th>
<th>Younger teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>63.2%</td>
<td>46.5%</td>
<td>26.6%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 59 (Religious Belief)</th>
<th>Church Members</th>
<th>Inclined to Chr.</th>
<th>Other Descript.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>67.1%</td>
<td>34.7%</td>
<td>6.0%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 111 (Teaching Position)</th>
<th>Head teachers</th>
<th>Class teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>55.3%</td>
<td>41.9%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 144 (Status of School)</th>
<th>Aided School</th>
<th>Controlled</th>
<th>County Sch.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>67.1%</td>
<td>50.0%</td>
<td>40.2%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 182 (County schools: Religious Belief)</th>
<th>Church Members</th>
<th>Inclined to Chr.</th>
<th>Other Descript.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>63.4%</td>
<td>34.9%</td>
<td>5.3%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 220 (Church members: Age)</th>
<th>Older teachers</th>
<th>Intermediate</th>
<th>Younger Teach.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>83.2%</td>
<td>67.1%</td>
<td>44.9%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 232 (Inclined to Chr: Age)</th>
<th>Older teachers</th>
<th>Intermediate</th>
<th>Younger Teach.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>45.2%</td>
<td>41.1%</td>
<td>22.7%</td>
</tr>
</tbody>
</table>

**COMMENT**

Less than a half were in agreement. Again, Religious Belief is strongly related to respondents' opinions, whether in the schools as a whole (Table 59) or in the County Schools in particular (Table 182). The age differences noted in Table 17 are not wholly accounted for by the higher proportion of Church Members in the older age-group, because significant differences can be demonstrated both between the age-groups of the Church Members (Table 220) and the Inclined to Christianity group (Table 232). In each of the last two cases the younger teachers are about half as likely as the older teachers to be in agreement with
the proposition. It will be noticed that just over a half of the Head teachers are in agreement, but considerably less than a half of the class teachers (Table 111). There is a wide difference between Aided schools and County schools (Table 144): two thirds of the Aided school teachers considered that a school assembly should always include collective worship, but only 40% of the County school teachers.

Not significant: Variable 2 (Sex), Variable 4 (Teaching Duties), Variable 5 (Size of school), Variable 7 (Situation).
Variable 13: A school assembly should not necessarily include collective worship

50.2% of the respondents were in agreement.

SIGNIFICANT DIFFERENCES

<table>
<thead>
<tr>
<th>Table 18 (Age)</th>
<th>Older teachers</th>
<th>Intermediate</th>
<th>Younger teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>36.4%</td>
<td>51.2%</td>
<td>60.3%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 60 (Religious Beliefs)</th>
<th>Church Members</th>
<th>Inclined to Chr.</th>
<th>Other Description</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>26.3%</td>
<td>59.7%</td>
<td>92.5%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 112 (Teaching Position)</th>
<th>Head teachers</th>
<th>Class teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>41.8%</td>
<td>51.9%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 145 (Status of school)</th>
<th>Aided school</th>
<th>Controlled sch.</th>
<th>County school</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>27.4%</td>
<td>43.1%</td>
<td>54.3%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 183 (County school: Religious Belief)</th>
<th>Church Members</th>
<th>Inclined to Chr.</th>
<th>Other Description</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>29.7%</td>
<td>60.6%</td>
<td>93.2%</td>
</tr>
</tbody>
</table>

COMMENT

Just a half of the respondents were in agreement. Religious Belief is strongly related to respondents' opinions, whether in the schools as a whole (Table 60) or in the County schools in particular (Table 183). The age differences noted in Table 18 are accounted for partly by the higher proportion of Church Members in the older age group. Head teachers are a little less in agreement than class teachers (Table 112), but there is a sharp difference between Aided school teachers' and County school teachers' replies (Table 145).

No significant differences: Variable 2 (Sex), Variable 4 (Teaching Duties), Variable 5 (Size of school) and Variable 7 (Situation).
Variable 14: A school assembly should never include collective worship

3.3% of respondents were in agreement.

SIGNIFICANT DIFFERENCES

<table>
<thead>
<tr>
<th>Table 61 (Religious Belief)</th>
<th>Church Members</th>
<th>Inclined to Chr.</th>
<th>Other Description</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>0.7%</td>
<td>1.4%</td>
<td>17.1%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 124 (Teaching Duties)</th>
<th>Infant teachers</th>
<th>Junior teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>3.4%</td>
<td>3.0%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 168 (Situation)</th>
<th>Inside New Town</th>
<th>Outside New Town</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>3.8%</td>
<td>3.4%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 184 (County schools: Religious Belief)</th>
<th>Church Members</th>
<th>Inclined to Chr.</th>
<th>Other Description</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>0.5%</td>
<td>1.6%</td>
<td>17.3%</td>
</tr>
</tbody>
</table>

COMMENT

Hardly any of the respondents were in agreement. Most of those who agreed were in the Other Description category of Belief, whether in the schools as a whole (Table 61) or in the County schools in particular (Table 184). Tables 124 and 168 reveal slight differences between Infant teachers and Junior teachers, and between New Town teachers and teachers from outside the New Towns, both differences being consistent with the greater proportion of Other Description respondents from Junior schools and from the New Towns.

Although no significant differences associated with age could be demonstrated (owing to the small numbers involved), inspection of Table 19 suggests that those who agreed tended to be the younger teachers:

Older teachers: 1        Intermediate 6        Younger teachers 12
(Absolute numbers)

No significant differences: Var 1 (Age), Var 2 Sex, Var 3 (Teach. Pos.), Var 5 (Size of Sch.), Var 6 (Status).
Variable 15: Collective worship is essentially concerned with the adoration of a Supreme Being.

36.7% of the respondents were in agreement.

SIGNIFICANT DIFFERENCES

<table>
<thead>
<tr>
<th>Table 20 (Age)</th>
<th>Older teachers</th>
<th>Intermediate</th>
<th>Younger teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>50.2%</td>
<td>36.3%</td>
<td>25.7%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 62 (Religious Belief)</th>
<th>Church Members</th>
<th>Inclined to C.</th>
<th>Other Descript.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>62.9%</td>
<td>18.4%</td>
<td>20.9%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 146 (Status of school)</th>
<th>Aided school</th>
<th>Controlled sch.</th>
<th>County school</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>62.2%</td>
<td>42.6%</td>
<td>32.8%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 185 (County school: Religious Beliefs)</th>
<th>Church Members</th>
<th>Inclined to C.</th>
<th>Other Descript.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>59.4%</td>
<td>19.4%</td>
<td>17.9%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 221 (Church Members: Age)</th>
<th>Older teachers</th>
<th>Intermediate</th>
<th>Younger teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>70.6%</td>
<td>67.2%</td>
<td>48.9%</td>
</tr>
</tbody>
</table>

COMMENT

Just over a third of the respondents were in agreement. Religious Belief is strongly related to respondents' opinions, whether in the schools as a whole (Table 62) or in the County schools in particular (Table 185). Table 146 shows that Aided school teachers are about twice as likely as County school teachers in be in agreement.

Although the Inclined to Christianity group's responses in Table 62 do not follow the usual trend of being between those of the other two groups (whereas they do in Table 185) the deviation is slight. In both Tables the responses of the Inclined to Christianity group and of the Other Description group are similar.
The age difference noted in Table 20 is only partly accounted for by the higher proportion of Church Members in the older age group: Table 221 shows that the younger Church Members are less likely than their elders to be in agreement. Also, inspection of Table 233 suggests that a similar trend may exist in the Inclined to Christianity group:

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Inclined to Christianity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Older teachers</td>
<td>27.1%</td>
</tr>
<tr>
<td>Intermediate</td>
<td>17.6%</td>
</tr>
<tr>
<td>Younger teachers</td>
<td>13.8%</td>
</tr>
</tbody>
</table>

It appears, therefore that Age as well as Religious Belief is a relevant factor.

No significant differences
Variable 2 (Sex), Variable 3 (Teaching Position),
Variable 4 (Teaching Duties), Variable 5 (Size of school),
Variable 7 (Situation).
Variable 16: Collective worship is essentially concerned with corporate reflection on the shared values and ideals of society

70.7% of the respondents were in agreement.

SIGNIFICANT DIFFERENCES

<table>
<thead>
<tr>
<th>Table 21 (Age)</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Older teachers</td>
<td>Intermediate</td>
<td>Younger teachers</td>
</tr>
<tr>
<td>73.5%</td>
<td>72.0%</td>
<td>68.8%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 63 (Religious Belief)</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Members</td>
<td>Inclined to Chr.</td>
<td>Other Descript.</td>
</tr>
<tr>
<td>63.0%</td>
<td>80.2%</td>
<td>65.5%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 169 (Situation)</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Inside New Town</td>
<td>Outside New Town</td>
<td></td>
</tr>
<tr>
<td>80.7%</td>
<td>68.9%</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 186 (County schools: Belief)</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Members</td>
<td>Inclined to Chr.</td>
<td>Other Descript.</td>
</tr>
<tr>
<td>65.2%</td>
<td>80.2%</td>
<td>67.1%</td>
</tr>
</tbody>
</table>

COMMENT

Most of the respondents were in agreement. Religious Belief is strongly related to respondents' views, whether in the schools as a whole (Table 63) or in the County schools in particular (Table 186). A curious feature is that the Inclined to Christianity group's responses are quite different from the usual trend. This group tend to agree with the proposition far more than the other two groups do. It is suggested that the reasons for this may be as follows:

a) Many Church Members may feel that the proposition does not do justice to their conception of worship, because it does not mention a Supreme Being.

b) Many Other Description respondents may object to any kind of collective worship because they think worship is essentially concerned with a (non-existent or un-proven) Supreme Being.

c) The Inclined to Christianity group are more inclined than the other two groups to leave aside the
question of the existence or non-existence of a Supreme Being. They may be less committed to a definite religious or non-religious point of view and may be more content with a non-doctrinaire and secular interpretation of collective worship.

It will be noticed that the differences between the three age-groups are very slight (Table 21: 73.5%; 72.0%; 68.8%). This is because the responses of the Belief groups are not according to the usual pattern, so that the stronger tendency of the older teachers towards Church membership has a lesser effect on the responses to this particular question.

The difference between the responses of the New Town teachers as compared with those of teachers outside the New Towns is appreciable (Table 169: 80.7%; 68.9%). The differences probably arises from the relatively high proportion of Inclined to Christianity respondents inside the New Towns (to which attention was drawn above on pp. 131-132).

No significant differences: Variable 3 (Teaching Position), Variable 4 (Teaching Duties), Variable 5 (Size of School), Variable 6 (Status of School), Variable 2 (Sex).
Variable 17: Collective worship can help to make a sound foundation for the work of the school

73.7% of the respondents were in agreement.

SIGNIFICANT DIFFERENCES

<table>
<thead>
<tr>
<th>Table 22 (Age)</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Older teachers</td>
<td>Intermediate</td>
<td>Younger teachers</td>
</tr>
<tr>
<td>89.4%</td>
<td>75.4%</td>
<td>61.0%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 64 (Religious Beliefs)</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Members</td>
<td>Inclined to Chr.</td>
<td>Other descript.</td>
</tr>
<tr>
<td>87.2%</td>
<td>73.5%</td>
<td>35.6%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 147 (Status of school)</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Aided school</td>
<td>Controlled sch.</td>
<td>County school</td>
</tr>
<tr>
<td>83.1%</td>
<td>83.9%</td>
<td>71.0%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 187 (County: Beliefs)</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Members</td>
<td>Inclined to Chr.</td>
<td>Other descript.</td>
</tr>
<tr>
<td>83.8%</td>
<td>74.7%</td>
<td>32.9%</td>
</tr>
</tbody>
</table>

COMMENT

Most of the respondents were in agreement. Religious Belief is strongly related to respondents' views, whether in the schools as a whole (Table 64) or in the County schools in particular. The detailed Table 64 in Appendix 4 shows that only 5 of the Church Member respondents disagreed, 23 of the Inclined to Christianity group and 30 of the Other Description category. The age difference noted in Table 22 is therefore largely attributable to the relatively higher proportion of Church Members in the older age-group. The difference in agreement between Aided schools and County schools (Table 147) is also consistent with the higher proportion of Church Members in the Aided schools.

No significant differences:
Variable 2 (Sex), Variable 3 (Teaching Position),
Variable 4 (Teaching Duties), Variable 5 (Size of school),
and Variable 7 (Situation).
Variable 18: Collective worship is a meaningless exercise for most children

17.2% of the respondents were in agreement.

SIGNIFICANT DIFFERENCES

<table>
<thead>
<tr>
<th>Table 23 (Age)</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Older teachers</td>
<td>Intermediate</td>
<td>Younger teachers</td>
<td></td>
</tr>
<tr>
<td>11.0%</td>
<td>19.2%</td>
<td>20.3%</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 65 (Religious Belief)</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Members</td>
<td>Inclined to C.</td>
<td>Other descript.</td>
<td></td>
</tr>
<tr>
<td>8.3%</td>
<td>15.7%</td>
<td>47.1%</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 100 (Sex)</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Male teachers</td>
<td>Female teachers</td>
<td></td>
</tr>
<tr>
<td>15.2%</td>
<td>17.9%</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 125 (Teaching duties)</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Infant teachers</td>
<td>Junior teachers</td>
<td></td>
</tr>
<tr>
<td>15.3%</td>
<td>19.7%</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 148 (Status of school)</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Aided schools</td>
<td>Controlled sch.</td>
<td>County schools</td>
<td></td>
</tr>
<tr>
<td>1.3%</td>
<td>14.5%</td>
<td>19.7%</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 188 (County schools: Religious Beliefs)</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Members</td>
<td>Inclined to C.</td>
<td>Other descript.</td>
<td></td>
</tr>
<tr>
<td>11.2%</td>
<td>16.1%</td>
<td>48.1%</td>
<td></td>
</tr>
</tbody>
</table>

COMMENT

Few of the respondents were in agreement. Religious Belief is strongly related to respondents' opinions, whether in the schools as a whole (Table 65) or in the County schools in particular (Table 188). The detailed Table 65 in Appendix 4 shows that only 23 Church members were in agreement with the proposition. The age differences noted in Table 23 are largely attributable to the greater tendency of older teachers to be Church Members, although inspection of Table 234 suggests a slight age difference within the larger Inclined to Christianity group:

<table>
<thead>
<tr>
<th>Table 234 (Inclined to Christianity: Age)</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Older teachers</td>
<td>Intermediate</td>
<td>Younger teachers</td>
<td></td>
</tr>
<tr>
<td>11.8%</td>
<td>14.1%</td>
<td>19.1%</td>
<td></td>
</tr>
</tbody>
</table>
The difference is very great between the Aided Schools and the County schools (Table 148), no doubt reflecting the greater number of Church Members in the Aided schools as well as the strong denominational ethos. There is also a slight difference between Infant schools and Junior schools (accounted for by the greater tendency of the Junior teachers to opt for the Other Description category (Table 132, Appendix 4)). The difference in response of the men teachers as compared with the women teachers is very slight (Table 100).
Variable 19: Collective worship should be conducted only by a convinced religious believer

29.9% of the respondents were in agreement.

SIGNIFICANT DIFFERENCES

<table>
<thead>
<tr>
<th>Table 66 (Religious Beliefs)</th>
<th>Church Members</th>
<th>Inclined to Chr.</th>
<th>Other Description</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>44.6%</td>
<td>18.0%</td>
<td>27.1%</td>
</tr>
<tr>
<td>Table 149 (Status of School)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aided school</td>
<td>50.6%</td>
<td>29.1%</td>
<td>27.1%</td>
</tr>
<tr>
<td>Controlled sch.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>County school</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| Table 170 (Situation)       |                |                  |                   |
| Inside New Town             | 22.0%          |                  |                   |
| Outside New Town            | 31.8%          |                  |                   |

<table>
<thead>
<tr>
<th>Table 189 (County schools: Religious Belief)</th>
<th>Church Members</th>
<th>Inclined to Chr.</th>
<th>Other Description</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>40.0%</td>
<td>18.8%</td>
<td>26.0%</td>
</tr>
</tbody>
</table>

COMMENT

Less than a third were in agreement. Religious Belief is strongly related to respondents' opinions, whether in the schools as a whole (Table 66) or in the County schools in particular (Table 189). It will be noticed that the lowest measure of agreement comes from the Inclined to Christianity group and not from the Other Description category. It is suggested that the reason for this exception to the usual trend may be as follows:

The answers to Variable 16 (see above p. 146) show that the Inclined to Christianity group are more likely than the other two groups to agree that collective worship is essentially concerned with corporate reflection on the shared values and ideals of society. This being so, it would be consistent for them to be less inclined than the other two groups to agree that collective worship should be conducted only by a convinced religious believer. Many members of the Other Description
group, who see collective worship as inseparable from the concept of a Supreme Being (and therefore disapprove of it), would insist (like many Church Members) that collective worship is only for convinced religious believers. Hence they agree with the proposition that collective worship should be conducted only by a convinced religious believer, in a greater proportion than the Inclined to Christianity group.

It will be noticed that teachers in the Aided schools are nearly twice as likely to agree as those in the County schools (Table 149), reflecting the denominational ethos of the Aided schools and their higher proportion of Church Members.

A notably small proportion of teachers in the New Towns agree with the proposition (Table 170), reflecting their lesser propensity to be Church Members.

The differences between the age-groups were not statistically significant, but inspection suggests that the older teachers may be more likely to be in agreement, whether we consider teachers as a whole (Table 24) or Church Members in particular (Table 223):

<table>
<thead>
<tr>
<th>Table 24 (Age)</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Older teachers</td>
<td>Intermediate</td>
<td>Younger teachers</td>
</tr>
<tr>
<td>34.3%</td>
<td>31.1%</td>
<td>24.9%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 223 (Church Members:Age)</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Older teachers</td>
<td>Intermediate</td>
<td>Younger teachers</td>
</tr>
<tr>
<td>49.5%</td>
<td>47.2%</td>
<td>36.3%</td>
</tr>
</tbody>
</table>

Such an age difference is not suggested within the Inclined to Christianity group, however:

<table>
<thead>
<tr>
<th>Table 235 (Inclined to Chr.: Age)</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Older teachers</td>
<td>Intermediate</td>
<td>Younger teachers</td>
</tr>
<tr>
<td>18.0%</td>
<td>16.5%</td>
<td>19.3%</td>
</tr>
</tbody>
</table>

No significant differences: Var.1 (Age), Var 2 (Sex), Var.3 (Teach. Pos.), Var. 4 (Teach. Duties), Var 5 (Size).
Variable 20: Collective worship is a form of undesirable brain-washing

4.4% of the respondents were in agreement.

SIGNIFICANT DIFFERENCES

<table>
<thead>
<tr>
<th>Table 67 (Religious Beliefs)</th>
<th>Church Members</th>
<th>Inclined to Chr.</th>
<th>Other Descript.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1.1%</td>
<td>1.5%</td>
<td>25.9%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 113 (Teaching Position)</th>
<th>Head teachers</th>
<th>Class teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>0.0%</td>
<td>5.3%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 190 (County schools: Religious Beliefs)</th>
<th>Church Members</th>
<th>Inclined to Chr.</th>
<th>Other Descript.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1.6%</td>
<td>1.8%</td>
<td>25.6%</td>
</tr>
</tbody>
</table>

COMMENT

Whether in the schools as a whole (Table 67) or in the County schools in particular (Table 190) support for this proposition is very weak indeed, for only 31 respondents agreed. The detailed Table 67 in Appendix 4 shows that only three of these were Church Members, 5 were from the Inclined to Christianity group and 22 were from the Other Description category.

Table 113 shows that none of those who agreed was a Head teacher.

No significant differences:
Variable 1 (Age), Variable 2 (Sex), Variable 4 (Teaching Duties), Variable 5 (Size of school), Variable 6 (Status of school), and Variable 7 (Situation).
Variable 21: Collective worship is an important part of children's education

67.1% of the respondents were in agreement.

SIGNIFICANT DIFFERENCES

<table>
<thead>
<tr>
<th>Table 26 (Age)</th>
<th>Older Teachers</th>
<th>Intermediate</th>
<th>Younger teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>84.4%</td>
<td>70.4%</td>
<td>51.7%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 68 (Religious Belief)</th>
<th>Church Members</th>
<th>Inclined to C.</th>
<th>Other description</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>86.9%</td>
<td>64.1%</td>
<td>19.5%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 150 (Status of school)</th>
<th>Aided school</th>
<th>Controlled sch.</th>
<th>County school</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>85.7%</td>
<td>69.6%</td>
<td>64.1%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 191 (County schools: Religious Belief)</th>
<th>Church Members</th>
<th>Inclined to C.</th>
<th>Other description</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>84.8%</td>
<td>64.0%</td>
<td>20.3%</td>
</tr>
</tbody>
</table>

COMMENT

Two thirds of the respondents were in agreement. Religious Belief is very strongly related to respondents' opinions, whether in the schools as a whole (Table 68) or in the County schools in particular (Table 191). The detailed Table 68 in Appendix 4 shows that only 10 Church Members disagreed with the proposition (although 27 were neutral). The age differences noted in Table 26 are attributable largely to the greater tendency for older teachers to be Church Members.

Aided school teachers, because of their high proportion of Church Members, are considerably more likely than County school teachers to agree (Table 150).

No significant differences: Var.2 (Sex), Var.3 (Teaching position), Var.4 (Teaching Duties), Var.5 (Size of school), Var.7 (Situation).
Variable 22: Collective worship should be held only for those children whose parents specifically request it.

7.7% of the respondents were in agreement.

SIGNIFICANT DIFFERENCES

<table>
<thead>
<tr>
<th>Table 69 (Religious Beliefs)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Members</td>
</tr>
<tr>
<td>5.0%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 192 (County schools: Religious Beliefs)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Members</td>
</tr>
<tr>
<td>5.2%</td>
</tr>
</tbody>
</table>

COMMENT

Hardly any respondents were in agreement. Religious belief is related to respondents' opinions, whether in the schools as a whole (Table 69) or in the County schools in particular (Table 192).

There is no significant difference associated with age, neither does inspection of Table 27 suggest the usual trend:

<table>
<thead>
<tr>
<th>Table 27 (Age)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Older teachers</td>
</tr>
<tr>
<td>6.4%</td>
</tr>
</tbody>
</table>

No significant differences:
Variable 1 (Age), Variable 2 (Sex), Variable 3 (Teaching position), Variable 4 (Teaching Duties), Variable 5 (Size of school), Variable 6 (Status of school), Variable 7 (Situation).
RECAPITULATION: Assembly and Collective Worship

The following list shows the decreasing degrees of agreement which the various propositions about assembly and collective worship evoked:

Propositions accepted by at least 90% of respondents

Variable 9: I think that some form of school assembly is desirable.
96.6%

Propositions accepted by between 66.6% and 90%

Variable 8: Statutory collective worship.
79.2%
Variable 16: Collective worship is essentially concerned with corporate reflection on the shared values and ideals of society.
70.7%
Variable 17: Collective worship can help to make a sound foundation for the work of a school.
73.7%
Variable 21: Collective worship is an important part of children's education.
67.1%

Propositions accepted by between 50% and 66.6%

Variable 10: A school assembly should be held every day.
51.4%
Variable 13: A school assembly should not necessarily include collective worship.
50.2%

Propositions accepted by between 50% and 33.3%

Variable 12: A school assembly should always include collective worship.
44.1%
Variable 15: Collective worship is essentially concerned with the adoration of a Supreme Being.
36.7%

Propositions accepted by between 33.3% and 10%

Variable 11: A school assembly should be held always at the beginning of the day.
24.8%
Variable 18: Collective worship is a meaningless exercise for most children.
17.2%
Variable 19: C.W. should be conducted only by a convinced religious believer.
29.0%
Propositions accepted by between 10% and 0%

Variable 14: A school assembly should never include collective worship. 3.3%
Variable 20: Collective worship is a form of undesirable brain-washing. 4.4%
Variable 22: Collective worship should be held only for those children whose parents specifically request it. 7.7%

Commentary

General
Almost all respondents accept the desirability of some form of school assembly (Var. 9). About four fifths agree with statutory collective worship (Var. 8), upon which subject they differ little from the teachers of 1968. Most accept that worship is essentially concerned with corporate reflection on the shared values and ideals of society (Var. 16); they think that it is an important part of children's education (Var. 21) and that it can help to make a sound foundation for the work of a school (Var. 17).

A bare majority consider that a school assembly should be held every day (Var. 10) and that it should not necessarily include collective worship (Var. 13).

A little less than half are in favour of always including collective worship in an assembly (Var. 12) and just over a third agree that collective worship is essentially concerned with the adoration of a Supreme Being (Var. 15).

About a quarter think that a school assembly should be held always at the beginning of the day (Var. 11), and slightly more than a quarter that it should be conducted only by a convinced religious believer (Var. 19). Few think that it is a meaningless exercise for most children (Var. 18).

Hardly any teachers think that a school assembly should never include collective worship (Var. 14), or
that collective worship is a form of undesirable brain-washing (Var. 20), only to be available for those children whose parents specifically request it (Var. 22).

Religious Belief

Differences in the responses of teachers are related particularly to differences in Religious Belief and Practice, whether in the schools as a whole or in the County schools in particular. The Church Members tend to take a more conservative attitude than other teachers on matters connected with Assembly. They give more support to statutory collective worship (Var. 8), are more inclined to approve of the details of the law on the subject (Vars. 10, 11, 12, 13, 14) and continue to associate collective worship with the adoration of a Supreme Being (Var. 15). They value collective worship highly (Variables 17, 18, 21) and about a half consider that it should be conducted only by a convinced religious believer (Var. 19).

Age

As the older teachers are more likely than the younger teachers to be Church Members and less likely to be in the Other Description category, age differences of response are bound to occur. However, on a number of issues it was possible to prove or suggest age differences of response within the two large Belief categories (e.g. Vars. 10, 11, 12, 15, 18, 19). In each case the older teachers tended to adopt a more conservative stance. The Other Description group was considered to be too small for this kind of analysis.

Status of school

Because Aided schools have a particular denominational ethos and employ a high proportion of Church Members, Aided school teachers are particularly attached to collective worship (Vars. 8, 12, 13, 18, 21). They tend to believe much more than County school teachers that collective worship is essentially concerned with the adoration of a Supreme Being (Var. 13), and that it should be conducted only by a convinced religious believer.

Other Independent Variables: Minor differences were noted. These will be dealt with in the final chapter.
Variable 23: Statutory Religious Education

82.4% of the respondents were in agreement.

SIGNIFICANT DIFFERENCES

| Table 29 (Age) |  |  |  |
|----------------|-----------------|
| Older Teachers | Intermediate | Younger teachers |
| 91.2%          | 82.5%          | 80.3%          |

| Table 70 (Religious Beliefs) | Church Members | Inclined to C | Other Descript |
|-----------------------------|----------------|---------------|
| 95.8%                      | 83.6%          | 41.6%         |

<table>
<thead>
<tr>
<th>Table 101 (Sex)</th>
<th>Men teachers</th>
<th>Women teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td>76.3%</td>
<td>84.3%</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 136 (Size of school)</th>
<th>Small schools</th>
<th>Large schools</th>
</tr>
</thead>
<tbody>
<tr>
<td>83.6%</td>
<td>80.4%</td>
<td></td>
</tr>
</tbody>
</table>

| Table 193 (County schools: Religious Belief) | Church Members | Inclined to C | Other Descript |
|---------------------------------------------|---------------|---------------|
| 93.8%                                       | 82.4%         | 40.7%         |

COMMENT

Most of the respondents were in agreement: in this respect they differ little from the teachers of 1968 (see Table 3, Appendix 4). Religious Belief is strongly related to respondents' opinions, whether in the schools as a whole (Table 70) or in the County schools in particular (Table 193). The slight age difference noted in Table 29 is largely accounted for by the higher proportion of Church Members among the older teachers.

The lesser agreement of men teachers as compared with women teachers (Table 101) is attributable to the greater tendency of the men to be in the Other Description category.
of Belief. The difference between large schools and small schools is very slight (Table 136) and is attributable to the fact that a high proportion of the small schools are Aided schools.

Inspection suggests that Aided school teachers are almost unanimous (Table 151), reflecting the high proportion of Church Members in those schools:

<table>
<thead>
<tr>
<th>Table 151 (Status of school)</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Aided school</td>
<td>Controlled school</td>
</tr>
<tr>
<td>97.4%</td>
<td>90.9%</td>
</tr>
</tbody>
</table>

No significant differences:
Variable 3 (Teaching position), Variable 4 (Teaching duties), Variable 6 (Status of school), Variable 7 (Situation).
Variable 24: The principle of an Agreed Syllabus

59.6% of the respondents were in agreement.

SIGNIFICANT DIFFERENCES

<table>
<thead>
<tr>
<th>Table 30 (Age)</th>
<th>Older teachers</th>
<th>Intermediate</th>
<th>Younger teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>73.7%</td>
<td>63.9%</td>
<td>46.3%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 71 (Religious Belief)</th>
<th>Church Members</th>
<th>Inclined to Chr.</th>
<th>Other Description</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>76.0%</td>
<td>57.9%</td>
<td>18.2%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 102 (Sex)</th>
<th>Men teachers</th>
<th>Women teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>52.9%</td>
<td>61.7%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 114 (Teaching Position)</th>
<th>Head teachers</th>
<th>Class teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>72.9%</td>
<td>57.1%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 152 (Status of school)</th>
<th>Aided schools</th>
<th>Controlled sch.</th>
<th>County schools</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>78.1%</td>
<td>52.7%</td>
<td>57.8%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 194 (County schools: Religious Beliefs)</th>
<th>Church Members</th>
<th>Inclined to Chr.</th>
<th>Other description</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>74.1%</td>
<td>59.1%</td>
<td>18.8%</td>
</tr>
</tbody>
</table>

COMMENT

A substantial majority were in agreement. Table 3 in Appendix 4 shows that there has been little shift of opinion since 1968, except that the 1977 figures indicate rather fewer strongly against and rather more in the 'don't know' category: the percentage in agreement in 1968 was also 59.6%.

Religious Belief is strongly related to respondents' opinions, whether in the schools as a whole (Table 71) or in the County schools in particular (Table 194). Only 40 out of 279 Church Members were against the proposition: the age difference noted in Table 30 is largely attributable to the relatively higher proportion of Church Members among the older teachers.

(OVER)
Aided school teachers are much more in agreement than County school teachers (Table 152), Head teachers more than class teachers (Table 114), and women teachers slightly more than men teachers (Table 102). All of these differences can be accounted for by the relatively high proportion of Church members in the first-named groups. (No significant differences: Variables 4,5,7)

Variable 25: Essex Agreed Syllabus in use

Chi-square tests could not be applied to the data relating to this question because two concepts (satisfaction/dissatisfaction and having read/not having read the syllabus were involved. The extra concept was introduced into the question after a difficulty was disclosed by the pilot questionnaire (see p. 90, above): in retrospect it would have been better to have dealt with that problem in some other way. However, the replies are not without value, although we must rely on inspection of the tables.

To summarise the replies (see Appendix 4, Vol.II, p.24),

a) 37.1% said they were satisfied, and
11.4% " " dissatisfied.
(i.e. slightly less than 50% expressed either satisfaction or dissatisfaction.)

b) 33.9% said they had no opinions because they had not read the syllabus, and
17.6% said that, although they had read it, they had no definite opinions.
(i.e. slightly more than 50% had no opinions, for one of the two reasons.)

As most of the significant differences noted in connection with other variables have been concerned with Age and Religious Belief it will be useful to re-examine each of the relevant Tables 31 and 72 with reference to

a) declared satisfaction with the Syllabus, and
b) declared lack of readership of the syllabus and therefore no opinion:

(OVER)
AGE

Table 31 (Age)

<table>
<thead>
<tr>
<th>Satisfaction with the Syllabus</th>
<th>Older Teachers</th>
<th>Intermediate</th>
<th>Younger teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>51.7%</td>
<td>41.4%</td>
<td>23.8%</td>
</tr>
</tbody>
</table>

No opinion, not having read the Syllabus

<table>
<thead>
<tr>
<th></th>
<th>Older teachers</th>
<th>Intermediate</th>
<th>Younger teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>16.6%</td>
<td>30.4%</td>
<td>49.7%</td>
</tr>
</tbody>
</table>

Inspection suggests that the older teachers may be about twice as likely to be satisfied with the Syllabus as the younger teachers. Few of the older teachers (as compared with the younger) say that they have not read the syllabus.

RELIGIOUS BELIEFS

Table 72 (Religious Beliefs)

<table>
<thead>
<tr>
<th>Satisfaction with the Syllabus</th>
<th>Church Members</th>
<th>Inclined to C.</th>
<th>Other Descript.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>50.4%</td>
<td>34.0%</td>
<td>10.2%</td>
</tr>
</tbody>
</table>

No opinion, not having read the Syllabus

<table>
<thead>
<tr>
<th></th>
<th>Church Members</th>
<th>Inclined to C.</th>
<th>Other Descript.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>25.0%</td>
<td>35.8%</td>
<td>54.5%</td>
</tr>
</tbody>
</table>

Inspection suggests that satisfaction is very strongly related to Church membership and that Church Members are much less likely than other teachers to claim that they have not read the Syllabus.

Similarly, the responses of Head teachers may be compared with those of class teachers:

(OVER)
Table 115 (Teaching Position)

<table>
<thead>
<tr>
<th></th>
<th>Satisfaction with the Syllabus</th>
</tr>
</thead>
<tbody>
<tr>
<td>Head teachers</td>
<td>Class teachers</td>
</tr>
<tr>
<td>58.1%</td>
<td>33.0%</td>
</tr>
<tr>
<td>No opinion, not having read Syllabus</td>
<td></td>
</tr>
<tr>
<td>Head teachers</td>
<td>Class teachers</td>
</tr>
<tr>
<td>8.6%</td>
<td>38.7%</td>
</tr>
</tbody>
</table>

Inspection suggests that Head teachers are much more likely than class teachers to claim to be satisfied with the Syllabus. Few of the Head teachers say they have no opinion because they have not read the Syllabus.

Comparison of the responses of Infant teachers with those of Junior teachers suggests little difference:

Table 126 (Teaching Duties)

<table>
<thead>
<tr>
<th></th>
<th>Satisfaction with the Syllabus</th>
</tr>
</thead>
<tbody>
<tr>
<td>Infant teachers</td>
<td>Junior teachers</td>
</tr>
<tr>
<td>36.5%</td>
<td>32.3%</td>
</tr>
<tr>
<td>No opinions, not having read the Syllabus</td>
<td></td>
</tr>
<tr>
<td>39.8%</td>
<td>36.3%</td>
</tr>
</tbody>
</table>

The differences are very slight and may be accounted for by the greater propensity of Infant teachers to be in either the Church Member or the Inclined to Christianity groups, rather than in the Other Description category (the latter category being favoured particularly by men, few or none of whom are Infant teachers).
Variable 26: RE of some kind is a desirable element of any syllabus of primary education.

86.9% of the respondents were in agreement.

SIGNIFICANT DIFFERENCES

<table>
<thead>
<tr>
<th>Table 73 (Religious Beliefs)</th>
<th>Church Members</th>
<th>Inclined to Chr.</th>
<th>Other descript.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>96.8%</td>
<td>88.9%</td>
<td>57.3%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 127 (Teaching Duties)</th>
<th>Infant teachers</th>
<th>Junior teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>89.7%</td>
<td>84.8%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 196 (County schools: Religious Beliefs)</th>
<th>Church Members</th>
<th>Inclined to Chr.</th>
<th>Other descript.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>95.8%</td>
<td>89.1%</td>
<td>55.6%</td>
</tr>
</tbody>
</table>

Comment

Most of the respondents were in agreement. The full Table 73 in Appendix 4 shows that only 3 Church Members disagreed with the proposition. Although most teachers agree, Church Members are more likely to do so, whether in the schools as a whole (Table 73) or in the County schools in particular (Table 196).

Owing to the general high level of agreement, chi-square tests were not possible on most of the data. Inspection of the Age data suggests only a slight difference there, attributable to the higher proportion of Church Members among the older teachers:

<table>
<thead>
<tr>
<th>Table 32 (Age)</th>
<th>Older teachers</th>
<th>Intermediate</th>
<th>Younger teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>91.8%</td>
<td>86.5%</td>
<td>84.1%</td>
</tr>
</tbody>
</table>

Inspection of the Status of School data shows that the Aided school respondents were unanimously in agreement on this question:

<table>
<thead>
<tr>
<th>Table 153 (Status of school)</th>
<th>Aided school</th>
<th>Controlled sch.</th>
<th>County sch.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>100%</td>
<td>85.7%</td>
<td>85.1%</td>
</tr>
</tbody>
</table>

No significant differences: Variables 1, 2, 3, 5, 6, 7.
Variable 27: RE of any kind should be excluded from the primary school curriculum.

3.1% (22) of the respondents were in agreement.

**SIGNIFICANT DIFFERENCES**

<table>
<thead>
<tr>
<th>Table 74 (Religious Beliefs)</th>
<th>Church Members</th>
<th>Inclined to Chr.</th>
<th>Other descript.</th>
</tr>
</thead>
<tbody>
<tr>
<td>0.4% (1)</td>
<td>1.5% (5)</td>
<td>14.6% (13)</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 171 (Situation)</th>
<th>Inside New Town</th>
<th>Outside New Town</th>
</tr>
</thead>
<tbody>
<tr>
<td>7.3% (8)</td>
<td>2.4% (14)</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 197 (County schools: Religious Beliefs)</th>
<th>Church Members</th>
<th>Inclined to Chr.</th>
<th>Other descript.</th>
</tr>
</thead>
<tbody>
<tr>
<td>0.5% (1)</td>
<td>1.8% (5)</td>
<td>16.0 (13)</td>
<td></td>
</tr>
</tbody>
</table>

**COMMENT**

Very few of the respondents were in agreement. Tables 74 and 197 show that only one Church Member agreed with this proposition, and that he was in a County school. Most support for it came from the Other Description category. As this category is proportionately more numerous in the New Towns, Table 171 discloses a difference between New Town teachers and those outside.

Inspection of Table 33 shows that those few who agreed were spread throughout the age groups:

<table>
<thead>
<tr>
<th>Table 33 (Age)</th>
<th>Older teachers</th>
<th>Intermediate</th>
<th>Younger teach.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.8% (6)</td>
<td>3.8% (7)</td>
<td>2.4% (7)</td>
<td></td>
</tr>
</tbody>
</table>

No significant differences
Variable 1 (Age), Variable 2 (Sex), Variable 3 (Teaching position), Variable 4 (Teaching Duties), Variable 5 (Size of school), Variable 6 (Status of school).
Variable 28: The object of RE should be to bring children to the point of commitment to a religious belief.

12% of the respondents were in agreement.

**SIGNIFICANT DIFFERENCES**

<table>
<thead>
<tr>
<th>Table 34 (Age)</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Older teachers</td>
<td>Intermediate</td>
<td>Younger t.</td>
</tr>
<tr>
<td>19.0%</td>
<td>12.0%</td>
<td>6.3%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 75 (Religious Belief)</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Members</td>
<td>Inclined to Chr.</td>
<td>Other Descr.</td>
</tr>
<tr>
<td>23.3%</td>
<td>5.0%</td>
<td>3.4%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 155 (Status of school)</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Aided school</td>
<td>Controlled sch.</td>
<td>County sch.</td>
</tr>
<tr>
<td>33.3%</td>
<td>12.7%</td>
<td>8.9%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 198 (County schools: Religious Beliefs)</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Members</td>
<td>Inclined to Chr.</td>
<td>Other Descr.</td>
</tr>
<tr>
<td>17.6%</td>
<td>5.3%</td>
<td>2.5%</td>
</tr>
</tbody>
</table>

**COMMENT**

Few of the respondents were in agreement. Church Members are more likely than other teachers to agree, whether in the schools as a whole (Table 75) or in the County schools in particular (Table 198). In the Aided schools one third of the teachers agree (Table 155), reflecting the high proportion of Church Members in those schools, as well as their distinctive ethos.

Table 34 shows that the older teachers are about three times as likely as the younger teachers to agree. This partly reflects the higher proportion of Church Members in the older age-groups, but inspection of Table 224 suggests that there may be an age difference within the Church Member group itself:

<table>
<thead>
<tr>
<th>Table 224 (Church Members: Age)</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Older teachers</td>
<td>Intermediate</td>
<td>Younger t.</td>
</tr>
<tr>
<td>27.8%</td>
<td>25.7%</td>
<td>15.6%</td>
</tr>
</tbody>
</table>

No significant differences: Variable 2 (Sex), Variable 3 (Teaching Position), Variable 4 (Teach. Duties), Variable 5 (Size of school), Variable 7 (Situation).
Variable 29: RE should be confined to the communication of information about religion.

26.6% of the respondents were in agreement.

SIGNIFICANT DIFFERENCES

<table>
<thead>
<tr>
<th>Table 76 (Religious Beliefs)</th>
<th>Church Members (19.9%)</th>
<th>Inclined to Chr. (28.8%)</th>
<th>Other Descr. (41.4%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Table 103 (Sex)</td>
<td>Men teachers (30.6%)</td>
<td>Women teachers (25.4%)</td>
<td></td>
</tr>
<tr>
<td>Table 156 (Status)</td>
<td>Aided schools (12.2%)</td>
<td>Controlled sch. (21.4%)</td>
<td>County sch. (29.4%)</td>
</tr>
<tr>
<td>Table 199 (County schools: Religious Belief)</td>
<td>Church Members (22.2%)</td>
<td>Inclined to Chr. (30.4%)</td>
<td>Other Descr. (44.3%)</td>
</tr>
</tbody>
</table>

COMMENTS

Just over a quarter were in agreement. Religious Belief is strongly related to respondents' opinions, whether in the schools as a whole (Table 76) or in the County schools in particular (Table 199). Table 156 shows that Aided school teachers (because of their high proportion of Church Members) are much less likely to agree than County school teachers. The small difference shown between the opinions of men and women teachers (Table 103) is attributable to the high proportion of men in the Other Description category.

Inspection of the Age data suggests little difference:

<table>
<thead>
<tr>
<th>Table 35 (Age)</th>
<th>Older teachers (25.3%)</th>
<th>Intermediate (26.2%)</th>
<th>Younger teachers (27.5%)</th>
</tr>
</thead>
</table>

No significant differences: Variable 1 (Age), Variable 3 (Teach. Pos.), Var.4 (Teach. Duties), Var.5 (Size of sch.), Variable 7 (Situation).
Variable 30: RE should give the child an appreciation of various religious and non-religious stances for living, without promoting any particular stance.

77.0% of the respondents were in agreement.

SIGNIFICANT DIFFERENCES

<table>
<thead>
<tr>
<th>Table 36 (Age)</th>
<th>Older teachers</th>
<th>Intermediate</th>
<th>Younger teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>67.3%</td>
<td>83.0%</td>
<td>80.8%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 77 (Religious Belief)</th>
<th>Church Members</th>
<th>Inclined to Chr.</th>
<th>Other description</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>59.3%</td>
<td>88.2%</td>
<td>90.7%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 157 (Status of school)</th>
<th>Aided school</th>
<th>Controlled sch.</th>
<th>County school</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>45.9%</td>
<td>69.6%</td>
<td>82.0%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 200 (County schools: Religious Beliefs)</th>
<th>Church Members</th>
<th>Inclined to Chr.</th>
<th>Other description</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>67.4%</td>
<td>88.7%</td>
<td>92.3%</td>
</tr>
</tbody>
</table>

COMMENT

Just over three quarters were in agreement. Religious Belief is strongly related to respondents' opinions, whether in the schools as a whole (Table 77) or in the County schools in particular (Table 200). Teachers from County schools are much more likely to agree than teachers from Aided schools (Table 157).

The age difference (Table 36), although statistically significant, does not show a smooth trend: inspection of the detailed Table 36 in Appendix 4 shows the 1936-40 age-group as particularly deviant from the trend, a feature repeated in the table for Church Members alone (Table 225). The reason why this particular age group tends to be in agreement rather more than might be expected is not known.

No significant differences: Variable 2 (Sex), Variable 3 (Teaching Position), Variable 4 (Teaching Duties), Variable 5 (Size of school), Variable 7 (Situation).
Variable 31: RE should only be given by a convinced religious believer

21.3% of the respondents were in agreement.

SIGNIFICANT DIFFERENCES

<table>
<thead>
<tr>
<th>Table 37 (Age)</th>
<th>Older teachers</th>
<th>Intermediate</th>
<th>Younger teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>32.1%</td>
<td>19.0%</td>
<td>13.6%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 78 (Religious Beliefs)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Members</td>
</tr>
<tr>
<td>----------------</td>
</tr>
<tr>
<td>37.7%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 137 (Size of school)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Small schools</td>
</tr>
<tr>
<td>----------------</td>
</tr>
<tr>
<td>24.1%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 158 (Status)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aided schools</td>
</tr>
<tr>
<td>-----------------</td>
</tr>
<tr>
<td>47.4%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 172 (Situation)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inside New Town</td>
</tr>
<tr>
<td>13.8%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 201 (County: Religious Beliefs)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Members</td>
</tr>
<tr>
<td>----------------</td>
</tr>
<tr>
<td>32.5%</td>
</tr>
</tbody>
</table>

COMMENT

A fifth of the respondents were in agreement. Religious Belief is strongly related to respondents' opinions, whether in the schools as a whole (Table 78) or in the County schools in particular (Table 201). It will be noted that the lowest measure of agreement comes from the Inclined to Christianity group. It is suggested that the reason for this exception to the usual trend is similar to that noted in connection with Variable 19 and may be as follows:

Many members of the Other Description group are committed to a non-religious point of view and

(OVER)
associate RE with indoctrination into Christianity, an activity only to be undertaken (if at all) by Christians. The Inclined to Christianity group, however, probably take a less doctrinaire view of RE because they are not themselves strongly committed to a religious or non-religious point of view.

Aided school teachers (for the reasons noted in connection with other Variables) are much more likely than County school teachers to agree that RE should only be given by a convinced religious believer (Table 158). The difference between small schools and large schools (Table 137) is probably associated with the tendency of Aided schools to be smaller than County schools. The difference between teachers inside and outside the New Towns (Table 172) is associated with the lesser tendency for New Town teachers to be Church Members.

Table 37 shows difference related to age. Inspection of Table 226 suggests that these differences may not arise merely because of the high proportion of Church Members among the older teachers, but because of a difference among Church Members themselves: the younger Church Members appear less likely to agree:

<table>
<thead>
<tr>
<th>Table 226 (Church Members: Age)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Older teachers</td>
</tr>
<tr>
<td>45.5%</td>
</tr>
</tbody>
</table>

No significant differences:
Variable 2 (Sex), Variable 3 (Teaching Position), Variable 4 (Teaching Duties).
Variable 32: Any competent teacher could give RE

61.5% of the respondents were in agreement.

**SIGNIFICANT DIFFERENCES**

<table>
<thead>
<tr>
<th>Table 38 (Age)</th>
<th>Older teachers</th>
<th>Intermediate</th>
<th>Younger teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>47.5%</td>
<td>67.9%</td>
<td>69.3%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 79 (Religious Belief)</th>
<th>Church Members</th>
<th>Inclined to Chr.</th>
<th>Other description</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>46.2%</td>
<td>72.0%</td>
<td>73.3%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 128 (Teaching Duties)</th>
<th>Infant teachers</th>
<th>Junior teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>55.5%</td>
<td>66.1%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 159 (Status of school)</th>
<th>Aided school</th>
<th>Controlled sch.</th>
<th>County school</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>41.9%</td>
<td>67.3%</td>
<td>63.9%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 173 (Situation)</th>
<th>Inside New Towns</th>
<th>Outside New Towns</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>73.4%</td>
<td>59.4%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 202 (County school: Religious Beliefs)</th>
<th>Church Members</th>
<th>Inclined to Chr.</th>
<th>Other Description</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>50.3%</td>
<td>70.7%</td>
<td>75.6%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 227 (Church Members: Age)</th>
<th>Older teachers</th>
<th>Intermediate</th>
<th>Younger teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>36.7%</td>
<td>51.4%</td>
<td>54.4%</td>
</tr>
</tbody>
</table>

**COMMENT**

Most of the respondents were in agreement. Religious Belief is related to respondents' opinions, whether in the schools as a whole (Table 79) or in the County schools in particular (Table 202): although the Inclined to Christianity and Other Description groups differ little, they are more likely than the Church Members to express agreement.

Aided school teachers (for reasons noted in connection
with other variables) are less likely than County school teachers to be in agreement (Table 159). New Town teachers, because of their small proportion of Church Members, are more likely than teachers outside the New Towns to be in agreement (Table 173).

Age differences noted among teachers as a whole (Table 38) are not merely the reflection of the higher proportion of Church Members in the older age-groups, for Table 227 shows a difference among the age-groups of Church Members as a separate group.

The lesser agreement of Infant teachers with the proposition (Table 128) is probably accountable to the lesser proportion of the Other Description category among Infant teachers.

No significant differences:
Variable 2 (Sex), Variable 3 (Teaching position), Variable 5 (Size of school).
Variable 33: Have you ever asked, on conscientious grounds, to be excused from giving lessons in religious education in a County primary school, or in a Controlled primary school?

2.0% (14) of the respondents answered that they had asked to be excused from RE. Inspection of Table 80 shows that, of those who made this claim, almost all were from the Other Description category:

<table>
<thead>
<tr>
<th></th>
<th>Church Members</th>
<th>Inclined to Chr.</th>
<th>Other Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>None</td>
<td></td>
<td>3 respondents</td>
<td>9 respondents</td>
</tr>
</tbody>
</table>

The teachers were to be found in the following age ranges:

<table>
<thead>
<tr>
<th></th>
<th>Older teachers</th>
<th>Intermediate</th>
<th>Younger teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 respondent</td>
<td>5 respondents</td>
<td>6 respondents</td>
<td></td>
</tr>
</tbody>
</table>

Owing to the small frequencies involved, chi-square tests on the data were not possible. However, it was possible to make a comparison with the answers of the 1968 respondents. The result of the chi-square test (Table 4) was not significant: there is no evidence that the teachers of 1977 were more likely than those of 1968 to ask to be excused from RE on conscientious grounds. The actual number in 1968 was 9 (3.5%).
Variable 34: Do you yourself at present give RE in your school?

86.9% of the respondents answered that they did.

**SIGNIFICANT DIFFERENCES**

<table>
<thead>
<tr>
<th>Table 81 (Religious Beliefs)</th>
<th>Church Members</th>
<th>Inclined to Chr.</th>
<th>Other description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Members</td>
<td>95.4%</td>
<td>87.9%</td>
<td>61.8%</td>
</tr>
<tr>
<td>Table 204 (County schools: Religious Beliefs)</td>
<td>Church Members</td>
<td>Inclined to Chr.</td>
<td>Other description</td>
</tr>
<tr>
<td>Church Members</td>
<td>95.3%</td>
<td>86.3%</td>
<td>60.5%</td>
</tr>
</tbody>
</table>

Most of the respondents answered that they gave RE. Religious Belief is strongly related to respondents' replies, whether in the schools as a whole (Table 81) or in the County schools in particular (Table 204).

The age differences were not significant, although inspection of Table 40 suggests a possible slight difference, probably associated with the higher proportion of Church Members among the older teachers:

<table>
<thead>
<tr>
<th>Table 40 (Age)</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Older teachers</td>
<td>92.7%</td>
<td>Intermediate</td>
</tr>
<tr>
<td></td>
<td>86.6%</td>
<td>Younger teachers</td>
</tr>
<tr>
<td></td>
<td>83.2%</td>
<td></td>
</tr>
</tbody>
</table>

Table 5 reveals a significant difference between the teachers of 1977 and those of 1968:

<table>
<thead>
<tr>
<th>Table 5 (1968/1977 Comparison)</th>
<th>1977 teachers</th>
<th>1968 teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td>1977 teachers</td>
<td>86.9%</td>
<td>93.7%</td>
</tr>
</tbody>
</table>

It appears that slightly fewer teachers are now claiming to be giving RE. Possible explanations for this will be discussed in the final chapter (on p.205).

No significant differences: Var.1(Age), Var.2(Sex), Var 3 (Teach.Position), Var 4(Teach.Duties), Var.5, Var.6, Var.7.
Variable 35: Have you read the syllabus of RE for Essex (i.e. the 'West Riding' Syllabus)?

61.6% of the respondents said that they had read the Syllabus.

SIGNIFICANT DIFFERENCES

<table>
<thead>
<tr>
<th>Table 41 (Age)</th>
<th>Older teachers</th>
<th>Intermediate</th>
<th>Younger teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>76.1%</td>
<td>64.9%</td>
<td>47.7%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 82 (Religious Belief)</th>
<th>Church Members</th>
<th>Inclined to Chr.</th>
<th>Other Descript.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>70.5%</td>
<td>57.7%</td>
<td>47.2%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 104 (Sex)</th>
<th>Men teachers</th>
<th>Women teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>68.6%</td>
<td>59.2%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 116 (Teaching position)</th>
<th>Head teachers</th>
<th>Class teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>90.7%</td>
<td>56.2%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 205 (County schools: Religious Beliefs)</th>
<th>Church Members</th>
<th>Inclined to Chr.</th>
<th>Other Descript.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>74.3%</td>
<td>57.9%</td>
<td>46.9%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 228 (Church Members: Age)</th>
<th>Older teachers</th>
<th>Intermediate</th>
<th>Younger teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>75.7%</td>
<td>77.8%</td>
<td>56.0%</td>
</tr>
</tbody>
</table>

| Table 237 (Inclined to Chr.: Age) | 76.1% | 54.9% | 47.5% |

COMMENT

Most of the respondents said that they had read the Syllabus. Religious Belief has a bearing on replies, whether in the schools as a whole (Table 82) or in the County schools in particular (Table 205).

Age is strongly related to whether or not respondents say they have read the syllabus (Table 41). An age difference is also visible within both the Church Member (Table 228) and the Inclined to Christianity groups. This (Table 237)
is a strong example of Age and Religious Belief each being associated with differences of response.

As might be expected, Head teachers are more likely to have read the document than class teachers (Table 116). As about one in three of men are Head teachers this accounts for the difference between the replies of the sexes, noted in Table 104.

No significant differences: Variable 4 (Teaching duties), Variable 5 (Size of school), Variable 6 (Status of school), Variable 7 (Situation).
Variable 36: Have you read an Essex supplement to the Syllabus entitled 'Interchange'?

23.0% of the respondents answered that they had read 'Interchange'.

SIGNIFICANT DIFFERENCES

<table>
<thead>
<tr>
<th>Table 42 (Age)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Older teachers</td>
</tr>
<tr>
<td>35.3%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 83 (Religious Belief)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Members</td>
</tr>
<tr>
<td>33.7%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 105 (Sex)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Men teachers</td>
</tr>
<tr>
<td>40.0%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 117 (Teaching position)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Head teachers</td>
</tr>
<tr>
<td>73.6%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 206 (County schools: Religious Beliefs)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Members</td>
</tr>
<tr>
<td>35.4%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 229 (Church Members: Age)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Older teachers</td>
</tr>
<tr>
<td>46.3%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 238 (Inclined to Christianity: Age)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Older teachers</td>
</tr>
<tr>
<td>25.0%</td>
</tr>
</tbody>
</table>

COMMENT

Less than a quarter answered that they had read 'Interchange'. Religious Belief has a bearing on replies, whether in the schools as a whole (Table 83) or in the County schools in particular (Table 206).
Age is strongly related to whether or not respondents say they have read the Syllabus (Table 42). An age difference is also apparent within the Church Member group (Table 229) and within the Inclined to Christianity group (Table 238) separately.

As might be expected, Head teachers are much more likely to have read the document than class teachers (Table 117). As about one in three of men are Head teachers this results in a difference between the replies of the sexes, noted in Table 105.

No significant differences: Variable 4 (Teaching duties), Variable 5 (Size of school), Variable 6 (Status of school), Variable 7 (Situation).
RECAPITULATION: Religious Education

The following list shows the decreasing degrees of positive response which the various propositions (Variables 23-36) evoked:

<table>
<thead>
<tr>
<th>Propositions receiving positive response from at least 90%</th>
<th>NONE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Propositions receiving positive response from 66.6%–90%</td>
<td></td>
</tr>
<tr>
<td>Variable 23: Statutory Religious Education 82.4%</td>
<td></td>
</tr>
<tr>
<td>Variable 26: RE of some kind is a desirable element of any syllabus of primary educ. 86.9%</td>
<td></td>
</tr>
<tr>
<td>Variable 30: RE should give the child an appreciation of various religious and non-religious stances for living, without promoting any particular stance. 77.0%</td>
<td></td>
</tr>
<tr>
<td>Variable 34: Do you yourself at present give RE in your school? 86.9%</td>
<td></td>
</tr>
<tr>
<td>Propositions receiving positive response from 50%–66.6%</td>
<td></td>
</tr>
<tr>
<td>Variable 24: The principle of an Agreed Syllabus 59.6%</td>
<td></td>
</tr>
<tr>
<td>Variable 32: Any competent teacher could give RE 61.5%</td>
<td></td>
</tr>
<tr>
<td>Variable 35: Have you read the syllabus of RE for Essex (i.e. the W. Riding Syllabus)? 61.6%</td>
<td></td>
</tr>
<tr>
<td>Majority</td>
<td></td>
</tr>
<tr>
<td>Minority</td>
<td></td>
</tr>
<tr>
<td>Propositions receiving positive response from 33.3%–50%</td>
<td></td>
</tr>
<tr>
<td>Variable 25: Essex Agreed Syllabus in use 37.1%</td>
<td></td>
</tr>
<tr>
<td>Propositions receiving positive response from 33.3%–10%</td>
<td></td>
</tr>
<tr>
<td>Variable 28: The object of RE should be to bring children to the point of commitment to a religious belief. 12.0%</td>
<td></td>
</tr>
<tr>
<td>Variable 29: RE should be confined to the communication of information about religion. 26.6%</td>
<td></td>
</tr>
<tr>
<td>Variable 31: RE should be given only by a convinced religious believer. 21.3%</td>
<td></td>
</tr>
<tr>
<td>Variable 36: Have you read an Essex supplement to the Syllabus entitled 'Interchange'? 23.0%</td>
<td></td>
</tr>
</tbody>
</table>

(OVER)
Propositions receiving positive response from 10% to 0%

Variable 27: RE of any kind should be excluded from the primary school curriculum. 3.1%

Variable 33: Have you ever asked, on conscientious grounds to be excused from giving lessons in RE in a County primary school, or in a Controlled primary school? 2.0%

Commentary

General

Over four fifths of the respondents agree with Statutory Religious Education (Variable 23), think that RE of some kind is a desirable element of any syllabus of primary education (Var. 26), and claim to be at present giving RE in their schools (Var. 34). Three quarters consider that RE should give the child an appreciation of various religious and non-religious stances for living, without promoting any particular stance (Var. 30).

A clear majority agree with the principle of an Agreed Syllabus and hold that any competent teacher could give RE. Although three fifths say that they have read the Essex Syllabus (Var. 35), less than a quarter claim to have read 'Interchange', a supplement to the Syllabus (Var. 36). Little more than a third say they are satisfied with the actual Essex Syllabus in use (Var. 25).

Only one fifth believe that RE should be given only by a convinced religious believer (Var. 31). A quarter believe that RE should be confined to the communication of information about religious (Var. 29), but less than one eighth that its object should be to bring children to the point of commitment to a religious belief (Var. 28). Very few indeed have asked, on conscientious grounds, to be excused from RE (Var. 33), and hardly any think that RE of any kind should be excluded from the primary school curriculum (Var. 27).

Religious Belief

Differences in the responses of teachers are related particularly to differences in Religious Belief & Practice,
whether in the schools as a whole or in the County schools in particular. Church Members tend to adopt a more conservative opinion than other teachers. They are more supportive of statutory RE (Var. 23) and of the principle of an Agreed Syllabus (Var. 24), and they are more approving of the actual syllabus in use (Var. 25), which they are more likely to have read (Var. 35). They strongly assert the value of RE (Vars. 26, 27). Nearly a quarter of them accept that the object of RE should be to bring children to the point of commitment to a religious belief (Var. 28). Consequently they are less likely than other teachers to take an 'anti-dogmatic' or 'phenomenological' view of the subject (Vars. 29, 30). They are more likely to consider that RE should be given only by religious believers (Vars. 31, 32), and more likely to claim actually to be giving RE in their schools (Var. 34). Although only one third claim to have read 'Interchange' (Var. 36) this is a much higher proportion than in the other two Belief groups.

Age

As the older teachers are more likely than the younger teachers to be Church Members and less likely to be in the Other Description category, age differences of response must necessarily occur in the data. However, on a number of issues it was possible to prove or suggest age differences of response within the two large Belief categories (e.g. Vars. 28, 31, 32, 35 and 36). In these instances the older teachers tended to have more conservative views than the younger but were more likely to have read the Syllabus and its supplement.

Status of School

Because Aided schools have a particular denominational ethos and employ a high proportion of Church Members, Aided school teachers are particularly attached to traditional interpretations of RE. Almost all approve of Statutory Religious Education and most approve of the principle of an Agreed Syllabus for County schools (which they themselves do not normally use) (Vars. 23, 24). They appear almost unanimously to agree that RE of some kind is a desirable element of the syllabus (Var. 26). Just a third believe that the object of RE should be to bring children to the
point of commitment to a religious belief (Var. 28). Less than a half think that RE should give the child an appreciation of various religious and non-religious stances for living, without promoting any particular stance (Var. 30), and few think that it should be confined to the communication of information about religion (Var. 29). Less than a half think that RE should only be given by a convinced religious believer (Var. 31), but less than a half also hold that any competent teacher could give RE (Var. 32).

Other Independent Variables

Minor differences in connection with these were noted. These will be dealt with in the final chapter.
THE DESIRABILITY OF POSSIBLE TEACHING AIDS (Variables 37-48)

Variable 37: To encourage concern for the welfare of others

99.4% of the respondents were in agreement. No one was in disagreement but 4 (0.6%) were neutral. Inspection of Table 43 in Appendix 4 shows that 2 were in the Intermediate age range and 2 from the youngest age group. Table 84 shows that 3 were Church Members and 1 was from the Other Description category. All were in County schools (Table 207).

Variable 38: To make known the Christian faith

79.3% of the respondents were in agreement.

SIGNIFICANT DIFFERENCES

<table>
<thead>
<tr>
<th>Table 85 (Religious Belief)</th>
<th>Church Members</th>
<th>Inclined to Chr.</th>
<th>Other Descript.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>94.0%</td>
<td>78.9%</td>
<td>40.2%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 208 (County schools: Religious Belief)</th>
<th>Church Members</th>
<th>Inclined to Chr.</th>
<th>Other Descript.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>92.1%</td>
<td>77.4%</td>
<td>39.2%</td>
</tr>
</tbody>
</table>

COMMENT

Most of the respondents were in agreement. Religious Belief is strongly related to respondents' opinions, whether in the schools as a whole (Table 85) or in the County schools in particular (Table 208). Inspection suggests differences related to Age and Status of School, consistent with the different distribution of Church Members across the age-groups and across the three types of school:

<table>
<thead>
<tr>
<th>Table 44 (Age)</th>
<th>Older teachers</th>
<th>Intermediate t.</th>
<th>Younger teach.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>89.4%</td>
<td>79.3%</td>
<td>71.9%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 160 (Status of School)</th>
<th>Aided school</th>
<th>Controlled sch.</th>
<th>County school</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>97.4%</td>
<td>85.7%</td>
<td>75.9%</td>
</tr>
</tbody>
</table>

No significant differences: Variables 1 - 7.
Variable 39: To promote tolerance of the religious or non-religious beliefs of others

89.4% of the respondents were in agreement.

<table>
<thead>
<tr>
<th>SIGNIFICANT DIFFERENCES</th>
</tr>
</thead>
<tbody>
<tr>
<td>Table 129 (Teaching Duties)</td>
</tr>
<tr>
<td>Infant teachers</td>
</tr>
<tr>
<td>85.7%</td>
</tr>
<tr>
<td>Table 174 (Situation)</td>
</tr>
<tr>
<td>Inside N. Town</td>
</tr>
<tr>
<td>96.5%</td>
</tr>
</tbody>
</table>

COMMENT

Most of the respondents were in agreement. Although 66 respondents were neutral only 9 disagreed with the proposition. The numbers involved were too small for tests on the Age and Religious Beliefs data, but inspection of Table 86 (Appendix 4) shows that 7 out of the 9 were from the Church Member group and 2 from the Inclined to Christianity group.

The difference between Infant and Junior teachers (Table 129) is slight and may be due to the higher proportion of Church Members among Infant teachers. The difference between teachers in New Towns and those outside (Table 174) may be accountable to the lower proportion of Church Members in the New Towns. Although the difference in actual numbers is not very great it may also be that this particular aim is considered of particular value in New Town areas which probably contain a higher than average proportion (for Essex) of pupils with a Commonwealth immigrant background.

No significant differences:
Variable 1 (Age), Variable 2 (sex), Variable 3 (Teach. pos.)
Variable 5 (Size of school), Variable 6 (Status of school), Variable 48.
Variable 40: To encourage children to pray

47.6% of the respondents were in agreement.

SIGNIFICANT DIFFERENCES

<table>
<thead>
<tr>
<th>Table 46 (Age)</th>
<th>Older teachers</th>
<th>Intermediate</th>
<th>Younger teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>67.7%</td>
<td>43.5%</td>
<td>34.4%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 87 (Religious Beliefs)</th>
<th>Church Members</th>
<th>Inclined to C.</th>
<th>Other descript.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>76.3%</td>
<td>34.9%</td>
<td>7.9%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 106 (Sex)</th>
<th>Men teachers</th>
<th>Women teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>39.5%</td>
<td>50.0%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 130 (Teaching Duties)</th>
<th>Infant teachers</th>
<th>Junior teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>53.4%</td>
<td>43.2%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 138 (Size of school)</th>
<th>Small schools</th>
<th>Large schools</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>52.6%</td>
<td>39.6%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 161 (Status of school)</th>
<th>Aided school</th>
<th>Controlled sc.</th>
<th>County school</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>79.2%</td>
<td>51.8%</td>
<td>42.7%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 210 (County schools: Religious Belief)</th>
<th>Church Members</th>
<th>Inclined to C.</th>
<th>Other descript.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>70.2%</td>
<td>36.3%</td>
<td>6.2%</td>
</tr>
</tbody>
</table>

COMMENT

Rather less than half were in agreement. Religious Belief is strongly related to respondents' opinions, whether in the schools as a whole (Table 87) or in the County schools in particular (Table 210).

The age difference noted in Table 46 may not be
attributable entirely to the higher proportion of Church Members in the older age-groups: although most of the Church Members were in agreement, inspection of Table 239 suggests that among the Inclined to Christianity group difference of opinion may be related to age:

<table>
<thead>
<tr>
<th>Table 239 (Inclined to Chr.: Age)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Older teachers</td>
</tr>
<tr>
<td>50.6%</td>
</tr>
</tbody>
</table>

The differences between the responses of women teachers and men teachers (Table 106), Infant teachers and Junior teachers (Table 130), and small schools and large schools (Table 138), are not large and are consistent with the relatively high proportion of Church Members (or, in the case of Table 138, Aided school teachers) in each of the first-named groups.

The difference between Aided and County schools is again considerable (Table 161) for reasons which have been noted in connection with other variables.

No significant differences: Variable 3 (Teaching position), Variable 7 (Situation).
Variable 41: To encourage children to make up their own minds about religion

78.4% of the respondents were in agreement.

<table>
<thead>
<tr>
<th>SIGNIFICANT DIFFERENCES</th>
</tr>
</thead>
<tbody>
<tr>
<td>Table 88 (Religious Belief)</td>
</tr>
<tr>
<td>Church Members Inclined to C. Other descript.</td>
</tr>
<tr>
<td>73.1% 81.7% 84.3%</td>
</tr>
</tbody>
</table>

| Table 175 (Situation) |
| Inside New Towns Outside New Towns | |
| 86.6% 76.9% |

| Table 211 (County schools: Religious Belief) |
| Church Members Inclined to C. Other descript. | |
| 75.7% 83.0% 86.4% |

COMMENT

Most of the respondents were in agreement. Differences related to Religious Belief, although not very great, are clearly indicated both in the schools as a whole (Table 88) and in the County schools in particular (Table 211). There is also a small difference between teachers outside New Towns and those inside. Inspection suggests that Aided school teachers may be less in agreement than County school teachers (Table 162):

| Table 162 (Status of school) |
| Aided schools Controlled sch. County schools | |
| 63.2% 75.0% 80.7% |

Age was not shown to be a significant factor.

No significant differences: Variable 1 (Age), Variable 2 (Sex), Variable 3 (Teaching position), Variable 4 (Teaching duties), Variable 5 (Size of school, Variable 6 (Status of school).
Variable 42: To build up the Christian faith of the children

44.4% of the respondents were in agreement.

SIGNIFICANT DIFFERENCES

<table>
<thead>
<tr>
<th>Table 48 (Age)</th>
<th>Older teachers</th>
<th>Intermediate</th>
<th>Younger teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>65.4%</td>
<td>43.2%</td>
<td>29.9%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 89 (Religious Belief)</th>
<th>Church Members</th>
<th>Inclined to C.</th>
<th>Other Descript.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>74.2%</td>
<td>30.4%</td>
<td>5.6%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 131 (Teaching Duties)</th>
<th>Infant teachers</th>
<th>Junior teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>49.8%</td>
<td>40.3%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 139 (Size of school)</th>
<th>Small schools</th>
<th>Large schools</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>50.2%</td>
<td>35.3%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 163 (Status of school)</th>
<th>Aided school</th>
<th>Controlled sch.</th>
<th>County school</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>76.6%</td>
<td>47.3%</td>
<td>39.8%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 176 (Situation)</th>
<th>Inside New Towns</th>
<th>Outside New Towns</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>32.7%</td>
<td>46.7%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 212 (County schools: Religious Beliefs)</th>
<th>Church Members</th>
<th>Inclined to Chr</th>
<th>Other descr.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>69.8%</td>
<td>30.9%</td>
<td>4.9%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 240 (Inclined to Chr.: Age)</th>
<th>Older teachers</th>
<th>Intermediate</th>
<th>Younger teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>48.3%</td>
<td>29.3%</td>
<td>20.6%</td>
</tr>
</tbody>
</table>

COMMENT

Less than a half were in agreement. Religious Belief is strongly related to respondents' opinions, whether in the schools as a whole (Table 89) or in the County schools in particular (Table 212). The age (OVER)
difference noted in Table 48 is not attributable entirely
to the differing distribution of Belief categories across
the age-groups: although most of the Church Members were
in agreement there is considerable difference of opinion
within the Inclined to Christianity group related to age,
as Table 240 shows.

The differences between teachers in Infant and
Junior schools (Table 131), small schools and large
schools (Table 139), and outside and inside New Towns
(Table 176), are consistent with the relatively high
proportion of Church Members (or, in the case of Table 139,
Aided school teachers) in each of the first-named groups.

The difference between Aided school teachers and
County school teachers is considerable (Table 163),
for reasons which have been noted in connection with other
variables.

No significant differences:

Variable 2 (Sex), Variable 3 (Teaching position).
Variable 43: To encourage children to form their own moral judgements

93.8% of the respondents were in agreement.

SIGNIFICANT DIFFERENCES

<table>
<thead>
<tr>
<th>Table 90 (Religious Beliefs)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Members</td>
</tr>
<tr>
<td>90.4%</td>
</tr>
</tbody>
</table>

COMMENT

Nearly all the respondents were in agreement. Table 90 shows that Church Members were very slightly less likely than other respondents to be in agreement. (It is suggested that this may be because some Church Members regard right moral judgements as arising exclusively from a divine source: 'form their own moral judgements' may seem too humanistic a proposition for them.)

No significant differences:
Variable 1 (Age), Variable 2 (Sex), Variable 3 (Teaching position), Variable 4 (Teaching Duties), Variable 5 (Size of school), Variable 6 (Status of school), Variable 7 (Situation).
Variable 44: To impart a knowledge of the Bible

75.6% of the respondents were in agreement.

SIGNIFICANT DIFFERENCES

<table>
<thead>
<tr>
<th>Table 50 (Age)</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Older teachers</td>
<td>Intermediate</td>
<td>Younger teachers</td>
</tr>
<tr>
<td>85.4%</td>
<td>75.9%</td>
<td>67.7%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 91 (Religious Belief)</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Members</td>
<td>Inclined to C.</td>
<td>Other descript.</td>
</tr>
<tr>
<td>89.1%</td>
<td>74.1%</td>
<td>43.2%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 107 (Sex)</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Men teachers</td>
<td>Women teachers</td>
<td></td>
</tr>
<tr>
<td>68.0%</td>
<td>77.9%</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 164 (Status of school)</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Aided schools</td>
<td>Controlled sch.</td>
<td>County schools</td>
</tr>
<tr>
<td>89.6%</td>
<td>75.0%</td>
<td>73.6%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 214 (County schools: Religious Belief)</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Members</td>
<td>Inclined to C.</td>
<td>Other descript.</td>
</tr>
<tr>
<td>88.1%</td>
<td>74.3%</td>
<td>42.5%</td>
</tr>
</tbody>
</table>

COMMENT

Most of the respondents were in agreement. Religious Belief is strongly related to respondents' opinions, whether in the schools as a whole (Table 91) or in the County schools in particular (Table 214). Table 50 indicates a difference related to age, consistent with the differing distribution of the Belief categories across the age-groups.

Aided school teachers are more likely to agree than County school teachers (Table 164), for reasons noted in connection with other variables. The response difference between men and women teachers (Table 107) is consistent with the higher proportion of the Other Description category among the men teachers.

No significant differences: Var.3 (Teach. pos.), Var.4 (Teach. duties), Var.5 (Size of sch.), Var.7 (Situation).
Variable 45: To counteract a materialistic approach to living

69.8% of the respondents were in agreement.

SIGNIFICANT DIFFERENCES

<table>
<thead>
<tr>
<th>Table 51 (Age)</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Older teachers</td>
<td>Intermediate</td>
<td>Younger teacher</td>
</tr>
<tr>
<td>83.9%</td>
<td>76.2%</td>
<td>56.4%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 92 (Religious Belief)</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Members</td>
<td>Inclined to C.</td>
<td>Other descrip.</td>
</tr>
<tr>
<td>79.6%</td>
<td>64.9%</td>
<td>59.3%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 215 (County schools: Religious Belief)</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Members</td>
<td>Inclined to C.</td>
<td>Other descrip.</td>
</tr>
<tr>
<td>77.2%</td>
<td>67.1%</td>
<td>61.5%</td>
</tr>
</tbody>
</table>

COMMENT

About two thirds of the respondents were in agreement. Religious Belief is related to respondents' opinions, whether in the school as a whole (Table 92) or in the County schools in particular (Table 215). The older teachers are more likely than the younger teachers to be in agreement (Table 51): this is consistent with the unequal distribution of the Belief categories across the age-groups.

No significant differences:
Variable 2 (Sex), Variable 3 (Teaching position), Variable 4 (Teaching Duties), Variable 5 (Size of school), Variable 6 (Status of school), Variable 7 (Situation).
Variable 46: To encourage children to worship God

46.6% of the respondents were in agreement.

<table>
<thead>
<tr>
<th>SIGNIFICANT DIFFERENCES</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Table 52 (Age)</strong></td>
</tr>
<tr>
<td>Older teachers</td>
</tr>
<tr>
<td>69.2%</td>
</tr>
<tr>
<td><strong>Table 93 (Religious Belief)</strong></td>
</tr>
<tr>
<td>Church Members</td>
</tr>
<tr>
<td>80.9%</td>
</tr>
<tr>
<td><strong>Table 118 (Teaching position)</strong></td>
</tr>
<tr>
<td>Head teachers</td>
</tr>
<tr>
<td>57.3%</td>
</tr>
<tr>
<td><strong>Table 140 (Size of school)</strong></td>
</tr>
<tr>
<td>Small school</td>
</tr>
<tr>
<td>51.4%</td>
</tr>
<tr>
<td><strong>Table 165 (Status of school)</strong></td>
</tr>
<tr>
<td>Aided school</td>
</tr>
<tr>
<td>77.9%</td>
</tr>
<tr>
<td><strong>Table 216 (County school: Religious Belief)</strong></td>
</tr>
<tr>
<td>Church Members</td>
</tr>
<tr>
<td>76.4%</td>
</tr>
<tr>
<td><strong>Table 241 (Inclined to Chr.: Age)</strong></td>
</tr>
<tr>
<td>Older teachers</td>
</tr>
<tr>
<td>45.3%</td>
</tr>
</tbody>
</table>

**COMMENT**

Less than a half were in agreement.

Religious Belief is very strongly related to respondents' opinions, whether in the schools as a whole (Table 93) or in the County schools in particular (Table 216). Table 52 shows a general difference of response associated with Age over the teachers as a whole. Although most Church Members were in agreement, Table 241 shows considerable difference of opinion across the age-groups of the Inclined to Christianity category, the younger teachers
being less likely to be in agreement.

Table 165 shows a great difference between the responses of Aided and County school teachers, for reasons noted in connection with other variables.

The difference between Head teachers and class teachers (Table 118) is consistent with the higher proportion of Church Members within the former group. The difference between small schools and large schools (Table 140) is consistent with the high proportion of Aided school teachers in the small schools group.

No significant differences:
Variable 2 (Sex), Variable 4 (Teaching duties),
Variable 7 (Situation).
Variable 47: To encourage a critical approach to all beliefs

62.2% of the respondents were in agreement.

**SIGNIFICANT DIFFERENCES**

<table>
<thead>
<tr>
<th>Table 94 (Religious Beliefs)</th>
<th>Church Members</th>
<th>Inclined to C.</th>
<th>Other Descript.</th>
</tr>
</thead>
<tbody>
<tr>
<td>56.2%</td>
<td>62.6%</td>
<td>82.0%</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 217 (County school: Religious Beliefs)</th>
<th>Church Members</th>
<th>Inclined to C.</th>
<th>Other Descript.</th>
</tr>
</thead>
<tbody>
<tr>
<td>55.0%</td>
<td>62.9%</td>
<td>84.0%</td>
<td></td>
</tr>
</tbody>
</table>

**COMMENT**

No significant difference between the age-groups could be proved. Religious Belief was related to respondents' opinions: the Other Description category was more likely to agree than the Church Member group, whether in the schools as a whole (Table 94) or in the County schools in particular (Table 217).

No significant differences:
Variable 1 (Age), Variable 2 (Sex), Variable 3 (Teaching position), Variable 4 (Teaching duties), Variable 5 (Size of school), Variable 6 (Status), Variable 7 (Situation).
RECAPITULATION: Possible teaching aims

The following list shows the decreasing degrees of agreement which the various propositions (Variables 37-48) evoked:

Propositions accepted by at least 90% of the respondents
Variable 37: To encourage concern for the welfare of others. 99.4%
Variable 43: To encourage children to form their own moral judgements. 93.3%

Propositions accepted by between 66.6% and 90%
Variable 38: To make known the Christian faith. 79.3%
Variable 39: To promote tolerance of the religious or non-religious beliefs of others. 89.4%
Variable 41: To encourage children to make up their own minds about religion. 78.4%
Variable 44: To impart a knowledge of the Bible. 75.6%
Variable 45: To counteract a materialistic approach to living. 69.8%

Propositions accepted by between 50% and 66.6%
Variable 47: To encourage a critical approach to all beliefs. 62.2%

Majority

Minority

Propositions accepted by between 50% and 33.3%
Variable 40: To encourage children to pray. 47.6%
Variable 42: To build up the Christian faith of the children. 44.4%
Variable 46: To encourage children to worship God. 46.6%

Propositions accepted by between 33.3% and 10%
NONE

Propositions accepted by between 10% and 0%
NONE
Commentary (Aims of School)

General

Nearly all the respondents agree that it is desirable that a school should encourage concern for the welfare of others (Var. 37) and encourage children to form their own moral judgements (Var. 43).

Most respondents agree that a school should aim to make known the Christian faith (Var. 38) and impart a knowledge of the Bible (Var. 44); that a school should promote tolerance of the religious or non-religious beliefs of others (Var. 39), encourage children to make up their own minds about religion (Var. 41), and counteract a materialistic approach to living (Var. 45).

A clear majority agree that it is desirable that a school should aim to encourage a critical approach to all beliefs (Var. 47).

Less than a half agree that it is desirable that a school should aim to encourage children to pray (Var. 40), to encourage children to worship God (Var. 46), or to build up the Christian faith of the children (Var. 42).

Religious Belief

Differences in the responses of teachers are related particularly to differences in Religious Belief and Practice, whether in the schools as a whole or in the County schools in particular. Church Members tend to a more conservative attitude than other teachers. They are more likely than other teachers to agree that the school should aim to make known the Christian faith (Var. 38), encourage children to pray (Var. 40), build up the Christian faith of the children (Var. 42), impart a knowledge of the Bible (Var. 44), counteract a materialistic approach to living (Var. 45), and encourage children to worship God (Var. 46). They are slightly less likely to approve of the aim to encourage children to make up their own minds about religion (Var. 41), to encourage children to form
their own moral judgements (Var. 43) and to encourage a critical approach to all beliefs (Var. 47).

Age

As the older teachers are more likely than the younger teachers to be Church Members and less likely to be in the Other Description category, age differences of response must frequently occur in the data. However, on a few issues it was possible to prove or suggest age differences of response within the Inclined to Christianity group (Variables 40, 42, 46), the older teachers tending to a more conservative opinion.

Status of School

Because Aided schools have a particular denominational ethos and employ a high proportion of Church Members, Aided school teachers are particularly attached to traditional interpretations of teaching aims. They seem to be almost unanimous that the school should make known the Christian faith (Var. 38). They are much more likely than other teachers to agree that the school should aim to impart a knowledge of the Bible (Var. 44), build up the Christian faith of the children (Var. 42), and encourage children to pray and to worship God (Vars. 40, 46). They appear to be less willing to agree that the school should encourage children to make up their own minds about religion (Var. 41).

Other Independent Variables

Minor differences were noted. These will be dealt with in the final chapter.
Chapter VII: CONCLUSIONS

1. The controversy about Assembly and Collective Worship

The strong attachment of the Essex teachers to Assembly revealed by this study shows that the corporate spirit is still very much alive in the Essex schools (Variable 9). Historically this part of school life has in England been associated with collective worship, a fact acknowledged and reinforced by Section 25 (1) of the 1944 Act, the main provisions of which the Essex teachers endorsed as massively in 1977 as their predecessors did nine years previously. There has certainly been no conscious rejection of this provision of the Act, in spite of the fact that only a minority of teachers now claim to be practising members of a Christian Church.

School assemblies have always included items other than conventional religious worship, for example, notices and public commendations, warnings and condemnations. In the present writer's (pre-war) childhood experience morning assembly also included any necessary public floggings, which were administered after the Benediction. The distinction between the secular and religious is not easy to identify even in this extreme example: the clergyman headmaster of the secondary school concerned regarded such chastisement as a part of his Christian duty, as a symbolic commination. Modern educational theory favours praise rather than blame, co-operation rather than coercion. When respondent 0297 writes that 'assembly should be a time when the whole school or part of a school meet together to share experiences, and talk about what they have been doing' can we say that this is 'collective worship'? It may not describe a conventional corporate religious activity but it is a fair description of what happens less rumbustiously in a modern Meeting for Worship of the Society of Friends. As Professor Joad might have said, 'It all depends on what you mean by worship'.
A third of the teachers regard collective worship as essentially concerned with the adoration of a Supreme Being (Variable 15) but most of those who cannot subscribe to that concept associate worship with the shared values and ideals of society (Variable 16). This concept is accepted particularly by that large group of respondents who describe themselves as 'inclined to Christianity but not a practising member of a Christian Church' (Table 63); but a majority of teachers (including Church Members and the Other Description group), acknowledge it to be an essential element of collective worship. This linking of collective worship with values and ideals suggests that most teachers feel that collective worship has a moral value.

How do the teachers now regard the importance of collective worship in assembly? Clearly, not many of them rule it out entirely (Variable 14), and some want it every day (Variable 12). Most teachers do not regard it as meaningless (Variable 18) or as undesirable brain-washing (Variable 20), to be engaged in only at the parents' request (Variable 22), but consider it an important part of the child's education (Variable 21), an activity which can help to make a sound foundation for the work of the school (Variable 16). So far as teachers' expressed opinions are concerned there would certainly be no justification for abolishing it.

But although most teachers agree with the legal provision of Section 25(1) of the 1944 Act, their agreement appears to denote a general approval for the spirit of the section rather than with its detailed provisions. For example, a bare majority think that a school assembly should always be held every day (Variable 10) and only a quarter that it should always be at the beginning of the day. It is clear that most teachers, but especially Infant teachers (Table 123) do not agree that it is desirable to continue the latter provision.
The question who is fit to conduct collective worship resulted in considerable disagreement and perplexity (Variable 19), which is not surprising when it is realised that only about a third of the teachers regard the adoration of a Supreme Being as an essential element of collective worship. It is clearly a matter which troubles some teachers. An extreme case was that of respondent 0239 who, as a practising Christian, had excluded herself from assembly because of the offence caused to her by the participation of unbelieving colleagues -- 'blind leading the blind'; similarly, respondent 0059 'would rather have no assembly than have an atheist take it'. On the other hand, respondent 0336 'would rather a sincere humanist approach to assembly than none at all' and respondent 0277 thought that assemblies should 'involve a variety of personnel and opinions'. This evidently happened in the school of respondent 0158 where the teachers were 'at liberty to take an assembly from any angle, Christian, Humanist or moral'.

Clearly no resolution of these differences is possible while some teachers do not feel free or concede freedom along the lines suggested by the previous respondent. Insistence on dogmatic Christian worship will effectively exclude some teachers (and children) from active participation. The freedom allowed in the schools of respondents 0158 and 0185 is more likely to encourage the willing participation of teachers and pupils than that described by the unfortunate respondent 0290, who suffered from a 'slanted biassed Christian tub-thumping affair'. If all teachers felt free to participate different beliefs and views of the world might well emerge but they could be measured against each other: in the words of respondent 0245 'the worth of assembly will depend on a particular teacher's beliefs'. This is not to suggest that assembly should be used for indoctrinating certain ideas, but that an individual's beliefs are made known in what he says and does. We should not fear that children are unable to distinguish between good, bad and indifferent beliefs, for education itself should be concerned with learning to discriminate.
Those who fear the participation of atheists or Marxists (or evangelical Christians) in assembly should reflect that such teachers are with their classes five days a week, exercising more influence than they are likely to achieve in an assembly at which colleagues are present. Only in a totalitarian country is it usually considered appropriate to permit freedom of expression of only one political or religious view. But in some schools there is still uncertainty about whether one 'religious' view should prevail, leading to a division of opinion about who is 'fit' to conduct collective worship.

It is argued here that the concept 'collective worship' needs to be broadened if it is to command the enthusiasm and participation of all teachers and pupils, and be the enjoyable occasion it ought to be. An assembly which is 'dreaded by members of staff and endured by the children' (respondent 0067), or where the children are 'bored and restless' (respondent 0109), or which 'many teachers resent taking' (respondent 0372) must surely be of limited or even negative value in the corporate life of a school.

Although most teachers approved of Section 25(1) of the 1944 Act the question must be raised whether the law is either necessary or desirable. There is no doubt that Essex teachers would still want to have an Assembly even if the law did not prescribe it. It is to be doubted, however, whether any Act of Parliament can actually cause people to 'worship' (i.e. 'adore as divine, pay religious homage to, idolize, regard with adoration': Concise Oxford Dictionary), particularly if most of those concerned are not active religionists. They might be compelled to go through the forms of worship but it is difficult to see what the purpose of this would be if the participants were unconvinced of its value. (There would certainly be widespread disobedience if the law prescribed that coal-mines, factories or offices should begin the day with such a procedure.)
Although the Essex County school teachers approve of Section 25(1) they proceed to qualify their approval in ways suggesting that it is the corporate activity rather than 'worship' which they regard as indispensable. It is argued here that the law should recognize this and leave County school teachers legally free to develop assemblies along educational lines, untrammelled by real or imagined 'religious' requirements.

Most Aided school teachers are clearly content that assembly should always include collective worship (Table 144), so Section 25 (1) involves no legal restriction of their wishes. On the other hand they would wish to continue worship even if Section 25 (1) did not exist (Tables 144;165). It is therefore difficult to see what useful function Section 25(1) fulfils in their case.

The abolition of Section 25(1) would leave teachers unfettered by legal requirements about when or how frequently assembly should be held, and get rid of the lingering feeling that assembly ought always to be 'religious' in the traditional sense. That this feeling persists is shown by the free responses of many of the teachers (e.g. 0012, 0044, 0059, 0113, 0115, 0116, 0216, 0220, 0239, 0290, 0306, 0347).
2. The Controversy about Religious Education

The attachment of the Essex teachers to some form of RE is very considerable (Table 26) and they assent to the statutory provision of Section 25 (2) as weightily as their predecessors of 1968 (Table 2). There has certainly been no conscious rejection of this provision of the Act, in spite of the fact that only a minority of teachers now claim to be Church Members. The teachers still retain a religious orientation: just over 87% (Var.48) of the sample claimed to be either practising members of a Christian Church or inclined to Christianity although not a practising member. Hardly anyone wished to exclude RE from the curriculum (Variable 27); certainly extremely few felt strongly enough against religious education to exercise their legal right to contract out of teaching it (Variable 33).

The proportion of those claiming to be giving RE in their schools is slightly less than it was in 1968 -- 86.9% as compared with 95.7%. The obvious corollary is that a slightly higher proportion of children are not now receiving religious education, but two other explanations are possible. One is that some teachers may allow a 'religious' colleague to take their classes for formal lessons in RE, on the lines hinted at by respondent 0136, who says that in her school 'those who have deeply-felt religious beliefs take some general responsibility'. It may be a case of 'I will do your PE if you will take my RE'. Another possibility is that, with the increasing integration of the primary school curriculum, some teachers now find it difficult to say categorically when they 'give' RE. For example respondent 0064 says that she does 'not treat RE as an isolated subject but attempt(s) to integrate ideas about awareness of self and others' and respondent 0008 reports that her own teaching 'tends to be within the framework of the current topic or creative writing lessons'.

The teachers differ considerably concerning the aims
and actual content of RE and there is much disagreement over the question whether RE should only be given by a convinced religious believer: practising Church Members are almost evenly divided on this important issue (Table 78). But most teachers think in terms neither of indoctrination (Table 75) nor of a purely informative approach (Table 76). Three quarters of them accept that RE should 'give the child an appreciation of various religious and non-religious stances for living, without promoting any particular stance' (Table 77). Most teachers evidently support a 'phenomenological' approach to RE rather than a 'confessional' or 'anti-dogmatic' approach (see above, p.26).

The free comments illustrate a whole range of approaches. Respondent 0018 ambitiously attempts 'to give the children an understanding of all basic religions, pointing out the pros and cons', while respondent 0037 equates RE with Christian Education, by which she means a subject to be taken only by Christian teachers. Respondent 0071 leans heavily on the Bible but also uses 'everyday issues'. Some teachers are at home with RE, like respondent 0009 - 'Religion is part of my life. Therefore religion is part of my teaching'. Other teachers dislike it, like respondent 0061 who teaches it only because 'refusal would, I feel, affect my chances of promotion'.

Clearly some teachers feel they are expected to teach in ways which conflict with their own outlook. Respondent 0012 asks: 'If I cannot find the arguments sufficiently convincing about the Christian faith to make me a believer why should I expect my pupils to believe it?'. Respondent 0010 is troubled by 'the problem...in the teaching of miracles', and respondent 0136 is 'ill at ease' with RE because she has 'no precise religious beliefs'.

A few teachers are content with a clear 'confessional' approach, like respondent 0126, who aims to 'give the
children a deep love of God, who first loved us and gave His Son to be our sacrifice when He dies on the Cross for us'. There is a deep gulf between her and respondent 0057, who feels that 'it is arrogant to force my beliefs on others'. As to methods, these differ enormously. Respondent 0014, an Infant teacher, considered that 'the best approach is to encourage the growth of wonder and pleasure in the beautiful things of the world'; respondent 0059, also an Infant teacher, tried 'to cover as much as possible, starting with Genesis and working through to Moses, then Nativity stories and after Christmas the life of Christ till Easter'. It is hard to believe these two teachers are working to the same County syllabus.

The difference in ethos between home and school worries some teachers. For example, respondent 0024 is concerned about not enforcing on children any religious belief 'which might be in direct opposition to teaching at home'; respondent 0067 finds that 'any reference to God causes embarrassment to the children'; respondent 0074 encounters the problem of 'cynicism of both children and parents'; and respondent 0078 is made angry by Jehovah's Witnesses. Other teachers do not consider that the differences between home and school are a difficulty: respondent 0123 thinks that 'the broad Christian concepts of loving thy neighbour should be offered to children' even though we are now a population with 'assorted religious beliefs'.

The picture which emerges from the free comments is of a great variety of outlooks and approaches, each teacher attempting to work out his own philosophy of religious education, some assured, others doubtful. Some follow a dogmatic approach; while a few reject altogether the whole concept of Religious Education, like the young teacher who saw all religions as a reactionary force, corrupting the pursuit of knowledge, hindering progress, and who therefore thought it 'best to leave the subject in the dust-bin of history' (respondent 0045). In between are the great majority of teachers, seeing religious education as a part of the
child's whole education, often incorporating it with other subjects and relating it to the child's social and moral growth (a matter which will be dealt with later in this chapter). For three quarters of the teachers, imparting a knowledge of the Bible (Variable 44) and of the Christian faith (Variable 38) are still appropriate aims within the context of their own schools, even though religious education itself is regarded as involving more than these aims, namely giving an appreciation of various stances for living without promoting any particular stance (Variable 30).

These aims are not easy to carry out, for 'children are extremely sensitive and detect any insincerity' (respondent 0042) and 'a person's religious beliefs are a highly personal matter' (respondent 0105).
No survey of Essex primary teachers' religious affiliation was conducted in 1944 but it is probable that at that time a higher proportion of teachers would have claimed to be Church Members than is now the case. Table 54 shows a gradual general decline in the proportion of those claiming to be Church Members over the eight age-groups: the proportion of the youngest age-group (22.4%) is less than half of that of the oldest (53.7%), and the proportion choosing an Other Description is approximately double. Also, there is prima facie evidence of a decline in church membership between the two surveys (1968 and 1977): in 1968 53.7% of the Essex teachers had chosen the Church Member category, compared with 40.6% in 1977. (A statistical test on this data is inadvisable, because the questions were posed in a slightly different form in 1968, when special categories for Atheists and Agnostics were offered on the final questionnaire as an extra choice: the change made in the 1977 form is discussed above.)

We do not know whether this apparent trend will be continued, arrested or reversed, but the detailed examination of the cross-tabulations for each variable (pp. 135-196) has shown that Religious Belief and Practice are strongly related to respondents' opinions on many of the questions. However, it has sometimes been difficult to determine whether, for example, an older teacher hold a characteristic opinion merely because he is a practising Church Member, or because he is older, or because of both.

Some of the Tables have helped us towards a solution of this problem. For example, if we take the question whether assembly should always include collective worship (Var. 12) we find that not only is opinion related to age (Table 17) and Religious Belief (Table 59) but that even within the Church Member group (Table 220) and the Inclined to Christianity group (Table 232) separately there is evidence of an age difference.

If we take another question on the same subject -- whether collective worship should be conducted only by a convinced believer (Var. 19) -- evidence for an age difference among teachers as a whole (Table 24) or within
the Church Member group in particular (Table 223) can depend only on inspection, while inspection of the age table of the Inclined to Christianity group (Table 235) suggests no difference of any importance.

In some cases (e.g. Var. 40: To encourage children to pray) the Church Members are so much in agreement (76.3%) that a further breakdown by age of the small number of dissentients among the Church Members would have been statistically dubious and was therefore avoided. With this particular variable, however, it will be noted that a breakdown by age of the Inclined to Christianity group, although not statistically significant, suggested that the older members of this group might be more likely to agree than the younger members (Table 239).

In general, however, the conclusion must be that it is Variable 48 (Religious Belief & Practice) which is the most powerful factor relating to teachers' opinions; but because the younger teachers are less likely to be Church Members, significant differences associated with age are frequently to be found in the data. It must also be remembered that the Belief categories do not comprise identical individuals: there are different degrees of Inclination to Christianity and different degrees of attachment to Church membership. Although useful subjective measures for the purpose of this particular study, the Belief categories cannot be treated as if they were objective. Whether a man is a member of a trade union or not is an objective fact; whether he is a practising member of a Christian Church or inclined to Christianity may be known in Heaven, but is not so easily determined on earth, sometimes even by the individual concerned.

Nevertheless, if the present tendency of entrants to the profession in Essex to be less inclined to claim to be Church Members were to continue, this would be likely to have a number of important consequences. From now on an increasing number of teachers would be likely to accept the idea of collective worship not being held every day (Table 57) and the idea of it being conducted
by those who were not necessarily convinced religious believers (Table 66). Similarly, an increasing number of teachers would be inclined towards a 'phenomenological' approach to religious education (Table 77) and towards acceptance that any competent teacher could give RE (Table 79). There would also be a movement away from strong agreement with Section 25 (1) and (2) of the 1944 Act towards a more general agreement (Tables 55 and 70). There would be less insistence that the letter of the law about assembly should be obeyed (Tables 57 and 58) and that there should be a statutory agreed syllabus (Table 71). Teachers would gradually move away from 'confessional'-type aims (Tables 87, 89, 93) in their schools and towards encouraging a critical approach to all beliefs (Table 94). Moreover, the younger Church Members already have more liberal views on some of these matters than their elders and may be expected to continue to do so (see especially Tables 220, 221 and 227).

Those who construct Agreed Syllabuses in the future may have to take these changes of outlook into account.
4. The Problem of an Agreed Syllabus

The proportion of the 1977 sample in agreement with the principle of a statutory Agreed Syllabus was (at 59.7%) little different from the proportion of the 1968 sample (59.6%: Table 3). The chief difference between the responses of the two samples was that in 1977 a slightly larger proportion were in the 'don't know' category, and were balanced by a slightly smaller proportion 'strongly against'. Just as in 1968, the 1977 teachers are evidently not as keen about having a statutory Agreed Syllabus as they are about Religious Education itself (Table 2), and it may be useful to show where the present support for a statutory Agreed Syllabus is located. Table 71 shows that the Church Members are particularly in agreement (75.9%) whereas the other two groups are markedly less so (Inclined to Christianity 57.9%; Other Description 18.1%). If the present trend for younger teachers to be less likely to claim Church membership were to continue it would seem likely that support for the principle of a statutory Agreed Syllabus would decline: Table 30 shows that less than a half of respondents in the three younger age groups are now in agreement and that a substantial proportion 'do not know'.

When we come to the actual Agreed Syllabus in use (Variable 25) we find that a little more than a third of the sample are satisfied with their 'West Riding' syllabus, and that those who are satisfied belong disproportionately to the Church Member group (Table 72). Table 31 shows that satisfaction is particularly low among the two youngest age-groups and that a particularly large proportion of these groups say that they have no opinion because they have not read the syllabus. Table 41 confirms the steep fall in readership associated with youth.

It is interesting that in their free comments teachers made very few references to the Agreed Syllabus: if it does make an impact on their teaching they do not say so. The teachers of the 1968 sample (B.G. Burgess, 1975), who were supposed to be working to the 'Bristol' syllabus,
were hardly more enthusiastic about their syllabus: at that time less than a half claimed to be satisfied with it (B.G. Burgess, 1975, p.151; see above p.72). The fact that less than a half of the 1968 teachers and little more than a third of the 1977 teachers said they were satisfied with their Agreed Syllabuses must raise questions about the effectiveness of the Agreed Syllabuses themselves; in both cases there appears to have been a lack of rapport and agreement between those who designed and approved the syllabuses and those who eventually came to use them.

It may be, of course, that a brand-new Essex Agreed Syllabus would be well-read, well-received and well-used by teachers, but the indications from this research suggest that other factors besides the content of an Agreed Syllabus have a bearing on whether it is read and approved of. Variable 36 concerned an experiment now being carried out in Essex to supplement the Agreed Syllabus with new material and suggestions (often with a 'phenomenological' orientation), emanating from the County's Standing Advisory Council for Religious Education. This Council meets three times a year and a sub-committee prepares material for circulation to every school. Table 42 suggests that this recent material is not read very much, especially by the younger teachers: fewer than a quarter of all the teachers claim to have read it (Table 42) and most of these were Church Members (Table 83).

The reason for the lack of effective communication between the Syllabus Conference and Standing Advisory Council on the one hand and the teachers on the other may arise from the implicit assumption, engendered by the 1944 Act, that these bodies are to be substantially independent of the teaching profession, with a brief to 'hand down' advice. The Fifth Schedule of the Act ensures the representation of the Church of England and other religious denominations as well as of the local education authority itself, and teachers' representatives on the Syllabus Conference are regarded as only one ingredient. The communication between these cumbersome
bodies and the teachers in the classroom therefore tends to be uni-directional and final, because each syllabus remains legally in force until replaced by another. The law does not provide easily for a continuous dialogue, and teachers (especially new entrants to the profession) may therefore come to regard syllabuses as imposed from outside rather than as the product of evolution within their own schools. With the passage of time the Syllabus may gradually fall into disuse, regarded as an irrelevance rather than a positive nuisance. This may lead to the situation described by respondent 0068 who says that in her school 'there is no clear policy as to how this (i.e. RE) should be taught', and by respondent 0132 who considers that 'very little regular RE teaching is done in Junior schools today'. Some counties (e.g. Herts.)** are still 'working' to a Syllabus which is thirty years old. In a period of rapid social change it is difficult to imagine that such a situation would be tolerated with any other school subject.

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Note

Since this was written Hertfordshire County Council has announced the setting up of a new syllabus conference which 'will consist of one Roman Catholic and one Free Church member, two representatives of the Church of England, four from Hertfordshire Joint Teachers Association, and six members of the local education authority'. (Source: Bishops Stortford Observer, December 20, 1979, No. 6,193).

This illustrates well the process of 'handing down' discussed above on pp. 213-214: 28.6% of the members of the conference will be representing the teachers.
5. County, Aided and Controlled Schools

In 1944 it was taken for granted that religious education was to be about Christianity and that its object was, if not conversion, at least to convey the 'facts' of the Christian faith. The Aided schools were conceived to differ from the County schools only in one important respect: whereas the Church schools were free to hold denominational worship and to give denominational religious education, the County schools were to engage in collective worship 'not distinctive of any particular religious denomination' and the religious education was not to 'include any catechism or formulary which is distinctive of any particular religious denomination' (Education Act, 1944, Section 26).

At that time a majority of primary teachers would have probably claimed to be Church Members. The present divergence in opinions and declared religious commitment as between the teachers in Aided school and County schools could scarcely have been envisaged. Table 166 shows that whereas 75% of Aided school teachers now claim to be Church Members the proportion of County school teachers is only 34.5% Clearly teachers apply to and are appointed to Aided schools at least partly on account of their Church membership, which is not surprising since two thirds of the managems of such schools are appointed by the voluntary religious body concerned, and can therefore strongly influence interviewing panels.

The practical effect of these differences has been to bring about a sharp distinction between Aided and County school teachers on some questions. For example:

a) Most Aided school teachers but less than a half of County school teachers insist that assembly should always include collective worship (Table 144).

b) A majority of Aided school teachers but few County school teachers regard collective worship as essentially concerned with the adoration of a Supreme Being (Table 146), or feel that collective
worry should be conducted only by a convinced religious believer (Table 149).

c) Most County school teachers disagree that the object of RE should be to bring children to the point of commitment to a religious belief, but Aided school teachers are deeply divided on the question (Table 155).

d) Most County school teachers but less than a half of Aided school teachers agree that RE should give the child an appreciation of various religious and non-religious stances for living, without promoting any particular stance (Table 157).

e) Less than a half of Aided school teachers but a majority of County school teachers think that any competent teacher could give RE (Table 159).

f) Most Aided school teachers but less than a half of County school teachers consider that the school should aim to encourage children to pray (Table 161), build up the Christian faith of the children (Tab.163) and encourage children to worship God (Table 165).

These are important difference of outlook which may be accentuated if the number of Church Members in the teaching force continues to decline. If the noted differences of opinion are translated into differences in the quality and purpose of religious education this may once again raise questions of public policy which have been dormant for many years. In 1944 the question was whether children should have a denominational or an undenominational Christian education; but now the issue is shifting to whether they should have a denominational Christian education or a wider religious education including but not confined to the Christian faith. The running costs of all schools, voluntary and county, are derived from public funds. If a 'phenomenological' approach to religious education becomes an accepted approach for
County schools on educational and social grounds it is difficult to see why public funds should enable children in Aided schools to be denied it. Alternatively, if it is still felt desirable for the County schools to attempt to indoctrinate children with the Christian faith it will be necessary radically to alter the composition of the teaching force in Essex County schools.

Tables 141-166 show that on most questions the responses of Controlled school teachers are to be found approximately half-way between those of the Aided school and County school teachers. This is because the arrangements for managers and reserved teachers ensure that the proportion of Church Members on the staffs of the Controlled schools is well above that for County schools but below that for the Aided schools (Table 166).
6. The conservative role of Head teachers

Not surprisingly, Head teachers tend to be older than class teachers (Table 7), but an important corollary of this is that just over a half of them claim to be Church Members, compared with just over a third of class teachers (Table 119). There may be other reasons for the high proportion of Church Members among Head teachers: for example, although many people who are not Church Members work in Aided schools it is reasonable to believe that the Aided school Heads are selected at least partly on denominational criteria. Whether County school interviewing boards prefer Church Members to non-Church Members, other things being equal, is not known.

It will be noted from Table 111-118 that where significant differences occur between Head teachers and class teachers it is the Head teachers who tend to the more conservative position:

a) They are more likely to insist that assembly should always include collective worship (Tables 111,112).
b) They are more likely to insist that there should be a Statutory Agreed Syllabus (Table 114).
c) They are more likely to be satisfied with the Agreed Syllabus in use (Table 115).
d) They are more likely to accept that it is desirable that a school should aim to encourage children to worship God (Table 118).

Almost all of the Heads claim to have read the Agreed Syllabus (Table 116), but only three quarters have read 'Interchange' (Table 117), the recent Essex supplement to the Syllabus, prepared by the Standing Advisory Council and circulated to schools via Head teachers. Although this proportion is much higher than that for class teachers it must be remembered that the supplement is received in the first place by Head teachers, who may then make it available to their staffs. In view of the fact that only 14% of class teachers have read the supplement it does not
seem that Head teachers are very successful in persuading their staffs to consider new ideas about RE. As most Heads are satisfied with the present Agreed Syllabus (Table 115) it would not be surprising if they felt little compulsion to commend new ideas to their assistant teachers. The conclusion must be that Head teachers, far from being in the vanguard of the development of RE along 'phenomenological' lines, tend to be rooted in 'confessional' approaches.
7. Religious Education in the Essex New Towns

The discovery that such a relatively small proportion of Essex New Town teachers (28.7%) claim to be Church Members is both interesting and perplexing. The Essex New Towns (Basildon and Harlow) drew most of their early population from the London area, but even if it were true that Church membership tends to be lower in the city than in the countryside (vide D. Martin, 1967, chap. 2) this would hardly explain why the teachers, recruited from a wider area after the foundation of the towns, should exhibit the same characteristics. It may be that in the New Towns opportunities for church membership are somewhat less, i.e. there may be fewer places of worship per thousand of the population than in long-established towns and villages. Or possibly, since social relationships in a New Town are of comparatively recent origin, the social influences which keep some individuals in church membership are lacking. Also, the relative paucity of Aided schools in the New Towns (Table 141) may result in Church Members seeking employment elsewhere.

Whatever the reasons, New Town teachers emerge with certain untraditional characteristics. They are less in agreement with Statutory Collective Worship (Table 167) and more likely than teachers outside to regard worship as essentially concerned with corporate reflection on the shared values and ideals of society. They are less likely to insist that only a religious believer should be responsible for collective worship or RE (Tables 170, 172, 173) or that a school should aim to build up the Christian faith of the children (Table 176). They are more likely to agree that a school should promote tolerance of the religious or non-religious beliefs of others, and that children should be encouraged to make up their own minds about religion (Tables 174, 175).

This greater liberality of outlook would seem to accord with the concept of a New Town as a melting-pot of peoples. It is in the nature of a New Town to draw people from many different areas and backgrounds. (OVER)
Both Harlow and Basildon have new industries requiring a variety of experience and expertise and it is probable that both have a higher proportion of Commonwealth immigrants than most other areas in Essex. Social necessities may dictate more liberal attitudes to RE and Collective Worship in the New Towns than elsewhere, where populations may be more homogeneous.
8. Men and Women teachers

The differences of opinions between men and women teachers have not been very striking (Tables 100-107), and investigation of such differences statistically has been complicated by the relatively small numbers of men involved. All of the differences noted are consistent either with the high proportion of men becoming head teachers (Table 95), or the greater age of the men in the sample (Table 6), or the greater tendency of the men to opt for the Other Description category (Table 108). (They differ little from the women in their choice of Church membership.)

The differences of opinion are so slight that it would be unprofitable to delve into the exact contribution of each of the above factors in detail, even if this were possible. It is clear, however, that male readership of the Essex Syllabus and 'Interchange' (Tables 104, 105) is heavily influenced by the fact that so many men are head teachers.

9. Small schools and large schools

Only six significant differences of response were found, including two at the 5% level (Tables 135-140). In each case except one the differences are consistent with the relatively higher proportion of Voluntary Aided schools among the small schools (Table 133). The exception is Table 135, which shows a smaller than average proportion of the teachers from small schools as being in agreement with assembly being at the beginning of the day, the opposite of what one might expect if a preponderance of Aided school teachers were exerting an influence. The reason appears to be that the small schools include a large number of Infant schools (Table 120), whose teachers disapprove of assembly being at the beginning of the day (Table 123). A further reason may be that, for administrative reasons, a greater flexibility regarding the timing of assembly is possible in a small school than in a large school.
10. **Infant teachers and Junior teachers**

All the Infant teachers in the sample were women and might therefore be expected to give responses having some of the characteristics of women respondents in general (Tables 100-108). Table 108 shows that comparatively few women are in the Other Description category; this is reflected in Table 132, showing that only 7.3% of Infant teachers as compared with 16.5% of Junior teachers are in this category.

All the significant differences except one shown in Tables 123 to 131 (comparing the responses of Infant and Junior teachers) are small and are consistent with the lower proportion of the Other Description category within the Infant group. The exception is Table 123, in which the trend is contrary to that which might be expected from a group containing a relatively small proportion of the Other Description group. It therefore appears that a genuine pedagogical judgement (as distinct from religious orientation) lies behind the disagreement of Infant teachers with the suggestion that assembly should always be at the beginning of the day (Table 123). Junior teachers are almost evenly divided between agreement, disagreement and neutrality, but a majority of Infant teachers are against. It is well-known that on educational grounds many Infant schools now hold assembly in the afternoon in spite of the strict letter of the law, and that the practice is condoned by inspectors and local authorities. The reason which has usually been given to the present writer is that Infants work best at improving their skills early in the day (when they are not tired) and that assembly comes more naturally during the afternoon as a culmination of the day's social activity.
11. Religious Education and Moral Education

This study has been concerned with religious education rather than moral education but, since the two are regarded by many people as inseparable, it has not been possible or desirable to ignore the implications for moral education.

Although some might argue that every question was indirectly concerned with moral education, we shall single out five items on the questionnaire which have a direct bearing on moral behaviour:

<table>
<thead>
<tr>
<th>Variable</th>
<th>Description</th>
<th>Percentage in agreement</th>
</tr>
</thead>
<tbody>
<tr>
<td>Var.16</td>
<td>Collective worship is essentially concerned with corporate reflection on the shared values and ideals of society.</td>
<td>70.7%</td>
</tr>
<tr>
<td>Var.37</td>
<td>To encourage concern for the welfare of others.</td>
<td>99.4%</td>
</tr>
<tr>
<td>Var.39</td>
<td>To promote tolerance of the religious or non-religious beliefs of others.</td>
<td>89.4%</td>
</tr>
<tr>
<td>Var.43</td>
<td>To encourage children to form their own moral judgements.</td>
<td>93.8%</td>
</tr>
<tr>
<td>Var.45</td>
<td>To counteract a materialistic approach to living.</td>
<td>69.8%</td>
</tr>
</tbody>
</table>

It will be seen that almost all respondents agree that to encourage concern for the welfare of others (Var.37) and to encourage children to form their own moral judgements (Var.43) are desirable aims for a school. Whatever their religious beliefs they evidently regard moral education as an essential part of their task; and for most teachers the promotion of tolerance (Var.39) and the combating of a materialistic approach to living (Var.45) have a place within this general moral education.

If these are considered desirable aims, how do teachers try to achieve them? The replies involving Variable 16 show that most teachers associate collective worship with the shared values and ideals of society.
This association can be illustrated from respondents' free responses:

0094: Pride in one's school can be encouraged and the schools responsibility to the community emphasised.

0128: The assembly should be used to illustrate the advantages of living together in a spirit of co-operation and tolerance.

0208: Assemblies are essential in countering a materialistic approach to living.

0055: Assembly is necessary from a social and communication standpoint.

0014: Assembly is a family gathering.

0205: I should like to see out assemblies continue as the worthwhile communication of Christian values as well as being an important shared experience of worship.

0216: Assembly gives them...an awareness that life is not all television and material possessions.

0244: To me it is more of a time to make the children aware of their world and how they can contribute to its success both as a child and later as an adult.

0292: I do not feel it should be particularly religious in content. I feel that it is more important that children learn the importance of living together and tolerance of each other regardless of race or creed.

0329: I think it is very important that we should meet every day as a family and that as a family we should learn how to be kind and thoughtful for others.

Some teachers stress the importance of children's participation, implying that assembly should not consist of the imposition of moral yardsticks by adults:

0071: I feel that assembly is very much the children 'doing' but the staff just 'looking on'.

0201: I see the future assembly as more of the children's own thing.

0297: Assembly should be a time when the whole school or part of a school meet together to share experiences and talk about what they have been doing.
Teachers' comments on Religious Education also frequently illustrate a concern for moral education:

0017: Our RE is a way of life - caring and sharing.

0021: The basis of our school syllabus: stories from the Bible, nature stories, kindness to others.

0026: I think a moral education rather than a Christian religious education is more appropriate.

0031: We do think it our duty to impart a knowledge of Christian beliefs and encourage good moral judgements.

0038: RE is a method of giving moral training related to one basic creed.

0051: My RE with a reception class arises from spontaneous moral issues.

0064: I do not treat RE as an isolated subject but attempt to integrate ideas about awareness of self and others.

0066: I endeavour to strike a balance between direct religious teaching with reference to the Bible, and a way of living, caring and sharing in order to build moral principles and values.

0070: As society becomes more and more acquisitive perhaps the need for RE may become more urgent.

0071: I use the Bible a great deal but also everyday issues.

0085: I believe the basis of RE is its value in developing character, self-discipline, and in providing a stepping stone towards good citizenship.

0096: I tend to deal more with attitudes to people and work than with Biblical thinking.

0100: The encouragement of tolerance in our increasingly multi-racial society is something that we must try to bring out in our teaching.

0111: I have never read from the Bible in my RE lessons and tend to approach the subject from the point of view of encouraging caring attitudes in the children.

0123: In school the broad Christian concepts of loving thy neighbour should be offered to children.
It would wrong, however, to suggest that teachers see Assembly and RE as the only means of moral education, although clearly many regard them as important in this connection. No teacher mentioned any other formal outline of moral education: 'phil', 'emp', 'gig', 'dik', 'phron' and 'krat' (Wilson, Williams & Sugarman, 1967, p.192) were not apparently part of the active vocabulary of the Essex primary teachers. When teachers did not directly mention religion as a basis for morality they tended to refer to what may be termed commonsense or popular approaches to morality. They may write of 'a tolerant attitude' (0136), 'encouraging caring attitudes' (0111), 'trying to build up desirable characters' (0106), 'attitudes to people and work' (0096), 'a way of living, caring and sharing' (0066), 'spontaneous moral issues' (0051), or just simply 'moral education' (0026).
At the end of the previous study (B.G. Burgess, 1975, pp.186-190), four possible future options were examined concerning the future of the statutory provision of collective worship and religious education. First, it suggested that it would be possible to maintain the present provisions of the Education Act, 1944, but to allow teachers and administrators to deviate from the strict letter of the law as they do now. It was argued (op.cit.p.187) that this was an unsatisfactory solution, bringing the law into contempt. Secondly, the possibility of the abolition of religious education was examined, but was rejected as contrary to the spirit of English public education, with its long religious tradition and concern for the whole person. Thirdly, the option of the 'acknowledgement' of religious education, as recommended by the Durham Report ** (Commission on RE in Schools (C. of E.), 1970) was seen as at that time the most politically acceptable change in the law which could be made. The Report had urged (p.275) that some measure of 'statutory acknowledgement' of the importance of religious education (including school worship) was still required because the immediate abandonment of all forms of statutory provision would create confusion and uncertainty in the schools, foster erroneously the idea that religious beliefs were irrelevant, expose head teachers to local pressure groups and lead to the disappearance of a subject not yet sufficiently understood as an educative discipline. The Report wanted legislation to define more precisely what were the essential basic components of a

**Durham Report**
See above pp.23-24 (OVER)
child's education, which might include 'education in the arts and sciences, in religion and morals, and in physical and practical skills' (ibid. p. 276). It was argued in the previous study, however, that although the Durham Report recommendation was unlikely to arouse serious political opposition, it was difficult to justify on grounds other than political expediency:

'It may be commented that the Commission's formula looks like an attempt to maintain religious education inside the state system without appearing to make any exceptional claims on its behalf. "Education in the arts and sciences" and in "physical and practical skills" have continued in the schools for nearly thirty years without any special provision in the Education Act and it is difficult to see why these should now require a special mention, unless to provide blanket cover for a modified religious education.' (B.G. Burgess, 1975, p. 188)

Most recent participants in the controversy about religious education have supported the view that Parliament should provide specifically for the subject in schools. This was clearly the the view of most of those who took part in the House of Commons debate on 19th March, 1976, including the Under-secretary of State (see above, pp. 32-37). Most of the discussion documents examined above (pp. 37-50) appear to be in favour of statutory underpinning of religious education, although those of the body with the widest base of support, the Religious Education Council, say little about legislation but concentrate on the merits of consultation in a three-tier system having its focus in the local authority syllabus conference, but probably involving the Secretary of State at the national level (see above, pp. 37-39).

The fourth option examined in the previous study was that there should be no special legal provision for religious education or collective worship in a future Education Act; that the law should be as silent about them as it now is about the rest of the school curriculum, which continues to be taught in spite of the lack of legal stipulations. The following arguments are now offered in favour of this option:

(see over)
a. The present study has shown that most teachers are still in general agreement with religious education and assembly. There is no danger of either disappearing from the curriculum while teachers manifest the level of general approval shown by this study. Although the teachers appear generally to approve of the legal provisions (apart from those concerning Agreed Syllabuses), the absence of legal prescriptions might well encourage teachers themselves to accept more responsibility for what is done, or not done, in the area of religious education. Also, there is little evidence of the effectiveness of the legal provisions: the law is often quietly ignored when teachers feel it to be inappropriate.

b. It is ineffective for Parliament and local authorities to make prescriptions on such matters. In their individual comments teachers gave little indication that the contents of the Agreed Syllabus influenced what they actually did in the classroom. This is not surprising, because in matters involving religion teachers are unlikely to teach with conviction from syllabuses they themselves either do not believe in or have not helped to construct. This is likely to apply whether a syllabus is 'confessional' or 'phenomenological' in approach. An atheist teacher is as unlikely to indoctrinate Christianity as a Christian believing in the intrinsic wickedness or inadequacy of other faiths is to inculcate a sympathetic understanding of the Moslem religion. This does not mean that some enlightened atheists cannot successfully teach about Christianity or enlightened Christians about Islam, but merely that their ability to do so depends on their own willingness and level of expertise. A 'confessional'-type syllabus needs committed Christians as teachers if it is to be taught effectively, and this study has shown that Essex schools do not have enough such teachers; a 'phenomenological' syllabus requires teachers who are not only convinced of the value of

Note** See Appendix 5
such an approach but who themselves have expert knowledge, whatever their own personal religious commitment may be.

c. The present law differentiating between the control of RE in Voluntary and in County schools may result in increasing divergence between the kinds of religious education given in the two kinds of school, a divergence difficult to justify on educational grounds. Denominational schools presumably exist to further denominational principles, and trustees are therefore likely to continue to favour 'confessional'-type syllabuses. If RE should now equip pupils to live in a more pluralistic and open society than formerly, however, it is difficult to see why pupils in Aided schools should be deprived of such an education. On the other hand, County schools are likely to move further towards a 'phenomenological' approach, whatever the actual County syllabus may or may not say, because this will be the only approach most of their teachers will approve of. It is suggested here that religious education in both voluntary and county schools should be prescribed neither by the decree of the voluntary school trustees in one case nor by an Agreed Syllabus in the other, but should be as firmly under the control of the teachers as other school subjects:

'It is not inconceivable that teachers in English primary schools, if they are adequately educated in religious, moral and philosophical concepts, should have the same academic freedom in relation to religious education as they now have with other subjects, under the general guidance of local education authorities. At the moment, head teachers and class teachers are considered immediately responsible for the education in literacy, numeracy and physical skills of their pupils. The syllabus cannot be blamed for long if pupils fail to make progress, for the syllabus is the responsibility of the teachers. Either the content or the method must be changed if things go wrong. Religious education and collective worship, as at present conceived, place no such onus on the teacher. If religious education is ineffective,
No doubt such freedom would result in different emphases in different schools, but teachers would be able to respond quickly to changing ideas and changing conditions, unimpeded by the dead hand of syllabuses constructed when ideas and conditions were different. The present antiquated system of Agreed Syllabuses is incapable of providing the flexibility needed in modern society, unless, as in the case of the Avon Syllabus (1976), teachers are virtually given carte blanche to teach anything they consider educationally valuable. Interest in the content of RE might actually be stimulated if teachers were wholly responsible for it. What is needed is continued public discussion, involving teachers (and others) at the national, county and local levels. In this way the different approaches to RE could be articulated and subjected to continuous scrutiny, in the same way as different approaches to mathematics and English teaching are now. Such a development would require teachers well grounded in religious, moral and philosophical studies. It may be objected that many primary teachers are themselves conscious of not having such a groundwork, and that the replies in Appendix 5 confirm this view. Many teachers going into primary teaching in recent years have not reached 'O' level standard in Mathematics, and it appears certain that a greater proportion have not attained a comparable level in the study of religion, whether at the 'confessional', 'anti-dogmatic' or 'phenomenological' level. The inadequacy of the training of primary teachers to give religious and moral education has been confirmed by two reports of the Religious Education Council (REC, 1978; REC, 1979). The most recent, published in March, 1979, as this thesis was being drafted, shows that nine out of 10 primary teachers receive less than 30 hours of religious education training needed as a minimum for the non-specialist
teacher; that a quarter of all trainee teachers receive no help at all; and that the majority will have had only 10 hours or less of instruction (Religious Education Council, Religious Education and the Training of Primary teachers, March 1979).

A lively religious education in the schools does not need so much syllabuses handed down like tablets of stone from Church, local authority or government, but requires adequately educated teachers, capable of and entrusted with the planning of the syllabus for their own school. No doubt this would still result in different approaches to RE in different schools and in different classrooms, just as we now have different approaches to mathematics; but in England a variety of approaches has often been felt to be a virtue of the educational system, a means whereby ideas can be tried out, publicised, modified, retained, or discarded.

The recent reports of the Religious Education Council on the recruitment and training of RE teachers (REC, 1978; REC, 1979) rightly leave open the question what sort of RE ought to be given in schools and direct attention to the need for teachers to be educated adequately in order to give it. In the present increasingly pluralistic and open society, in which it is becoming accepted that mutual understanding and tolerance are important, it is hardly possible that teachers could be trained or re-trained in religious education without being made aware of the 'confessional', 'anti-dogmatic' and 'phenomenological' approaches to the subject. Teachers might still eventually reach differing conclusions about the kind of emphasis which ought to be given to Christianity or Hinduism or Atheism in their teaching (as they do now), but at least they would be informed conclusions, based it is to be hoped on educational considerations.

'RE is hindered by naming it specifically as a subject to be taught in the 1944 Act. If RE was accepted in the same light as other "subjects" more freedom of study and interest might be generated.'

(Respondent 0134)
13. Social Change, Morality and Ideology

It will be remembered that the authors of the Schools Council Working Paper No. 36 (see above, p. 26) had suggested that some teachers, dissatisfied with the 'confessional' and 'anti-dogmatic' approaches, had been adopting a 'phenomenological' approach 'almost by instinct'. Teachers were automatically adjusting to changing social conditions and mores. It was clearly impracticable for a young teacher without any personal Christian commitment to imbue a mixed class of young Moslems, Hindus and nominal Anglicans with the finer points of Christian dogma and to 'train (them) to be loyal citizens of the Kingdom of Heaven' (Oldham Syllabus, 1946, p.4).

Even older teachers with a strong personal Christian commitment now found such a task daunting in face of the swift changes in public thinking, and began to reconsider their approach. Not only were theologians like John A.T. Robinson (J.A.T. Robinson, 1963, 1967) popularising unorthodox interpretations of Christianity, which appeared to dispense with doctrines hitherto thought by the laity to be indispensable, but Commonwealth immigrants were bringing Hinduism and Islam into the very city centres from which the nineteenth century Christian missionaries to the East had set out to convert the 'heathen'. Were Krishna and other Eastern gods now to join the Holy Trinity as the deities of a multi-racial Britain, or should they be deported? Meanwhile science was continuing to encroach on some traditionally religious ground and was relentlessly extending the frontiers of forbidden knowledge. What was the significance of the Ascension now that Yuri Gagarin had ascended into orbit and returned, and where would Heaven be when the Americans had set up a base camp on the Moon? Even the hallowed religious language of the Authorised Version had begun to be abandoned by its Protestant adherents in favour of a new translation approved by 'a panel of literary advisers' (New English Bible, 1961, Introduction, p. x). The cold conflict between the USSR and the West, helped by a brief surge of popular interest in sociology, increased public knowledge
of the tenets of Marxism, with its own dogmatic theology, which replaced the Kingdom of Heaven with the dictatorship of the proletariat. Over all these issues hung the threat of nuclear war, more immediately terrifying than the 'lake of fire burning with brimstone' (Rev. 19, v.20), or with 'sulphurous flames', as the N.E.B., always scrupulously accurate (and with best literary advice), now preferred.

In the 1930s it had been easy to drill children in the Ten Commandments, so confirming the connection between religious and moral values. (In my elementary school we learned them by rote.) Although the drill may not have been completely effective the connection was rarely challenged, except by philosophers remote from the elementary schools. Such educationists as John Wilson (1967) and D. Wright (1971) had not yet queried the role of religion in relation to moral behaviour or pointed to the possible contribution of philosophy, sociology and psychology to its understanding. Charmian Cannon (C. Cannon, 1964) has pointed out how the legislators of 1944 still saw religious education 'as a potent influence towards the raising of moral standards and the prevention of future war' (op. cit., p. 150).

It may now be added that the 1944 Education Act was not followed by a great religious and moral revival. Most of the churches have not filled and in recent years there has been increasing uncertainty concerning moral values even among adherents of the Church, witness the present confusion over abortion, premarital intercourse, divorce and homosexuality (to mention just one aspect of personal moral behaviour). In the public sphere there is cynicism and disillusionment concerning post-war welfare legislation, and in the field of industrial relations there has been great controversy about the complexion of the morally acceptable and unacceptable faces of capitalism and unionism.

This is not a new problem, for Emile Durkheim agonised about it nearly 70 years ago in 'The Elementary Forms of the Religious Life' (Durkheim, translation, 1975). 'Religion', he wrote, 'is a unified system of beliefs and practices....
which unite into one single moral community called a church all those who adhere to them' (op.cit.p.123). He accepted that the march of science and industrialization could not be halted but feared the moral disintegration of society which might follow the destruction of time-honoured values. He mourned the fact that 'the old gods are growing old or are dying and other gods have not been born' (p.156).

In 'Moral Education' (ibid.) he notes that in the past 'Certain moral ideas became united with certain religious ideas to such an extent as to become indistinct from them' (ibid.p.196). Religion was not only a system of practice, but a system of ideas whose object is to express the world' (ibid., Elementary Forms of the Religious Life, p. 157).

Most of the older respondents to the 1977 questionnaire reflect this belief in the conjunction of religious and moral values, but it appears that the younger teachers are much more tolerant of a separation between the two. Durkheim, however, was exercised about the problem of moral dynamics which would arise from the separation, even though he was able to offer few practical suggestions for replacing what he calls the 'inspiration of yesteryear' (ibid., p.200) in a new system of moral education.

Those who support 'phenomenological' religious education usually view it as an agent in achieving individual moral autonomy as well as religious understanding. The Schools Council Working Paper No. 36 asserted that the aim was the 'promotion of understanding' through an 'empathic experience of the faith of individuals and groups' (op.cit. p.21), and concluded that no adequate moral education could exclude a consideration of morals founded upon a religious view of life, even though moral knowledge was perfectly possible without religion (see above, p. 29). (The mention of 'empathy' may remind us of qualities included in J. Wilson's List of Moral Components (John Wilson, 1967, pp. 192-194.).) Similarly, the authors of 'Discovering an Approach' (Schools Council, 1973), although careful to say that a 'phenomenological' religious education would free RE from the notion that it is 'about making you good' (op.cit.p.108), add that nevertheless 'it has a contribution to make towards the
child's moral development, along with other aspects of the curriculum and the ethos of the whole school' (ibid.). In the final sentence the hope is expressed that 'each child will grow to have the principles and knowledge on which to make decisions about moral questions' (ibid.).

It would be comfortable to believe that a 'phenomenological' religious education would produce tolerant individuals thoughtful of the welfare of others. Cynics might suggest, however, that it would be just as likely to foster a moral and religious relativism which would leave children and adults without any frame of reference, and in the state of 'anomie' which Durkheim describes in 'The Division of Labour'. Has the 'phenomenological' approach the intrinsic appeal to the heart as well as to the mind to produce moral values which everyone would rejoice in and share? Does it presuppose a nation of thoughtful, liberal-minded 'Guardian' readers working in pleasant professions, rather than a populace doomed for the most part to work (if they can get work) in shops, mines, offices and factories, with little opportunity for individual autonomy? In a Britain disillusioned by economic failure, political ineffectiveness and social disunity the rational appeal of the enlightened theologian could be rejected for the slogans of the demagogue; just as in Germany in the 1930s it was not Dietrich Bonhoeffer's spiritual insights which captured men's hearts and minds, but the brutal racism of Hitler and the Nazis.

This is not to decry 'phenomenological' religious education, but merely to emphasize that its future is not necessarily assured. For many years Marxism has served as an official religious and moral substitute for Christianity in the USSR and Eastern Europe, and we have recently seen the power of militant Islam to unite people in the Middle East 'into one single moral community'. A mixture of Zionist Judaism, socialism and American capitalism produced the modern state of Israel out of the sufferings of persecuted Jews. The present stresses in British society may well lead to a search for some new unifying principle, which the schools would be expected to enshrine, exalt and
propagate. Whether this would be a version of Marxism, American-style individualism, a revival of dogmatic religion, or some other evolving ideology, only time would tell. Conor Cruise O'Brien has recently suggested that at this very moment 'there exists... at the heart of our Western society, a kind of spiritual vacuum...(which) is likely to be filled':

'One may feel a little frightened now, looking towards the next century, thinking of that vacuum... and what might fill it. God knows what might fly in.'

(The Observer, 23 December, 1979, No. 9826, p. 14)

Others insist that any kind of God 'must now be declared redundant' when it comes to discussing moral principles, and put their faith in a rational morality without religion. This is the view of Ray Billington, a moral philosopher, who deplores the damage done in primary schools, 'where the wrath of God and often a literalistic approach to the Old Testament are thrust at thousands of (inevitably) gullible children'. He urges some form of moral education instead:

'It's aim must be to produce autonomous adults, understanding that there are differences of approach to moral issues, and able to pick their way among these. They may end up rejecting, or accepting, the mores of their society; but they will understand why they do so and, in particular, that decisions made today can have long-lasting consequences for themselves and others.'

(The Guardian, 24 December, 1979, No. 471, p. 6)

It must be emphasized that this version of moral education is by no means synonymous with 'phenomenological' religious education, which allows children to consider for themselves the possibility that God is not redundant, in spite of the dogmatic assertions of some moral philosophers. Those who dispense with a god will replace him with some other guiding principle springing from the emotions and ultimately incapable of purely rational justification. It is an illusion to imagine that there is an ultimate rational
morality: one rational man regards private property as sacrosanct; another regards it as theft. To one man, killing a British soldier on the bloody road to Crossmaglen appears as a brutal murder; to another it is an act of patriotic heroism. Ideology, not reason, is the mainspring of moral judgement and action.

Ever since Plato, philosophers have argued about the relation between the individual and society. Billington's view reflects a particular Western liberal view of the nature of society (shared by most 'phenomenological' religious educationists) which stresses individual autonomy as the ultimate good. By contrast, it is doubtful whether Soviet educationists are interested in producing 'autonomous adults', who end up 'rejecting, or accepting, the mores of their society'. In the West we are familiar with the threat to individual liberty which arises from the Soviet philosophy and system, but we should not ignore the dangers which could arise from a 'do-it-yourself' morality which over-emphasized the self-fulfilment of the individual at the expense of others. In the international sphere we seem to be bedeviled by insistence on 'autonomy'; and in the national sphere there are already signs that different and incompatible codes of morality are developing side by side, with potentially disastrous consequences.

Societies are held together by consensus, but need nonconformity: the problem is to achieve a balance which reconciles individual freedom with social order. The historic contribution of Christianity to the solution of this problem has been sometimes on one side of the balance and sometimes on the other. Ideology and morality are closely related to each other and to the other elements of the societies they inhabit. Karl Marx, in one of his particularly deterministic moments, wrote that

'The mode of production of material life determines the general character of the social, political and spiritual processes of life.'

(Karl Marx, translation, p.67)

Such a view would imply that the work of those who have
advocated 'phenomenological' religious education during the last fifteen years has merely been an inevitable and automatic response to the particular stage of material development we have now reached. They would not feel flattered to be seen as 'bourgeois ideologists' (K. Marx, translation, p. 194), prepared to admit Marxism and atheistic life stances into the Agreed Syllabuses, but not yet fully committed in the class struggle.

But the trace of the Old Testament prophet in Marx prevented him from being fully a determinist. In 'Theses on Feuerbach' he writes that, although philosophers had previously only interpreted the world, 'the point is to change it' (K. Marx, translation, p. 84). It is not self-evident that it is only the prerogative of Marxists to 'change it'. We are entitled to take the view that everyone, parents, teachers, 'phenomenological' religious educationists included, far from being pawns in an historical process the outcome of which is inevitable, can help to shape a future which is still uncertain.

History is not shaped by trends but by men and women. But sometimes it is as if one of the gods has intervened: people who previously walked in darkness are sure that they have seen a light. For some the light does not shine, but it is a sociological fact that some are sure they see it. This is a part of social reality and we could hardly claim to be educating our children if we never allowed them to understand it. Meanwhile, it is to be hoped that those to whom the gods have spoken will work with all men of goodwill to develop the 'ecumenical theology' of which Brother Gabriel Moran has spoken (see above, p. 31). Perhaps they should pray hard too, for if Durkheim and Conor Cruise O'Brien are correct there will be a world spiritual energy crisis in the twenty-first century.

December 24th, 1979.
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