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CHURCH AND STATE IN RELIGIOUS EDUCATION 1944-1984

A CRITICAL SURVEY OF TRENDS IN ENGLAND FROM THE
POINT OF VIEW OF THE CHRISTIAN PARENT WITH SPECIAL
REFERENCE TO THE "CHRISTIAN SCHOOLS' MOVEMENT".

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A study for the degree of M.Ed. University of Durham,
conducted by William Noel Todd, 1979-1984.

Supervisor: Mr. David V. Day



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The final product is a testimony to the organisational and typing abilities of Mrs. Fiona Findlay, I am grateful to her for producing the final copy.

I acknowledge that seeking to interpret events is a precarious business and it is possible to get it all wrong.

"Who is this, that darkens counsel by words without knowledge?"

Job 32 v2.

As with Job and his friends, it is all too easy to miss a significant variable.

ABSTRACT

At the end of the forty year period 1944-1984 a minority of Christian parents in England and Wales were expressing their disquiet at trends in Education in general, and Religious Education in particular.

The five year research project 1979-1984 was primarily aimed at communicating their concept of events, and their aspirations, to those who, having had their attention drawn to the actions of the dissenting parents, wondered what sort of thinking inspired those actions.

For those inclined to regard the parents as on the Christian fringe, evidence is presented to show that on the contrary they were mainly the orthodox, and in line with mainstream Christianity, as delineated by the historic creeds. The argument of this thesis is that the parents were a grass-roots reaction to a creeping revisionism that affected Christian thinking on education in the Protestant sector, but did not similarly affect the Roman Catholic sector.

PREFACE

This study of trends during the years 1944-1984 draws attention to abandoned children. It could have focused on the increasing numbers in society abandoned physically and emotionally through divorce, separation, and the growth of one parent families. Instead it focuses on those children some Christian parents considered abandoned spiritually and morally by the State, and to some extent, by the Church.

The period 1944-1984 in England and Wales saw the proliferation of varied life-styles. At the same time that children were growing up to face bewildering and bewitching alternatives, Church and State retreated more and more from the role of sustaining Christian absolutes, becoming increasingly muted and impotent.

A section of Christian parents felt their new isolation keenly. The growth of para-denominational pressure groups designed to retain and re-invigorate Christian education in the schools of England and Wales was one evidence of their concern. Others went further and withdrew their children, in some cases from R.E. lessons that they no longer considered Christian, and in some cases from school altogether.

This study concentrates attention on those parents who were involved in commencing their own home-tuition groups and schools towards the end of the 40 year period 1944-1984. It attempts to portray their concept of events, draws attention to statistics, pronouncements and policies that



exacerbated their fears, and ends with an investigation into the alternative arrangements made for their children's education.

INTRODUCTION

The forty years from 1944-1984 saw rapid and fundamental changes in Society in England and Wales. This study sets out to isolate one factor from the many interlocking items that make a society what it is. That factor is the changing pre-suppositional belief system that provides the platform and world-view from which decisions are contemplated and judgements are made.

In the case of England and Wales during the years 1944-1984, this study concentrates on the degree to which Secular Humanism replaced Christianity. It draws attention to the fact that it happened by stealth, and Christianity was still a popular concept in 1984. Only it was not always what people had understood Christianity to be in 1944.

The study commences by listening to the complaints of that section of Christian parents who were disturbed by trends enough to say so. Chapter 1 closes by listing their concerns.

Chapter 2 asks whether there was observable evidence in schools to justify what the parents said. It takes the form of a research project based on 50 State schools, 50 Church of England schools, and a similar number of Roman Catholic schools, matched as far as possible, in the Anglican diocese of Newcastle upon Tyne in 1980. The project allowed teachers working within the school system to reject or re-inforce what the parents were alleging.

Chapter 3 is the result of studying the Department of Education and Science statistics of what happened to Church Schools between 1944 and 1984. A study of numbers of children in Church Schools, the ages of those children, the status of the schools that they inhabited, and the amount of money spent on building projects, yielded significant evidence to show that Christian parents had a right to feel that they were being progressively abandoned in the Protestant sector.

Chapter 4 attempts to discover why Church School leaders acted as revealed in Chapter 3. In 1944 the Roman Catholic hierarchy had policies that remained basically the same throughout the forty year period. Protestantism, in the case of the Church of England, and Nonconforming Protestantism in the case of the Methodist, seemed to alter course. The Christian parents of Chapter 1 said that the same secularism that had invaded the State had infiltrated into the Church. Was it possible to find pronouncements and official literature that supported that view? The study of The National Society in the Church of England, and documents tracing schools policy changes within Methodism, showed that it was.

Chapter 5 set out to determine the nature and extent of parental disenchantment. After listing the names and aims of some of the para-denominational pressure groups, the chapter draws attention briefly to the withdrawal of some children from R.E., the increase in the number of home-tuition groups, and the inauguration of new Christian schools. "Grass-roots" growth, acquisition of premises, curriculum aims, teaching methods, staffing, finance and criticisms of the schools, are described.

The trends in Religious Education since 1944 have been dealt with by many authors, and the books, articles, and letters to the press over the 40 year period 1944-1984 made it extraordinarily difficult to produce a contribution to the debate which did not end up by being too substantial (because it tried to mention everything), or too superficial (because it failed to do so).

The writer's involvement with Religious Education was primarily a practical rather than a theoretical one, but an increasing unease over a 25 year period in a number of contrasting teaching situations, plus membership of two national Committees dealing with Christian Education, (Association of Christian Teachers, 1975-1980; Schools Committee of the National Society Church of England 1972-1976) and a local one, (Diocesan Board of Education 1970-1984), prompted this attempt to represent to the theological and educational hierarchies, a view of events that seemed on occasions to surprise and even irritate them. It might not seem too strange that when authorities abandon what in 1944 were considered orthodox Christian positions, there were those who decided to abandon them. But that is what has occurred, and this study not only traces those events, but is written in the hope that those who have the responsibilities for making decisions about Religious Education in the future, will pay more attention to those "dissident" voices who see themselves representing the historically orthodox Christian position, those who the Bible describes as "contending for the faith which was once for all delivered to the saints". (Jude 3)

CHAPTER 1

PARENTAL COMPLAINTS

(a) EXPLORATION

Initially attempts were made to discover the views of Christian parents by circulating the title of this study, plus a covering letter, to some 35 denominational and para-denominational headquarters in England and Wales. Replies were sympathetic and frequently mentioned that the subject was one of concern, but little information on what Christian parents were thinking in 1979 seemed available. The Salvation Army offered to conduct a survey, so a questionnaire was prepared and sent to them. They published it in one of their national magazines. There were 41 responses from various parts of England (1980).

A second attempt was made to obtain information using denominational channels by sending some 300 of the questionnaires to congregations of different denominations. Contacts were made through denominational representatives on national bodies dealing with Christian Education. They were asked to suggest to presiding ministers that they advertised the existence of the research, and invited Christian Parents to respond to the questionnaire. There were 91 responses, again from various parts of England.

The total of 132 responses was disappointing, (although the actual number of children involved was 185 because some families contained more than one child).

The attempt to get a cross-section of denominations was more successful with returns coming from Baptist, Brethren, Church of England, Independent Evangelical, Methodist, Pentecostal and Quaker backgrounds. Nonetheless some denominations were missing, there was no way of assessing the theological stance of the respondent within the denomination, and together with the small poll the experiment was considered worth evaluating (a), but too unrepresentative to be any more than an introduction to the topic.

The exploratory experiments did unearth positive results in that they led into contact with a group of parents, who were an identifiable new grass roots movement in that they were actually doing something about their unease over trends in Religious Education. Despite many differences of denominational, cultural, and educational background, despite the fact that they were not being orchestrated by bodies at the centre and in 1979 was frequently unaware of one another, nonetheless this group of parents were moving ahead with what amounted to some form of protest. The fact that this group of parents was a minority had to be set against the fact that any group of parents who opted out of the State system in the early eighties, and set about commencing their own schools, had a social and educational impact in excess of their numbers.

Thereafter this study narrowed from the study of Christian parents in general to this subsection of Christian parents in particular. Because they seemed to be taking extreme measures, it was felt that within their ranks reasons for unease over trends in Religious Education would be most clearly articulated.

Information was gathered by going to meet them. One contact led to another. Initial suspicion was allayed when parents disclosed that the writer was sympathetic, and hoped to represent their views without critical evaluation, to what in 1979, was a largely unsuspecting educational and academic establishment. Visits were made across England and Wales to schools and conferences in particular. The latter had such packed programmes that the questionnaire was abandoned in favour of interviews (c) snatched between sessions. Fortunately these verbal responses were supplemented by the more substantial explanations found in the "alternative" literature on display. Over the years of studying the movement this literature grew as apologists struggled to keep abreast of events and offer maps for the future. Even by

1985 most of the literature was only available within the movement and was not easily obtained outside of it. Samples of the literature are discussed in this chapter under (d) so that there is not only a sequence in this chapter from the general to the particular, but the initial verbal comments of the sub-section of Christian parents under scrutiny together with the subsequent quotations from literature, are placed in the sort of order that makes it possible for the reader to trace the developing argument being conducted through an amalgamation of parental perceptions of events, exposition of theological convictions, and logical deductions arising from both.

Finally the chapter discusses the views of reality expressed, and attempts to assemble them into a sort of general cognitive construct which summarises the concerns of the parents (f).

The chapter contains therefore:

- (a) Exploration;
- (b) Responses to a QUESTIONNAIRE sent to Christian parents.
- (c) Results of INTERVIEWS with Christian parents.
- (d) Sample of LITERATURE written by, and for the parents.
- (e) DISCUSSION of the complaints.
- (f) Summary and LIST OF CONCERNS.

(b) QUESTIONNAIRE

The questionnaire contained 36 questions or statements about religious education in schools with opportunity for the parents to strongly agree, agree, register uncertainty, disagree, disagree strongly, and add comments of their own. Questions 1 - 4 sought to establish whether there was the sort of

informed relationship between home and school which would result in the ensuing information being reasonably accurate. Questions 5 - 10 sought to elicit what parents were hoping for in R.E.. Questions 11 - 17 asked whether these hopes were being fulfilled. Questions 18 - 23 sought comment on the inclusion of other religions and "stances for living" in what parents have traditionally seen as a subject devoted to the teaching of Christianity primarily. Questions 24 - 31 dealt with what parents conceived to be influential in the life of their child. The final section on the questionnaire sought parental opinion on Church schools in general, and the possible demand for Christian schools in the future.

Evaluation of the Returns

As already mentioned, the returns came from across the country, and from across the denominations. Additionally the returns came from across the age ranges (4 - 18), and from a cross-section of school provision (First, Primary, Middle, Comprehensive and five Independent schools).

The questionnaire, as an instrument for obtaining the views of parents, seemed in the end a blunt instrument. As with the questionnaire sent to teachers in Chapter 2 there was the uneasy feeling that questions were not understood similarly. There was the hermeneutical problem of what the respondent interpreted from the words in the question. How was it possible to be sure that there was uniformity of understanding the syntax? Even more difficult to gauge, how was it possible to ensure that there was uniformity of emotional response? There was some evidence that the arrangement of the questions gave rise to a reaction. Religion and politics have an uncanny way of arousing diverse feelings that not unnaturally skew responses.

QUESTIONS ABOUT RELIGIOUS EDUCATION IN SCHOOLS. PLEASE TICK YOUR RESPONSE. EITHER →
Do not answer questions that do not apply.

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree |
|----------------|-------|--------|----------|-------------------|
| * | * | * | * | * |
| * | * | * | * | * |

PARENTAL INTEREST.

1. My child is receiving at least one R.E. lesson per week.
2. I know the name of the R.E. teacher.
3. I have had contact with the R.E. teacher.
4. I am satisfied with the R.E. being given at school.

HOPES FOR R. E.

5. I would like the R.E. teacher to convert all the children to Christianity.
6. I want school R.E. to encourage my child to be a Christian.
7. The R.E. teacher should only explain the various religious options open to children....
8. I want the R.E. teacher to indicate how other religions fall short of Christianity....
9. If I was an R.E. teacher deciding what to do in school, my order of priority for the subject areas mentioned in brackets below would be 1(),2(),3(),4(),5(),6(),7().
(= Teaching the bible(a) - Church doctrine(b) - Morals and behaviour(c) - World Religions(d) - Contemporary Christianity(e) - Religious dimension in man(f) - Christian history(g) -)
10. When using the bible I want R.E. teachers to avoid criticism, let it speak for itself.

EFFECTS OF R.E.

11. School R.E. often undermines Christian belief.
12. I have come to expect little from R.E. in schools.
13. School R.E. has been beneficial to my child.
14. School R.E. has had a negative effect on my child.
15. R.E. should be abandoned in schools.
16. I would support R.E. if Religious Education and Christian Education were the same thing.
17. Further comments are

OTHER RELIGIONS.

18. I agree that other religions should be included in the Secondary syllabus.
19. Even if it means less time for Christianity.
20. I agree with other religions being included in the Primary syllabus.
21. Even if it means less time for Christianity.
22. I agree with other "stances for living" being included in R.E. e.g. Humanism. Marxism.
23. I would also include

INFLUENCES ON A CHILD.

24. As far as Christian influence is concerned it is the home that matters most.
25. The services at our church / meeting, have had a positive Christian effect on my child.
26. The church based youth activities have had a positive Christian effect on my child.
27. "Crusaders" "Boy's Brigade" "Covenanters" "Pathfinders" C.Y.F.A., Y.P.A., Girl's F. Soc. Scripture Union, Girl's Brigade, Scouts, Guides, "Campaigners," Sunday School, N.Y.L.C. Bible Clubs, Youth for Christ, Beach Missions, Holiday Clubs, ..(please circle those that apply, and add any others that apply).....have had a positive Christian effect on my child.
28. The Christian Union at school has had a positive Christian effect on my child
29. The C.E.M. group at school has had a positive Christian effect on my child
30. Christian teachers at school have had a positive Christian effect on my child
31. Christian friends have been a very positive Christian influence on my child.

SCHOOLS.

32. Church Schools are as educationally efficient as they should be
33. Church Schools are as Christian as they should be
34. I would send my child to a Christian Primary School if it was free and equal in every other respect with the local Primary School.
35. I would send my child to a Christian Senior School if it was free and equal in every other respect with the L.E.A. Senior School.
36. At the school attended by my child, Assemblies are a good example of Christian worship.

THANK - YOU. PLEASE ADD YOUR NAME AND ADDRESS . _____

 CHURCH ATTENDED. _____

 AGE OF CHILD. _____ TYPE OF SCHOOL. _____

No names will be quoted, but I need the information to rebut any suggestions, that the replies may not be genuine.
 Noel Todd. Headmaster. St Paul's C. E. Primary School. Victoria St. Newcastle upon Tyne. NE4 6RH. Tel: Newcastle 733667.

Even common terminology betrays a point of view, communion, eucharist, - minister, priest, - christening, dedication. Every effort was made to avoid setting up the sort of atmosphere that would make respondents uncomfortable with the questionnaire, but there was no way of guaranteeing those ideal conditions existed in every situation.

Eighty-nine of the parents said that they knew the names of the R.E. teachers, and actually wrote the name down in some instances.

Seventy-one respondents were satisfied with provision in R.E., 26 were not, the rest said that they were uncertain.

In the light of the 1944 Education Act it is interesting to note that 17 of the children were receiving no R.E. and they were not 6th form adolescents, or children in First schools. The locations were as scattered as Northants, Birmingham, Grimsby, Essex, Whitehaven, Milton Keynes, and Tyneside, and if the parents were correct, the 1944 Education Act was being disregarded in some schools in 1980.

All the respondents save one wanted the school to encourage their children to be Christian, but 34 disagreed with the statement; "I would like the R.E. teacher to convert all the children to Christianity".

Some questions appeared to be too sophisticated for a non-professional audience. Many parents missed the only in: "The R.E. teacher should only explain the religious options open to children" (Question 7), as revealed by the fact that they readily agreed with that and also the subsequent question: "I want the R.E. teacher to indicate how other religions fall short of Christianity" (Question 8). As the professional teacher knows, the

two approaches are incompatible. Information and critical evaluation are not the same thing. The questions were deliberately phrased to polarise opinion. In the end they seemed to reveal that the professional was ahead of the client and that communication between home and classroom is a continuing problem. There are occasions when the parents do not understand what is in the mind of the teacher because they have not, in general, been initiated into the zeitgeist that envelops the professional, and they miss or misinterpret, the semantic overtones. (This is another reason for supplementing the original questionnaire with sections (c) and (d) of this chapter).

Returning to the subject of Question 8, 51 parents registered their disagreement, but 103 wanted the R.E. teacher to indicate how other religions fall short of Christianity. Here was another gulf between some parents and teachers. These parents clearly saw schools as a place for transmitting Christian culture, and expected teachers to share their assumptions, or at least to be so familiar with them, that they could transmit them. Were these parents aware of the numbers of teachers who did not share their views? Early in 1944 Mass Observation published the result of a survey of teachers' views on religious education. The representative sample they took of some, 1,900 teachers from primary and secondary schools of various types showed 90% of teachers to be in favour of religious education in State schools. But

- 1) By 1965 a National Opinion Poll published in "New Society", revealed that although an overwhelming majority of parents wanted the 1944 arrangements for religious education to continue, 1.1% of teachers described themselves as atheists or agnostics, and "the secularist organizations asserted about 20% of teachers were humanists".

- 2) Moreover those who would not describe themselves in such terms, would be aware, by 1980 of the possibility of being accused of indoctrination, or even racism, if they carried out the wishes of some parents.

Question 9 dealt with priorities in R.E.. Ninety-six of the parents wanted the main thrust to be "Teaching the Bible"; 9 placed "Morals and behaviour" as their first priority; 3 put "Contemporary Christianity" first, 5 the "Religious dimension in man" and 2 "World religions".

Ninety-three of the parents out of the sample of 132 preferred the teachers to let the Bible speak for itself, (Question 10). Seventy-five of the parents indicated that they thought R.E. often undermined Christian belief (Question 11). On the other hand a sizeable number said they were not disillusioned with R.E. in schools (30), and the majority said that they wished to retain R.E. (103).

These parents in 1980 were clearly divided about whether R.E. had been beneficial to their child or not, (Question 13), they were divided about what should be its main emphasis (Question 9), and they were divided about whether it is proving effective (Questions 11 - 14), but they are almost unanimous in wishing to retain it in the curriculum. It would appear that continuation of R.E. was not the main issue for the Christian parents who answered the questionnaire, but content.

Questions 18 - 23 dealt with "Other Religions". Just over half (68), wanted R.E. to be specifically Christian, (Question 16), 34 parents out of the 132 wished to see other religions included in the senior syllabus, even if it meant less time for Christianity. A further 43 wished to see it in the senior syllabus also, but not at the expense of Christianity (Question 19).

Twenty-seven parents did not wish time to be spent on other religions at all. A breakdown of this last figure showed that of the 27, 3 attended the Salvation Army, 1 an Independent church, 8 attended a Baptist Church, 2 a Brethren meeting, 2 Anglican churches, and 11 attended a Pentecostal church. This was interesting in the light of Bible Society census of 1979 which appeared to show that the Pentecostal and Holiness churches had the greatest growth rates among the denominations (3), although they were still a minority when compared with practising Christians as a whole. It is also interesting because the later study of the composition of the meetings called to inaugurate parent-controlled "Christian schools", revealed parents were mainly from Pentecostal and other non-mainline denominations.

Only 12 parents wanted religions other than Christianity to be included in the Primary syllabus, and 89 were against that, (Question 20 and 21).

Twenty-five parents agreed that "Other stances for living" like Humanism, and Marxism, should be included in the R.E. syllabus, but the majority registered their disagreement. Amongst the 25 are those again, who wished teachers to demolish the opposition to Christianity. "I would include at secondary level Marxism, Humanism, and Materialism, and challenge them all" (Chelmsford).

Turning to "Influences on a child" (Questions 24 - 31), all but two of the parents considered that the home mattered the most, "but school could have more influence", (Rickmansworth). One of the two parents who thought that the home was not the main influence, said: "older friends have been a very positive influence on my child", (Norwich). In general parents saw church and church based youth activities as helpful, "but not always" (Coventry).

Christian teachers were regarded in rather an ambivalent light. Eight parents said that Christian teachers had not had a positive Christian influence as far as their children were concerned. Thirty-three said the opposite had been their experience. "Integrity in teaching is noticed by the child" (Chelmsford). "Christian teachers have had a positive influence on my child. It happens in some schools, and we have been fortunate" (Tooting).

Seventy-one parents said how important an influence Christian friends were (Question 31).

On the subject of Church Schools (Question 32), parents were divided on their perceived efficiency. Most felt unable to pass judgement. Thirteen did say that they thought that they could be more efficient. "Having taught in a Church School for 4 years, there were no assemblies", 35 parents were complimentary. On the issue of whether the Church Schools were as Christian as they should have been (Question 33), 31 parents said that they thought that they were not. Only 12 thought that they were. The rest were not sure or did not pass an opinion.

As to whether the parents would have sent their children to a Christian school if one was situated locally, 95 parents said they would have done (Primary level), 101 said that they would have done (Secondary level). Whatever the defects of the questionnaire, and in a sense the most that could be said about it was that some Christian parents received it, and 132 returned it, there was nevertheless an indication of unease that was worth pursuing further.

Perhaps the number of parents unsure about the effectiveness of Church Schools, and interested in Christian Schools, would have diminished had the Christian School curriculum been spelled out for them. "Would it be stressed

that it was Christianity and not religion that mattered most?" (Sevenoaks). In the end the random and general survey led the way into a more precise and specific effort to discover just what some Christian parents were uneasy about, and why in particular they did not conceive Church Schools and Christian Schools synonymous?

(c) INTERVIEWS with parents

Over the period of study 1979-1984, conferences were being called by sections of Christian parents to consider the inauguration of Christian Schools. Apart from the visits made by the writer to 4 of these schools, and reported on elsewhere in this study, visits were made to the conferences to hear the speakers, to gather examples of the literature on display, and to interview a sample of the participants. Conferences were visited at Durham, Tynemouth, Newcastle upon Tyne (2), Whitby, Washington New Town, and Coventry.

Most of the conferences were day conferences, with packed programmes so attempts were made to interview parents in breaks, and opinion was sought on two very direct questions.

1. What, in your opinion, is unsatisfactory about State school provision?
2. Why do you support the formation of Christian Schools?

Verbal comments were recorded as the interview proceeded, and names and addresses were added to the prepared sheets so that subsequent evaluation meant that each interview was an entity that could be studied to some extent within a local context.

There were interviews with some 50 people. Where parents had similar views only one was recorded in the following because the intention was to display the range of views in a pattern which showed the gathering momentum of the argument, rather than in a manner which indicated the size of the revolt. The locations mostly indicate where the interview took place and only occasionally indicate where the parent resided. They have no significance other than indicating a different voice and a geographical spread.

A section of parents did not want to answer Question 1. They said that they were not negatively against other schools but only positively for Christian Schools. Continued probing revealed however that even amongst this group of parents there was dissatisfaction with what were sometimes termed, "Government schools" (Coventry).

"It is an abrogation of responsibility to leave children's education to the State. It is a parental responsibility. The Bible teaches that children should be surrounded by Godly influences all the time. Spirituality will wither if we send our children to non-Christian schools."
(Middlesbrough)

"At a Christian School the children are saturated with Jesus. It's the whole humanistic basis that is wrong. The children go out from our Christian homes in the morning at peace. They come back, all mixed up, and difficult."
(Lichfield)

Many parents were not discreet about their attitude to State schools. They did not prefix their remarks with statements designed to show how their theological position left them with no option but to commence Christian schools, but launched into open criticisms of State provision as they discerned it, mostly through the eyes of their children, but sometimes their own eyes if they were teachers.

"The general atmosphere of rebelliousness, the dirty stories, glue-sniffing, decline in moral standards. I see the schools from the inside. There is an un-Christian atmosphere. R.E. is sometimes about witches, dragons, ancient burial systems, the occult, not about The Lord. Some teachers are long haired, and put up posters of Chairman Mao, or sometimes swastikas. Particularly in the Social Studies department. He has gone now. Left teaching I think. But history is trendy too. I send my children to a Christian School. But I still work in the State system at the moment."

(Coventry, Parent 1)

"Different religions being taught. Acceptance of witchcraft, homosexual teachers, the occult, wrong type of literature."

(Coventry, Parent 2)

"Lack of Christian knowledge. Children just do not know the basic facts of Christianity like we did. They know a bit of Hinduism and so on, but they are ignorant, lacking in information about Christianity."

(Coventry, Parent 3)

"It's the whole humanistic basis. It's wrong from the root up. Violence is in man because of his rebellion against God."

(Coventry, Parent 4)

"Peace movements will not produce peace."

(Northumberland)

"Getting rid of corporal punishment will not get rid of violence."

(Coventry, Parent 5)

"Professionalism. Very little personal interest in the children. It's just a job. Humanistic minded teacher. In London we have a lot of Communist teachers, - well, Marxists. They're very militant. W - - - seems to have a lot of them.

"Glue sniffing, violence, poor standards. Because of race laws a lot of people (teachers) are afraid of black people. The children leave school knowing nothing. The teachers do not want trouble so they accept poor work. Children can leave school in my area without a proper education. We have a Christian School. About 70 in it. All ages up to 16."

(London)

"In our area religions other than Christianity appear to be given greater priority."

(County Durham)

"The abolition of corporal punishment is resulting in the more senior teachers having to leave their examination classes to deal with parents who have been called up to school. My daughter tells me that these teachers sometimes do not return. I do not see how these teachers can get the same results as their colleagues in independent schools. The grades in the inner-city Comprehensives were poor this

year. My daughter was one of the best with a "C" (Biology), "D" (Chemistry), "E" (Physics), in a school with over 1,000 pupils. As a result she did not go to do medicine after all because her grades were nowhere near what is required, and nowhere near the Independent High School grades. They got mostly "A"s and "B"s. My daughter is equally capable because she passed the entrance examination with the other girls and only joined the Comprehensive school in the latter part of the second year because we could no longer afford the fees."

(Newcastle upon Tyne)

"Library books. Blasphemous. Portraying Jesus as Wonderful, Counsellor in a ludicrous light. Portraying children who go to church as hypocritical. Stealing the offering. Going outside for a smoke. My husband and I went to the Headmistress. She said she had lots of people to cater for. We were small-minded and petty. She said that children are going to be exposed to everything so they might as well learn to live with it. But we don't have it in our house. She was very unsympathetic.

"Children, 14 years of age, selling drugs at £5.00 per time. My son saw him again 3 days ago. He's a wreck. The school couldn't do anything about it. I wanted my son out of that atmosphere.

"It's not so noticeable at primary level. But even there teachers would smoke in lesson times. The teacher said there wouldn't be a Christmas party. We complained. The teacher said that the children wanted a disco. In the end she put it to a vote. The children wanted a Christmas party. The teacher was quite surprised.

"It's supposed to be some sort of Church school. St. B — — — The Head reads a prayer in assembly. Never mentions much. Thanks God for discos and drink! In the play about Noah the young children were dressed in slinky costumes and fish-net tights to depict sin. They were supposed to drink, and act as though they were drunk.

"There was a big display telling children their rights. My son came home and told my husband that he did not have a right to do something. Breeding rebellion. We do not believe in children's rights. We do believe in children's responsibilities. It's going to breed disobedient children. Like it says in the Bible. Children disobedient to parents. In the end-times.

"It's the group pressure. Children from Christian homes feeling pressurised to conform. Look at what is happening in the Comprehensives. That is where the rebellion lies."

(Coventry, Parent 6)

"Personal accountability to God ought to be taught."
(Ryton)

"Religion being what it is, R.E. depends more on the teacher's personal response to God rather than the syllabus they teach."

(Essex)

"R.E. teachers should at least be believers."

(Gateshead)

"There was a right do outside Adrian's class today. This boy Mark never does anything he's told. When Miss T — told him to stand outside for swearing in her lesson he just said No. She kept telling him to go and he wouldn't till he said, Right, I'll go, but everyone in the class has to come with me. He said he would bash anyone up who didn't. So the whole class went and stood outside the door. No-one's bothered about behaving for teachers now that canings banned. But everyone is frightened of being bashed up - so the kids rule now."

(Sheffield)

Finally, in answer to what was unsatisfactory about State school provision, a constant theme in the conferences called by Christian parents was the monopoly position accorded to the theory of evolution in the school curriculum. The following two contributions from parents summarise the objections of many others.

"David Holbrook is not a Christian. He points out that evolution is at the base of modern abortion practices. He actually believes the theory of evolution (T.O.E.) but thinks that it dehumanises society when it is applied beyond the biological realm. The teaching of creation is throughout the Bible. Not just Genesis. Over 200 times the New Testament refers to the Old Testament, 63 times to Genesis 1 - 3. A non-robust view of creation emasculates the Gospel.

"The evolutionists should thank us (Christian Schools), for producing a thankful, caring people. We do not believe it is all just chance.

"Evolution has affected everything. Even economics. The sort of Lamarckian "Survival of the fittest" is being applied to economic theory (Monetarism), in the same way that Hitler tried applying it in the physical realm. Desmond Morris, the author of "Naked Ape" says that as a result of evolution there can be no moral absolutes. The consequences are everywhere. Evolution has been linked to the future in Futuristic evolutionary optimism."

(Cheshire)

"The Reformation principle was freedom to judge Scripture, but not to alter or reject it. The bulk of Western Christianity has moved backwards to a pre-Reformation situation. Now it is not the priests who tell us what Scripture says but theological experts. We bring some sort of interpretative mechanism to bear on the "6 days of creation" when we say it was an epoch. Man is the interpreter. Man has made himself the centre of all things. His reason is the final arbiter of truth. Man puts his reason where God ought to be."

(Washington)

A summary of the views of parents indicated a major sub-division between those parents who viewed the inauguration of Christian Schools as an axiomatic result of adopting a particular theological stance, and those parents who complained of a deterioration in State provision. In the second category were many parents who expressed unease at the ethics and practices arising from placing man "at the centre of all things". Respondents were from very different cultures and from very different educational backgrounds, and as a result expressed themselves differently, but there was a common thread which united them. Both the working-class Pentecostal from inner-London, and the Ph.D., director of a firm from County Durham, were complaining that there had been a pre-suppositional shift. They complained of clear evidences of deterioration, and were not optimistic about the future unless there was a change of direction. It might be inferred that such a pessimistic view was the result of tired old age, but the conferences were called by parents and as a result those whose children had left school were the exceptions. Some parents were so young that their children had not even commenced school.

(d) LITERATURE

The final section of this chapter is a study of the literature that was on display at the conferences arranged by Christian parents. Much of it could not have been easily obtained elsewhere since the documents had not been published by established printing houses in general, but by alternative means, and as a result were not being marketed through traditional channels.

In addition to the above, some quotations in this section, are from letters to the national and local press.

The intention of this chapter is to accumulate evidence of the perceptions of a group of parents. It became obvious to the writer that as the study proceeded, some of the apparently naively expressed notions needed pursuing beyond the surface comments. This section not only re-inforces what has gone before, but explores the theological, and philosophical notions lying consciously or unconsciously in the minds of the parents, and this section is cumulative also in that it uncovered some interesting links with eminent figures from past. Some writers clearly saw themselves impelled by the convictions that motivated men like Samuel Rutherford, William Tyndale, Martin Luther, Lord Shaftesbury, William Wilberforce, John Wesley, George Whitfield, William Penn, John Bunyan, John Knox, John Calvin, and some went as far as to state that what lay at the heart of their concern was "The destruction of faith and freedom". (4) Not unnaturally in a "mixed-ability" situation, this concern was a concept articulated in a way that reflected the abilities and education of a writer and the capability of the intended audience as a writer perceived it. This accounts for the unevenness in the contributions that have been selected. As in the last section, the unease expressed amongst Christian parents was not confined to a social class or category so much as a theological and philosophical group

that spread across the social classes. Nothing illustrated this better than the mode of communication appropriate to different social classes of parents and that is why their comments have been repeated despite the diversity of styles. It was particularly noticeable among the verbal comments, and exemplified by the opening remarks to one predominantly working-class audience. ("If you people do not look out, you will lose your freedom to preach the Gospel.") The style of some of the literature indicates a different sort of audience. But the theme was the same.

"Education is not, never has been, and can never be neutral in terms of values, faith, and a world-life view. Despite the attempts of Simon Kohlberg, and others, to speak of value-classification in place of values, the intellectual and moral bankruptcy of their cause is becoming increasingly evident. To suggest that any teacher, much less a school system with an explicit philosophy (at least explicit enough to "want" to prohibit the teaching of religion in schools) is neutral in terms of values is to perpetrate a colossal hoax. It is as much a falsehood as it is to talk of 'free education', the euphemism for a tax-supported schooling. Tax-supported schools, abetted by civil religion, are the modern counterparts of the Established Churches of past centuries. Secularism, also known as secular humanism, is the name of the faith. John Dewey spoke strongly for a "common faith".

"Dr. Nathan Pusey, former president of Harvard University said that, "Secularism is the new fundamentalism of the day". His ecclesiastical counterpart, the former Archbishop of Canterbury, William Temple, observed that, "an education that is not religious is atheistic, there is no middle way." (5)

"Religious Education is a vital aspect of our children's total education and the opinion polls among parents and teachers show that they want it. (Women's Own, and Times Educational Supplement surveys 1977). The pressure from a non-religious group of less than 2,000 members (British Humanist Association) to remove R.E. from the curriculum would seem more arrogant than the desire to underline the place of Christianity within R.E." (6)

"There is a mood amongst some of those in multi-cultural education which sees current developments as a panacea for all our ills. It is the latest expression of the assumption that man's salvation lies in education. Education in itself cannot deal with all our problems. Anti-racist teaching alone will not guarantee generations of non-racist children. Christians know that the human race is flawed." (7)

"The issue of relativism has been discussed for some years now in the area of Religious Education and some have expressed concern about the impact of world religions courses which induct children into a thoroughly relativistic view of religion, described by one observer as an induction into agnosticism." (8)

"The role of secularism as the great unifier of society has to be seriously doubted. It is also indoctrinatory as an educational assumption, and so a school basing its moral and social education on it would, by its own criterion, fail to qualify for a State subsidy." (9)

"Increasing use of militant tactics by teacher's trade unions is lowering morale and affecting public confidence in schools, Mr. Kenneth Dyos, the new President of the National Association of Head Teachers said yesterday. "We cannot ignore the fact that we now have a few Red Robbos in the staff rooms of some of our schools."" (10)

"The Labour majority on I.L.E.A. would do well to set aside secularist prejudices and other fads, if they are not to inflame resentments." (11)

"If the proposals for a new London Agreed Syllabus become law, a great deal of soul searching will have to be done by evangelical Christian teachers, who must decide before God whether they are able to compromise their faith in this way. The new legislation could result in the resignation of many committed Christian teachers - who alone are able to show a faith under challenge, as rival faiths or philosophies are met and dealt with, and who are the most valuable assets of any school. This is a very serious matter, for I believe that the 'salt' is gradually being filtered out of the State school system." (12)

"There is no doubt that the education given in our schools is overwhelmingly atheistic. The question of R.E. is irrelevant." (13)

"It is hypocritical of the compilers of the Religious Education Council's Report "What future for the Agreed Syllabus now" (1977) to call for "Some clear guidance on what the community expects of its R.E. teachers, (p.15, line 4). It is known that the vast majority of the population want their children taught Biblical Christianity. The proposals embodies in the two booklets on the Agreed Syllabus by the Religious Education Council are humanist inspired. If implemented, they would put schools in conflict with believing Christians, Hindus, and Moslems. The only sections of the community which would be pleased are the humanists, atheists, and those political extremists who see Christianity as an obstacle to their political ambitions. These proposals represent a retreat from faith and should be rejected." (14)

"To the degree that statistics can be relied upon, these suggest that there is an overwhelming majority of teachers and parents who are in favour of the continuance of religious education in primary schools, county schools and voluntary schools. Table 3 shows that of a sample of over 2,000 teachers less than 2% withdraw from R.E.. Table 6 shows that of a sample of over 56,000 children less than 1% are withdrawn." (1973) (15)

"We particularly deplore the havoc done to Primary R.E. through hasty uncritical acceptance of Goldman's theories of pupil's understandings. We have seen with dismay the down-grading of Bible content into a story form, or a set of art activities until it cannot be compared in conceptual demand with social and science studies introduced to that same age group." (1979) (16)

"It would appear that much of the development of Religious Education in Britain since 1970 has been governed by the presence of significant numbers of Muslim/Hindu/Sikh children in a small proportion of our schools. Would it not have been, and even now, be wiser, to work out the syllabi for the great majority of our children and then consider the special cases separately? Have Christians not been bamboozled into accepting the lead of secularists who are glad to have an excuse to dilute or delete Christian education?" (1983) (17)

"Compulsory humanism all round. We should act while our hands are still free." (1980) (18)

"Parents' freedom in deciding upon schools for their children is much in the news nowadays. There are those ... who attack the independent schools, with the intention of driving all children into state schools. Many recognise ... the totalitarian effect of such plans, for to take away the right of parents (if only some parents) to choose for their children, ... is to deprive them of an important part of their civil freedom."

"A general State education is a mere contrivance for moulding people to be exactly like one another; and as the mould in which it casts them is that which pleases the predominant power in the government, whether it be a monarch, a priesthood, an aristocracy, or the majority of the existing generation; in proportion as it is efficient and successful, it establishes a despotism over the mind, leading by natural tendency to one over the body. An education established and controlled by the State should only exist, if it exist at all, as one among many competing experiments, carried on for the purpose of example and stimulus, to keep the others up to a certain standard of excellence." (19)

"The claim, that the differences between Roman Catholics, Jews, Protestants and secular humanists do not effect education springs from the failure to realise that life is religion. Either human life will seek to serve the One True God or it will inevitably seek to absolutize and idolize one or another aspect of God's creation. Lacking a true ordering principle for life in the Word of God humanists are forced by their apostasy from the living God to find meaning and purpose within the narrowed down horizons of the material universe. Since it is only in this world that perfection can be found, then unity too, must be achieved within the terms of this world. Hence their apostate religious drive to integrate everyone into a common collective mould. Such persons would enforce a drab educational uniformity at the expense of democratic unity in diversity." (20)

"God in His sheer power could have crushed Satan in his revolt by the use of power. But because of God's character, justice came before the use of power alone. Therefore Christ died that justice, rooted in what God is, would be the solution. Henry De Bracton (De Legibus et Consuetudinibus c. 1250), codified this ... the prince may have the power to control and rule, but he does not have the right to do so without justice. This was the basis of English Common Law. The Magna Charta (1215) was written within 35 years of Bracton's "De Legibus" and in the midst of the same universal thinking in England at that time. The Reformation (300 years after Bracton) refined and clarified this further. It got rid of the encrustations that had been added to the Judeo-Christian world view and clarified the point of authority - with authority resting in Scripture rather than church and Scripture, or state and Scripture. This not only had meaning in regard to doctrine but clarified the base for law. That base was God's written Law. What the Reformation did was to return most clearly ... to origins, to the final reality, God.

"The humanists push for "freedom", but having no Christian consensus to contain it, that "freedom" leads to chaos or to slavery under the state (or under an elite). Humanism, with its lack of any final base for values or law, always leads to chaos." (21)

"Disturbing social changes in Britain began in the late 1950s ... New terms were coined, promiscuity became 'sleeping around', adultery 'wife-swapping', fornication, 'pre-marital sex', ... at the same time as the wider cultural changes, a small group of people began a long term operation designed to remove from the national scene all remaining Christian landmarks, especially in the law of the land. The Common Law of England retained many restraints based upon profoundly Christian insights, side by side with statute law. One by one, on the apparently reasonable basis of the greater accuracy and clarity of statute law, Parliament was persuaded to replace common law provisions by contemporary statutes in matters of morals, or to up-date older statutes ... 1959 Roy Jenkins' private member's bill became law as the Obscene Publications Act, in 1965 came

the abolition of the death penalty, in 1967 the Abortion Act both of which removed in a decisive way the Christian view of the sanctity of human life. In 1967 the Sexual Offences Act decriminalised homosexual acts in England, in 1968 the Theatres Act abolished censorship by the Lord Chamberlain, in 1969 the Divorce law was changed, in 1977 the cinema was granted special protection from the obscenity law in the Criminal Law Act ... Attempts have been made to legalise euthanasia, to abolish most of the prohibited degrees of marriage between close relatives, to abolish the law of blasphemy and to sweep away the various acts which preserve Sunday as a day of rest and quiet.

"Secularist thinking on both sides of the Atlantic has aimed at the two central human values to which Biblical Christianity gives special protection and around which particular protective institutions are set - human life, and family structure.

"The writer (Francis A. Schaeffer), forces key questions upon us: "Which view of reality will our two (Britain and the U.S.A.), choose?" Where will our Governments look to for their ultimate guidance? To what law (if any) are the law-givers themselves subject to? No questions could be more crucial for the survival of Britain, or of Western civilisation in the last two decades of our unstable century."

"The challenge to the Christian people in Western democracies is inescapable. Schaeffer's warning echoes that of Solzhenitsyn. Will the churches of the privileged West awaken in time?" (22)

The quotations from the literature are lengthy, mostly because it appears to be the most convincing way of tracing the connection between a group of parents registering unease at trends in Religious Education in schools, and a group of parents maintaining that what was at stake was political freedom. Clearly there are a number of stages on the journey from one to the other. The indications in this chapter are that some Christian parents do not make the whole journey. Of those who do not all favour the establishment of Christian Schools. Having said that, one motive for that sort of precipitous action had been uncovered. In a curious circle of events, what some parents are saying in the mid-eighties, is that Butler was right in the mid-forties when he took the view that irreligion and atheism provided a suitable climate for the rise of totalitarianism. Forty years on from the 1944 Education Act, groups of Christian parents were saying the same thing.

"A widely used high school mathematics text, "Mathematics in the Service of Political Education", Second Edition 1935, ... includes problems stated in distorted terms of the cost of caring for rehabilitating the chronically sick and crippled. One of the problems asked, for instance, is how many new housing units could be built and how many marriage allowance loans could be given to newly-wed couples for the amount of money it cost the State to care for the crippled and insane."

"The second most widely used edition of this textbook was issued soon after Hitler came to power."

"The first direct order for euthanasia was issued by Hitler on September 1st 1939 ..." (23)

The connexion can not be more clear than that. Here is the re-emergence of the proposition that just as atheism and irreligion dulled the consciences of many in pre-war Nazi Germany, so the decline of Christian thinking and Christian teaching throughout the years 1944-1984 was sapping moral perceptivity and courage.

(ó) DISCUSSION

At the end of the 1944-1984 period there was a body of Christian parents articulating its unease at trends in Religious Education in particular, and the underlying philosophy of education in general.

In both cases they were protesting at the declining influence of Christianity, and saying that the vacuum was being filled with the vagueness which results in moral indecision. Some were more explicit saying that neither religious syncretism, nor secularism, were any substitute for Biblical revelation. In particular both lacked absolutes and a developed base. They also lacked spiritual dynamic. Finally, the Christian parents alleged that they lacked popular support also. But then they complained

that the media, Parliament, academic institutions - and to some extent the churches, contained an elite which had overrun what the ordinary people wanted, and had certainly overrun the orthodox Christian position by secularising it.

"Those taking the lead in the changes ... rely on litigation rather than legislation and the election process. They do this because they can often accomplish through the courts changes they could not achieve by the will of the majority, using the more representative institutions of government." (24)

An illustration of (24) is that in 1981 the Newcastle L.E.A. invited a referendum by parents and teachers in an effort to ban corporal punishment. In the event both parents and teachers voted by a large majority to retain it as a sanction. The Labour dominated L.E.A. pleaded the rulings of the European Court of Human Rights and banned it without further consultation.

In "Religious Education 1944-1984", Rosalin Strachan is quoted as saying that throughout the discussions on the 1944 Education Act, Britain was still at war with Nazi Germany.

"The war was seen as a clash of ideologies. To some it was a war between Nazi and Christian, but to most it was a war between totalitarianism and democracy. Therefore people were forced to ask themselves what was the basis of this democratic tradition ... And to the majority Christian ethics seemed to be the basis of British democracy. If it was the moral and spiritual strength of the churches ... and if the democratic tradition was founded on Christianity, then it was vital that the children of the nation should learn about the Christian faith in order that they, as citizens of the future, might have the necessary moral fibre to uphold the democratic way of life if ever it were threatened again." (25)

This is almost precisely the position held by a section of the Christian parents portrayed in this study, albeit 40 years later. This study indicates that their convictions were linked to action. The publication of letters,

pamphlets, and books is both time consuming and expensive, and the inauguration of alternative schools for those who are persuaded that there is not a more satisfactory way forward, is even more time consuming and expensive. Clearly the Christian parents under scrutiny did not think that there could be a repeat of the 1944 Education Act experiment. In their view there was no longer a Christian consensus in society as a whole, and in their view the churches had been infiltrated by secularism so that they could not be relied on to act in the interests of those Christian parents who took their authority from Biblical revelation.

"The 'half-hearted' teaching of religious education in many schools was a betrayal of the Education Act 1944 which was designed to ensure that "the evil irreligion" of Nazi Germany did not infect Britain. The real betrayal is for a school to leave children without religious knowledge or to treat it as a branch of anthropology or as a Moscow-style tourist walk round a museum of religion." (26)

"We are a supposedly Christian country. We have daily prayers in the House of Commons and in the House of Lords. The Church of England is "by the law established". We have Bishops in the House of Lords. The Queen takes a coronation oath that she will uphold the Protestant faith and will honour the law of God. We have school religious education and a daily act of worship. We have prison chaplains and chaplains to hospitals and the armed forces."

"The question is what is the quality of these things? So much of it is empty words. Merely formal shape." (27)

"During the 1950s there were still a number of educational thinkers - Castle, Jeffrey's, Hight, - who were committed Christians. Today the most influential educational writers - Bernstein, Hirst, Simon, Peters and Wilson - all put forward humanistic and non-Christian propositions.

"The humanists have gained control of scholarship and learning." (28)

"The struggle between Christianity and secular humanism for the direction of education has been long and protracted." (29)

"Christianity, as a revealed religion, has a fundamental duty towards education. This duty cannot be fulfilled to any reliable or continuing extent by Christian teachers working in the schools provided by the public authorities. They can do much. But in a pluralistic society the Christian nature of the education they provide is limited, and could, in some circumstances be non-existent. In their individual lives they can witness to the faith they hold. But in the school in which they serve cannot display a world-view in the truly Christian sense. In a pluralistic society there is a greater need for the Church to establish and retain its own schools than was the case when society as a whole subscribed to Christian beliefs.

(30)

"We asked our R.E. teacher if he was a Christian. He said he was not allowed to tell us." (31)

"The great secret of the avoidance of dictatorship in a people not predominantly evangelical lies in unbiased public information. The present new systems in the western world, be they political or scientific, are highly biased in favour of materialism, which will never give the people the strength of character necessary to prevent a recurrence of totalitarianism ... It lies in us, to be totalitarian - even in our Christian and democratic organisations we have to beware of it. Only the living Christ, through His Living Word, is capable of changing a man's heart so as to prevent the victory of the natural man as seen in brown facism and red communism. Every man is capable of everything - of Hitler's or Stalin's works in thought and deed, or, in contrast, of the works of the Spirit of God in thought and deed - depending on which spirit we daily give our hearts to."

(32)

"For most of my friends the sixties were a turbulent time. It was the heyday of relativism and it knocked a hole in many of their lives.

"As students we were introduced to a whole range of political theorists from Plato and Aristotle down to Chairman Mao. We were taught to look at the way that religions had been used to manipulate societies and we analysed the behaviour of religious groups in a style that was both scathing and destructive. Under the scrutiny of the sociologists all sense of the spiritual disappeared. So also did any clear cut view of morality. Truths that we had been brought up to believe were inviolate were proved to be only relative. They and we, were simply the product of our environment; our parents, our society, our century. Had we been brought up in some other country, at some other time, in some other way, our system of values might have been completely different and just as valid. In other worlds, there was no such thing as absolute truth. Everything was relative.

"As the moral and spiritual foundations were kicked from beneath our feet, many of my friends felt that they had nothing to hold on to any more. They couldn't locate themselves. They felt abandoned in some strange way, and bitterly disillusioned."

(33)

"School politics are rarely simple, nor should they be. In Bradford political control of the city council is unstable. The city's Asians are flexing their muscle as an ethnic bloc. Labour is divided and attempting to unite around the shibboleth of "anti-racism" and positive discrimination as a cynical bid to win Asian votes. Political malcontents have raised a hue and cry against Mr. Honeyford and to the great shame of the city's educational professionals they have been allowed to pursue him to the point of dismissal proceedings. But this is no parochial example of intolerance and municipal injustice - the fate of the chief education officer of the borough of Newham suggests a more general pattern. In Inner London "anti-racism" is a harsh new orthodoxy. In The Times Educational Supplement last month a school governor wrote of the "almost medieval refusal" of teachers and head teachers to exercise their own capacity for thought, for heresy." (34)

As parental complaints about Religious Education in particular, and schools in general continues into the mid-eighties, and as the alternative Christian Schools increase in number, the field is wide open for a well-funded team to replace what the writer feels is little more than a general introduction, with the sort of exacting research that will detail the nature and scale of parental disenchantment with considerably more precision. Meanwhile the writer's concern is with the portrayal of an overview and an investigation into the reasons for it. This chapter closes with a list of concerns which covers the variety of views expressed in Chapter 1, and amounts to a representative summary of unease.

(f) LIST OF CONCERNS

- i) Christian parents wished to retain Religious Education, but specifically Christian Religious Education.
- ii) Some Christian parents linked the dilution of specifically Christian education to falling academic standards and growth of behavioural problems in schools.

- iii) There was concern at the down-grading of the Bible because it enabled relativistic theories to gain ascendancy over eternally valid moral absolutes. Thus children were robbed of crucial moral signposts.
- iv) At the same time parents complained of doctrinaire pressures to "believe" evolutionary theory with its far reaching philosophical implications in both the sciences and the humanities.
- v) Parents complained that the teaching of Christian doctrine had been relegated in favour of inculcating Christian attitudes. They said the neglect of the former would lead to a dearth of the latter.
- vi) These parents were also concerned at the quiet revolution that had replaced Christianity with Humanism as the pre-suppositional base for educational philosophy and practice. The whole school enterprise had been affected, not just the teaching of R.E..
- vii) They blamed Church leaders in the Protestant sector for being too influenced by the Humanism that was invading the State sector to evaluate it critically and repudiate it.
- viii) Many Christian parents derided the notion that abandoning a Christian base would allow schools to be objective, fair and balanced. They took the view that attempted impartiality would lead to a vacuum that other belief systems would fill.

- ix) There was disquiet that many of the educational practices, and ethical aspirations arising from optimistic humanism would fail, if attempted minus spiritual dynamic.
- x) There was concern at the Christian "revisionism" connived at by Church and State, which purchased popularity by abandoning orthodox Christian positions.
- xi) Some parents were concerned that Christian teachers in the State schools had been manoeuvred into a presentation of the Gospel which robbed it of its authority. Like the Jews who petitioned Pilate, parents perceived a strategic difference between "The King of the Jews" and "He said he was the King of the Jews".
- xii) Some parents took the view that there were those who were pursuing a deliberate policy of subversion to destabilise Christian society and replace it with a system that would be hostile to Christian believers.
- xiii) These parents perceived schools as strategic in transmitting values to successive generations. They regarded a monopolistic State system as especially threatening to parental rights and individual liberties.
- xiv) The decline in orthodox Christian teaching and thinking was sapping moral perceptivity and courage.

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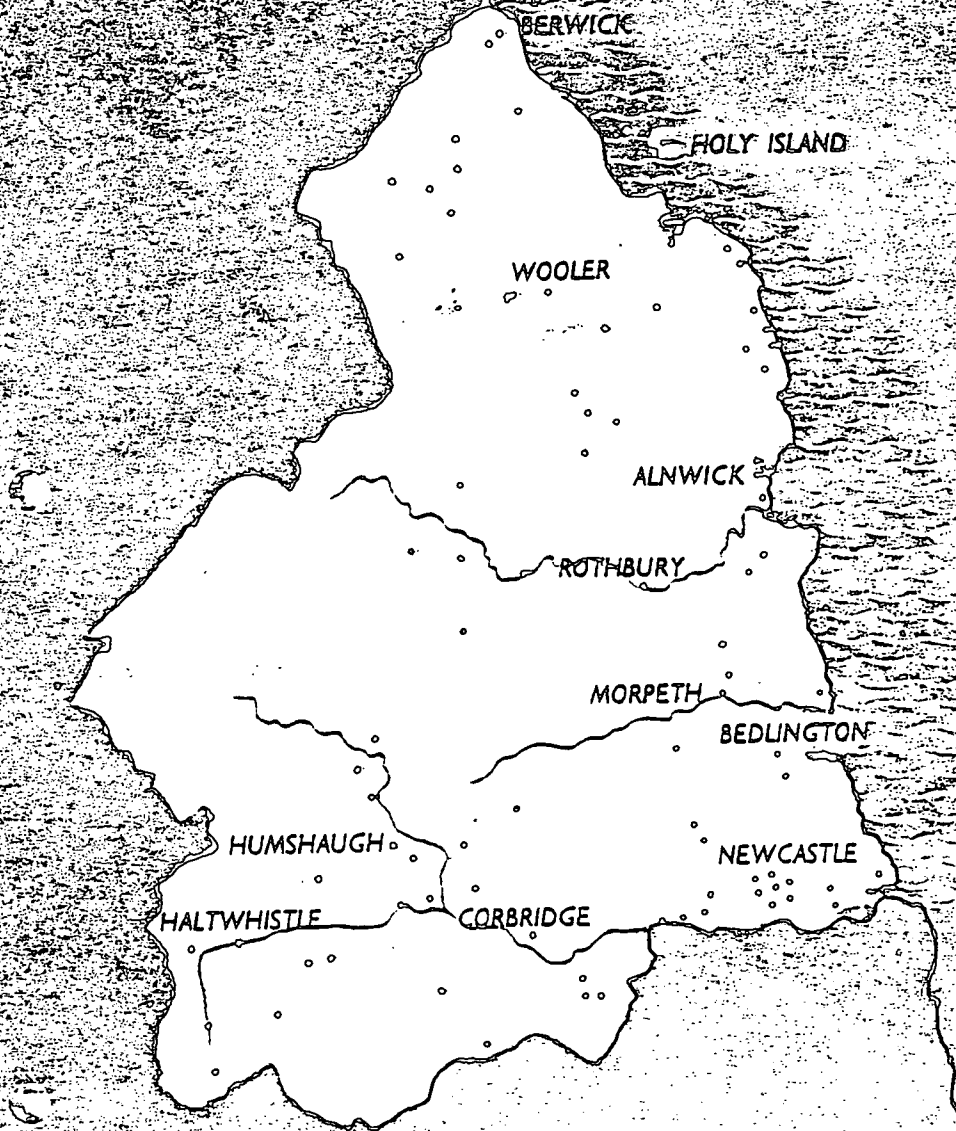
CHAPTER 2.

WERE THERE JUSTIFICATIONS FOR PARENTAL COMPLAINT?

A SURVEY OF OPINION AMONGST TEACHERS

IN THE ANGLICAN DIOCESE OF NEWCASTLE UPON TYNE, 1980

DIOCESE OF NEWCASTLE



Church Schools

Some of the criticisms mentioned in Chapter 1 are anything but cosy and agreeable for those who helped to shape education during the years 1944 - 1984. It takes considerable maturity, not to say magnanimity, to meet what seems to be cursory, simplistic, judgemental and ill-informed parental criticism with the possibility that the professionals were conditioned by their training and environment into accepting measures that should have been rejected.

When Dr. Donald Howard toured Britain in 1980 in an effort to gain support from disenchanted parents for his "Accelerated Christian Schools" system, he maintained to the author, in an interview given in Newcastle upon Tyne, that the response from parents was sympathetic but the response from Christian teachers was generally hostile. As an example he mentioned the criticism levelled at him in meetings all over England that his system was proselytising for converts to Christianity. Far from rejecting that charge, he cheerfully admitted it, replying that every school system was proselytising for something, and; "Your professional studies have initiated you into Egypt brother". His amiable remark cloaked all too scantily the conclusion that he had reached, that Christian teachers had been conditioned by their training into seeing problems that did not exist for many non-professional Christian parents.

During visits to newly formed Christian schools, the author was told on more than one occasion that the professional teachers who had been employed, were both the greatest asset, but frequently the greatest nuisance. "They would have been more acceptable if they had not been to college". During more than one conference the call was made for the vision for Christian schools to be extended to a vision for Christian colleges to service those schools.

This chapter attempts, in response to the criticisms of some parents, to determine the nature and extent of changes in attitude in teachers 1944-1984. It does so by a carefully conducted survey of opinion amongst teachers in the Diocese of Newcastle upon Tyne during 1980, and its sets what teachers were doing in 1980, against what they were doing in the schools in the same area, in 1944.

SURVEY METHOD

All the Anglican (50), and Roman Catholic (53) schools were approached in the Anglican Diocese of Newcastle upon Tyne, which corresponds closely to the geographical boundaries of the Roman Catholic one, and roughly covers the area from the Scottish Border to the River Tyne, and from the East Coast of England to the Penines that form the natural barrier half-way to the West Coast. This land of Aidan, and Bede, and Cuthbert. Did their spirit live on?

The Church of England and Roman Catholic Schools in the area were matched with a further category, that of 50 L.E.A. County schools. This matching was not precise, since the Church of England does not have any senior schools in the area, but apart from that matching was carefully designed to cover type, geographical location, and age-range. This north-east corner of England, with its once, at the turn-of-the century most densely populated urban area in Europe, (Elswick), and its miles of thinly populated countryside and almost deserted beaches. A better spread of social class and occupation it would be hard to find.

In the case of the L.E.A. schools, they were selected from three Authorities, Newcastle upon Tyne, North Tyneside and Northumberland, covered by the Anglican Diocese of Newcastle, and although returns were obtained from

schools existing in close proximity to each other, (Berwick, Blyth, Cramlington, Alnwick, Morpeth, Hexham, Bedlington, Ashington, Newcastle upon Tyne, Tynemouth), schools where R.E. received cursory attention did not appear in the survey. This was because permission was granted to approach only those schools, that were likely to be willing to take part in the survey.

Forty-eight out of the Anglican schools replied to the survey (96%). Forty-five of the Roman Catholic schools responded (85%). Forty-five County schools took part. Judging by the nature of the returns, those L.E.A. schools that took part were sympathetic to R.E.. Whilst grateful for every return, it would have widened the spread of opinion, and emphasized differences more clearly, if some of the replies had been from more radical anti-R.E. schools. For example, the search for respondents unearthed one large Comprehensive School where there were no Religious Assemblies and no R.E. lessons because the Head was against both. Another Head said specifically, "The less R.E. in this school the better".

In the end differences between the three categories did not show up as distinctly as might have been the case.

However, it did provide a "bench mark" of opinion amongst teachers with responsibility for Religious Education, and in this sense the responses are an interesting historical document, and valid irrespective of the interpretations that may be placed upon them.

THE QUESTIONNAIRE

Information was gathered from each school by means of a questionnaire. That the return should be so high seemed to indicate the interest, if not the practical involvement, of the Head Teacher. In the case of the large senior schools the Head indicated his endorsement of the return. Frequently the opinion seemed to be that of older more senior staff, and one Head actually said that his responses were the views of colleagues of his generation, but not the views of his younger members of staff. Since by 1984 economic cuts were resulting in early retirement of teachers over the age of 50, the responses to the questionnaires could not be considered an accurate picture of opinion other than in the year 1980 and shortly after. It also means that any trends perceived prior to 1984 could well accelerate subsequently.

The questions were deliberately framed to be sharp and divisive without being offensive. Since the whole exercise was costly in time and money it seemed to be putting busy and capable people to a lot of unnecessary trouble if the results were going to be innocuous answers to a tame questionnaire.

Anonymity was guaranteed in a covering letter, and although the name and size of the school accompanied the return, there was no way that anyone other than the writer could trace opinions to their source.

A considerable effort was made to avoid questions that would 'lead' the respondent. On the other hand it has to be admitted that the phrasing of, questions are inevitably coloured by personal experience and doctrinal outlook, and even if it were possible to wash out of the mind of the author all bias, it would still be no guarantee that the respondent would not perceive one.

In the end one had to trust the integrity of the staff approached, and they seemed to have no good reason for being other than honest and frank in their replies.

A further difficulty arose over nomenclature. Despite a pilot study and a series of drafts some questions ended up by meaning different things to different people. In Question 38 teachers did not identify 'vicar' with "priest" and it was therefore not possible to judge how many Roman Catholic school assemblies were being taken by the local priest. Another example was Questions 8 and 9 where the phrasing proved to be an inadvertent infringement of the view that children become both Christians and Church members at baptism. In the main, teachers generously sought the essence of the question and replied accordingly.

It was a fact that almost all the questions came from the lips of teachers themselves, having cropped up in that multitude of professional exchanges which are the inevitable result of 20 years in teaching. Almost equally certain would be the fact that some would want to omit subjects and insert others in an effort to probe deeply into the minds of teachers, and produce balanced and significant evidence.

RESULTS OF THE SURVEY

It was quite clear, that although the children in the three sorts of schools were alike in almost every respect, the Religious Education that they were receiving was not uniform.

Even with the absence of the more radical sector in the L.E.A. there was a discernible spectrum of opinion with, in general, the Roman Catholic teachers at one end, the L.E.A. teachers at the other, and the Church of England teachers in between. This spread of opinion invited display in scattergram form since it was possible, even without paying close attention to the statistics, to half close the eyes and see the broad band of opinion moving from County to Roman Catholic schools with teachers in Anglican schools somewhere on the line between.

Secondly, the survey revealed the extent of the change in Religious Education content in the Church of England and the L.E.A. schools. The writer was presented with more orthodox Christianity, as a child, in an L.E.A. Primary school on the border of the Diocese of Newcastle, including the learning by heart of Psalm 23, Psalm 123, The Lord's Prayer, and the most of the Beatitudes, than was considered appropriate in a Church of England school in 1980. The Newcastle Diocesan Education Committee syllabus for Religious Instruction (Infant Section), and the Syllabus of Religious Instruction (Junior Section), for the years after 1944 were full of doctrine, and Christian doctrine was seen as a necessary pre-requisite for the production of Christian behaviour. "Conduct cannot be taught effectively without close reference to teaching on Faith" (1). In contrast to this the survey resulted in the discovery that no Newcastle upon Tyne Diocesan syllabus was being used throughout the church schools in the Diocese. There was a recommendation in 1977 that the recently revised Church school syllabus for the Diocese of Durham might fill the gap but when it was examined by one Church school in the Diocese of Newcastle it resulted in letters from some of the teachers complaining about the paucity of Christian content. In his reply, the Bishop of Durham defended the Syllabus, but agreed with the complaint, (2).

Thirdly, and rather in keeping with the last sentence, there was evidence of the continuing popularity of Christianity and Christian teaching, but what was meant by that could mean very different things to different people. The trend appeared to be an increasing distance between the descriptive term "Christian", and the derivative roots of that term. Since this formed the essence of many of the complaints from Christian parents, this, along with the first two results of the survey, deserved to be examined in more detail.

Other items arising from the survey, where they seemed to have no bearing on the complaints made by parents, were not included in this chapter, but the tabulated results were added, not only to justify the extrapolations made from them, but to make them available to those who might wish to study them for other purposes than that in the mind of the author.

a) Spread of opinion

Question 10 of the Survey asked each set of teachers to state what they hoped that their children would know by the time that they left the school. The question was phrased to reveal what ground the teachers had covered in the curriculum, rather than their expectations of what the children would have understood, or retained. To obtain this sort of information from a busy professional the field had to be narrowed, thus curriculum areas were delineated for a quick response, and the following picture emerged.

WHAT THE TEACHERS HOPED THE CHILDREN WOULD KNOW ON LEAVING THEIR SCHOOL

QUESTION 10

| <u>L.E.A. County Schools</u> | <u>Church of England Schools</u> | <u>Roman Catholic Schools</u> |
|------------------------------|----------------------------------|-------------------------------|
| | | 100% |
| 88% | Life of Jesus 95% | |
| | | 100% |
| 84% | Lord's Prayer 93% | |
| | | 97% |
| | The Creed 35% | |
| 13% | | 100% |
| | Festivals 93% | |
| 38% | | 62% |
| | The 23rd Psalm 50% | |
| 48% | | 100% |
| | Doctrine 79% | |
| 77% | | |

(In the Anglican Diocese of Newcastle 1980)

As pointed out, questions were open to interpretation, so the emerging results cannot be considered infallible, but the way that the Church of England teachers seemed to be bridging the gap between the Roman Catholic and State school teachers emerged fairly consistently throughout the questionnaire.

In Question 1 for example, 13 teachers in Church of England schools thought that R.E. should not differ from that offered in State schools. No Roman Catholic teachers thought that. They were well aware of the distinctiveness of their religious education. By 1980 the teachers in the Anglican schools would have been aware of the impropriety of giving denominational instruction in State schools, so one possibility was that they thought the Agreed Syllabus of the Local Education Authority was satisfactory for the Church of England schools also. Judging by the results of Question 2, no Roman Catholic teachers thought that either. They agreed unanimously that religious education in a Roman Catholic school should be centred on the teaching of the parent church. Nine Church of England schools replied that they disagreed with that policy. The opinion that was expressed by teachers in State schools was divided evenly in Questions 1 and 2 for and against. The teachers in the Anglican schools mostly agreed with their Roman Catholic colleagues, but not to the same extent. They bridged the gap.

In Question 6 all the teachers in Roman Catholic schools agreed that parents should be made aware of the fact that the school was founded to promote Christian belief. Anglican schools were founded for similar reasons, as mentioned in the subsequent study of the National Society, but 6 teachers registered their unease at having to inform parents about that. State school teachers had no such obligation. The teachers in Church of England schools fell between the two again.

Question 27 asked the schools to indicate the sort of R.E. syllabus that they used. All the Roman Catholic schools other than the 5 senior schools used the Diocesan syllabus. Nearly all the State schools (37) used the Agreed Syllabus of their Authority. All but 7 of the Church of England schools designed their own syllabus. They may have been very good, but they illustrate the point again, that the Roman Catholic teachers operated under clear guidance from their Church, the State school teachers operated under clear guidance from their Education Authority, the Church of England school teachers seemed to be operating somewhere between the two.

The strong impression was that there was a considerable degree of co-ordination and unanimous endeavour in the Roman Catholic sector (tied to the Church), - a considerable degree of co-ordination and unanimous endeavour in the L.E.A. sector (tied to the State), - but the Head Teachers in the Church of England schools in between had that degree of autonomy that allowed them to lean which way they wanted. For example even though 40 out of the 50 Church of England schools were Aided, Governors did not appear to be exercising their responsibility to determine and monitor the Religious Education in the school, and the Diocese no longer had an "Examiner", or "Visitor", to parallel the work done by the Religious Education Adviser in the State sector. In the case of a full inspection carried out by Inspectors from the Department of Education and Science, no report was presented about Religious Education in the school, since it fell outside their jurisdiction. The Head Teacher in a Roman Catholic school would have been offered guidance from the Governors and had an official syllabus to fall back on should criticism have arisen. The Head Teacher in a State school would have had an L.E.A. Adviser and syllabus at his disposal. The Head Teacher of the Church school in question had neither. A full report was prepared on every aspect of school life other than Religious Education (3). Not only Head Teachers,

but Governing bodies, and the Diocesan Education Board seemed strung between the expectations of State and parent Church in a way that colleagues in other schools were not.

All of this would appear to be fairly inconsequential, but for the notion that the State schools in the Diocese had moved a long way from teaching their children to recite by heart Psalms 23 and 123, the Lord's Prayer and most of the Beatitudes, before the age of 11, and in comparison, the Roman Catholic schools had not changed all that much between 1944 and 1984. Did the fact that Anglican Church school teachers appeared to be strung out between a Roman Catholic tradition that preserved its religious education content fairly intact, and a State system that had progressed a long way in 36 years, mean that the Church of England schools might have lost something important? What about the amount of information on Christianity being disseminated in the three sorts of schools? (One of the parental criticisms in Chapter 1.)

b) Content of Religious Education

Leaving aside the question of the impact that Religious Education may, or may not have, on children, there seems little doubt from the survey, that in general the Roman Catholic schools disseminated the most information, in general the State schools disseminated least, and in general, Church of England schools, came somewhere between the two. At least that appeared to be the case if Christian doctrine, the traditions of the Church, and Biblical revelation are considered strategic for a proper understanding of what Christianity is all about.

Perhaps the most telling piece of evidence that came out of the survey was the amount of time devoted to Religious Education in Roman Catholic schools. Question 28 was designed to ascertain whether most schools were spending at least one period of time per week on R.E.. In a number of instances teachers in Roman Catholic schools wrote puzzled notes on their returns revealing that they assumed that the question should have been 'per day'. A verbal check showed that one period per day, plus a daily religious assembly, was normal in Roman Catholic schools.

What did the teachers do in the time allotted to Religious Education? Question 30 shows that they did not have a haphazard system of taking opportunities that arose out of class situations in the way that 14 L.E.A. schools and 13 Church of England schools deemed appropriate. They had 'Veritas' (4) to cover, and children to prepare for initiation into Church membership classes taken by a priest who expected much of the basic work to have been done before he took over.

The last question (51) asked staff to indicate if they would be sorry if the school ceased to be a Church school. Clearly someone with a position of responsibility had to answer that question to some extent on behalf of themselves and to some extent on behalf of others. All the respondents in Roman Catholic schools were committed to their origins in a way that 13 teachers with senior positions in Church of England schools were not.

Roman Catholic teachers perceived Christian influences being undermined by the social situation nationally, (Question 49), more than the teachers in the other two types of school. Roman Catholic schools (37), Church of England schools (33), L.E.A. schools (31). Six L.E.A. schools denied that it was happening at all. Four Church of England schools and 3 Roman Catholic schools denied the statement.

If Question 43 was intended to show the place of the Old Testament in the scheme of Christian Doctrine, and pick out those who had resisted pressure to cut down the amount of time spent on teaching it, it revealed again that the Roman Catholic teachers were teaching it the most confidently (36 schools as against 23 Church of England schools and 27 L.E.A. schools). Eighteen Church of England schools and 11 L.E.A. schools were unsure that it had any part to play in the understanding of the New Testament. Four L.E.A. schools, 3 Church of England schools and 2 Roman Catholic schools thought that it had no part to play.

Interestingly enough only 4 Roman Catholic schools used any radio or T.V. programmes, 23 Church of England schools used them, and 25 L.E.A. schools used them. Were the Roman Catholic schools dissatisfied with the content, or had they no time? (Question 34)

Question 16 sought to discover attitudes to the Bible and who was teaching it. Eleven L.E.A. schools thought that their children would not be able to find their way about the Bible by the time they left the school. Eight Church of England schools thought similarly, and 5 Roman Catholic schools. Is this an admission that it was not receiving the attention that it might do? Twenty-seven Church of England schools hoped their children would be able to find their way around the Bible on leaving, 25 Roman Catholic schools and 25 L.E.A. schools. Since the significant word in the question was 'hope', perhaps the most interesting piece of evidence was that some schools did not even hope, or have the objective of, teaching the children how to handle the Bible. But they were not in the majority. On this occasion the Church of England school teachers were in the majority.

This was borne out by Question 7 where teachers were asked to indicate where they would place their emphasis. As with Question 16, the Roman Catholic teachers emphasized Roman Catholic doctrine as their first priority. The L.E.A. teachers emphasized morals as their first priority and gave doctrine a very low priority. The Church of England teachers placed morals first, and again gave doctrine a very low priority, but placed the Bible a close second behind the teaching of morals. If this last table of results is reliable, the indications are present again that the children in Roman Catholic schools probably received the greatest input of what has been rather disparagingly termed dogma in the years up to 1980.

7. In designing the R.E. syllabus I would place the subject areas mentioned in the brackets, in the following order of priority:

1(), 2(), 3(), 4(), 5(), 6(), 7().

Teaching the bible (a) - Church doctrine (b) - Morals and behaviour (c) - World religions (d) - Contemporary Christianity (e) - Religious dimension in man (f) - Christian history (g).

THESE TABLES SHOW ONLY WHAT THE SCHOOL PLACE FIRST

| a | b | c | d | e | f | g | No Reply |
|------------------------------|---------------------------|---------------------------|---|---|---|---|----------|
| 8 | 18 (Doctrine) (40%) | 8 | | | 3 | | 8 |
| 45 Roman Catholic Schools | | | | | | | |
| a | b | c | d | e | f | g | No Reply |
| 18 (Bible) (37.5%) | 4 | 22 (Morals) (45.8%) | | 3 | 1 | | |
| 48 Church of England Schools | | | | | | | |
| a | b | c | d | e | f | g | No Reply |
| 11 | 3 | 26 (Morals) (57.7%) | | 1 | 4 | | |
| 45 L.E.A. "County" Schools | | | | | | | |

Reverting to Question 10 which asked what teachers hoped children would know by the time that they left their charge, Roman Catholic teachers had the highest expectations throughout. In every area mentioned, Life of Jesus, 10 Commandments, Lord's Prayer, the Creed, Festivals, 23rd Psalm, and the Beatitudes, the Roman Catholic teachers were ahead of their Church of England counterparts, and except for the 10 Commandments, and the Beatitudes, the Church of England teachers were ahead of their State school counterparts.

In the area of doctrine returns from Roman Catholic schools showed a 100% expectation of success, Church of England schools showed a 79% expectation of success and L.E.A. schools showed a 77% expectation of success.

A survey of what constituted "doctrine" in the three types of school, (i.e. a comparison of the Roman Catholic scheme, "Veritas", with Church of England scheme emanating from the Diocese of Durham, and the sort of L.E.A. Agreed Syllabus being used in Newcastle upon Tyne, "Learning for Living".) left little doubt that the Roman Catholic teachers had the greatest amount of basic doctrine to transmit, even bearing in mind the variations amongst the three about what constituted doctrine. This made their expectation of 100% success even more significant. Reverting to one of the parental complaints in Chapter 1 about the lack of basic information about Christian beliefs, being made available to children, the Roman Catholic teachers would appear to be least open to that charge.

Put it another way, the Roman Catholic teachers were transmitting the highest amount of material to which a Humanist would take exception, and the L.E.A. schools the lowest.

The fact that the L.E.A. and the Church of England teachers might well protest that they worked equally hard to cover their syllabus, (short on dogma, but by no means deficient in seeking to foster Christian attitudes), would appear to cut little ice with either the Christian parents of Chapter 1, or the Roman Catholic authorities of Chapter 3. They would appear to be persuaded the most, that despite its unpopularity, Christian doctrine was the essential root giving rise to ethical and moral fruit, and that to abandon the one, would imperil the other, not least than when attempting to define the word "Christian".

c) Christian. What does it mean?

Throughout the preceding section, an attempt was made to avoid saying, that some children were receiving more Christian teaching than others, because of the disagreement about what constituted "Christian" teaching. Was it instilling doctrine, or inculcating attitudes? Which came first? And what was the right balance between the two?

It was difficult to avoid evidence which seemed to point to a continuing popularity for Christian attitudes, but a declining trend in popularity for what was regarded as Christian dogma.

This section seeks to explore the notion, that the trend from 1944-1984 resulted in the manipulation of the word "Christian" to provide sympathy, sanction, and authority for attitudes and actions that were not regarded as Christian in 1944. Furthermore, the gradual transformation was tranquil and apparently almost unnoticed because of an ignorance of, - or a distaste for, - Christian doctrine.

That would seem to be the complaint of some of the parents mentioned in Chapter 1 and this section sets out to discover whether there is any justification for this allegation of revisionism.

Question 12 was intended to be a nettle for the alert. It did not say that as a result of Religious Education it was hoped that children would be more sympathetic to the members of other religions, but, to other religions. It was a considerable nettle. Maybe this was the reason why one school from each category dissented from it. The others, maybe to avoid the charge of sectarianism, or being divisive, or racist - or maybe because they believed all religions had something to contribute to the search for the truth - generally were in favour. If it was the latter sentiment, the Christian parents of Chapter 1 would have some grounds for indicating that there was not much support for that point of view in the historic Creeds.

Question 18 raised the issue again. All the schools were generally in favour of including other religions in the Secondary syllabus. What for? To teach understanding and inculcate sympathy? Or to "Demolish them", as one parent indicated in Chapter 1? Whatever the reason, there was a quick change of mind on behalf of teachers in Roman Catholic schools when it was suggested that time spent on other religions would be at the expense of Christianity, (Question 19). The Church of England teachers followed the change of mind, though not so boldly. The L.E.A. teachers, in general, did not change their minds. If the Roman Catholic teachers inclined to the view that in a situation where time was limited then Christianity must be given absolute priority, it is possible that the teachers in the other schools took the view that loving one's neighbour demanded equality of opportunity! Who was the more Christian?

In general, the Church school teachers of both denominations did not think that teaching other religions was appropriate at primary level. The L.E.A. teachers - at least 12 of them - did, (Questions 20 and 21).

Marxism and Humanism in the curriculum sharpened the issue still further. The Church school teachers were against both being included, except for 2 Church of England and 6 Roman Catholic voices raised in agreement. In contrast, more L.E.A. teachers were for the proposition than were against it. Not presumably because they were Marxists or Humanists, judging by Question 8 - where 34 out of 45 schools hoped that their Religious Education would result in the children becoming Christians - but because they felt, no doubt, that they were right.

What constituted right?

Question 47 deepened the mystery. The intention of the question was to discover how many teachers connected Christian pre-suppositions with decisions made about school life and certain areas of the school curriculum, particularly since this was a continuing theme in conferences called by disenchanted Christian parents. A subsidiary aim of the question was to try and discern whether the teachers who said they connected their attitudes and actions to their pre-suppositions, had the same pre-suppositions in mind as the Christian parents.

Under rewards and punishments 24 Church of England - 28 Roman Catholic - and 23 L.E.A. teachers said that they connected their rewards and punishments to Christian pre-suppositions. Within two years of the survey all of these teachers were plunged into the argument about corporal punishment and whether it was a proper Christian sanction to use on children. The Newcastle Diocesan Education Board convened an Ad-hoc committee to discuss the issue

at Morpeth, June 21st, 1983 and September 27th, 1983, and included in the report of the meetings appeared the statement: "Some had strong views against the use of corporal punishment from Christian and moral viewpoints, believing it to be unacceptable in any form". The Diocesan Education Board was invited at a subsequent meeting to take account of the unanimous decision to recommend that corporal punishment be abolished in church schools.

What constituted Christian pre-suppositions? The Bible, the long tradition of corporal punishment in Church schools in the past, the wishes of parents, the European Court of Human Rights, or the views of abolitionists? Had Christian pre-suppositions changed? If not were Christians wrong in the past? If Christians were not wrong in the past had they become secularised in the present? The Christian parents in Chapter 1 maintained that they had.

Question 47 continued by probing the area of staff children relationships.

Thirty-six teachers in Church of England schools; 31 teachers in Roman Catholic schools; and 30 teachers in L.E.A. schools, the overwhelming majority, said that their relationships with children were related to Christian pre-suppositions. There is no reason to doubt the sincerity of that claim, but Christian parents could be forgiven for pointing to the whole change in attitude to practising homosexuals acting as teachers. With corporal punishment, trends altered to ban something that had been considered acceptable, even beneficial. With homosexuality, trends altered to permit something that had been considered unacceptable, even harmful. As with corporal punishment the whole issue was debated at length in the Diocese of Newcastle in 1978, and the following is an extract from a letter written by the Church of England representative on the Newcastle upon Tyne Local Education Authority.

"I believe that there is good reason for the Church to regard homosexuality in a different light nowadays. Books can argue the case better than I, and I see that in this week's Church Times there are reviews of books, by American women of Evangelical backgrounds - "Is the Homosexual my Neighbour?" by Letha Scanzoni and Virginia Ramery Molenkott, S.C.M. Press. The Bible is not explicit in its teaching. Some scholars now suggest that the Sodom and Gomorrah episode may well concern hospitality rather than sex, the Pauline references are to be taken in context - as with women speaking in Church. Paul could be referring to homosexual behaviour by those who were ordinarily heterosexual. There is sufficient evidence today about human personality and behaviour to show that one person in twenty is totally homosexual. The definition of the latter is: any man or woman who by their nature (whether from birth or through upbringing), can fully relate only to someone of their own sex. If this is how some people are, then the Church is to treat them as children of God.

"I do not condone the promiscuous activities of many homosexuals ... there are homosexual perverts just as men who interfere with girls or women who interfere with boys are heterosexual perverts.

"I am therefore arguing for the full acceptance of truly homosexual men and women as respectable and responsible members of society and entitled to be full members of Christ's Church". (6)

Set that point of view against the warnings of Paul (7), and the dilemma about what constitutes the Christian point of view deepens. The Christian parents complained in Chapter 1 of a shift. That is not hard to prove. The question hinges rather more closely on the nature of revelation. Was it continuous? Can a sin in one generation be decreed no sin in the next? Did the increase in knowledge mentioned in the Bible (8), signal any shift in the moral absolutes? The Christian parents were inclined to say not.

The third category mentioned in Question 47 was the teaching of history. More Roman Catholic teachers than others said that their Christian pre-suppositions influenced their view of history. Twenty-one Roman Catholic teachers said yes as against 11 who said no. Nineteen Church of England teachers said yes against 21 who said no. Seventeen L.E.A. teachers said yes against 18 who said no. The results were very interesting. Firstly,

the spread was present, with the Roman Catholic teachers at one end, the L.E.A. teachers at the other, and the Church of England teachers in the middle. Secondly, the content was there in that the Roman Catholic teachers saw more links with their Christian beliefs in the teaching of history than the others did. That is not to allege that they were twisting the facts. It would probably be more accurate to say that they saw the opportunity for selecting their facts, so that their beliefs were portrayed in a sympathetic and reasonable light. In that sense they came nearer than the teachers in the other two types of schools, to the parents in Chapter 1. They foresaw that history could be presented as a haphazard and meaningless jumble of objective facts, or that those same objective facts could be re-arranged into a meaningful pattern that supported or distorted a pre-suppositional point of view. The chief complaint of the Christian parents was that teachers had been led to believe by their college training that history should be taught objectively from a neutral point of view. They maintained that it could not. Their view was that any presentation of objective facts which failed to reveal a consistent pattern of events moving inexorably towards a pre-ordained climax was in itself a distortion of reality, and by no means neutral but agnostic and even atheistic.

In reply, the college trained teacher might well have pointed out that their concern for objectivity and their concern for the truth was surely a Christian virtue, and that the manipulation of facts was an intolerable intrusion into their professionalism.

During the September of 1983 a number of Head Teachers who took part in the Survey had their professionalism attacked from another source altogether. They were called to a week's conference on "Multi-Racial Awareness" organised by the Advisory staff of Newcastle upon Tyne Education Authority. All the

Head Teachers in the Authority were invited and most were present to hear of, "The mistakes of the 19th century missionaries", (9), that they as Head Teachers, "Had a distorted view of history, - were prejudiced and racist, - and probably never more so than when they were unaware of it". (10) Which charge, albeit in a milder form, is pretty much what the Christian parents were saying about conditioning into professionalism in Chapter 1.

Interestingly, it was a Roman Catholic Head Teacher who said after the Racial Awareness Course, "I felt completely alienated by it" (11). Presumably it was those teachers who recognised the link between their ethics and the pre-suppositional roots giving rise to them, who were most aware that not only their conduct, but their beliefs also, were under attack. Those teachers who saw no link between the teaching of history and their pre-suppositional beliefs were most vulnerable to reorientation. We are back to "If you people do not look out, you will lose your freedom to preach the Gospel" (12).

Returning to the Survey, the fourth category where teachers were asked to state whether they perceived links with Christian pre-suppositions, was the teaching of Science.

As on previous occasions the Roman Catholic teachers led the way with an open acknowledgement of a link (18), the Church of England teachers followed (10), and the L.E.A. teachers were last (8). Indeed, 27 schools replied that they did not perceive a link. Was it because of the controversies surrounding efforts to link Science and Religion? (The Northumberland Agreed Syllabus, "Religion and Life", which was in operation in 1980, saw fit to include a section for teachers attempting to dispel the conflict.) Or was it because of the notion that Science could be taught best from an objective and neutral point of view? (The same syllabus promoted the view that Science "itself may be amoral.") (Page 9)

Whatever the reason it puts the L.E.A. teachers furthest from the position of the Christian parents in Chapter 1 who regarded the Creator, and the Created World as inextricably linked.

If it is possible to disentangle the charge of conditioning from the emotive debate on evolution, there would certainly seem to have been harrassment of those prospective teachers who did not conform to the majority view on origins of life.

"It is a solemn fact that by the time of the Darwin centennial of 1959, the significant opposition to evolutionism had all but ended in the western world"
(14)

In general the "Biblical fundamentalists with their literalistic hermeneutics" (15), "were not the best people to send into schools to specialise" (16), "devoid of Galilean charity" (17), "the world could not stop laughing at their ignorance" (18).

In keeping with what has gone before the pressure was not only from non-Christian sources. Each of the quotations in the above paragraph come from sources arguing for some sort of Christian synthesis between Science and Religion. ("Christian" Macro-evolutionists; Micro-evolutionists; Theistic evolutionists, - sometimes called Christian Darwinists; Special Creationists sometimes called Complementarists; Liberal Darwinists; Semi-Deists etc.!) (20).

The results of the survey would seem to support those parents who complained of student teachers being pressurised into accepting evolution and a non-literalistic view of the Bible, and that the apparent collision between Biblical revelation and Scientific data and theory was best resolved by distancing the one from the other.

Perhaps it was not surprising that the majority of the L.E.A. teachers detached their Christian pre-suppositions from the teaching of Science. In keeping with the survey the majority of the teachers in Church of England schools did the same. In keeping with the results of the Survey, the Roman Catholic teachers did not. (See the results of Question 47.)

It is, in a sense, a somewhat curious result, which shows the Roman Catholic teachers openly admitting to something which their L.E.A. and Church of England counterparts regarded, presumably, as unreasonable or inappropriate and it does indicate the possibility that their initial training and conditioning was different. That is not hard to conceive, considering the Catholic aim to have a Roman Catholic school for every Roman Catholic child, and the not infrequent graduation from such a school to a Roman Catholic training college for teachers, and thus, in due time, back into a Roman Catholic classroom. In this sense of providing a shelter from the more

severe pressures that lay outside of the Roman Catholic system, they pursued a policy 1944 - 1984 which left them less sensitive to change and more independent of it.

Sex education illustrated the point. The Christian parents in Chapter 1 complained of sex education being given independently of a moral stance. Fairly clearly from the responses, L.E.A. schools were most influenced by that sort of thinking. Only 19 schools thought that Christian pre-suppositions should influence sex education. Twenty-two Church of England schools thought that they should. The figure shot up to 28 schools in the case of the Roman Catholics. Almost certainly the teachers in the L.E.A. and the Church of England schools who did not give sex education influenced by Christian pre-suppositions were attempting to be factual and neutral. Almost certainly the Christian parents of Chapter 1 would have retorted that an amoral stance was not neutral, and detached from Christian pre-suppositions how could children adjudicate on pre-marital sex, contraceptives and abortion? It was not difficult to see how Christian parents had arrived at the conclusion that many Christian teachers during the period 1944 - 1984 had been conditioned and secularised more than they knew into accepting positions that did not faithfully reflect the Christian view. Certainly, in general, not what was considered the Christian view in 1944.

On the subject of authority most of the teachers surveyed said that Christian pre-suppositions influenced their exercise of authority. Roman Catholic schools (31); Church of England schools (31); and L.E.A. schools (29).

It would have been interesting to know in what way?

In the Newcastle upon Tyne Diocesan Synod of 1977, where education was debated by Anglicans, one paper presented to the assembly spoke of Church schools having a derived authority where policy and rules were not democratic, or autocratic, but theocratic. Similarly the curriculum would:

"Make the Gospel available to successive generations of children.

"In the Church of England, lying as it does in the main stream of West European Christian tradition, the syllabus of Christian education has been the Creed, the Lord's Prayer and the Ten Commandments as set forth in the Church Catechism and all other things which a Christian ought to know and believe to his soul's health."

(Charge of parents and god-parents in the baptism service.)

(21)

Another paper that was presented took quite a different view.

"There is uncertainty about who has to give what to whom. Let Christians not talk about what they are going to tell the world ... and let not those in the ministry be deciding what we are going to teach our people, ... Let us not only dream but actively plan for a system of education where adults do not decide in advance what they know is good for children ..."

"If you read the writings of the great educators of the last century you have a very similar impression to the one you gain from reading the great hymns of the last century, and that is the impression of certainty; they knew exactly what they had to hand on ... there was no doubt in their minds that what they had to offer was what other people needed. But that is not how it is today." (22)

Again, it was not difficult to see where the Christian parents of Chapter 1 had picked up the notion that the pre-suppositions of educationalists in the English world had become progressively less Christian and more secular, and that some of that thinking had permeated the views of many Christian educationalists.

Amongst this latter category, were a number who were well aware of how they were regarded.

"Everyone is aware, and the children not least, of the uncertainty that lies behind the pretended certainty of the adult generation. That certainly is not concealed by the backlash we are seeing; it is that uncertainty that lies behind the desire to retrace the tentative steps which have been made in education ..."

(23)

Perhaps it was the unabashed confidence - the determination not to retard or reverse the trends - by those seen as having status and power in education, that finally forced Christian parents into the conclusion that their only way forward was to consider the abandonment of the system.

Perhaps it was the fact - as with the last subject where teachers were asked about Christian pre-suppositions, (morals and behaviour) - that the Christian parents no longer expected many teachers to share their view of what constituted Christian morals.

Perhaps it was the fact that even where teachers sought to do so, they seemed powerless to reverse trends. (24)

Whatever the reason, as the period of time under review drew to a close, a group of parents inaugurated meetings and got as far as having discussions with the Director of Education, about the formation of a Christian Day school in the North Tyneside area of the Diocese.

Considering the fact that the Church of England Day schools had fallen from 110 before the war to 83 schools catering for 11,000 children in the 1950s, and to 58 schools catering for some 6,000 children in the 1960s, and to 48 schools by the time of the Survey, and that one of the

reasons was "the overwhelming cost of education" (25), the gesture of defiance from the group of parents in Tynemouth could not be regarded as insignificant.

Similarly the considerable and successful struggle by the parents of Gosforth to successfully get the Secretary of State for Education to reverse the order for closure of the Gosforth Church of England school, revealed the continuing popularity of those schools that stood for the promotion of Christian values, despite the fact that those values could be different things for different people (26).

Were the apprehensions of Christian parents in Chapter 1 justified? The evidence from one substantial area of England and Wales indicated that they were.

"It is from the teachers of Religious Education → not from the clergy - that the vast majority of young people in Britain receive their only personal Christian teaching and example. It is in the schools - not in the Churches - that they receive their only experience of worship. The Churches continue to neglect what happens in Religious Education to their own serious loss.

(27)

Chapter 2.

A SURVEY OF OPINION AMONGST TEACHERS
IN THE ANGLICAN DIOCESE OF NEWCASTLE UPON TYNE, 1980

1. "The Newcastle Diocesan Education Committee syllabus of Religious Instruction" (Junior Section), Page 3. 1950.
2. John Hapgood. Letter to the Headmaster of St. Paul's C.E. School, Newcastle upon Tyne. April 19th, 1979.
3. Report to the Governors of Rothbury Thomlinson Middle School, subsequent to a General Inspection by H.M.I.'s, January 1980.
4. The Roman Catholic Diocesan Education syllabus. "Veritas". 1980.
5. December 14th, 1983. Church House, Newcastle upon Tyne.
6. Brian Godsell. Letter to the Headmaster of St. Paul's C.E. School, Newcastle upon Tyne. December 16th, 1978.
7. Saul of Tarsus who became Paul the Apostle. 1 Corinthians 6 verse 9.
8. The Book of Daniel, Chapter 12, verse 4.
9. R.A. German, Principal Education Officer, C.R.E. Address to Head Teachers, Newcastle upon Tyne. September 12th, 1983.
10. Newcastle upon Tyne Family Unit Racial Awareness Team. September 15th, 1983.
11. Miss Mitchell, Head Teacher of St. Mary's Roman Catholic School, Newcastle upon Tyne. September 1983.
12. Dr. Bridges, lecture entitled the "Secret of Leadership", to the A.C.E. Christian Educators Convention, Coventry, October 25th, 1983.
13. Psalm 8, verses 3 - 7.
14. John C. Whitcomb. Review Article. "The Post-Darwinian Controversies", "Creation by Evolution", A Symposium edited by David C. Watts, (The Biblical Creation Society, Glasgow, 1983, p. 47)
15. James R. Moore. "A Study of the Protestant Struggle to come to terms with Darwin in Great Britain and America" (Cambridge: Cambridge University Press, 1979, pp 1,16)
16. Mary Parnaby. "The Training of Teachers of Religious Education", "Religious Education 1944 - 1984." Edited by A.G. Wedderspoon, (London: George Allen and Unwin Ltd., 1966, p.88)
17. Moore. Protestant Struggle. p.74.
18. ibid. p.76.

19. John C. Whitcomb. Post-Darwinian Controversies, p.47.
20. Magazine Creation by Evolution, The Evangelical Debate Today, (Glasgow: The Biblical Creation Society. 1983).
21. Noel Todd. The Role of the Church School. Newcastle Diocesan Synod, Agenda item No. 11(ii). April 30th 1977.
22. Peter Selby. Education in the Context of Mission. Newcastle Diocesan Synod, Agenda item No. 11(v). April 30th, 1977.
23. ibid. p.2.
24. Christopher Rowlands. What a time to tie up teachers. The Daily Mail Education feature. January 19th, 1983.
25. David Ogden. Education Policy and the Church. Newcastle Diocesan Synod, Agenda item 11(i). April 30th, 1977, p.10.
26. John R. Little. Letter to parents concerning the proposed closure of All Saints Church of England First School, October 1980, and subsequent reversal of the L.E.A. decision can be traced through Newcastle Diocesan Board minutes 1981-1983.
27. Peter Lister. The Church School. A submission to the Diocesan Education Board by the Schools Officer and Vicar of Shilbottle. 15.9.84.

March 1980

Dear Colleague,

I am writing in the hope that you will be willing to fill in the attached questionnaire, then return it to me in the envelope provided.

As you will see it is to do with Religious Education. I hope that you will find it straightforward to complete. If you find some questions ambiguous please say so. I am hoping to get 50 Church of England Schools in the Diocese of Northumberland, 50 Roman Catholic Schools, and 50 L.E.A. Schools, all from the same region, to complete the questionnaire. Accordingly, I have approached Canon Carrette, Canon Olsen, and L.E.A. Advisory Staff to ascertain that they have no objections to my now approaching you.

The questionnaire is to help me obtain information for a project that I am doing as a part-time student at Durham University Department of Education. The title is "Church and State in Religious Education 1940 - 1980. A critical survey of trends in England from the point of view of the Christian Parent with special reference to the 'Christian Schools' movement."

If you are willing to help me I hope that you will be quite forthright in expressing your views. Although I am obliged to be able to establish my sources I intend to preserve their anonymity. I alone will know which school said what ...' Any communication, or publication of results, will largely be statistical with some quotations where they are offered, but with no means of identifying the author.

I have tried to devise a questionnaire that you will be able to fill in quickly and easily. However if problems do arise please do not hesitate to ring me at school. Meanwhile thank you very much for any trouble that you take on my behalf.

Best Wishes,

NOEL TODD

Do not answer questions that do not apply. Please tick your response to those that do, either Strongly agree Agree Unsure Disagree Strongly disagree

CHURCH SCHOOLS.

1. R.E. in a Church School should differ from that in an L.E.A. school.
2. It should be centred on the teaching of the parent Church (Church Teaching.)
3. It should be centred on God's dealings with man as revealed in the bible. (Bible teaching).
4. It should be "core" Christianity common to the main denominations. (Basic Christianity)
5. It should have the effect of positively encouraging children to be Christians.
6. Prospective parents and staff should be made aware that the school was founded to promote Christian belief.

L.E.A. SCHOOLS.

7. In designing the R.E. syllabus I would place the subject areas mentioned in brackets in the following order of priority. 1(), 2(), 3(), 4(), 5(), 6(), 7().
 ((Teaching the bible(a) - Church doctrine(b) - Morals and behaviour(c) - World religions(d) - Contemporary Christianity(e) - Religious dimension in man(f), - Christian history(g) -)).
8. As a result of R.E. we hope that children will be encouraged to become Christians.
9. As a result of R.E. we hope that children will be encouraged to become Church members.
10. As a result of R.E. we hope that children will leave this school knowing the main events in the life of Jesus - the 10 commandments - The Lord's Prayer - The Creed - the significance of the festivals in the Christian calendar - The 23rd Psalm - The Beatitudes - Basic Christian doctrine. (Cross out what does not apply).
11. As a result of R.E. we hope that children will have a clear understanding of Christian morality.
12. As a result of R.E. we hope that children will be more sympathetic to other religions.
13. As a result of R.E. we hope that the children will have some appreciation of local Christian activity.
14. As a result of R.E. we hope that the children will have some appreciation of local Christian history
15. By the time children leave school we hope that they will have learned a selection of Christian hymns. (Please list the "Top Five" favourites on the back of this sheet.)
16. By the time children leave this school we hope that they can find their way around the bible.
17. By the time children leave us we also hope..(please comment)..

L.E.A. SCHOOLS. - (Other religions)

18. I agree that other religions should be included in the Secondary syllabus.
19. Even if it means less time for Christianity.
20. I agree with other religions being included in the Primary syllabus.
21. Even if it means less time for Christianity.
22. I agree with other "stances for living" being included in R.E. e.g. Humanism, Marxism.
23. I would also include..(please comment)..

L.E.A. SCHOOLS. - (Organisation of R.E.)

24. R.E. in an L.E.A. School should be left to the clergy.
25. R.E. is best handled by teachers who have good rapport with children, and who are also committed Christians.
26. Having an R.E. syllabus avoids duplication, and provides for progression and development.
27. We use the/Diocesan / L.E.A. / our own school / syllabus. (Cross out what does not apply.)
28. Each class is timetabled to spend at least one period per week on R.E.
29. All too easily the use of a syllabus produces stereotyped and dull R.E.
30. Apart from assemblies, it is better to leave teachers to seize R.E. opportunities as they arise.(i.e. not to timetable R.E.).
31. We organize R.E. by....(please comment)..

2.

Do not answer questions that do not apply. Please tick your response to those that do, either - 1 Strongly agree

2 Agree

3 Unsure

4 Disagree

5 Strongly Disagree

L.E.A. SCHOOLS. - (Assemblies)

- 32. Assemblies in Church Schools can be an introduction to Christian worship.
- 33. Assemblies in Church Schools can at best, only be opportunities for Christian exposition.
- 34. We have found the following helpful. B.B.C. "Contact"(Fri. 9.05 a.m.) - "Quest"(Wed 11.40 a.m.) - "Service for Schools" (Thurs 9.05 a.m.) - T.V. Resource Unit material (Wed. 11.40 a.m.)(Cross out what does not apply.)
- 35. Other helpful material. (Please comment).
- 36. The Hymn book / Song book, w use mostly is called...
- 37. The whole school assembles together 1 - 2 - 3 - 4 - 5 - times per week. (Circle correct number)
- 38. These assemblies are sometimes taken by The Head / children / members of staff / A minister The vicar / local Christians / Missionaries on furlough. (Cross out what does not apply)
- 39. Further comments ..

L.E.A. SCHOOLS. - (The Bible)

- 40. Children find biblical language difficult unless we use a modern version.
- 41. We mostly use..
- 42. Despite reservations expressed by some educationalists, children find well presented Old Testament narratives interesting and meaningful.....
- 43. Narratives from the O.T. build the concepts necessary to comprehend the New Testament.
- 44. We have passed through a period when some educationalists have underestimated the ability of children to grasp spiritual concepts, because they were misled by the communication problems that arise between adults and children.....
- 45. Further comments about the Bible...

L.E.A. SCHOOLS. - (Christian Education)

- 46. There is a Christian view of education, which can be properly expressed in a Church School.
- 47. Christian presuppositions should for example influence / the system of rewards and punishments / staff relationships with children / the teaching of History / the teaching of science / sex education / the exercise of authority / moral behaviour . (Please cross out those items you would not place in a particularly Christian context.)
- 48. Add other areas of school life that you would..
- 49. Christian influences in school are being undermined by the social situation nationally
- 50. Further comments...

THANK YOU VERY MUCH INDEED. PLEASE ADD THE NAME OF THE SCHOOL _____

THE ADDRESS _____

THE AGE RANGE OF THE CHILDREN _____ NO ON ROLL _____

I would be most grateful if you would then return the questionnaire, plus any comments and criticisms that you may have, to.

Noel Todd, Headmaster, St Paul's C.S. Primary School, Victoria Street, Newcastle upon Tyne. NE4 6BH Telephone: Newcastle 733667.

1. R.E. in a Church School should differ from that in an L.E.A. school.

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
|-------------------------------|---------|--------|----------|-------------------|------------|
| * * * * | * * * * | * | * * * * | | * * * * |
| 8 | 20 | 1 | 13 | | 6 |
| 48 Church of England Schools. | | | | | |

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
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| * * * * | * * * * | | | | |
| 34 | 11 | | | | |
| 45 Roman Catholic Schools. | | | | | |

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
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| * | * * * | | * * * | | * * * * |
| 1 | 3 | | 3 | | 38 |
| 45 L.E.A. "County" Schools. | | | | | |

2. It should be centred on the teaching of the parent Church (Church Teaching)

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
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| * * * * | * * * * | * * * | * * * * | * | * * * * |
| 4 | 25 | 3 | 9 | 1 | 6 |
| 42 Church of England Schools. | | | | | |

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
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| * * * * | * * * * | | | | |
| 41 | 4 | | | | |
| 45 Roman Catholic Schools. | | | | | |

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
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| | * * * * | | * | * * * | * * * * |
| 1 | 4 | | 1 | 3 | 36 |
| 45 L.E.A. "County" Schools. | | | | | |

3. It should be centred on God's dealings with man as revealed in the bible.

(Bible teaching)

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
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| 48 Church of England Schools. | | | | | |

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
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| 18 | 14 | | 3 | | 10 |
| 45 Roman Catholic Schools. | | | | | |

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
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| 2 | 4 | | 2 | | 37 |
| 45 L.E.A. "County" Schools. | | | | | |

4. It should be "core" Christianity common to the main denominations.

(Basic Christianity)

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
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| 9 | 29 | | | 3 | 7 |
| 48 Church of England Schools. | | | | | |

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
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| * * * * * | * * * * | * * | * * * * * | * * | * * * * * |
| 10 | 6 | 2 | 12 | 2 | 13 |
| 45 Roman Catholic Schools. | | | | | |

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
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| * * | * * * * * | | * * | | * * * * * |
| 2 | 4 | | 2 | | 37 |
| 45 L.E.A. "County" Schools. | | | | | |

5. It should have the effect of positively encouraging children to be Christians.

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
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| 18 | 26 | 1 | 3 | | |
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| 43 | 2 | | | | |
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| 3 | 4 | | 1 | 1 | * 36 * |
| 45 L.E.A. "County" Schools. | | | | | |

6. Prospective parents and staff should be made aware that the school was founded to promote Christian belief.

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
|-------------------------------|---------|--------|----------|-------------------|------------|
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| 12 | 29 | 3 | 3 | | 1 |
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| 45 Roman Catholic Schools. | | | | | |

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| 4 | 3 | | | | 38 |
| 45 L.E.A. "County" Schools. | | | | | |

7. In designing the R.E. syllabus I would place the subject areas mentioned in the brackets, in the following order of priority. 1(), 2(), 3(), 4(), 5(), 6(), 7().
 Teaching the bible(a) - Church doctrine(b) - Morals and behaviour(c) - World religions(d) - Contemporary Christianity(e) - Religious dimension in man(f) - Christian history(g).

THESE TABLES SHOW ONLY WHAT THE SCHOOLS PLACED FIRST.

| a | b | c | d | e | f | g | No reply |
|----------------------------|---------------------------|---|---|---|---|---|----------|
| 8 | 18 (Doctrine) (40%) | 8 | | | 3 | | 8 |
| 45 Roman Catholic Schools. | | | | | | | |

| a | b | c | d | e | f | g | No reply |
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| 18 (Bible) (37.5%) | 4 | 22 (Morals) (45.8%) | | 3 | 1 | | |
| 48 Church of England Schools. | | | | | | | |

| a | b | c | d | e | f | g | No reply |
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| 11 | 3 | 26 (Morals) (57.7%) | | 1 | 4 | | |
| 45 L.E.A. "County" Schools. | | | | | | | |

8. As a result of R.E. we hope that children will be encouraged to become Christians.

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
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| * * * * * | * * * * | | | | * "They become this at baptism?" |
| 23 | 24 | | | | 1 |
| 48 Church of England Schools. | | | | | |

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| * 37 | 3 | | | | 5 |
| 45 Roman Catholic Schools. | | | | | |

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| 45 L.E.A. "County" Schools. | | | | | |

9. As a result of R.E. we hope that children will be encouraged to become Church members.

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
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| * * * * * | * * | | | | * "They become this at baptism" |
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| 45 Roman Catholic Schools. | | | | | |

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
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| 3 | 28 | 6 | 7 | 1 | |
| 45 L.E.A. "County" Schools. | | | | | |

10. As a result of R.E. we hope that children will leave this school knowing the main events in the life of Jesus - the 10 commandments - The Lord's Prayer - The Creed - the significance of the festivals in the Christian calendar - the 23rd Psalm - The Beatitudes - Basic Christian doctrine.

THE FOLLOWING SCHOOLS ANSWERED IN THE AFFIRMATIVE.

| Life of Jesus | 10 Commands | Lord's Prayer | The Creed | Festivals | 23rd Psalm | The Beatitudes | Doctrine |
|----------------------------|-------------|---------------|------------|-----------|------------|----------------|-----------|
| 45 (100%) | 43 (95.7%) | 45 (100%) | 44 (97.7%) | 45 (100%) | 28 (62.2%) | 40 (88.8%) | 45 (100%) |
| 45 Roman Catholic Schools. | | | | | | | |

| Life of Jesus | 10 Commands | Lord's Prayer | The Creed | Festivals | 23rd Psalm | The Beatitudes | Doctrine |
|-------------------------------|-------------|---------------|------------|------------|------------|----------------|------------|
| 46 (95.8%) | 31 (64.5%) | 45 (93.7%) | 17 (35.4%) | 45 (93.7%) | 24 (50.0%) | 15 (31.2%) | 38 (79.1%) |
| 48 Church of England Schools. | | | | | | | |

| Life of Jesus | 10 Commands | Lord's Prayer | The Creed | Festivals | 23rd Psalm | The Beatitudes | Doctrine |
|-----------------------------|-------------|---------------|-----------|------------|------------|----------------|------------|
| 40 (88.8%) | 33 (73.3%) | 38 (84.4%) | 6 (13.3%) | 38 (84.4%) | 22 (48.8%) | 23 (51.1%) | 35 (77.7%) |
| 45 L.E.A. "County" Schools. | | | | | | | |

11. As a result of R.E. we hope that children will have a clear understanding of Christian morality.

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
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| 18 | 27 | | | | 3 |
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| 25 | 19 | | | | 1 |
| 45 L.E.A. "County" Schools. | | | | | |

12. As a result of R.E. we hope that children will be more sympathetic to other religions.

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
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13. As a result of R.E. we hope that children will have some appreciation of local Christian activity.

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
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| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
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14. As a result of R.E. we hope that children will have some appreciation of local Christian history.

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
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| 15 | 22 | 1 | 3 | | 4 |
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| 45 L.E.A. "County" Schools. | | | | | |

15. By the time children leave school we hope that they will have learned a selection of Christian hymns.

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
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| 45 L.E.A. "County" Schools. | | | | | |

The "Top Five" favourites were as follows.

Church of England Schools.

1. "When a knight won his spurs".
2. "All things bright and beautiful".
3. "Morning has broken".
4. "O Jesus I have promised".
5. "Onward Christian soldiers".

Roman Catholic Schools.

1. "Colours of the day".
2. "Keep me praising".
3. "O Lord my God, when I in awesome wonder".
4. "Make me a channel of your peace".
5. 8 hymns tied for this place ! Including "Go the Mass is ended", "Lord of all hopefulness", "Lord of the dance".etc.

L.E.A. "County" Schools.

1. "When a knight won his spurs".
2. "Lord of the dance".
3. "All things bright and beautiful".
4. "Morning has broken".
5. "I have seen the golden sunshine".

16. By the time children leave this school we hope that they can find their way around the bible.

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
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| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
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| 45 L.E.A. "County" Schools. | | | | | |

18. I agree that other religions should be included in the Secondary syllabus.

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
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| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
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| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
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| 6 | 27 | 3 | | 2 | 7 |
| 45 L.E.A. "County" Schools. | | | | | |

19. I agree that other religions should be included in the Secondary syllabus even if it means less time for Christianity.

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
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| 45 L.E.A. "County" Schools. | | | | | |

20. I agree with other religions being included in the Primary syllabus.

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
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| 45 L.E.A. "County" Schools. | | | | | |

21. I agree with other religions being included in the Primary syllabus even if it means less time for Christianity.

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
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| 45 L.E.A. "County" Schools. | | | | | |

22. I agree with other "stances for living" being included in the R.E. syllabus. e.g. Humanism, Marxism.

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
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| 48 Church of England Schools. | | | | | |

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| 3 | 14 | 8 | 9 | 5 | 6 |
| 45 L.E.A. "County" Schools. | | | | | |

24. R.E. in a Church School should be left to the clergy.

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
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| | | | 30 | 18 | |
| 48 Church of England Schools. | | | | | |

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
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| | | | 16 | 29 | |
| 45 Roman Catholic Schools. | | | | | |

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| 45 L.E.A. "County" Schools. | | | | | |

25. R.E. is best handled by teachers who have good rapport with children, and who are also committed Christians.

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| 22 | 22 | 1 | 3 | | |
| 48 Church of England Schools. | | | | | |

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| 35 | 9 | | | 1 | |
| 45 Roman Catholic Schools. | | | | | |

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| 19 | 18 | 4 | 3 | | 1 |
| 45 L.E.A. "County" Schools. | | | | | |

26. Having an R.E. syllabus avoids duplication, and provides for progression and development.

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
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| 48 Church of England Schools. | | | | | |

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| 28 | 12 | 1 | | | 4 |
| 45 Roman Catholic Schools. | | | | | |

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| 17 | 22 | 2 | 1 | | 3 |
| 45 L.E.A. "County" Schools. | | | | | |

27. We use the /Diocesan / L.E.A. / our own school / syllabus.

| Diocesan | L.E.A. | Own school syllabus |
|----------------------------|---|--|
| | 7 schools indicated that they used the L.E.A. syllabus. | The remaining schools used varied combinations of all three. |
| Church of England Schools. | | |

| Diocesan | L.E.A. | Own school syllabus |
|--|--------|--|
| 40 schools used the Diocesan syllabus. | | 5 (Senior) schools devised their own syllabus. |
| Roman Catholic Schools. | | |

| Diocesan | L.E.A. | Own school syllabus |
|--------------------------|--|--------------------------------------|
| | 37 schools used an L.E.A. syllabus, in many instances modifying it to match the locality | 8 schools devised their own syllabus |
| L.E.A. "County" Schools. | | |

28. Each class is timetabled to spend at least one period per week on R.E.

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| 10 | 32 | | 4 | | 2 |
| 48 Church of England Schools. | | | | | |

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| * * * * * | One period per day in almost every case. | | | | |
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| 45 Roman Catholic Schools. | | | | | |

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| 13 | 23 | 1 | 6 | | 2 |
| 45 L.E.A. "County" Schools. | | | | | |

29. All too easily the use of a syllabus produces stereotyped and dull R.E.

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
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| | 11 | 11 | 17 | 4 | 5 |
| 48 Church of England Schools. | | | | | |

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| 45 Roman Catholic Schools. | | | | | |

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| 3 | 13 | 6 | 20 | 2 | 1 |
| 45 L.E.A. "County" Schools. | | | | | |

30. Apart from assemblies, it is better to leave teachers to seize R.E. opportunities as they arise. (i.e. Not to timetable R.E.).

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
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| 48 Church of England Schools. | | | | | |

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| 45 Roman Catholic Schools. | | | | | |

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| 5 | 9 | 3 | 21 | 5 | 2 |
| 45 L.E.A. "County" Schools. | | | | | |

32. Assemblies in Church Schools can be an introduction to Christian worship.

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
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| 45 Roman Catholic Schools. | | | | | |

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| 45 L.E.A. "County" Schools. | | | | | |

33. Assemblies in Church Schools can at best only be opportunities for Christian exposition.

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
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| 48 Church of England Schools. | | | | | |

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
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| 4 | 3 | 3 | 22 | 5 | 8 |
| 45 Roman Catholic Schools. | | | | | |

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| 45 L.E.A. "County" Schools. | | | | | |

34. We have found the following helpful. B.B.C. "Contact". (Fri).
 "Quest". (Weds). "Service for Schools" (Thurs).
 T.V. Resource Unit material, (Weds).

| B.B.C. "Contact" | "Quest" | Service for Schools. | T.V. Resource material. | Other. |
|----------------------------|---------|-----------------------------|-------------------------|---------------------------------|
| | * | **** **** **** *** | ** | * "Something to think about" |
| | (1) | (19) | (2) | (1) |
| Church of England Schools. | | | | |

| B.B.C. "Contact" | "Quest" | Service for Schools. | T.V. Resource material. | Other. |
|-------------------------|---------|----------------------|-------------------------|--------|
| | | **** | | |
| | | (4) | | |
| Roman Catholic Schools. | | | | |

| B.B.C. "Contact" | "Quest" | Service for Schools. | T.V. Resource material. | Other. |
|--------------------------|---------|-----------------------------|-------------------------|----------------------------------|
| ** | * | **** **** **** *** | ** | * "Something to think about." |
| (2) | (1) | (19) | (2) | (1) |
| L.E.A. "County" Schools. | | | | |

36. The Hymn book / Song book, we use mostly is called...

Church of
England
Schools.

"With Cheerful voice". (Over 30% of schools.)
 "Someone's singing Lord". " 27% " "
 "Morning has broken". " 17% " "
 "Come and Praise".
 " 20th Century Hymns".
 "B.B.C. Primary Hymn Book".
 "Sing to God".
 "Sing it in the morning".
 "Hymns Ancient and Modern", Schools.
 "Church School Hymnal."
 "Carey Bonner".

Roman
Catholic
Schools.

"Celebration Hymnal". (Over 35% of schools.)
 " 20th Century Hymns". " 27% "
 "Parish hymn book".
 "Praise the Lord".
 "Songs of the Spirit".
 "Songs of Praise".
 "Folk Praise".
 "Morning has broken".
 "In every corner sing".

L.E.A.
"County"
Schools.

"With Cheerful voice". (Over 18% of schools.)
 "Someone's singing Lord". " 17% " "
 "Come and Praise". " 17% " "
 Own hymn book, sheets, or Overhead Projector. (15%).
 "In every corner sing".
 "Sing Hosanna".
 "Songs of Praise".
 Own hymn book, or sheet, or in some cases
 Overhead projector.

37. The whole school assembles together 1 - 2 - 3 - 4 - 5 - times per week.

| | 1 | 2 | 3 | 4 | 5 | No comment. |
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48 Church of England Schools.

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| | 5 | 11 | 5 | 8 | 12 | No comment. |

45 Roman Catholic Schools.

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| | 8 | 6 | 10 | 9 | 5 | Split-site problems, and halls too small for whole school. |

45 L.E.A. "County" Schools.

38. These assemblies are sometimes taken by The Head / children / members of staff / the vicar / local Christians / missionaries on furlough.

| The Head | Children | Staff | Vicar | Christians. | Missionaries |
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| 48 Church of England Schools. | | | | | |

| The Head | Children | Staff | Vicar | Christians. | Missionaries |
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| 45 Roman Catholic Schools. | | | | | |

| The Head | Children | Staff | Vicar | Christians. | Missionaries |
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| 45 L.E.A. "County" Schools. | | | | | |

40. Children find biblical language difficult unless we use a modern version.

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
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| 48 Church of England Schools. | | | | | |

| The Head | Children | Staff | Vicar | Christians. | Missionaries |
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| 45 Roman Catholic Schools. | | | | | |

| The Head | Children | Staff | Vicar | Christians. | Missionaries |
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| 45 L.E.A. "County" Schools. | | | | | |

42. Despite reservations expressed by some educationalists, children find O.T. narratives interesting and meaningful.

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
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| 48 Church of England Schools. | | | | | |

43. Narratives from the O.T. build the concepts necessary to comprehend the New Testament.

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
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| 48 Church of England Schools. | | | | | |

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
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| 45 Roman Catholic Schools. | | | | | |

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| 45 Roman Catholic Schools. | | | | | |

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| 45 L.E.A. "County" Schools. | | | | | |

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
|-----------------------------|---|------------------------|----------|-------------------|------------|
| o o o | o | o o o o o o o o o o | o o o o | | o o o |
| 3 | 24 | 11 | 4 | | 3 |
| 45 L.E.A. "County" Schools. | | | | | |

44. We have passed through a period when some educationalists have underestimated the ability of children to grasp spiritual concepts, because they were misled by the communication problems that arise between adults and children.

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
|-------------------------------|--|-------------------------------------|------------------|-------------------|-------------------------------|
| * * * | * | * * * * * * * * * * * * * * * | * * * * * * * | | * * * * * * * * * * * * |
| 3 | 16 | 13 | 6 | | 10 |
| 48 Church of England Schools. | | | | | |

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
|----------------------------|-------------------------------------|----------------------|----------|-------------------|------------------------|
| * * * * * * * * * * | * * * * * * * * * * * * * * * | * * * * * * * * * | * * * * | | * * * * * * * * * * |
| 8 | 16 | 7 | 3 | | 11 |
| 45 Roman Catholic Schools. | | | | | |

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
|-----------------------------|-------------------------------------|-------------------------------------|--------------------|-------------------|------------------------|
| * * * * * * * | * * * * * * * * * * * * * * * | * * * * * * * * * * * * * * * | * * * * * * * * | | * * * * * * * * * * |
| 6 | 15 | 13 | 7 | | 4 |
| 45 L.E.A. "County" Schools. | | | | | |

46. There is a Christian view of education that can be properly expressed in a Church School.

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
|-------------------------------|--|-----------|----------|-------------------|------------|
| * * * * * | * | * * * * * | * | | * * * |
| 10 | 29 | 5 | 1 | | 3 |
| 48 Church of England Schools. | | | | | |

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
|---|------------------------|--------|----------|-------------------|------------|
| * | * * * * * * * * * * | | | | * * * |
| * 36 * | 8 | | | | 1 |
| 45 Roman Catholic Schools. | | | | | |

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
|-----------------------------|-------------------------------------|------------------------|------------------|-------------------|------------------------|
| * | * * * * * * * * * * * * * * * | * * * * * * * * * * | * * * * * * * | | * * * * * * * * * * |
| 1 | 17 | 11 | 6 | 1 | 9 |
| 45 L.E.A. "County" Schools. | | | | | |

47. Christian presuppositions should for example influence / the system of rewards and punishments / staff relationships with children / the teaching of history / the teaching of science / sex education / the exercise of authority / moral behaviour.

| Rewards Punishments | Staff Relations with children. | History. | Science. | Sex Education. | Authority | Morals Behaviour. |
|----------------------------|---|-------------|-------------|-------------------|-------------|----------------------|
| Yes (24) | Yes (36) | Yes (19) | Yes (10) | Yes (22) | Yes (31) | Yes (39) |
| No (15) | No (3) | No (21) | No (30) | No (18) | No (9) | No (1) |
| Church of England Schools. | | | | | | |

| | | | | | | |
|-------------------------|-------------|-------------|-------------|-------------|-------------|-------------|
| Yes (28) | Yes (31) | Yes (21) | Yes (18) | Yes (28) | Yes (31) | Yes (32) |
| No (4) | No (0) | No (11) | No (14) | No (4) | No (1) | No (0) |
| Roman Catholic Schools. | | | | | | |

| | | | | | | |
|--------------------------|-------------|-------------|------------|-------------|-------------|-------------|
| Yes (23) | Yes (30) | Yes (17) | Yes (8) | Yes (19) | Yes (29) | Yes (31) |
| No (13) | No (6) | No (18) | No (27) | No (16) | No (6) | No (4) |
| L.E.A. "County" Schools. | | | | | | |

49 / 52. Christian influences in school are being undermined by the social situation nationally.

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
|-------------------------------|---------|---------|----------|----------------------|---------------|
| * * * * | * * * * | * * * * | * * * * | * | * * * * |
| * * * | * * * * | * | | | * |
| | * * * * | | | | |
| | * * * * | | | | |
| | * * * * | | | | |
| | * * * | | | | |
| 7 | 26 | 5 | 4 | 1 | 5 |
| 48 Church of England Schools. | | | | | |

| | | | | | |
|----------------------------|---------|----|-------|--|-------|
| * * * * | * * * * | ** | * * * | | * * * |
| * * * * | * * * * | | | | |
| * * * * | * * * * | | | | |
| * * * * | | | | | |
| * * * * | | | | | |
| * | | | | | |
| 25 | 12 | 2 | 3 | | 3 |
| 45 Roman Catholic Schools. | | | | | |

| | | | | | |
|-----------------------------|---------|-------|---------|----|-------|
| * * * * | * * * * | * * * | * * * * | ** | * * * |
| * * * * | * * * * | | * * * | | |
| * * * * | * * * * | | | | |
| * * * | * * * * | | | | |
| | * | | | | |
| 14 | 17 | 3 | 6 | 2 | 3 |
| 45 L.E.A. "County" Schools. | | | | | |

49. The link with the church provides a useful pastoral dimension to a Church School.

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
|-------------------------------|--|--------|----------|-------------------|------------|
| * * * * * * * * * * | * | | | | |
| 10 | * 38 * | | | | |
| 48 Church of England Schools. | | | | | |

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
|--|--------------------|--------|----------|-------------------|--|
| * | * * * * * * * * | | | | * * No comment. * * Question not asked. |
| * 33 | 8 | | | | 4 |
| 45 Roman Catholic Schools. | | | | | |

| | | | | | |
|--|--|--|--|--|--|
| This question was not addressed to L.E.A. schools. | | | | | |
| 45 L.E.A. "County" Schools. | | | | | |

50. Most of the present parents would be sorry if the school ceased to be a Church School.

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
|-------------------------------|--|--|---------------------------|-------------------|------------|
| * * | * | * * * * * * * * * * * * * * * * | * * * * * * * * * * | | * * * |
| 2 | 17 | 16 | 10 | | 3 |
| 48 Church of England Schools. | | | | | |

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
|--|--------------------|--------|----------|-------------------|-------------------------------|
| * | * * * * * * * * | | | | * * Question not asked. |
| * 36 | 8 | | | | 2 |
| 45 Roman Catholic Schools. | | | | | |

| | | | | | |
|--|--|--|--|--|--|
| This question was not addressed to L.E.A. schools. | | | | | |
| 45 L.E.A. "County" Schools. | | | | | |

51. Most of the present staff would be sorry if the school ceased to be a Church School.

| Strongly agree | Agree | Unsure | Disagree | Strongly disagree | No comment |
|-------------------------------|--|-------------------------|----------|-------------------|------------|
| * * * * * * * * | * | * * * * * * * * * | * * * * | | * * * * |
| 8 | 23 | 9 | 4 | | 4 |
| 48 Church of England Schools. | | | | | |

| | | | | | |
|---|---------|--|--|--|----------------------------------|
| * | * * * * | | | | * * Question not asked. |
| * 39 * | 4 | | | | 2 |
| 45 Roman Catholic Schools. | | | | | |

| | | | | | |
|--|--|--|--|--|--|
| This question was not addressed to L.E.A. schools. | | | | | |
| 45 L.E.A. "County" Schools. | | | | | |

CHAPTER 3

A STATISTICAL SURVEY OF

- (a) NUMBERS OF CHILDREN
- (b) AGE-RANGE AND GEOGRAPHICAL DISTRIBUTION OF PROVISION
- (c) AIDED STATUS
- (d) BUILDING PROGRAMMES

The section of Christian parents who complained about a pre-suppositional shift in educational thinking during the period 1944 - 1984 were not only critical of teachers and educationalists, but of church leaders. Their view was that an elite frequently floated, and subsequently promoted ideas that were by no means representative of ordinary Christian people. If the last chapter indicated "grass roots" disillusionment with an educational elite, this chapter and Chapter 4 follow up similar allegations about a theological elite.

"There has grown up, and that quite rapidly, a class of Anglican administrators - with counterparts in other churches and in the British Council of Churches - who exercise enormous influence, but whose relationship to the General Synod, in the sense of being under its effective direction, is slight.

"One of the signs of this - and it pervades the entire church today - is a preference for pragmatism rather than principle.

"In one sense this is merely a continuation of the long English tradition of empiricism in political management, of a liking for policy founded upon expediency rather than articulated ideology." (1)

The Christian parents would probably concur with that but then add that their greater concern was over theological revisionism. The sort demonstrated for example, by the Professor of Theology at the University of Manchester.

"If ever there was a time when the good old belief in an infallible Bible or in a set of unchangeable dogmas untouched by time held good, it is certainly not now.

"Religion, like everything else under the moon, continually changes, continually requires to be adjusted, re-examined, reformed, interpreted anew ...

"It is manifest, for instance, that the old doctrine of original sin cannot be perpetuated once we have ceased to believe that the first three chapters of Genesis give us an historically reliable account of the origin of mankind. (2)

Or the sort demonstrated by the Canon Residentiary of Wells Cathedral
1962 - 1974.

"In general Bailey argued for the view that sexuality should be seen as something positively good; and in his writing on homosexuality he foreshadowed the subsequent change in attitude to it, and in the law."

(3)

The Christian parents were examples of the fact that the theologians were "ahead" of the people.

Chapter 3 and 4 sought to discover how far, those with responsibilities for Church schools, had been affected by theological shifts 1944 - 1984.

METHOD

Three mainline churches were chosen for study. The Church of England, the Methodist Church, and the Roman Catholic Church.

The Church of England had the greatest number of schools in England and Wales. The Roman Catholic Church had the next greatest number, and the Methodist Church came next.

Secondly, the choice meant that Protestantism could be seen in relation to Roman Catholicism, and furthermore, Protestantism could be sub-divided into Conformity and Non-Conformity.

Thirdly, each of the churches had a group of administrators concerned with their schools, and these administrators were responsible for publications that could be reasonably regarded as "official".

The method of study was to find and read the publications issued by the Department of Education and Science and schools administrators in the three churches, and to attempt to tease out trends - in the first place statistical trends (Chapter 3), and in the second place theological or philosophical trends (Chapter 4). The statistics provided plain evidence about what the churches were doing with their schools. The documents concerned with ideology were more open to misinterpretation, but were studied to provide a guide into what the churches were thinking about their schools.

RESULTS

It would be a vague generalization, but not an entirely imprecise one, to say that throughout the years 1944 - 1984 the Roman Catholic Church pursued a policy of vigorous expansion, the Church of England conducted a sort of "holding" operation, and the Methodist Church allowed their specifically denominational schools to decline in number.

(a) NUMBERS OF CHILDREN. DENOMINATIONAL TRENDS

The aggregate of denominational school places, as a percentage of the total number of children in any one year, fell over the years 1940 - 1980. This was not primarily because the denominational school places fell, but because of the considerable increase in the number of children in County schools. As numbers of children to be accommodated rose from 1940 to 1970,, so County school provision increased substantially, yet denominational provision did not.

When the trends within the denominational school category examined the most noticeable feature that the numbers of children in Roman Catholic schools increased consistently throughout the period to 1970, whereas the numbers of children in Church of England schools did not.

Although in 1946/7 there were 859,893 children in Church of England schools, and 336,771 in Roman Catholic schools, by 1978, there were 868,662 children in Church of England schools, but 745,165 children in Roman Catholic schools. The numbers of children in Church of England schools were up by 8,769, but the numbers of children in Roman Catholic schools had more than doubled (408,394). That meant that over a 30 year period, the Church of England had seen a 1.02% increase in their school rolls, but the Roman Catholic schools had seen a 121.23% increase.

The following table, "Numbers of children in schools in England" Table 52, tabulates trends, and the subsequent graph Table 53, is an attempt to encapsulate trends in a visual form. The figures for Methodist schools in the statistics obtained from the Department of Education and Science were contained within the "Other denominations" category, but some indication of the decline in Methodist provision can be perceived by considering that at

the time of Methodist union in 1931, Methodist schools were just over 1% of the total, (Council) schools 9,400, Church of England 9,767, Roman Catholic 1,164, Methodist 122, Jewish 12, Others 282), whereas by 1984, there were only 60 Methodist schools in England and Wales, of which 24 were joint with the Anglicans.

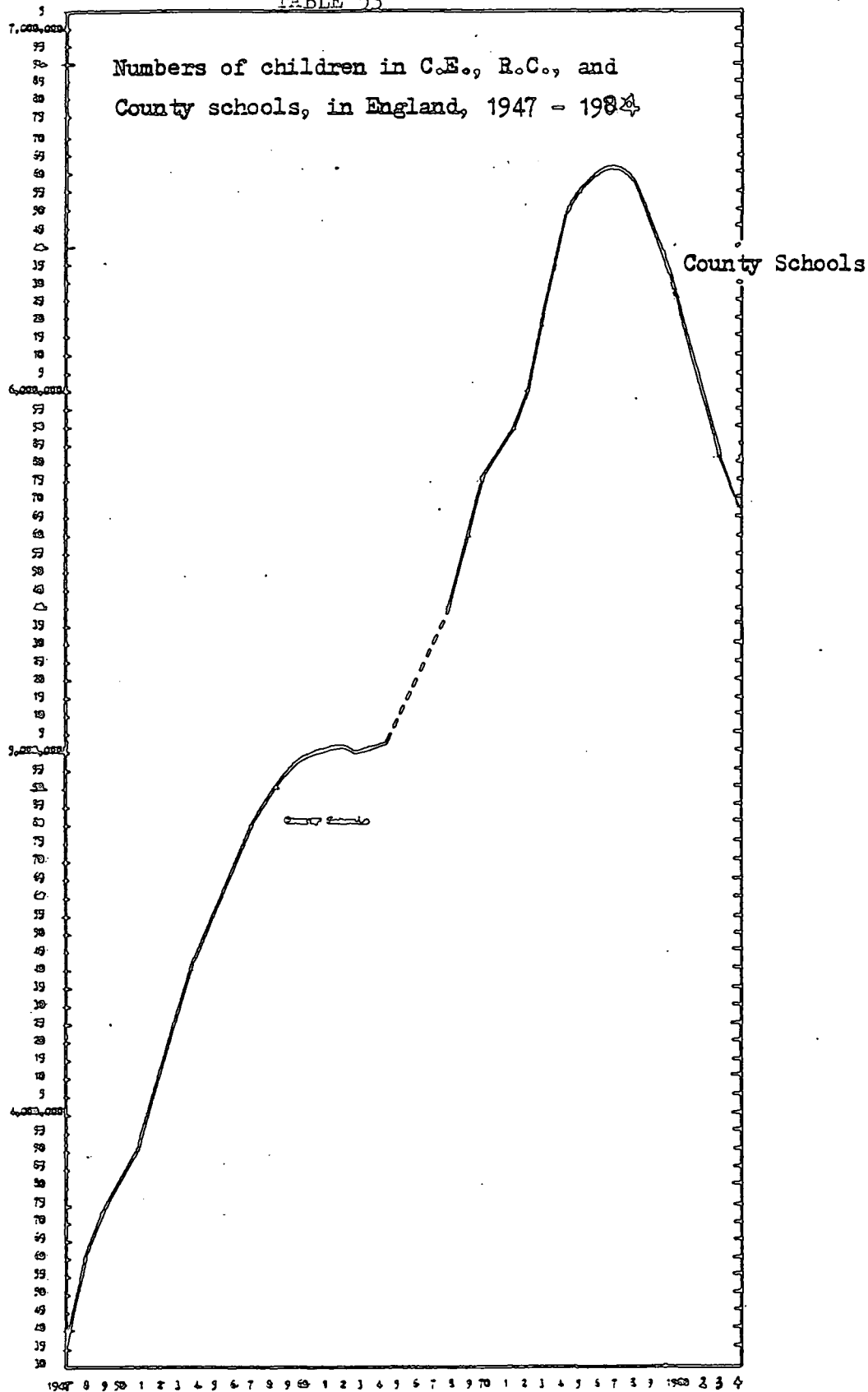
Numbers of children in schools in England 1947 - 1980

| Year | County schools | C. E. schools | R. C. schools | Other |
|--------|----------------|---------------|---------------|---------|
| 1946/7 | 3,347,764 | 859,853 | 336,771 | 126,993 |
| 1948 | 3,604,719 | 893,178 | 360,773 | 120,621 |
| 1949 | 3,747,748 | 897,583 | 373,616 | 126,608 |
| 1950 | 3,851,799 | 908,231 | 379,286 | 124,605 |
| 1951 | 3,929,337 | 910,646 | 383,122 | 123,230 |
| 1952 | 4,106,366 | 940,008 | 396,769 | 125,122 |
| 1953 | 4,292,249 | 961,499 | 413,142 | 126,526 |
| 1954 | 4,432,402 | 963,837 | 426,492 | 132,243 |
| 1955 | 4,555,039 | 959,485 | 442,285 | 132,553 |
| 1956 | 4,679,765 | 943,574 | 459,768 | 133,963 |
| 1957 | 4,792,473 | 932,988 | 478,883 | 134,557 |
| 1958 | 4,865,443 | 903,753 | 493,502 | 137,535 |
| 1959 | 4,948,661 | 859,761 | 511,604 | 139,411 |
| 1960 | 4,981,316 | 830,239 | 528,045 | 142,048 |
| 1961 | 5,017,911 | 811,433 | 545,682 | 143,900 |
| 1962 | 5,015,892 | 800,512 | 562,113 | 144,265 |
| 1963 | 4,970,282 | 795,400 | 575,538 | 144,758 |
| 1964 | 5,041,317 | 803,895 | 598,586 | 144,499 |
| 1965 | 5,069,414 | 813,921 | 616,327 | 144,645 |
| 1966 | | Not available | | |
| 1967 | | Not available | | |
| 1968 | 5,396,658 | 859,637 | 678,043 | 143,565 |
| 1969 | 5,560,064 | 875,476 | 698,684 | 145,051 |
| 1970 | 5,723,711 | 889,620 | 716,030 | 146,540 |
| 1971 | 5,904,875 | 907,847 | 727,966 | 149,424 |
| 1972 | 6,074,115 | 924,944 | 737,629 | 148,856 |
| 1973 | 6,205,135 | 929,612 | 743,752 | 150,935 |
| 1974 | 6,505,457 | 943,391 | 768,535 | 155,310 |
| 1975 | 6,557,416 | 943,772 | 768,313 | 159,814 |
| 1976 | 6,610,874 | 946,906 | 769,532 | 165,166 |
| 1977 | 6,628,237 | 940,824 | 766,660 | 167,002 |
| 1978 | 6,564,117 | 924,975 | 764,769 | 165,223 |
| 1979 | 6,478,170 | 912,355 | 756,497 | 166,672 |
| 1980 | 6,349,829 | 892,056 | 743,311 | 163,430 |
| 1981 | 6,182,560 | 863,279 | 727,176 | 162,681 |
| 1982 | 6,008,720 | 840,312 | 707,838 | 161,353 |
| 1983 | 5,825,615 | 814,630 | 688,932 | 161,461 |
| 1984 | 5,675,770 | 799,387 | 678,212 | 158,641 |

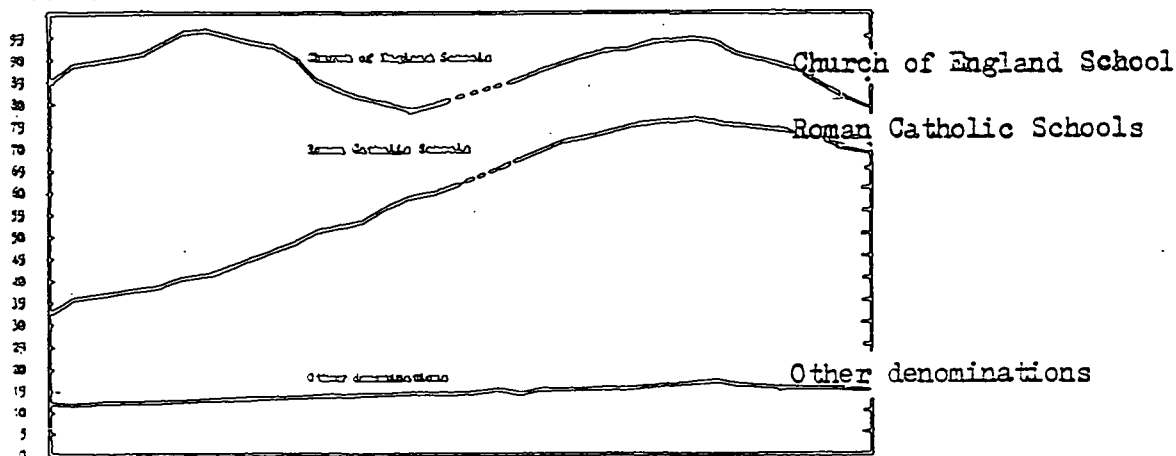
TABLE 53

Numbers of children in C.E., R.C., and County schools, in England, 1947 - 1984

Number of children in thousands.



County Schools



Church of England School

Roman Catholic Schools

Other denominations



CONSTRUCTION OF THE GRAPH

'Numbers of children in County, Church of England, Roman Catholic, and Other denominational schools, in England, 1947 - 1984. Table 53.

Figures were obtained from the Department of Education and Science statistics, studied from 1940 onwards. During the 1939-45 war no figures were published, and the first appear in 1946/7. Subsequently figures appeared in different format and it was necessary to re-arrange basic information (published in the D.E.S. yearly Handbooks), to extract the numbers of children in each of the four categories. For example, to obtain the total number of children in English schools only, between 1946/7 and 1962, it was necessary to deduct the numbers of children in Welsh schools from the combined statistic. Records were not sufficiently detailed to obtain figures for England only in 1966 and 1967.

From 1963 onwards to 1970 it was necessary to amalgamate Primary, Middle, and Secondary statistics to achieve figures that could be compared with pre-1963 numbers. From 1970 onwards it is necessary to amalgamate Jewish, (Aided and Special Agreement), Methodist, (Controlled and Aided), and "Other" to produce an all-embracing "Other denominations" figure that could be compared with pre-1970 statistics.

The difficulty in arranging a visual comparison in graph form was the vast difference in range between "Other denominational" schools, (10-15,000 places), and County schools (3,030,000 to a peak of 6,628,000, in 1977). On the other hand to succeed meant to offer a picture that at once placed individual trends in a comprehensive context. The break on the vertical axis between 950,000 and 3,330,000 allowed immediate comparison between the four linear graphs.

The horizontal axis tabulates the years 1946/7 to 1984.

In terms of children accommodated, the graph shows significant increases in the case of the County, and the Roman Catholic schools only.

The statistical trends between the years 1944 - 1984 showed that, taking into account the steep rise in overall numbers of children, the Church of England lost ground in that they were educating a diminishing percentage of the total numbers of children in England and Wales. Of all the denominations the Roman Catholics alone moved with (until the late 70s), the upward trend in school places. Subsequently, with the fall in the birth rate and the resulting fall of numbers of children on school rolls, each agency lost some ground.

Looking at the statistical trends during the years 1944 - 1984, the evidence revealed a consistent closing of the gap between Roman Catholic and Anglican school provision, with every sign that Roman Catholic provision would overhaul Anglican provision, maybe even in the eighties. That all this seemed somehow to have escaped the notice of some centrally placed people was betrayed to the writer when visiting the archives of the National Society in Westminster. On enquiring the reason for the visit I was told "We (the Church of England), are much bigger than they (the Roman Catholics), are". When the statistics were finally projected into line graph form, (Table 53) and the denominations shown in relation to one another, the facts did not support that view. The clear indications were that it was only a matter of time until the Church of England would be educating a smaller percentage of the population than the Roman Catholics. The political implications of that trend were not inconsiderable. Table 54 shows comparative growth for schools and pupils in England and Wales during the decade 1956 - 1966.

Table 54

Statistics showing comparative growth for schools and pupils in England and Wales during the decade 1956 to 1966.

| | SCHOOLS. DEPARTMENTS | PUPILS |
|-------------------|----------------------|--------|
| PRIMARY SCHOOLS | | |
| County | 101.5% | 95.8% |
| Church of England | 84.7% | 85.3% |
| Roman Catholic | 109.6% | 112.5% |
| Other | 79.3% | 79.4% |
| SECONDARY SCHOOLS | | |
| County | 108.0% | 133.9% |
| Church of England | 84.5% | 115.5% |
| Roman Catholic | 193.0% | 272.1% |
| Other | 93.0% | 112.7% |

Not only did the statistics show Roman Catholic provision quantitatively closing the gap between it and Protestant provision, but in a number of significant ways for parents it had already done so. Qualitatively Roman Catholic parents were being offered a package that included both Primary and Senior school provision, access to those schools either by a careful geographical spreading of provision or hard won transport concessions on grounds of religious convictions - (The National Society refused to fight on those grounds) - (4), and above all the schools on offer were undiluted by competing belief systems.

(b) AGE-RANGE AND GEOGRAPHICAL DISTRIBUTION OF PROVISION

From 1963 through to 1970 the Department of Education and Science annual statistics were arranged so that it was possible to see the relationship between the number of pupils in Secondary schools and the corresponding number in any one year, in Primary and Middle schools. These figures were presented so that it was also possible to see the relationship between County schools, Church of England schools, Roman Catholic schools, and "Others". This last category contained the Methodist schools.

A study of the figures showed that Roman Catholic provision was right across the age-range, whereas the Church of England provision was concentrated in the Primary and Middle school sector. More particularly, Roman Catholic school provision outstripped Church of England provision at Senior level even by 1963, and the gap continued to widen throughout the period shown in Tables 55 and 56. By 1970 there were 91,378 children in Church of England senior (Day) schools, but there were 243,952 in Roman Catholic senior schools.

In the case of Primary and Middle schools, by 1970 the Church of England had 824,691 children in their schools, and the Roman Catholic Primary and Middle schools contained 498,417 children.

Two significant extrapolations seem to arise from these figures. Firstly, the Roman Catholic provision was more evenly spread across the age ranges, thereby offering a better package to those parents who wanted a Church school alternative to the County system. This was borne out by the study of the schools in the Diocese of Newcastle where Roman Catholic parents had a choice of Primary, and Middle, and Senior schools on the rates, so to speak.

Table 55

| | No. of Schools | | No. of Pupils | |
|----------------|--------------------|-----------|--------------------|-----------|
| | PRIMARY AND MIDDLE | SECONDARY | PRIMARY AND MIDDLE | SECONDARY |
| <u>1963</u> | | | | |
| County Schools | 13,940 | 4,981 | 2,948,826 | 2,408,884 |
| C. of E. | 7,184 | 235 | 742,913 | 78,936 |
| Roman Catholic | 1,772 | 418 | 430,329 | 165,900 |
| Others | 187 | 257 | 22,478 | 127,062 |
| TOTAL | 23,083 | 5,891 | 4,144,546 | 2,780,782 |
| <u>1964</u> | | | | |
| County Schools | 13,940 | 4,951 | 2,997,132 | 2,437,718 |
| C. of E. | 7,038 | 230 | 749,734 | 80,822 |
| Roman Catholic | 1,781 | 461 | 434,728 | 185,285 |
| Others | 182 | 252 | 22,355 | 125,922 |
| TOTAL | 22,941 | 5,894 | 4,203,949 | 2,829,747 |
| <u>1965</u> | | | | |
| County Schools | 13,980 | 4,896 | 3,047,400 | 2,416,892 |
| C. of E. | 6,915 | 229 | 759,993 | 80,597 |
| Roman Catholic | 1,811 | 485 | 442,920 | 195,859 |
| Others | 179 | 253 | 22,788 | 125,706 |
| TOTAL | 22,885 | 5,863 | 4,273,101 | 2,819,054 |
| <u>1966</u> | | | | |
| County Schools | 14,033 | 4,826 | 3,119,760 | 2,407,095 |
| C. of E. | 6,782 | 223 | 771,961 | 80,644 |
| Roman Catholic | 1,831 | 498 | 452,338 | 203,250 |
| Others | 176 | 251 | 22,313 | 125,804 |
| TOTAL | 22,822 | 5,798 | 4,366,372 | 2,816,793 |

The above figures are for England and Wales

Table 56

| | No. of Schools | | No. of Pupils | |
|----------------|--------------------|-----------|--------------------|-----------|
| | PRIMARY AND MIDDLE | SECONDARY | PRIMARY AND MIDDLE | SECONDARY |
| <u>1967</u> | | | | |
| County Schools | 14,143 | 4,739 | 3,220,213 | 2,412,965 |
| C. of E. | 6,644 | 217 | 786,349 | 82,399 |
| Roman Catholic | 1,873 | 526 | 465,490 | 213,887 |
| Others | 171 | 247 | 23,207 | 123,580 |
| TOTAL | 22,831 | 5,729 | 4,495,259 | 2,832,851 |
| <u>1968</u> | | | | |
| County Schools | 14,336 | 4,586 | 3,344,242 | 2,460,325 |
| C. of E. | 6,522 | 219 | 799,846 | 86,121 |
| Roman Catholic | 1,909 | 529 | 478,751 | 224,149 |
| Others | 165 | 242 | 23,743 | 124,792 |
| TOTAL | 22,932 | 5,576 | 4,646,582 | 2,895,387 |
| <u>1969</u> | | | | |
| County Schools | 14,581 | 4,481 | 3,462,210 | 2,513,386 |
| C. of E. | 6,373 | 215 | 813,097 | 89,318 |
| Roman Catholic | 1,942 | 532 | 489,522 | 235,399 |
| Others | 159 | 240 | 24,042 | 126,028 |
| TOTAL | 23,055 | 5,468 | 4,788,871 | 2,954,131 |
| <u>1970</u> | | | | |
| County Schools | 14,682 | 4,401 | 3,565,781 | 2,583,702 |
| C. of E. | 6,228 | 212 | 824,691 | 91,378 |
| Roman Catholic | 1,992 | 535 | 493,417 | 243,952 |
| Others | 158 | 237 | 23,965 | 126,942 |
| TOTAL | 23,060 | 5,385 | 4,912,874 | 3,045,974 |

The above figures are for England and Wales

But the Church of England parents had no Senior schools alternative throughout the Diocese. The Roman Catholic schools in 1980 were Bedlington High (550), St. Aidan's High, Wallsend (473), The Sacred Heart Comprehensive School, Newcastle (1,189), St. Cuthbert's Comprehensive, Newcastle upon Tyne (1,280) and St. Mary's Comprehensive, also in Newcastle, but geographically located to serve another constituency (1,400).

Secondly, it follows that the care taken to provide schools for senior children meant that they came under the influence of the parent church in their crucial adolescent years. The writer, as an inner-city Headteacher 1970 - 1985 knew that parental apprehensions were not primarily at what would happen to their children at Infant and Junior schools, but what influences would they come under at the Comprehensive Senior Schools. The Roman Catholic parents largely knew the answer to that question.

For those parents who considered that independent education was too expensive, or too elitist, or too academic, and their children would not be able to surmount the hurdle of an entrance examination, frequently it was the Roman Catholic parent who had the alternative that was tailored to their outlook. In effect a child from a Roman Catholic home enjoyed the benefit of a Primary Education where parental beliefs were upheld. Subsequently they passed on if they wished to a Senior School where a similar arrangement sheltered them from some of the curriculum and behaviour problems besetting those schools where there was a greater degree of ideological and ethical strife. In Newcastle upon Tyne in the seventies the Roman Catholic Senior Schools were not without their problems, but it was also the case that they were receiving applications from Protestant parents who were impressed by the uniforms, the degree of unity and discipline within the schools, and the academic and sporting results. Some of those parents were of strong evangelical convictions, but nevertheless took the view that the Roman Catholic Senior Schools were nearer to their aspirations than the State Comprehensives.

(c) AIDED STATUS

Table 57 showed the figures for Voluntary School Building projects broken down into Aided and Controlled status. The striking factor is the way that every Roman Catholic project was for full denominational, (Aided) status. Not a single Controlled status project appeared in the 20 years from 1945 to 1965.

Since the essential difference between Aided and Controlled status concerned the nature of the religious teaching in the school, it is interesting to note the determination with which the Roman Catholic sector pursued the isolationist pathway of undiluted Roman Catholic teaching for every one of their schools, whereas the Anglican sector accepted a more integrationist policy of having an Agreed Syllabus of Religious Education in many of their (Controlled) schools. Since the Agreed Syllabus meant a syllabus for Religious Education that had the backing of the different denominations represented in any community, it was reasonable to assume that it was easier to obtain consent for the establishment of a Controlled rather than an Aided school. It says something for the determination of the Roman Catholic sector that they achieved the harder of the two alternatives in every instance.

Table 58 shows how the Church of England, "Other denominations", and Roman Catholics, reacted to the opportunities provided in the 1944 for obtaining Aided status. No other church acted with the same single-minded devotion to a clearly perceived and openly stated objective, as did the Roman Catholics.

Table 57

Voluntary School Building Projects. 1945 - 1965

| | CHURCH OF ENGLAND | ROMAN CATHOLIC | OTHER |
|---|-------------------|----------------|--------|
| <u>New Places</u> | | | |
| Aided | 68,770 | 260,443 | 11,005 |
| Controlled | 37,935 | - | 8,880 |
| Special Agreement | 10,370 | 48,640 | 810 |
| <u>Other Accommodation Brought into Use</u> | | | |
| Aided | 45,960 | 181,380 | 10,565 |
| Controlled | 27,635 | - | 7,795 |
| Special Agreement | 7,830 | 46,630 | 810 |

Table 58

Determining Status of Voluntary Schools
Subsequent to 1944 Ed. Act.

(Page 45 of 1950 H.M.S.O. Education Report)

"At the end of the year there were 9,9078 voluntary schools in England, of these 1,145 had been granted Aided status and 1,199 had become Controlled. The Act allows Managers or Governors of Voluntary schools to apply for Aided status at any time up to 6 months after they are notified by the L.E.A. of the Minister's approval of the development plan for the area. In 53 areas (14 counties and 39 county boroughs) when this time limit had expired by 31st December 1950, the position was as follows."

| 1950 | Number of Vol. schools | Applications for Aided Status | Granted | Under consideration | Applications refused or invalid |
|---------------------|------------------------|-------------------------------|---------|---------------------|---------------------------------|
| Church of England | 2,008 | 874 | 525 | 348 | 1 |
| Roman Catholic | 376 | 367 | 250 | 116 | 1 |
| Other Denominations | 61 | 19 | 11 | 8 | |
| TOTAL | 2,445 | 1,260 | 786 | 472 | 2 |

In addition 29 traditionally assisted grammar schools had become Aided, 45 Controlled, and 44 had not had their status determined.

For the remaining 76 areas (36 counties and 40 county boroughs) in which approval of the development plans had not been notified to the managers or governors before 1st of July, the position on 21st December 1950 was,

| | | | | Controlled Status | |
|---------------------|-------|-----|-----|-------------------|-------------|
| | | | | Applications | Orders Made |
| Church of England | 5,548 | 544 | 165 | 1,076 | 1,002 |
| Roman Catholic | 969 | 195 | 89 | | |
| Other Denominations | 176 | 7 | 5 | 34 | 34 |
| TOTAL | 6,633 | 746 | 259 | 1,110 | 1,036 |

In these areas 40 traditionally assisted grammar schools had become Aided and 83 Controlled. Of the remaining 75, 18 had applied for Aided status and one for Controlled status."

Notice the single minded purpose to have only Aided Roman Catholic schools. There are no applications for Controlled status from the Roman Catholics.

By the end of the 1970s demands for accountability had led to increasing representation on the Governing Boards of schools. The intention of the Conservative Government was that parents might have a greater influence over the education of their children. By the early 1980s concern was being expressed that the intention was not being fulfilled as had been envisaged. The evidence seemed to be that those parents who were ideologically and in some instances politically motivated gained access to Governing Bodies, and as well as being unrepresentative of the less activist majority of parents, their influence was by no means conservative and traditional but rather the reverse. As a result schools in some instances became not more accountable so much as less stable than before. (5)

Those in the Roman Catholic sector could hardly have envisaged the benefits that would accrue to their policy of seeking only Aided status. Whilst State schools and Controlled schools in the Church sector struggled with Governing bodies that in many instances had doubled in size, and in many instances became more divided and less capable of concerted action than ever before, the Aided schools of the Roman Catholics drew practically all their increased representation from their own constituency. The policy of seeking a legal situation where it was right and accepted that all the children who sought admittance to a Roman Catholic school agreed to receive undiluted Catholic teaching, excluded from the Governing Body "catchment area" strongly critical parent representatives by default. Thus Roman Catholic schools escaped the increasingly fraught and often unresolved discussions that consumed time and energy in the State sector.

The schools of the Church of England did not escape in the same way. In the case of the Controlled schools, and to some extent in the case of Aided schools, increased representation on the Governing body meant increasing

discord since parents could by no means be guaranteed to be in sympathy with the Christian foundation of the school. One Aided school in the Diocese of Newcastle went through four sets of "final" interviews to select a Headteacher. A major difficulty was that Governors could not agree on what constituted a Christian school, or even a Christian teacher. (1984/5).

(d) CHURCH SCHOOL BUILDING

Clear evidence of the vigorous policy pursued by the Roman Catholic church authorities, in contrast to that in the Protestant sector, was available from a study of the building statistics of the 1944 - 1984 era.

Table 57 has already drawn attention to the Roman Catholic policy of pursuing an unrelenting policy for Aided status. When the figures are totalled up it becomes clear that not only were the Catholics going for the harder option, but, in addition, their projects far outnumbered Church of England projects.

Department of Education and Science statistics showed that between 1961 and 1969 the Church of England applied for, and received, £27,000,000 for school building. The Roman Catholic Church applied for, and received, £689,000,000.

Table 59

Expenditure on grants and loans under Section 102-105

| Year | Roman Catholic Schools | | Church of England Schools | |
|------|--|---------------|--|---------------|
| | Maintenance | Loans Advised | Maintenance | Loans Advised |
| 1955 | 841,561 | 202,564 | 472,601 | 97,120 |
| 1956 | 1,262,161 | 445,236 | 611,745 | 145,570 |
| | Building is in progress in 70 Roman Catholic schools. (23,140 places) | | Building is in progress in 26 Church of England schools. (8,000 places) | |
| 1957 | 1,577,532 | 682,801 | 685,101 | 279,285 |
| 1958 | 1,442,467 | 633,818 | 794,832 | 304,007 |
| 1959 | 1,444,677 | 849,919 | 742,684 | 356,795 |
| 1960 | 1,827,009 | 1,046,400 | 798,381 | 186,073 |
| 1961 | 4,412,410 | 1,299,523 | 1,368,499 | 199,336 |
| 1962 | 6,912,762 | 1,360,327 | 2,248,193 | 214,610 |
| 1963 | 8,181,345 | 1,732,022 | 2,938,947 | 297,803 |
| 1964 | 8,088,245 | 1,328,269 | 3,556,836 | 291,831 |
| 1965 | 6,944,991 | 2,060,349 | 3,112,830 | 244,037 |
| 1966 | 6,434,156 | 1,801,725 | 3,639,433 | 328,262 |
| 1967 | 7,540,953 | 1,626,643 | 5,867,808 | 631,787 |
| 1968 | 9,780,031 | 1,846,574 | 4,894,668 | 495,119 |
| 1969 | 10,297,045 | 1,673,817 | 4,511,132 | 396,570 |

The fact that from 1955 to 1969 Roman Catholic expenditure on schools annually exceeded the Church of England figure, said a lot about the commitment of the leaders of the Church to a policy of expansion, and since Government grants had to be matched by a percentage contributed to some extent by giving from the parishes, it said a lot about the commitment of Roman Catholic parents and friends of the schools system.

Why there should be such a discrepancy forms the subject of the next chapter. Suffice it to say that continuing right on into the 1970s, the Roman Catholic Church continued to build, to enlarge, and to reconstitute their educational plant, whilst the Church of England topped the table annually from 1973 - 1978 for discontinued schools. Table 60.

SUMMARY

A summary of the statistics 1944 onward revealed that although denominational school places became a steadily decreasing percentage of the total in any one year, due to the rise in the birthrate, of the three - Church of England, Methodist, and Roman Catholic - the latter alone increased its provision significantly. Moreover it did so in a way that attracted parental support, by offering in many more instances than the other two churches, an accessible package of all-through-the-age-range provision. Where the schools were at a distance from Roman Catholic parents, then the educational lobby in Parliament fought for, and obtained, transport concessions that made it possible for Roman Catholic children to travel to Roman Catholic schools. (4).

The statistics salute the well co-ordinated campaign of the Roman Catholics, 1944 - 1984.

Table 60

| BUILDING | NEW SCHOOLS | | ENLARGEMENTS | | CHANGE OF CHAR. | | DISCONTINUED | |
|-------------------|-------------|-----|--------------|-----|-----------------|-----|--------------|-----|
| | Prim | Sec | Prim | Sec | Prim | Sec | Prim | Sec |
| 1973 | | | | | | | | |
| County | 354 | 136 | 221 | 217 | 382 | 302 | 156 | 170 |
| C. of E. | 42 | 11 | 93 | 15 | 171 | 21 | 84 | 23 |
| R. C. | 22 | 8 | 36 | 26 | 39 | 23 | 3 | 2 |
| Jewish | - | - | 1 | - | - | - | - | - |
| Methodist | 2 | - | 1 | - | - | - | 4 | - |
| Other | - | - | 3 | - | - | 8 | - | 1 |
| 1974 | | | | | | | | |
| County | 176 | 86 | 62 | 84 | 212 | 145 | 72 | 88 |
| C. of E. | 17 | 6 | 33 | 7 | 93 | 11 | 68 | 5 |
| R. C. | 10 | 7 | 12 | 23 | 15 | 23 | 3 | 5 |
| Jewish | - | - | - | - | - | - | - | - |
| Methodist | - | - | - | - | - | - | 2 | - |
| Other | - | - | - | - | - | 7 | 1 | - |
| 1975 | | | | | | | | |
| County | 134 | 71 | 53 | 8 | 109 | 152 | 60 | 109 |
| C. of E. | 5 | 6 | 30 | 22 | 44 | 13 | 24 | 3 |
| R. C. | 12 | 10 | 14 | - | 14 | 24 | 3 | 12 |
| Methodist | 1 | - | - | - | - | - | 1 | - |
| Other | - | 1 | - | 3 | - | 9 | - | 4 |
| 1976 | | | | | | | | |
| County | 145 | 95 | 57 | 113 | 132 | 175 | 85 | 122 |
| C. of E. | 9 | 6 | 17 | 5 | 75 | 16 | 48 | 10 |
| R. C. | 10 | 36 | 18 | 19 | 77 | 37 | 11 | 55 |
| Jewish | - | - | - | - | - | - | - | - |
| Other | - | 1 | - | 4 | - | 8 | - | 10 |
| 1977 | | | | | | | | |
| County | 91 | 42 | 59 | 67 | 118 | 76 | 97 | 59 |
| C. of E. | 6 | 5 | 16 | 5 | 48 | 7 | 53 | 3 |
| R. C. | 4 | 10 | 10 | 9 | 7 | 23 | 11 | 5 |
| Jewish | - | - | - | - | - | - | - | - |
| Other | - | 1 | - | 5 | - | 7 | - | 3 |
| 1978 | | | | | | | | |
| County | 76 | 17 | 30 | 26 | 41 | 62 | 95 | 29 |
| C. of E. | 10 | - | 11 | 2 | 13 | 11 | 44 | 3 |
| R. C. | 3 | 10 | 3 | 6 | 6 | 17 | 7 | 11 |
| Jewish | - | - | 1 | - | - | - | - | - |
| Methodist | - | - | - | - | - | - | 5 | - |
| Other | - | - | 1 | 2 | 1 | 2 | 0 | 2 |
| C. of E. and R.C. | - | 1 | - | - | - | - | - | - |

Chapter 3.

CHURCH SCHOOL STATISTICAL TRENDS

1. Edward Norman. Extract from Suntory-Toyota lecture. The Times. 24.2.84.
2. Richard Hanson. "Sweet illusion of the good old faith". The Times. 25.2.84.
3. Sherwin Bailey. "The Mystery of Love and Marriage" 1952.
"Homosexuality and the Western Christian Tradition" 1955,
Obituary. The Times. 25.2.84.
4. The School Transport Bill No.2. Introduction to the Annual Report of the National Society by the General Secretary. 1979.
5. "Governors plan faces the axe". Comment in The Times 19.10.84. on the changing attitude of the Education Secretary, Sir Keith Joseph.

CHAPTER 4

CHURCH SCHOOL LEADERSHIP

- (a) ROMAN CATHOLIC ORTHODOXY
- (b) ANGLICAN REVISIONISM
- (c) METHODIST "FELLOW TRAVELLERS"

IDEOLOGY

If the statistics reveal a well co-ordinated campaign on the part of the Roman Catholics, do they reveal a shift in the thinking of the Anglican and Methodist churches?

The answer would appear to be yes since many (although not all) of the external variables like the social conditions of the period, were common to all three churches. Despite external and internal pressures, the Roman Catholic Church stayed on course, whereas there was observable statistical evidence of a change of course in the Protestant sector.

This section seeks to explore the thinking behind the statistics. Was there an elite bureaucracy formulating policy on schools in each of the three churches? If so, how had those influential people lost touch in the Protestant sector with the Christian parents who were commencing their own schools? Why was there no such movement amongst the Roman Catholic parents? Why were Headteachers of Roman Catholic Senior schools receiving applications for places from Protestant parents more and more towards the end of the 40 year period under study? (1)

(a) ROMAN CATHOLIC SCHOOLS. IDEOLOGY

The Roman Catholic hierarchy was restored in England and Wales in 1850.

At the first Westminster Synod in 1852, the bishops declared:

"The first necessity ... is a sufficient provision of education adequate to the wants of our poor. It must become universal. No congregation should be allowed to remain without its schools ... Indeed, wherever there may seem to be an opening for a new mission, we should prefer the erection of a school, so arranged to serve temporarily as a chapel, to that of a church without one." (2)

The policy of the Roman Catholic Church quickly became that wherever possible, a Roman Catholic child should be taught in a Roman Catholic school, and by a Roman Catholic teacher.

"Catholics have always maintained that the Catholic child, from a Catholic home should be taught by Catholic teachers. It is the influence of the teacher which produces true harmony between the home and the school." (3)

It was the implementation of this policy which necessitated that Roman Catholic schools should always be, subsequent to the 1944 Education Act, Aided schools.

"Basically, the Catholic view was that only the fully denominational Aided schools could provide a truly Christian education. The Controlled schools were vitiated by their having to work within the constraints of the Agreed Syllabus." (4)

The Roman Catholic objection to the Controlled schools created by the 1944 Education Act was not that the appointment of teachers would be handed over to the local authority.

"Our Catholic authorities have repeatedly offered to hand over the appointment of teachers (subject to safeguards as to their Catholic character and fitness to give religious instruction). It is the second condition that we cannot accept, that religious instruction on three days a week be according to the "Agreed Syllabus" - though Catholic schools could receive 100% financial aid tomorrow if they would accept Agreed Syllabus teaching." (5)

"The origins of this Catholic hostility to the Agreed Syllabus can be found around the middle of the nineteenth century ... the development of the monitorial system in the early part of the nineteenth century led Catholics to adopt a less open (ecumenical) approach. Both Bell and Lancaster, Anglican and Nonconformist respectively, advocated the use of the Scriptures as a reading book, but Catholics had strong objections to the use of non-Catholic versions of the Bible and also insisted that the text should not be read without official notes explaining Catholic doctrine.

"It was in the second half of the century ... that Catholics developed their more exclusive policy about the establishment of schools. Firstly, it was very much in keeping with the Ultramontane mentality ... which feared the spread of secular governments throughout Western Europe ... because of their policy of imposing state control on the schools. This was one of the many errors condemned in the famous Syllabus of Errors in 1864. Pius IX saw the Papal States eroded by the forces of the Risorgimento and the capture of Rome itself in 1870, bringing the First Vatican Council to a premature end.

"The restoration was in itself the second factor leading to the new schools policy. Thirdly, the size of the Catholic population increased dramatically with the massive influx of Irish immigrants. Large concentrations of Catholics could more than fill what schools this essentially poor community was able to provide. Interdenominational co-operation no longer seemed necessary. Fourthly, before 1870, the vast majority of elementary education was provided either by the Anglican National Society, or by the Nonconformist British and Foreign Schools Society. Both of these were unacceptable to Catholics because of their use of the Scriptures, and their doctrinal affiliations.

"The story from 1870 to 1944 is one of increasing provision of Catholic schools with a corresponding decline in other forms of denominational provision.

"The Nonconformists were generally content with the Board Schools and the Council schools run by the Local Education Authorities after the 1902 Education Act.

"Anglicans continued to run their own schools, but their numbers gradually declined." (6)

Over the period 1944 - 1984 Roman Catholics were challenged from within and without for their isolationist, denominational, schools policy. Was what was perceived by some as weakness, perceived by other as their strength? Certainly those who formulated schools policy heard from within their own ranks the sort of thinking that was expressed in the other churches. The call for change was expressed. Pleas were made for pedagogical and even pre-suppositional shifts. The bureaucratic elite paid polite attention, but were not sufficiently impressed by the arguments to alter course. The secularising voices clamoured for change from outside the elite, never, apparently from within it.

"The last ten years have been ones of stormy struggle to improve the teaching of religion.

"There was a time when nearly everyone admitted something was wrong, and that things had to be livened up.

"The thesis of this book is that a great deal of progress has been made, but it is not entirely in the direction that has been expected." (7)

"This conflict with Catholicism comes not so much from a difference over the success of what is going on as from irreconcilable differences about what should go on.

"The Christian teacher's practical dilemma takes the form; Shall the primary purpose of Christian education be to hand on a religion, or to create a new world?" (8)

"Religious Education is a field that must be reborn from a meeting of good educational theory, and sound theological study.

"The Church for the first time in its history is in the painful process of developing an ecumenical theology. The word ecumenical does not refer merely to Protestant and Catholic co-operation but to the encounter of Christianity with all forms of religion and non-religion. This context involves not a widening of perspective but a change in the meaning of Christianity itself." (Moran, Page 19)

"Give us public schools that develop active interests in human welfare, passion for the basic rights of man, faith in the capacity of man for unselfishness, - give us public schools like these, and social religion will look upon them as doing God's will even though they do not name his name, but only that of his children." (9)

"One need not be cynical to say that in the Catholic Church the one irresistible pressure for change will probably be a financial one.

"As many parochial schools close, it is hoped that Catholic communities will not lose their strong commitment to education. The energy has to be redirected to new forms. Many Catholic schools and/or churches could be turned into community centres of education. It will take many years to establish the Church's credibility in its claim to be interested in the education of the whole community."

(Moran, Page 167)

Almost by way of reply, it is possible to turn to "Cornerstone", Guidelines for Religious Education, 1978, commissioned by and published with the authority of The Bishop's Conference of England and Wales, and written by the National Adviser for Religious Education.

"Catholics argue a great deal among themselves and in papers about religious education. These arguments are painful to those who love their faith and are used to presenting a united front to the world."

(10)

"Catechesis, is an ancient word in the Church. It can be broadly defined as a dialogue between believers. Those who receive catechesis have at least a spark of faith in them, its purpose is to help them towards a greater maturity of faith, especially in the way of understanding. Catechesis is not the same as instruction."

(Nichols, Page 15)

"On the whole, when we speak of religious education we have in mind a formal scholastic setting such as a school or an adult education class. When we speak of catechesis on the whole we mean what goes on in the context of the Church community; for example in preparation for first Communion or adult Baptism."

(Nichols, Page 19)

"Education. An educated man is one who has an adequate grasp of the worlds of Science and Art, or personal relationships, philosophy, religion. Secondly, it develops reason. Thirdly, it develops autonomy."

(Nichols, Page 17)

"This idea of education is not without nobility. Nor is it beyond criticism. It is founded on certain ideas of human excellence - closely tied to the ideas of the modern liberal West, and in its anxiety to emphasize reason and freedom, it leaves little room for the development of convictions and belief."

(Nichols, Page 17)

"The kind of religious education which derives from this idea is usually called 'education in religion'. Its aim is to give children an understanding of the world of religion from the inside, with sympathetic insight. But it does not attempt to influence their religious commitment.

(Nichols, Page 17)

"We have some doubts about the idea of entering into religious experience sympathetically but without commitment."

(Nichols, Page 18)

"It is probable, as Newman argued, that moral commitment is not a consequence, but an integral part of religious understanding and assent.

(Nichols, Page 18)

"We come to understand our faith by living it."

(Nichols, Page 18)

"We believe that true education is perfectly possible within a tradition of faith. To put the matter in a nutshell, indoctrination is wrong. But indoctrination does not consist in teaching beliefs. It consists in the manner in which, and the purpose for which, it is done. The use of the word indoctrinate meaning we can only teach publicly accepted scientific facts as true, but not subjective beliefs, convictions, and values, this idea we cannot accept."

(Nichols, Pages 19-20)

"From 1870 the State began to play an ever increasing part in formal education. It retained the evangelical and catechetical purposes of the schools in a rather watered down form through the Agreed Syllabuses which removed distinctly denominational aims. The Anglican and the Free Schools accepted this and reduced their investment in schools. The Catholic community, true to its theology of the Church, made no concessions. In fact our commitment to the schools increased."

(Nichols, Page 23)

"We alone continue to use schools as agencies of evangelisation and catechesis while the educational ideal generally has drawn away from these things."

(Nichols, Page 23)

"This creates tension between our schools as parts of the Church and as parts of the National system. Especially it creates confusion about the purpose of religious education lessons in Church schools. Is it different from other lessons? Is it education is it something else? We believe that it is education.

"Catechesis and education are not incompatible. Catechesis can take an educational form which respects freedom, and encourages growth, and personal development.

"Plainly, unbelief and apathy, an apparent absence of faith, is the major problem of religious education today.

So Catholic schools cannot hold off from the question of evangelisation."

"We see rightly the early stages of primary education as an extension of the home. Therefore it can continue the work of direct evangelisation in the sense of introducing truths adapted to their mentality."

(Nichols, Page 24)

"Religious education in County schools has recently gone through profound changes and its future seems uncertain. Educational approaches have triumphed over evangelical ones.

"Some people believe that man has now 'come of age' and that his control over the future of the race is, in principle at least, unlimited. It is an outlook which presents difficulties for Christians. Dependency upon God, and a denial of human self-sufficiency are important elements in our faith. We are saved by grace which comes from outside ourselves. Many theologians have ... tried to come to terms with this conflict. There has been a retreat from the supernatural, a concentration on the light that theology can throw on the secular future of mankind. The work of Teilhard de Chardin and liberation theology both show traces of this tendency."

(Nichols, Page 48)

"Revelation is a living and developing tradition whilst acknowledging the privileged position of scripture. A more recent account of revelation stresses its subjective aspect. It is an account of revelation common in the writings of 'catechetical theologians', Gabriel Moran for instance. This view of revelation fits well, perhaps too well, with contemporary educational theory. It leads to the curriculum in which the emphasis will be upon experience and off doctrinal knowledge. It supports the idea of "Life-themes". It is a view which is often labelled humanistic."

(Nichols, Page 66)

"The scriptures are formative as well as informative. When the Ethiopian put the question 'How can I understand unless some man show me?' Philip did not reply with biblical archaeology or Hebrew roots. He explained the good news of Jesus to him. The problems involved in the use of the Bible are problems of method and presentation rather than problems of principle."

(Nichols, Page 137)

"Doctrinal understanding promotes tolerance. What prevents growth, what ferments conflict, what feeds hatred, is blind and unexamined belief."

(Nichols, Page 86)

"Sometimes there is conflict. A school which is labelled progressive is at odds with a local Church dominated by traditional attitudes. Sometimes the opposite happens. Conflicts should be replaced by co-operation."

(Nichols, Page 130)

Some care was taken to allow contending sections of opinion with Roman Catholicism to speak for themselves. The fact that the decision-makers were on the side of catechesis, religious convictions and belief and commitment, the use of schools as agencies of evangelisation, the supernatural, exposition of the Bible and the teaching of doctrine, but critical of Agreed Syllabuses, some modern educational theory and practices and equally some modern trends in Religious education, - plus some modern theologians and their theories, - was of particular significance when it came to examining similar documents from the two Protestant churches.

Before turning to the Anglican and Methodist churches, the Headteacher of a Roman Catholic school attempted to summarise the years 1944 - 1984 as he saw them.

"In the forties and fifties religious teaching in Catholic schools changed very little, it was traditional, doctrinaire with emphasis on the duties of a practising Catholic. In primary schools there was a graduated scheme which closely followed the Catechism, progressing in the early years through the articles of the Creed, the Commandments and later through the Sacraments. This doctrinal teaching was accompanied by much scriptural and devotional teaching, following the life of Jesus and the Saints, with the learning of set prayers. There was little room for initiative and enterprise in the teaching, but teachers largely adhered to the prescribed syllabus, and the teaching varied very little from school to school.

"Church music was from the Westminster Hymnal, with hymns in Latin and English, despite the difficulties with the words. It was a rare event to encounter a new hymn.

"The changes in religious education stemmed mainly from two factors, the implementation of the Vatican Council of the Church in the late fifties and the differences in primary teaching method, with the decline of the purely pedagogical approach.

"In schools quite often the range of attitudes about why and how the life of a Catholic is developed in school, depends on the relative age and experience of the teacher. Since the inception of the vernacular use at Mass, the public worship of Catholics has changed ... more involvement and co-operation, children no longer mere spectators but composing prayers and hymns.

"In some schools Mass is celebrated in the classrooms. In the sixties and early seventies new schemes were tried. They were indicative of the new approaches to Catholic religious teaching. In the infant years there were strong analogies between families of the children and the family of God. Thus started a greater consciousness of the Father, and the Holy Spirit. Catholic teaching became more Trinitarian. The teaching given was not to be abstract or philosophical but a relating to Christ. The study of the Bible and the liturgy should go hand in hand. No place for doctrinal formulas in the infant and junior years - instead the aim was at a living faith, a full commitment to Christ. The Veritas scheme is now being widely used. It is a fuller exposition of the earlier schemes. The teaching is taken more broadly and more slowly, so that the life experience of the child is fully encompassed. The main difficulty for teachers is the gap between teaching and home life, between what the children are experiencing at school and at home. (11)

There is evidence of change here. But not the pre-suppositional shift complained about by some Christian parents in the Protestant sector. A change in style or presentation, is not the same thing as a change in direction or content. The evidence would point to the fact that during the years 1944 - 1984, in the Roman Catholic schools, orthodoxy remained firmly in the driving seat, and orthodoxy satisfied, in general, Catholic parents.

"Catholics had only scorn for the teaching of Agreed Syllabuses. It was indefinite whereas Catholic teaching was definite." (12)

"What is there to prevent the Agreed Syllabuses from gradually developing into the synthetic compounds of elements of both Christian and non-Christian, or even into the purely academic study of comparative religion, if the undenominational tide cuts out for itself the channel already desired for it by many both inside and outside the teaching world?

"The Catholic Church is the only 'denomination' in England that stands united in thought and action, clergy and laity together, on behalf of its schools and all that is bound up with them. The Church of England suffers from divided counsels and ill-defined membership; Nonconformity, once in the van of educational liberty, has thrown in its lot with the State and with the Agreed Syllabuses that tune in so well with its modern religious temper, leaving the championship of independence in religious education to the Catholics." (13)

That was written in 1944, and would be seen by many as a prophecy that was fulfilled, particularly the first paragraph quoted from Evenett.

He did not predict, that as a result of his first paragraph, discontent would manifest itself amongst Protestant parents, and a section of them seeking new independence, would start acting like, (his view of) Nonconformists again. However that would seem to be the case by 1984. A section of (mainly) Nonconformist parents were back, "in the van of educational liberty".

Summary

In a church with its own schools, frequently leading to its own colleges of higher education and theological colleges, and thence back into its own institutions, it was possible to pursue an isolationist policy that minimised contact with conflicting ideologies. Nevertheless during the period 1944 - 1984 teacher training - and to some extent theology at university level -

meant the transfer of current thinking into Catholicism, but by the publication of responses of the "Yes, but," type, and by the exercise of conservative hierarchical authority deciding policy, the schools remained basically unaffected by the Catholics committed to a more progressive and liberal theological stance.

During the year 1944 - 1984 Gabriel Moran and Others had their say, but not their way.

No significant rift appeared between Roman Catholic parents and those charged with making decisions about schools and school policy. Certainly not in the way that it occurred in the Protestant sector.

The years 1944 - 1984 were ones of "unobtrusive growth and consolidation."

(14)

(b) CHURCH OF ENGLAND SCHOOLS IDEOLOGY

If the Roman Catholic Church pursued an isolationist policy, the Church of England by contrast pursued an integrationist policy. By 1984 that policy had produced a backlash amongst some Christian parents and teachers who felt that too many concessions had been made to an increasingly agnostic and humanistic society.

It was difficult to discern the extent of the backlash, because national officials did little to draw it out and co-ordinate it. Indeed, they showed every sign of being quite of sympathy with it, regarding it as reactionary and traditionalist and therefore something of the past rather than something for the future.

The feelings of many ordinary, orthodox Christians were given prominence by authors like Harry Blamires and Edward Norman but they spoke as outsiders, spectators, and critics of Anglican leadership and by no means representatives of hierarchical opinion. They wrote not as figures of the establishment, but as representatives of a largely unheeded body of opinion far removed from the centres of power in the 1970s.

This section of Chapter 4 focusses on one aspect of the life of the Church of England 1944 - 1984, and illustrates the widening gap between leadership at the centre, and a section of Christian parents, and some Christian teachers, on the circumference.

Dr. Edward Norman, Dean of Peterhouse, Cambridge, castigated the Church of England in particular, for absorbing the ideals and practices of the State and government. "Four wrong roads to God, democracy, collectivism, secularism - and bureaucracy." 1984.

"Bureaucracies have grown through their own internal expansion, in a classic model of existing staff promoting the case for the growth of their own activity. Although Bishops head the leading boards of the General Synod, and are the central figures on the committees which manage other sections of the bureaucracy, their real powers are small.

"It is scarcely an exaggeration to say that for the last 10 years the agenda of the church has been set, and the atmosphere in which it has undertaken its tasks contrived, by a small body of permanent officials in the central agencies of the ecclesiastical bureaucracy." (15)

A central agency dealing with schools in the Church of England 1944 - 1984, was The National Society.

Originally founded by Joshua Wilson in 1811, the aim was: "The education of the poor in the principles of the Church of England."

"The National Religion should be made the foundation of the National Education and should be the first and chief thing taught to the poor according to the excellent liturgy and Catechism printed by our Church." (16)

This section attempts to plot the course of schools policy in the Church of England, in particular to study trends in the National Society from 1944 onwards. Its increasingly close links with the General Synod Board of Education meant that to discover what the permanent officials at the National Society were saying, was to hear what the permanent officials at the Board of Education were thinking. By 1977 both bodies were housed in the same premises (Church House, Westminster) and they had the same General Secretary.

From Augustine in 597 A.D., teaching converts and training indigenous ministers, through to schools set up in cathedrals, through to schools at Oxford in 1150, Cambridge 1200, Winchester 1382, Eton 1440, the Christian

Church had a long and honourable record for educational provision in England and Wales. Historically however, controversy has surrounded the reasons for engaging in education. A Mandate of the Privy Council of 1553 provides evidence that:

"the Edwardian Council hoped to assist the cause of uniformity by the compulsory use of a catechism in schools.

"Elizabeth pursued the same policy, stressing the requirement of the episcopal licence for a teacher. Her aim was to increase religious unity, and so any Roman Catholics and uncompromising or extreme Puritans were not allowed to teach. The Church and State were regarded as aspects of the same society, the Church being the nation on its "religious side."

(17)

This interlocking of Church and State, evidenced in the terminology "Church of England", is that admixture of religion and politics, of things temporal and eternal, of things spiritual and secular, that has proved such an intractable problem. Commencing with an almost monopoly position, the Church of England has gradually found that position eroded. Many factors and historical events have contributed. For example:

"The Commonwealth and the ideas which lay behind it were instrumental in breaking the Church's stranglehold on education. This is borne out in the events after the Restoration when a number of dissenting academies grew steadily in spite of the opposition of the Church." (ibid, Page 6)

It was the evolution over the years of two main strands of opinion about the relationship of Church and State that led to the formation of the National Society. Two friends who devised a scheme designed to teach the maximum number of children with an inadequate supply of teachers came to typify the polarisation of conflicting opinion. After initiating the monitorial system the Anglican Bell increasingly supported denominational teaching, whereas the Quaker, Lancaster became the spokesman for dissenters and nonconformists. In 1808 the Royal Lancasterian Society was formed, and as a repercussion the opposition formed the National Society three years later. By 1803 there was

continuing rivalry with 1,140,655 children in the more successful National Society, and 47,287 children in Dissenters' schools.

"Voluntaryism, which became a significant force in the 1840s was based on the argument that education was necessarily religious (or else it was useless), and because the State should not interfere in religion, education was not a proper sphere of activity for the State. Thus when it later became clear (especially under the Revised Code) that the voluntary system could not cope with the demand for education, many supporters of the British and Foreign Schools Society (originally the Royal Lancasterian Society), went their differing ways, many of them abandoning the voluntarist ideal and supporting the state secular system rather than continuing to support a system which favoured the Anglicans, and was inadequate in any case. The Roman Catholics stuck tenaciously to their simple position "Catholic schools for Catholic children". At no time, in spite of fierce financial problems, did the official Roman Catholic policy change."

(ibid, Page 22)

Thus the National Society stood in the mainstream of the Church-State ideal, backed it seems so often throughout the 19th century by High Churchmen, Tractarians, and Tories. Alternatively the Royal Lancasterian Society of 1808 became, in 1814 the British and Foreign Schools Society, backed by Non-conformist groups like Quakers and Methodists, in the Anglican Church by Evangelicals and Broad Churchmen, and in Parliament by the Whigs.

The origins of the National Society are particularly important in trying to trace the attitude of the Church of England to education. There never seems to have been the internal unanimity evidenced by the Roman Catholics. In the initial years of the 19th century opposing opinion within the Church of England resolved itself into competing societies. With the passing years, the failure of the British and Foreign Schools Society as a successful alternative to the National Society, means that those whose sympathies nevertheless lay in that direction, drifted into the one Anglican Society promoting schools, and weakened it from within.

Certainly the arguments that once were the current attitude of those in the British and Foreign Schools Society were to be heard in 1980 within the National Society. On the other hand secularism had apparently (if not in fact), achieved greatest penetration of the centre, i.e. the "Broad" Church, so that a new sympathy appeared between High Churchmen and Evangelicals who were thrown together by the lack of orthodoxy (neither biblical or traditional church).

"It is interesting that the ... passion ... for discrediting authority (which has invaded the Christian from the secular world), should now ... be drawing together parties that previously have been at loggerheads. In England, a most notable instance ... is the way ... the liberal assault upon authority has drawn together those "Evangelical" and "Catholic" elements ... who have in the past confronted one another. They have found a common foe, and realized... that their allegiance to the "massive objectivities" of Bible and Church give them a deep mutual understanding in the face of attack from subjectivists and relativists ..."

(18)

The National Society

The National Society published an Annual Report, which was made available, as a Voluntary Society, to its members.

"It remains a fact ... that if all the C. of E. Aided Schools and a third of the Controlled Schools were members of the Society, there would only be a deficit half the size of that in 1982."

(Annual Report for 1982)

It might be concluded from that extract, that not only was the National Society poorly supported by its "grass roots" constituency, (schools), but that the thinking of its chief officers would be peripheral, and since the Society had no executive function, - inconsequential. On the contrary, the Society had considerable influence.

In 1978 the National Society paid for the publication by Prof. W.R. Niblett's Working Party, of the green paper on Higher Education - enabled Diocesan Directors of Education to meet twice for residential conferences - paid the expenses of the important Working Party investigating Personal Relationships in education - acted as administrator for nearly 100 Trusts - circulated every Bishop, Dean, Archdeacon, Canon and all parish clergy with Education Sunday material and organized the new Ecumenical Steering Group that now produces the material, and promised to help with materials and money for the planning of a stand at the Mind, Body and Spirit Exhibition in Olympia, early in 1979.

(Annual Report 1978)

"Clive Jones Davies, our Schools Officer, is already wearing out much shoe-leather in traversing Waterloo Bridge to the Department of Education and Science offices where he is well known in discussions and negotiations on the Education Bill 1978 at present before the House of Commons."

(ibid.)

It remains to enquire what 'line' the National Society pursued during the years leading up to, and after the 1944 Education Act? Where did it stand in the debate between those who gave, "Their allegiance to the massive objectivities of Bible and Church", and the "Subjectivists and relativists"?

(18)

In 1942 Archbishop Lang reported:

"The last year has been one of special importance in the field of Religious Education. In the first place the open challenge to all Christian standards by the Nazi power in Germany, and now the widespread conviction that it is only on Christian foundations that hopes of a better world can securely be built, and yet on the other hand the evident ignorance of the Christian Faith in all classes in our land, have led to an increasing desire that the teaching of that Faith in all our schools should be made more effective."

(Opening address of National Society Report, 1942)

In 1944 Dr. William Temple took up the theme of propagating Christianity as a basis for reconstructing society after the war.

"The proposals embodied in the new Education Bill involve a complete re-casting of our national system. ... In the Bill Church Schools where Managers could meet half the cost of alterations, improvements, and external repairs will continue substantially as at present, (Aided). Church Schools where Managers are unable to find half the cost of repairs and improvements will continue as "Controlled Schools", the proportion of Managers being reversed and reserved teachers being appointed to give R.E."
(Presidential Address to the National Society Annual Report, 1944).

In 1945, Dr. Fisher commented:

"There are no fixed frontiers between education and evangelism."
(National Society Annual Report, 1945)

"The National Society can and should be the spearhead of evangelism within The Church."

"The majority of the Agreed Syllabuses recently published give promise of producing really valuable schemes of work. They recognise that 'doctrinal teaching' and 'denominational' teaching are not synonymous terms. While the latter - involving the teaching of religious formularies distinctive of a particular denomination is not permitted in a County School, the former is not forbidden. The Creed, The Lord's Prayer, and the Ten Commandments are the common heritage."
(National Society Report for 1947. Introductory Address)

"If the schools of this country are to be Christian Schools in which the Christian faith is taught and practised as was the intention of the 1944 Education Act, then Church Schools must show the way."
(Introduction to Annual Report of National Society, 1950)

It is in 1951 and 1952 that clear signs appear that the Christianising intentions behind the 1944 Education Act were meeting difficulties. The Annual Reports discuss the difficulties arising from taking children on to Anglican Church premises for festivals and the pressure from non-practising parents against children being instructed into a denominational rite.

"The 1944 Education Act placed religious education on the statute book. Can it be said as a result of this Act, and of the agreed religious settlement which it expressed, young people are more deeply rooted in the Christian way of life?"

"It must be said that there is a limit to what can be achieved in school ..."

(National Society Annual Report. Introduction 1956)

Looking back to 1956 it is easy to see how the traditional monopoly of the home, the school, and the traditional culture, upon the minds of children was being displaced by a powerful, visual media educator, and that the technological revolution was placing channels of information in the hands of everyone, and by-passing traditional authorities, leaving them in the role of observer in more senses than one. The National Society in the 1956 Report just quoted, merely draws attention to what appeared to be relatively ineffective 1944 Act measures.

It is interesting to note the influence of permanent officials. Social and theological conditions were similar, but the note of unease was not evident when the Anglo Catholic Canon G.D. Leonard was Secretary. The tide of secularism seemed to be stayed before the confident statements made during late fifties and early sixties.

"Stamped on every coin of the realm is the abbreviated title "Def Fid". Latin (Defensor Fidei.) "Defender is an ancient office and title both in Church and State."
(Introduction to National Society Report, 1957)

"The child is to be instructed in the truths of the Faith, in the practice of prayer, and the moral demands of the Divine Law. The stress is more upon practice and discipline than upon imparting information."
(Introduction to National Society Report, 1958)

"Religion is the response to the Revealed Truth."
(Dr. Ramsay, Lord Archbishop of York. Annual Report 1959)

"The Crowther report, which contained many good things and which acknowledged the need for education in wisdom, nevertheless reflected the White Paper on Education 1943 and confused religion and morals. It attempted to justify religious and moral education by its usefulness in producing good citizens."

(Introduction to National Society Annual Report, 1960)

By 1967 the note of unease had surfaced again in Annual Reports.

"It is the pressure for the entire removal of Christianity as a living faith from English education which needs to be evaluated. The argument for this begins with the assertion that England is a secular society."

(Page 13. National Society Report for 1967)

The problems discussed in the reports of the National Society, were by 1967 beginning to resolve into a recognition that society was increasingly agnostic despite the best intentions of the 1944 Education Act, and as a result opinion was dividing as to the correct response. The Anglo-Catholic position seemed to be one of no compromise. Others were increasingly uneasy at pursuing a marriage of Church and State either because they did not think it legitimate in the first place, (British and Foreign Schools Society sympathisers), or because they saw clear evidence for divorce on the grounds of desertion!

To see the considerable shift in the position of the Society between 1870 and 1970, in 1870 the Annual Report stated:

"Not a farthing of its funds is available for secular schools, nor the promotion of mere Bible reading schools where no catechism or formula is allowed to be taught. The National Society is emphatically a Church Society - and the promotion of education in Church principles is the special object of this existence. It must ever regard a merely secular school as a source of great moral danger."

(Page 10. Annual Report)

By 1970 that policy of isolationism had altered considerably.

"The National Society sponsored a seminar on R.E. in a multi-racial area. Representatives of the main faiths attended. ... It is good, that H.M. Inspectorate should have confidence in the Society's will to foster ... it."

(New enterprise in R.E.) (National Society Report for 1971)

It was in 1972 that internal trends within the National Society were given a visible and outward expression.

A new and supplementary Charter was requested, devised and granted. The reason given for the change was "to enable us more easily to meet the demands of our day", and the significant alteration was in the title of the Society. This became not, "The National Society for the education of the poor in the principles of the Church of England", but, "The National Society (Church of England) for promoting Religious Education".

Presumably the officers of the Society felt that they needed more room for manoeuvre in an increasingly complex situation far removed from the society of 1811. Certainly many of the schools were no longer operating amongst "the poor". Equally certain, was the fact that promoting Religious Education gave plenty of room for manoeuvre.

"What on earth is this new religious education?"
(Senior Inspector for Primary schools. Response to
National Society survey, 1973)

How was it possible to promote what was not clearly defined?

In 1978 Dr. S.E. Kelly in a study, "The Schools of the Established Church of England, 1944 onward," wrote:

"In the absence of both national direction and diocesan authority the pattern of Anglican voluntary aided and controlled school provision which has developed in England since 1944 owes more to parochial decision than to diocesan policy and administration. The extent of the provision has markedly declined since 1944 and the conditions exist for further decline." (19)

The thesis of Dr. Kelly was that the decline was primarily organisational, ("Absence of national direction and Diocesan authority"), - indecision ("There is no unanimity of opinion within the membership of the Church of England about the purpose of the Anglican voluntary aided school" Page 311), - and no enthusiasm for the dual system from local government, ("The burden of the minutiae of administration concerned with the aided schools is unduly heavy". Page 316).

Others were inclined to go further. W.J.C. Churchill in his study, "The Church of England and her Schools 1800-1977", offered four main reasons for the decline in Church of England school provision. Firstly, that the Church of England was never in a position to cater for the whole population and was increasingly left behind by the population growth. Secondly, that the deep divisions about the role of Church Schools was so often left unexplored in an effort to avoid conflict and the resulting imprecision led in its turn to indecision. Thirdly, the period saw a marked decline in power and support for the Church.

"From a position of virtually unassailable strength it has declined, to a political force of little significance, and in political terms, some would claim, has been overtaken by the Roman Catholic community."
(Page 254)

Fourthly, there had been a development in concept and function of local and central government that led to a further relegation of The Church of England.

By 1979, after a change in Government from Labour to Conservative with the necessity of re-drafting the Education Bill, the Annual Report of the National Society, (by now written by the General Secretary and not a bishop serving as current Chairman), read:

"We are attempting to preserve the vital elements of the 1944 settlement, but allowing for changed social conditions by being as flexible as we can, as evidenced by our willingness to support new clauses on the composition of Governing Bodies."

"We must make clear that we share in a maintained system, asking for no privileges for Church of England Schools over and above the negotiated position of 1944 and maintaining a philosophy of sharing in general provision of education rather than in any narrow denominationalism which we would claim as our own."

"We have voiced, for example, perturbation over the clauses on School Transport Bill No. 2, but we do so because our concerns are to do with rural education, schools on the edges of cities, and the maintainance of promises given to parents at the time of school closures, rather than simply pointing up the problems of our own schools in a mood of self-interest."

"We are, no longer acting on the familiar triumphalist pattern of yesteryear."

"Curriculum - Religious Education - threatened by the inevitable pulls of those who share in a pluralistic society, by lack of teachers and in-service training, (and) by a certain failure of nerve on the part of Christians."

"We have working parties and committees and we are grateful for all those who work for the Society ... but I do not believe we have identified where we can act in the spirit of our founder, with innovation and initiative, in the field of Christian Education."
(Annual Report 1979)

"We are not merely a Society for the support or protection of Church Schools - our Charter speaks of promotion of Religious Education. Promotion may support, it may also from time to time demand an astringency of comment as well as courage to stimulate change."
(Annual Report, 1982)

"For 172 years the National Society has, like a fixed star in the sky, helped all who navigate the choppy educational seas. This year the Society has been warned twice over. First as the storms get worse, the light of the star may not be bright enough to be noticed; and second, that we must be careful not to burn up our resources ... and plunge into obscurity ... as so many educational societies have done over the years."

(It was), "Suggested that the Society's outreach ... was not successful in projecting a coherent image of what the Society is and does."

"Our commitment to the Church's involvement in the maintained sector of education, and our developing plans for helping Religious Education in schools and parish education, will over the next year or so require us to speak out on issues, with a voice that is not heavily self-interested in tone, but constructively critical and positive. For some reason a few diocesan staff members seem to misinterpret our questioning and stimulating role and think it indicative of lack of commitment to Church Schools ..."

"The challenge of any valid form of partnership may, in the next decade, mean that we will have to let go some attitudes and long-held and cherished notions if we are to play any viable role in the maintained system."
(Annual Report, 1982)

The "few diocesan staff members", plus school governors and teachers could be forgiven for having apprehensions about the thinking coming from the National Society. Referring back to the Roman Catholic situation, the theological stance did sound nearer to Gabriel Moran than that of Kevin Nichols. For those whose allegiance was to "the massive objectivities of Bible and Church", was there not the fear that "the permanent officials" in the "central agencies of the (Church of England) ecclesiastical bureaucracy" - those "who exercise enormous influence", by "setting the agenda, and contriving the atmosphere" (Norman) - was there not the suspicion that they were on the side of the subjectivists and relativists?

Certainly there had been a considerable shift from stated objectives of 1875.

"It must seem that we value (R.E.) for the purpose of attaching the rising generation to our party, for making them Churchmen rather than Nonconformists, Conservatives rather than Liberals. We assure all - that it is on no such account we cling tenaciously to religious education. It is because Jesus Christ has brought life and immortality to light, that in Him is peace and joy, and every blessing, whilst out of Him is contention, selfishness and every evil, it is because we have before our eyes the solemn account we must give one day before His Throne, and because we fear that we dare not face that dread tribunal, if, through fault of ours any of these souls that He died to redeem have been shut out from hearing of His mercy and being saved by His power." (20)

It is tempting to wonder how many Christian parents would have considered the establishment of new Christian schools in the eighties, if the Church of England Schools of England and Wales had stayed on that course? That some have done was borne out by the fact that at some of the conferences called to inaugurate new Christian schools there were parents present who indicated that many Church schools were immensely popular, and there was no need for another competing Christian foundation in their area. Other parents expressed disappointment with the local Church of England school. Their varied responses were matched by the varied views of those who worked within the schools.

This section reveals how uncertainty at the centre (the National Society) was matched towards the end of the forty year period 1940 - 1980 by uncertainty in the constituencies, (the schools of the Church of England).

In 1973, in an effort to determine the response of teachers in Church of England schools to Schools Council Working Paper 44, "Religious Education in Primary Schools", the National Society carried out a survey of opinion across the country. Testimony was invited from a wide geographical area, (Cumberland, Lancashire, Somerset, Newcastle upon Tyne, Ipswich, Manchester, London, Cheltenham, Birmingham, Surrey) from a cross-section of Church of

England schools, (village primary schools, to Church of England primary schools in urban areas), and from a cross-section of people concerned with Religious Education in the Primary Sector (mainly teachers, but added to them Diocesan Directors, an L.E.A. Staff Inspector for R.E., a Principal of a Church of England College of Education and someone concerned full-time with the production of Religious Education programmes on the media). The gathered documents, sometimes a personal response, and sometimes the collated opinion of a Church School staff, make interesting reading.

"Working Paper 44 highlights, to my mind, one of the greatest difficulties of the R.E. scene, the disparity of viewpoint amongst the practitioners themselves."

(Diocesan Director of Education)

"We must learn to see all encounters of teacher and child as "religious" because they are potentially disclosure situations ... we have yet to learn that injecting into such encounters "stuff" about God or Jesus does not necessarily make it an R.E. situation."

(Diocesan Director of Education)

"Sections 1 - 11 (S.C.W.P. 44) need no comment, except to draw attention to the fact that the 304 schools were chosen because they were considered to be "notable" for the high quality of R.E. Taken in conjunction with the comments on teachers and work observed, this is quite some statement! If this is the best, then the others must be a horror story."

(Diocesan Director of Education)

"Personally, I feel that any statements from the Church about R.E. should be supported with theological reasons."

(Religious Education programmes for schools on the media)

"Paper 44 opens up the way for much more exploration. It won't hurt, however, if a few of the miners come away from the coal-face and in the blinding light of secular sunshine learn to see the mine for the coal."

(Diocesan Director of Education).

"I deplore changes which are made for the sake of change, so often the case in education. I deplore too the attitude prevalent in religion today of adaptation to suit the individual or to suit modern fads. I was always taught to adapt myself to the eternal truths of the Church."

(C.E. Primary School Headmaster)

"Despite the writings of Piaget, Bruner and others, tradition dies hard regarding religious education. On the one hand - because of modern philosophies children are being trained to think for themselves and to act accordingly, whilst on the other they are taught what is good for them. The aim of schools should be to lay a foundation of experience and relationships on which can be built a religion for both today and tomorrow."

(Infant School, Headmistress)

"I am insistent in my aided "C. of E." establishment that R.E. is not "watered down".

(Primary Headmaster)

"I agree there is a danger, in morning assembly, of identifying interesting variations, freshness, novelty, with "success". But what is "success"?"

(Primary Headteacher)

"I was unhappy at the way so much comment was tied to the work of Piaget and Goldman. It seems to me that many youngsters possess thoughtful and intuitive appreciation of matters religious which cuts across much of the psychologists' assessment."

(Primary Headteacher)

"The aim up to the early sixties was to use a syllabus to present the Christian faith to children. This aim was easy to understand, even for teachers with no special theological training."

(Primary Headteacher)

"What is meant by learning about religion, rather than directly, or indirectly preparing children to accept the Christian Faith?"

(R.E. media Director of programmes for schools)

"The Working paper suggests or quotes in various places - 'It is unwise to raise the subject of God' - Bible teaching appears to be wasteful and inappropriate with younger children - moral training is in no sense Religious Education - one can see some truth in all this but it does not leave us with very much."

(Primary Headteacher)

"Unfortunately, there are few of us who could trust leaving all the traditional R.E. content to the secondary syllabus. The integration of studies, the shortage of R.E. specialists, the low regard for the subject - all combine to make primary teachers sceptical. Incidentally, implementing 'new' R.E. is not at all the same as introducing 'new' maths or primary science, the teacher's own theological beliefs have a profound effect on their teaching."

(Primary Headteacher)

"The most disturbing and controversial parts of this Report lie in pages 65-68 and it would appear that a further retreat is proposed. A very great deal of the Report is first class and encouraging, the recommendations are regrettably far from inspiring. I wonder what Christ would say? - the writers should pray for courage."

(Primary Headteacher)

"Primary teachers are not historians, geographers, linguists, musicians, artists, mathematicians, classicists, writers nor trained social workers. Yet they tackle these aspects to good effect. Training teachers in theology is not the need.

"It is significant that teachers following a special course in initial training in R.E. are in general no more effective in R.E. teaching than those who have specialised in say, mathematics."

"The dilemma arises in that the great art of man is language and all we do in primary schools is towards its development - and yet we fall into the trap of verbal misunderstanding.

"Who are these experts (3c)? Where are they to be found? Are the writers unaware of the plethora of discussion which have done little to dispel uncertainty and bewilderment? What on earth is this new religious education?"

(Senior Inspector for Primary Schools)

In the Annual Report of the Church of England General Synod Board of Education 1973, mention was made of the commentary prepared by the Board and the National Society on Working Paper 36, (Religious Education in Senior Schools), and

"In general terms, the document approved the broad arguments of the Working Paper ... what is educationally sound in County Schools cannot become unsound elsewhere ... the approach to R.E. which is commended for County Schools is also likely to be the most suitable approach in Church Schools."

(21)

The Roman Catholic hierarchy in 1973 expressed no such confident endorsement of Working Paper 36. Whilst they and their officers distanced themselves from increasing secularisation, the officers in the Church of

England National Society sent clear signals to Christian parents and Christian teachers in their constituency making it plain that if they were apprehensive about trends in State Religious Education, it was no good turning to the Church of England hierarchy for solace.

Indeed those who were influential, and influenced by the Religious Education thinking in the State sector, were those who were appointed to influential positions in the National Society. The following reaction to Schools Council Working Paper 44 ("Religious Education in Primary Schools") would not have resulted in preferment within the Roman Catholic Schools system in the 1970s, but the Diocesan Secretary who wrote it within the Church of England was promoted to General Secretary of the National Society.

"Schools Council Working Paper 44 opens up the way for more exploration. It won't hurt however if a few of the miners come away from the coal-face and in the blinding light of secular sunshine learn to see the mine for the coal." (22)

The General Secretary in his turn sought out, understandably, those who were in sympathy with his views. The officer from the National Society who toured the country to meet Governors and teachers in Church of England Schools in 1983 made this plain in his meeting at Gosforth (29.9.83) and then chided his audience for being so acquiescent and silent.

"As I go around the country I find almost no-one wants to answer the question what are Church Schools for." (23)

Since the Protestant Church leaders seemed to be in sympathy with secular thinking in R.E. (24), the central officials might have reflected on the fact that the constituencies in the provinces were merely reflecting the conditioning that they had received from the centre.

It was possible to detect a certain resignation amongst teachers akin to the "unease" and "embarrassment" found in the Schools Council Survey question, "What are the aims of religious education in the Primary School?" directed by Clifford Jones in a Leeds University Institute of Education Survey 1969 (25). What were those orthodox Christian teachers who had been labelled previously simplistic, pietist, dogmatic, "retarded" (26) to do? What they thought was "wrong", and if they were silent:

"Such teachers are obviously in need of help."
(27)

The lack of confidence in the Protestant sector was not shown to the same degree by those Roman Catholic teachers who took part in the 1980 survey of opinion in the Diocese of Newcastle upon Tyne. Were they more sure because they were more secure?

The appearance of the National Society discussion document "A Future in Partnership" seemed to some teachers and parents in Church of England Schools the open evidence that proved the private fears of a decade. The document openly admitted that during the years 1944 - 1984 there had been:

"A progressive slide into (towards) totally secular
patterns of thought."
(28)

It called for a greater degree of centralisation in the Church of England Schools system - mostly in the name of rationalising resources - and castigated Governors of schools who ignored advice from the centre. (29) Since for many orthodox Christian Governors, teachers and parents it was the centre that had proved suspect, the unwillingness to accept advice was likely to be as much theological as it was economic or diplomatic.

Suggestions in the document that Church of England School Governors might consider sharing their premises with "Other Religions" thus producing:

"Community schools which could be interpreted as a fellowship of religious faiths." (30)

served to confirm apprehensions that the central authorities had lost touch with a laity that was merely continuing to believe what had been considered acceptable and orthodox in 1944.

"A Future in Partnership" subscribes to the secular notion that peace and reconciliation can be achieved without making Jesus Christ, Lord." Ephesians 2, 14.
(31)

Or in the case of another issue, an Aided Church of England School Chairman of Governors wrote in response to National Society, and local Diocesan Board advice:

"You will not be surprised that my reaction to this decision is one of sadness and concern for our church, that we should once again follow, cap-in-hand, the current trend in society, straying from the path of scripture.

"We seem to be very good at reflecting the current climate."
(32)

A Christian parent wrote:

"I am on the National Society R.E. development committee and have been encouraging the Church of England money to be used for the teaching of Christianity, but I feel a lot of resistance to this. At present they see themselves promoting the whole range of R.E. and are therefore spending money on R.E. centres supporting the teaching of Islam, Hinduism, Judaism, Humanism etc.

"I am concerned that discussions show that they see church schools more in terms of serving the community with what the community wants, within a school of a Christian ethos, than presenting the community with a Christian education.

"There are many other issues which arise and show that the church is really giving up its specifically Christian contribution to R.E. and education as a whole."

(33)

"In conversation with the General Secretary of the Union of Muslim Organisations and the President of the Moslem Educational Trust, it is quite clear that their concern ... is to see the 1944 Education Act and the provision of compulsory R.E. strengthened and extended to enable committed Moslem teachers to teach Islam to Moslem children, without weakening the general R.E. provision. Their concern is not that there is too much religion in schools but too little. They cannot understand why Christians in this country have allowed religious education to become so weak due to secular pressure."

(34)

Two final quotations illustrated the disarray and confusion within Anglicanism in 1984.

"It may be asked why one cannot send our children to existing church schools. The answer is that denominational schools are not in themselves an answer to our problem. As the Editor of the English Churchman points out (23.10.84), it is all too sadly true that many Church of England Schools and teacher training colleges are not run on Christian foundations. By that we mean they do not have as their authority the Word of God, and therefore they are often staffed by men and women who know little of Christian truth theoretically or experimentally."
(Quotation from Christian Parent)

"This is a Church of England School. I do not know about Miss —— beliefs. She cares for the individual children in her class. I would myself feel that is sufficient indication of her acceptability in a Church School. We do not get involved in dogma!"
(Head of Primary School. November 1983)

Summary

Throughout the years 1944 - 1984 the balance of advice emanating from authoritative sources in the Roman Catholic sector to those who administered and staffed their schools was traditional and orthodox and undeviating.

On the contrary, in the Church of England the balance was increasingly tilted towards a more progressive, unorthodox and uncertain policy.

The autonomy enjoyed by the Church of England School Governors and staff meant that they received advice, but frequently chose not to follow it, resulting in a very great variation of school policies within the Anglican tradition.

The National Society showed some evidence of being one of the central bureaucracies, "that set the agenda, and contrived an atmosphere", which as the Dean of Peterhouse complained, was frequently unrepresentative of opinion within the constituency over which it was supposed to preside.

(c) METHODIST SCHOOLS

One of the Nonconformist denominations with a substantial history of school provision in England and Wales was Methodism.

As a denomination its membership declined during the years 1944 - 1984.

"There are now more Muslims than Methodists."
1984. (35)

The decaying and disused Chapels scattered around the country areas were a silent testimony to what had been a great movement of considerable historical significance. The writer, brought up in the Methodism of the Northumbrian, Cumbrian and Scottish borders recalled the packed Saturday night "Rallies" of the immediate pre-war, and 1939-45 war years. Memories of success give way to memories of heated discussions about the liberal theology the 'Lay Preachers-turned-Ordinands' brought back with them from Theological College. In the 1950s unresolved differences led to dispersals. Some of the most active members left to join Independent Evangelical churches, Missions, Brethren assemblies, Pentecostal movements, and in some cases the evangelical wing of the Church of England. As they saw it, they were remaining consistent to the beliefs of original Methodism, and John Wesley in particular. Those who were dismayed by the new teaching emanating from the theological colleges were divided about whether to stay and fight to preserve orthodoxy, or to go, concluding that a "theological elite" had so infiltrated the denominational teaching centres that theological adventurism was inevitable. Those who embraced the new theological insights were convinced that their new confidence would not be misplaced. Internal disagreements and external pressures threatened not only growth, but as the years passed, survival.

"Like most other organized religions today, Methodism is on the decline. The congregations who bear the main burden of the 30 million it costs to run the church each year (an average of £66 per head) are shrinking and elderly. Of 450,000 practising Methodists, no fewer than one third are pensioners."

(36)

Turning to the subject of Methodist Schools, Methodism provided a miniature which paralleled the larger Anglican picture so closely that combined schools were one natural consequence of a similar train of events and a coming together of official views.

Commencing as a fiercely evangelistic movement, Day Schools were established as a means of maintaining momentum. They were initially confessional and denominational, became over a period less so, and declined in strength until amalgamations with other denominational schools were regarded as expedient, and in the light of altered doctrinal emphasis, even desirable.

In 1742,

"John Wesley bought land in Newcastle upon Tyne on which to found an orphanage. The project never fully matured as an orphanage but it did become a place of worship, a school for orphans, Wesley's northern home and a centre for study for his preachers. Pupils, about sixty, were taught the four "R"s and the rules of the school are of some interest.

1. No child to be admitted until six years old.
2. All pupils to attend morning service at 5.00 am.
3. There would be no holidays.
4. School hours to be 6 am - 12.00 and 1.00 pm to 5.00 pm.
5. No speaking allowed in school except to teachers.
6. Any child missing two days in one week without cause or permission is excluded."

(37)

In the first official reference to primary schools there was a Resolution before Conference of 1833 which makes clear that any schools,

"should be constructed on strictly Wesleyan principles and placed under an efficient and spiritual control."

(Ibid)

By 1837 an educational report to Conference clarified the aims of Methodist Schools by stating:

"What we search for is, not merely schools, but Church schools, which systematically visited by the Preachers may prove doors of entrance into the Church of God, not merely education, but an education which may begin in an infant school, and end in heaven; and which will thus subserve the high ends of Methodism, which are to fill the world with saints, and paradise with glorified spirits."

(Ibid)

By 1841 a plan had been approved for the conduct of Day Schools. Parts of it underline very clearly the confessional and denominational character of schools belonging to a denomination experiencing growth.

Religious Instruction and Worship

"Such Schools shall be of a distinctively religious character; and, as practical means to realize this important purpose the following elementary arrangements are deemed indispensable;

1. THE BIBLE, in the Authorized Version only, shall be the basis of all religious instruction; and a certain portion of every day, at least half-an-hour, shall be set apart for the devotional reading of the Holy Scriptures, with explanations by the Teacher, Minister, or duly appointed Visitor, or for Catechetical instruction.
2. The authorized WESLEYAN CATECHISMS shall be used in all our schools.
3. CHRISTIAN PSALMODY - in which the Wesleyan Hymn-Book or other Hymn-Book, published or approved by the Wesleyan Education Committee, shall be used, - shall form a part of daily exercises.
4. The school duties of each day shall begin and end with PRAYER.

Government of schools

"Each Day-School shall be under the immediate care and direction of a Local Committee, annually appointed, which shall include the Wesleyan Ministers of the Circuit, for the time being; the Officers of the School, such as Treasurer, Secretaries and Visitors; and a suitable number of the friends of education, connected with our Body, either as members of our Society, or at least as worshippers in our chapels."

Support

"The pecuniary support of each School shall be provided for by the Local Committee, from weekly payments of the Scholars, from Local Subscriptions and Collections, and from other available sources."

Teachers

"Every teacher employed in the Schools, or trained for them, shall be of a decidedly religious character, and in connection with the Wesleyan-Methodist Society.

"Every such teacher shall be recommended by the Superintendent Minister of the Circuit in which he or she resides; and previously to his or her actual nomination to a School by the General Committee of Education, shall have been examined and approved by them, or by persons deputed to examine on their behalf."

It is not necessary to continue to illustrate the confessional and denominational character of Methodist Schools in the years when they were being established. By 1873 the peak figure was reached of 912 schools.

A survey of some of the issues of just over 100 years ago might throw some light on why Methodist Schools declined after 1873.

Firstly, and perhaps most importantly, the 1870 Education Act instituted a system of Board Schools so that the gaps left by Church school provision could be "plugged" by State provision.

This in turn led to a return of the debate about State aid to Church schools - whether Church schools should remain independent of State aid, and therefore free from interference, or alternatively should Christians infiltrate the State system in an effort to preserve Christendom (ie the Christian State).

In 1847 Methodism had accepted State aid, but on certain conditions:

"the inculcation of religious truth, as taught in the Holy Scriptures, is essential to the moral ends contemplated by education properly so called. This, in our opinion, the State is bound to require, as the condition of its public and pecuniary aid to schools.

"First, no attempt is to be made to take education of the youth of this country out of the hands of the religious bodies who have entered, or may hereafter enter, on that task.

"Second, no attempt is to be made on the part of the Government to render education merely secular. On the contrary, the religious instruction, the essential and indispensable element of education, is recognised as such, and is accordingly insisted on as a condition of Government assistance.

"Third, no attempt is to be made to confound the distinctions which appear amongst the various forms of Christianity in their country. The Holy Scriptures, in the Authorised Version, are required to be in daily use in all schools claiming Government assistance; beyond this indispensable condition, all religious instruction is left to the discretion of the local Committees by whom the schools are managed."

(The insistence on the sole use of the Authorised Version of the Bible was an unsuccessful attempt to prevent government aid to R.C. schools.)

(Ibid)

Subsequent to the 1870 Education Act Methodists became openly divided.

"There were those who looked back to Scott and Bunting and said we must go on building our own schools. There was a growing minority party led by the Rev. H. Arthur, prepared to give up all denominational schools in order to help provide a better system of state education. There was a third view, expressed by Rev. Dr. Jas. Rigg, the second Principal of Westminster College, who sought

compromise, namely, that education should be provided by both state and Church schools. The views of Dr. Rigg prevailed in theory for a time, but before his death, Methodist schools began to decline."

(Ibid)

"In 1889 the Methodist Education Committee presented its 50th Report and expressed regret that the number of schools was declining."

(Ibid)

"They lamented the fact that their self sacrifice was not as great as it had been thirty years before."

Since it is part of the argument of this study, that decline is attributable, amongst other things, to theological uncertainty, and diminution of zealous concern for the "root" doctrines out of which the denomination originally sprang, this admission by a denominational body was corroborative evidence.

"In 1891 ... Methodism committed itself to three principles.

1. Christian, but unsectarian schools should be available for, and placed within reasonable distance of, every family.

Control should be vested in an elective body acting over a district of sufficient area.

2. Increased grants of public money to denominational schools should be conditional upon representative, public management.

3. The needs of the country would be met if the Bible and accompanying religious instruction suitable to the children's capacity, were taught in the day schools."

"Methodist managers knew now officially that Methodism was not fully committed to its own denominational schools, but to Christian unsectarian schools under public management. In the closing years of the 19th century Methodist schools continued to decline."

"In the 20th century the decline became more rapid, and this was undoubtedly hastened by the Balfour Education Act 1902 to which Methodism and all other Nonconformists were bitterly opposed. The Act contravened the first principle of Methodist educational policy by largely subsidising Church schools without public control. The Anglican and

R.C. schools stood to gain enormously from the taxes levied by the State and by the rates levied by the County Councils which superseded the School Boards. "Rome upon the rates" became the slogan of the Passive Resistance Movement led by Dr. Clifford. Many nonconformists suffered imprisonment for non-payment of rates, including the revered Methodist minister, Rev. Thomas Champness."

(p. 16, *ibid*)

On the eve of Methodist union in 1931 the national statistics for elementary day schools are revealing.

| | |
|-------------------|-------|
| Council schools | 9,400 |
| Church of England | 9,767 |
| Roman Catholic | 1,164 |
| Methodist | 122 |
| Jewish | 12 |
| Others | 282 |

Thus, church schools far out-numbered state schools, but Methodist schools were just over 1% of the total."

(Page 17, *ibid*)

In a sense the Education Act of 1944 fulfilled one of the Methodist aspirations of a Christian, non-sectarian school, under public control, for every child, but the "high expectations" (Page 18, *ibid*) can be interpreted as a measure of the way that Methodism was altogether too optimistic about an increasingly secular State. The policy of a Christian, non-sectarian school, under public control, presupposed a Christian public. The policy of allowing a local Methodist school to die or become a County School presupposed that the Christian element would be present in the new school.

"Nevertheless Methodism responded favourably to the 1944 Education Act and the process of closing schools in favour of State schools was accelerated, and where schools were retained they tended to become Controlled and not Aided schools.

"The resolving of so many sectarian differences - with the high expectations of a Christian emphasis in the State schools, carried the country for nearly two decades."

(*ibid*)

By 1961 after some alarm had resulted from surveys into the state of Religious Education, those who wished to see Methodism contract out of the provision of Primary Day Schools were being challenged by others who were seeing the increasing significance of a Church School in an increasingly secular scene.

"In 1970 Conference approved a Commission Report, which stated:

"Some members would like to see Methodism contract out of the provision of Primary Day Schools seeing the dual system as an historical accident."

(ibid)

"In 1971 Conference approved a new policy in Primary education. While retaining its schools, it was resolved that wherever possible joint Anglican-Methodist schools should replace existing separate schools.

(ibid)

"It must be conceded that the secularisation of education still advances, and in some (State) schools, the religious basis would be hard to detect. In the face of this, many Methodists feel that, in co-operation with other churches, their schools must be maintained, and find their justification in the excellence of the education provided. This is more than a matter of educational standards; it concerns the whole ethos of the school as a caring community, in which the teacher knows that his most important subject is not the curriculum, but is sitting in front of him. It comes near to the ideal of John Wesley, that is, a Christian family living to the glory of God and for the service of man."

(ibid)

The carefully compiled history by Greener concludes by pointing out that Methodism lacked the resources to continue to be a substantial partner in Primary Education:

"But what they did was well done, and the record needs to be remembered. That record includes pioneering Parent Teacher Associations, contributing substantial collections of money to the education of the poor, adding a whole section to the Christian philosophy and practice of education, and being, particularly in the mid 19th century, the sponsors of schools that were, according to Dr. Arnold, (Report 1856), models of their kind."

(ibid)

It was never the intention of the study to denigrate the achievements of the past. The intention was primarily to point out that the confident statements of the founding fathers, were no longer to be heard echoing down the corridors of Protestantism. They were not vague but precise in defining what their schools were for, and happy to spell out what they meant by educational excellence, and schools having a distinctively religious character. Teachers were given clear objectives:

"The inculcation of religious truth, as taught in Holy Scriptures etc." 1847 (38)

There was confidence, and optimism, and growth. But then theological and philosophical uncertainties began to undermine commitment and unity. Internal wrangling and dissent affected the sacrificial giving necessary for the success of all denominational schools projects, and decline set in.

During the period 1944 - 1984 there were no schools of the Methodist foundation remaining in Wales. The figures for England were as follows:

| | |
|------|--|
| 1944 | 155 schools |
| 1954 | 103 schools |
| 1964 | 90 of which 4 were joint with the Anglicans |
| 1974 | 65 of which 10 were joint with the Anglicans |
| 1984 | 60 of which 24 were joint with the Anglicans |

"You will see from the figures above that there is a marked trend towards the establishment of joint schools. At present, there are some 11,000 children attending the schools, the number being equally divided between Methodist and Joint Schools. In a number of cases the joint schools have been created in substitution for existing schools, for example, the first Aided joint school was in Brinscall, and replaced 5 small schools, 3 Anglican and 2 Methodist.

"Because of falling rolls we know that the likelihood exists that we shall lose in the next two or three years, three or four of our existing schools. But we are also encouraged that we will be substituting a number of our older buildings with new schools, something we have been able to achieve with about one third of our school buildings. While all the joint Aided schools are in new buildings we do not have any central fund to finance these and their funding has been from local sources with occasionally grant aid from a charitable trust." (39)

Summary

Clearly the originators of the National Society and Methodist Schools intended their schools to be confessional. In both cases unequivocal statements of Christian doctrine were intended to be taught to successive generations of children as "the truth". In both cases early certainties were replaced by uncertainty. Uncertainty played its part in the decline of Protestant school provision, not least by a fall in revenue from a smaller and less committed membership. Uncertainty resulted in a disposition to heed and sometimes embrace rival doctrines that the founding fathers would have regarded as wrong.

For those who take the view that history is one of progressive maturation, the originators of Christian schools were merely being consistent to their view of reality, as it appeared to them at the time. However his study has already indicated that there are those still Christian parents who do not hold that view of history. History is not for them a series of upward evolutionary steps. Instead their view is that although there will be an increase in knowledge and technological complexity, basic truth about the nature of man - and the destination of mankind have been revealed once and for all - and the task of successive generations was to cling to that, and to propagate it - not least to their children. To these parents any school system which was agnostic about an extra-terrestrial dimension was already a distortion of reality.

As the writer began to obtain and study the information coming in about the schools being established by Christian parents at the end of the 1944 - 1984 period, it was not surprising to discover that their curriculum documents bore a remarkable resemblance to the documents issued by those who founded the original Protestant Christian schools of the eighteenth and nineteenth century in England and Wales.

Those who took the view that Protestantism was obliged to make concessions to an increasingly scientific, technological and agnostic age, have to bear the evidence of this chapter in mind when blaming external pressures. Those external pressures were the same climate in which Roman Catholic leadership operated. The significant variable was internal not external. It was convictions, rather than conditions.

In the publication, "Joint Anglican and Methodist Schools", a muted Protestantism plotted the way ahead:

"Although until fairly recently, provision ... has taken the form almost exclusively of denominational church schools, many Christians are now more aware of the ultimate hope that just as one day there will no longer be a World Council of Churches but one Church, so will a day come when there are not different species of Church Schools ... but simply Church Schools." (40)

For the Christian parents of this study the immediate question arises, would those schools be loyal to "the faith once for all delivered to the saints?" The Bible does indicate that it would become an increasingly contentious issue. (41)

The last chapter turns to methods adopted by some Christian parents to contribute to that struggle.

Chapter 4

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CHAPTER 5

PARENTAL REVOLT

This last chapter turns to the activities of those Christian parents who were revolting against the diminution in provision and dilution in content of Christian perspectives in education, as they perceived them, 1944 - 1984.

In general they fell into four categories:

a) PARA DENOMINATIONAL PRESSURE GROUPS

Those who wished Christian education to be restored to the position designed for it by the 1944 Education Act.

b) WITHDRAWAL FROM SOME LESSONS IN SCHOOL

Those who felt that the changes in society made (a) unrealistic and who were therefore monitoring what was happening in the local school and exercising their rights to withdraw their children from some activities and some lessons.

c) HOME TUITION

Those who were withdrawing their children altogether from the education service and teaching them at home.

d) CHRISTIAN SCHOOLS

Those who were abandoning local school provision and inaugurating alternative Christian schools. In this section come three para-denominational organisations not mentioned in (a):

- C.P.T.L. Christian Parent Teacher League; (1)
- A.C.E. Accelerated Christian Education; (2) and
- C.S.I. Christian Schools International.

(a) PARA-DENOMINATIONAL GROUPS

Literature from the following six organisations indicates their diversity and yet their common concern to re-affirm Christian perspectives in education.

1) Order of Christian Unity, 58 Hanover Gardens, London, SE11 5TN

"Christians from all denominations, united by belief in Jesus Christ as God and Saviour and together upholding His commandments, particularly in family life - education - and medical ethics."

ITS AIMS

"We aim to promote and defend the teaching of Christianity in schools.

"The teaching of Christianity in Britain's county schools is in danger due to widespread neglect of Religious Education and the widening scope of the subject to include material which is not religious (e.g. political philosophies).

"Religious Education must be strengthened and the centrality of Christianity re-affirmed so that children have the opportunity to understand the life and teaching of Christ."

(Brochure 1984)

CHRISTIAN TRUTH IN SCHOOL

"To safeguard the family the OCU is concerned to promote the teaching of Christianity in all schools. To allow children to study what Christ taught enables them to learn loving, disciplined and orderly living - giving strength to our ailing society. According to the law British children still have the right to be taught Christianity within the subject of religious education and seventy five per cent of parents want their children to have religious education. (Woman's Own Survey 1977). In practice, their wish has been frustrated and diluted due to the widespread neglect of religious education in schools and the widening of its scope to include political philosophies. The Christian faith was the foundation of education in Britian, let it become once more a central aspect of schooling. "Let the children come to me, do not hinder them, for to such belongs the Kingdom of God" (Mark 10, 14-15) "The fear of the Lord is the beginning of knowledge" (Proverbs 1.7)."

II) The Responsible Society

For Research and Education in Matters Affecting the Family and Youth.
Manor Cottage, Wicken, Milton Keynes, Bucks, MK19 6EU.
Tel: Wicken (0908-57) 234.

"People who believe that freedom and tolerance in sexual matters must be tempered by responsibility and restraint have found it difficult to make their voices heard. Certain highly vocal minorities have so far secured almost a monopoly of influence through entertainment, the media and, indeed, even in many public bodies operating in the field of 'welfare' and health and social problems. The logic of the attitude of those vocal pressure groups is already tending to damage the fabric of ordered and responsible personal relationships which has been the basis of our society and to which the overwhelming majority of ordinary families still seek to adhere."

III) Biblical Creation Society, 51 Cloan Crescent, Bishopriggs, Glasgow, G64 2HN

AIM OF BCS

"Our aim is to demonstrate the importance of the Biblical teaching on Creation, and its incompatibility with the general theory of organic evolution, particularly to Christians in full-time education; and to do this by means of producing and distributing a regular journal, booklists, and free pamphlets. Our purpose is to encourage informed discussion of the origins of man and the world from a Biblical perspective.

Brochure 1984.

IV) The Association of Christian Teachers (A.C.T.)

The Association of Christian Teachers exists:

- a) To show that there is something special about being a Christian in education. The public at large, professional educators and the churches, all need to know this.
- b) To service and support individual Christian teachers so that they can be consistent, confident and adequately equipped in their work.
- c) To be a Christian voice in educational debates. It is particularly important that Christian teachers should be heard nationally and locally in a society often described as multicultural or 'multifaith'. Christians too can be discriminated against."

"ACT runs courses, seminars, working groups, conferences, and publishes magazine journals and information on all aspects of education, looked at from a Biblical Christian point of view."

A.C.T., Stapleford House Education Centre, Wesley Place, Stapleford, Nottingham MG9 8PD.

V) C.A.R.E. Formerly 'Festival of Light'

"CARE Campaigns is the non-charitable parliamentary wing of a movement known as CARE. The charitable side of the work is CARE TRUST. CARE TRUST is committed to encouraging and promoting Biblical and Christian action research and education in order to support the integrity of the family, the centrality of marriage and the sanctity of human life from conception."

ACTION

- AS A PARENT

i) With the school. Under Section 8 of the 1980 Education Act, schools are required to provide information about their RE provision.

Your child's head-teacher is answerable to you about this. Find out what is going on and express your feelings if RE is not given the status, time and resources it should be or if staff are unqualified or examination opportunities not available.

Object to teaching about the occult, astrology, communism and any over-emphasis on world religions that leads to severe neglect of Christianity.

ii) With your child. Talk about your child's R.E. lessons and be ready to help clear up any confusions that may arise.

Help them to hold firm to the truth if they are subjected to liberal criticism of the Bible - know the arguments they are facing and be able to answer them yourself (get help yourself - you're likely to need it).

- AS A CHURCH

Pray for RE teachers in church, and form small groups of parents who pray together regularly for heads and RE teachers in specific schools. Support the Association of Christian Teachers.

- AS A MEMBER OF SOCIETY

Your local Authority has the responsibility for drawing up an agreed RE syllabus and in seeing that it is taught. Write for a copy of the syllabus, and express your views to the local Authority.

If your local school does not teach RE, then write to the local Authority, or to the Secretary of State for Education and Science. He has the ultimate responsibility for seeing that schools comply with the Act.

- AS A CHRISTIAN

Pray that Robert Dunn, Secretary of State for Education will be able to be true to the statement he made last September. 'The Government has no intention of changing the legal requirement of the 1944 Education Act ... while making due allowance in those schools with substantial numbers of other faiths, I expect the basis of both RE and morning Assembly to be Christian'."

CARE TRUST, 21a Down Street, London W1Y 7DN.

VI) Children's Literature

"The Librarians' Christian Fellowship is setting up a working party to consider possible Christian approaches to problem areas in children's literature and to produce a policy statement for the guidance of Christians involved in children's librarianship.

"The LCF invites comment from Christian parents, teachers and others who are concerned about the state of contemporary writing for children.

"The working party will be looking at how to identify the problems (e.g. sex, violence, occult, attitude to church) and how to respond to the problem areas seen by others (e.g. racism, sexism). It will consider why these topics, as frequently handled, are offensive to Christians. It will look at negative reactions (Which books are bad and what do we do about them in practice?) and positive reactions (What sort of books do we want? How do we promote them?).

"The Fellowship would greatly appreciate contributions from the Christian public. All contributions to the co-ordinator, Mrs. N.A. Waller."

(b) WITHDRAWAL FROM LESSONS

There seemed to be no accurate figures available to indicate the numbers of children being withdrawn from specific activities, but the fact that Christian parents of orthodox beliefs were availing themselves of a concession originally intended for sects like the Jehovah's Witnesses, was an indication of growing disenchantment with some trends, like for example that towards non-confessional Religious Education.

RELIGIOUS TEACHING

"Sir, May I, as an RE teacher, wholeheartedly endorse the Rev Dr. A.C.J. Phillips's observations (September 12) on the value of a non-confessional approach to the teaching of religion in schools. I fear, however, that without a change in the law such an enterprise is doomed to fail, since it is precisely those parents with predominantly fundamentalist beliefs who at present withdraw their children from RE lessons.

"Further, it is highly probable that, should Dr. Phillips's recommendations be implemented, many more parents would exercise this prerogative."

From Mr Ian Harris. (4)

(c) HOME-TUITION

By 25.3.85 according to THE TIMES 'The Children in a Class of their Own'
(5) an estimated 7,000 to 8,000 children were being taught by their parents.

It was possible to establish from EDUCATION OTHERWISE,

(an organisation "whose principal aim is to provide
a support and information network for families
whose children are being educated out of school")

that some of these parents were Christians,;

"Objecting to schools on religious or moral grounds."
(6)

Some of these parents attended the conferences arranged for Christian parents and it was interesting to discover that they were finding teaching their own children at home a considerable undertaking. They welcomed others of similar views who would help share the burden, but it was not unknown for parents to diverge after a period of co-operation finding it impossible to work through their perceptions together.

An indication that there was a growth in the number of parents teaching their children at home was the fact that the organisation known as Accelerated Christian Education (A.C.E.) (which was primarily concerned with supplying aids to parents who were setting up schools) branched out in 1984 into the provision of materials for home-tuition (M.A.C.E.).

These were designed to provide parents with what they needed to teach their children at home thereby relieving those parents (who were happy with the materials) of many hours of planning and preparation.

Application forms were sent to families who requested them. These contained a brief doctrinal statement and a 'performance agreement' which had to be signed by a parent or supervisor before materials were provided. Thereafter testing materials, evaluations, and prescriptions were passed to the supervisor, with curriculum materials and required text books for each academic year. In addition there was guidance and training for the supervisor (compulsory) and counselling for the student. (7)

There were parents, as already indicated, who chose to devise their own curriculum and materials. Some of them had highly developed views of what they were doing and why, and were prominent writers and speakers making a considerable contribution to the dialogue on what constituted Christian Education. (8)

(d) CHRISTIAN SCHOOLS

Over the period of the study 1979 - 1985, the author became aware of some 14 schools that had been commenced during the seventies and early eighties. Whilst obtaining information by post and from contacts at conferences, four of them were visited, (Kent 28.8.80; Lancashire 2.5.80; Glamorgan 8.5.81; and Cheshire 3.10.81). The progress of each school was tracked subsequently over a four year period. It was also possible to visit a school that had commenced but temporarily terminated (Cleveland), and to be present at meetings designed to commence a new Christian School which has yet to commence (Tyne and Wear 3.6.85).

The results of the visits were dossiers of transcribed interviews, samples of literature for parents, curriculum documents, details of school philosophy and organisation and sets of photographs. Since in the case of one school in particular, there was the fear that publicity might adversely affect an experimental project still in its infant stages, and since a number of parents expressed fears that they were so out of keeping with the times that they would be portrayed unsympathetically, the sources of much of the following information remains anonymous. Suffice it to say that some of the schools deserved a research project of their own, and what follows although not innaccurate, is certainly inadequate. Primarily, the intention of this study was to look at some of the conditions that gave rise to a movement like the Christian Schools movement. This last chapter is still in essence, an attempt to convey the contextual spectacles through which this group of Christian parents regarded events 1944 - 1984. Helpful clues were gained by studying what they were reacting against in Chapters 1 - 4. Chapter 5 is an attempt to extend those clues by turning from what they were against to what they were for. Chapter 5 continues to paint the picture of the Christian parents rather than attempting to be a definitive study of Christian Schools.

I) WHY SECEDE? REALISTS AND RADICALS

There seemed to be two main reasons. Firstly there were those parents who saw themselves as realists. The Under Secretary of State for Education and Science might well try and re-inforce legislation in an effort to return Christianity to its place of prominence in the curriculum, (9) but a largely uncommitted teaching profession would not handle it adequately (10), and moreover even if they did it would not be orthodox Christianity as revealed in the Bible.

Secondly there were those parents who wanted not so much a return to 1944 as a radical review of what constituted Christian Education and a new vision of the way ahead.

"This conviction flows from the Christian confession that 'Jesus is Lord', that he claims our whole lives ... including our thinking in an academic context. We are to serve Christ with our minds. This requirement coheres with the way in which the Creator has structured man and the world. Man has been made a 'religious' creature, an inescapably committed creature. His commitments shape all his cultural activities including his theorising and scholarship. Furthermore the whole cosmos, nature and history, have been structured by God in a way which is not neutral towards Him. Rather it is revelational of Him, His wisdom, purposes, grace and judgements. It points to Him and so can only be fully and truly understood in terms of His revelation to us in Christ.

"However this Christian vision immediately encounters the opposition of what Professor Herman Dooyeweerd has called 'the dogma of the autonomy of theoretical thought'. This dogma is the view that all serious academic disciplines are (or ought to be) free from all metaphysical or religious commitments. The introduction of the latter would be the introduction of bias and prejudice and would mean a loss of objectivity. Then come the horror stories about Roman Catholic (Galileo), Soviet and Nazi interference with the 'freedom of science'. The message is that each discipline ought to work with its own canons of scholarship, its own concepts and methodology, and firmly resist any 'outside' pressures. (According to this view scholarship and education are part of the 'public' world while all religious beliefs are 'private' and should be kept private. Religious toleration here means that religious beliefs can be tolerated only while they remain private and only to that extent. You are 'free' to leave your religious beliefs at home!)

"Many Christians have been indoctrinated into accepting this Secular Humanist definition of religion as a personal-private matter and the corresponding dogma of the autonomy (law-to-itself) of scholarship and of the public-secular world.

"However if it is acknowledged that the ontological and anthropological presuppositions of modern scholarship are in conflict with the Christian faith then Christians have a choice. Either they can abandon scholarship as godless and destructive of faith. Or they can recognise that they should not abandon scholarship to unbelief but claim it as rightfully subject to Christ. To do this means the serious hard work of developing alternative Christian ontological and anthropological principles as a metaphysical framework for science and scholarship.

"However the task has only just begun for most Christians have either been committed to the Humanist ideal of neutral scholarship or have lacked the equipment to work positively at an alternative."

(11)

The realists were inclined to secede because social conditions had altered so much that returning Christian teaching to its place of dominance in the State system was out of the question.

The radicals wanted to promote a thorough going Christian alternative.

II) INITIATING CHRISTIAN SCHOOLS

In some instances Christian parents went ahead with an application to the local authority to withdraw their child for home-tuition. This "de-registering" met with different responses from different Headteachers and Local Authority officers, but armed with legislation that favoured parents, the necessary recognition was obtained and the home was visited subsequently by inspectors who pronounced themselves satisfied that Sections 37 and 76 of the 1944 Education Act were being fulfilled. (These sections pointed out that both the L.E.A. and the parents had a legal obligation to ensure a proper education for their children.)

Where parents decided to work in conjunction with others, some agreed basis was necessary. More than one school was the offshoot of a successful church. The common membership formed the united core necessary to get the enterprise going.

In addition to local initiatives, parents became aware of issues in education through three para-denominational organisations that were not mentioned under (a) (because they belong more properly to Section (d)).

The Christian Parent Teacher League published its Newsletter No. 1. in November 1966, and thereafter wielded influence particularly amongst parents who attended conservative evangelical churches adopting a Reformed theological position.

In the first issue the intentions of the C.P.T.L. were set out:

- 1) To link Christian parents and others interested in Christian education;

- 2) To stimulate thought and discussion on the implication of biblical doctrine in the home and school;
- 3) To investigate the legal situation regarding the founding and running of independent schools;
- 4) To work to create a Christian public opinion for parent-controlled Reformed day schools;
- 5) To open a school in London to be run according to biblical precepts, by Christian teachers;
- 6) To encourage the creation of a Reformed school-system throughout England, as found in other countries.

The C.P.T.L. was in essence home grown and indigenous to Britain. Subsequently the arguments and schools developed by C.P.T.L. sympathisers were rooted in the British cultural scene. As (6) indicates however, they were the national representatives of an international theological outlook that owed a lot to philosophical extrapolations articulated from Calvinistic theology in Holland (12), and seen most comprehensively expressed educationally in the Christian Schools International (commenced in 1919) in the U.S.A.

"Christian Schools International. A service organisation that unites, helps, strengthens and gives leadership to its 390 member Christian Schools throughout North America, plus many other schools worldwide.

"C.S.I. provides Christian curriculum materials. Christian Home and School magazine. Employment Benefit plans. Representation at all government levels. Help in beginning a school. Film libraries. Testing Service. Research Studies. Handbooks. Workshops. Consultants. School Evaluation."

(13)

A third para-denominational organisation that appeared on the British educational scene has already been mentioned as providing materials for home tuition. Accelerated Christian Education (A.C.E.) was commenced in the U.S.A. by Dr. Donald Howard in 1964. His concerns and vision are spelt out in his book "Rebirth of Our Nation. The Decline of the West 1970's, The

Christian Educational Reform 1980's." As the title indicates his initial motivation was not so much the outworking of a theological position as concern for the drift from Christian perceptions and standards in the western democracies. Arriving in Britain in the late seventies A.C.E. provided an educational package with promise of rapid progress by the individual child, that parents welcomed not least because it saved them an immense amount of labour. Everything was provided so that a group of parents without a single professional teacher amongst them could inaugurate a school and operate successfully the system devised by Dr. Howard. The Annual Conferences run by A.C.E. were not home-grown in that speakers and organisational method were transported from America, but they became popular meeting points for British Christian parents thinking of commencing their own schools, and by 1984, some 26 schools were operating the A.C.E. system. (British Office of A.C.E. figures. Locations not divulged as a matter of policy.)

In 1979 at the commencement of this study there was only one pilot A.C.E. school operating in Britain.

III) PLANNING

An immense amount of energy went into commencing a Christian School, and the following documents are examples that indicate not only a concerned, but a capable group of parents.

"We were 2½ years in preparation."
(Glamorgan 1)

"We had weekly meetings with subsequent publication of papers on psychology, philosophy of education, the nature of man, a feasibility study on a Primary school, a review of State education, Catholic education, Reformed Church schools on the continent, and the education of Hebrew children.

"The church set up a commission. The members had to study all the appropriate areas necessary for producing our own text books. We had easily 20 subject committees." (Church membership 120)

"We have written a French, History, Geography course up to 'O' level."
(Glamorgan 2)

"We rejected the Dooyeweerdian position because it split up Church and School. (Incidentally for those Reformed Christians who emphasize that children do not belong to the State, lay the further question of the role of the Church.)

"The Church is prior to the family, although the family is important."
(Glamorgan 3)

(In contrast to this view) "The Free Reformed principle is that the authority of the Church should be limited to what Christ says the Church should do, i.e. for example, minister The Word. God has delegated the education of children to parents, not the Church. On a point of principle the Church does not have the authority to engage in general education."
(Cleveland 1)

(In contrast to this again) "The Pastor is Headmaster of the school because we do not want the teachers to get control of the school and take it away from being an arm of the church."
(Lancashire 1)

The end product of the intense activity needed to produce satisfactory reasons for establishing a Christian school proved, quite frequently, to be a constitution, or pamphlet, or catechist type of question and answer publication. For example:

"Question 1. Are the functions of the church limited?
Answer. Yes, they are limited to those functions and activities which Christ, the Head of the Church, has appointed to the church to be carried out under the jurisdiction of the elders etc.

"Question 2. What is the church's responsibility regarding the study of general revelation?
Answer. It is the responsibility of the teaching office to instruct ... the parent how to be a Christian parent, the teacher how to be a Christian teacher, the scientist how to be a Christian scientist, etc.

"Question 3. What then, is the relationship between the Church and the Christian school?
Answer. It is the duty of the Pastor to instruct the people of God as to the duty of parents to bring up their children in Christian nurture ... The elders of the church, will not, in their capacity as church elders at least, assume control of a Christian school ... etc.."
(Newsletter of the C.P.T.L. December 1981)

Papers were produced to indicate the difference between a State school and a Christian school as perceived by some parents.

Aims of a State School

"We will compare two sets of aims. Each of these if applied systematically could govern the content of education in a school. The first is from the 1976 Government Green Paper and reads as follows:

- i) to help children develop lively, enquiring minds; giving them the ability to question and to argue rationally, and to apply themselves to tasks;
- ii) to instil respect for moral values, for other people and for oneself, and tolerance of other races, religions and ways of life;
- iii) to help children understand the world in which we live, and the interdependence of nations;
- iv) to help children to use language effectively and imaginatively in reading, writing and speaking;
- v) to help children to appreciate how the nation

earns and maintains its standard of living and properly to esteem the essential role of industry and commerce in this process;

- vi) to provide a basis of mathematics, scientific and technical knowledge, enabling boys and girls to learn the essential skills needed in a fast changing world of work;
- vii) to teach children about human achievement and aspirations in the arts and sciences, in religion, and in the search for a more just social order;
- viii) to encourage and foster the development of the children whose social or environmental disadvantages cripple their capacity to learn, if necessary by making additional resources available to them.

The second is an outline set of aims for a Christian school.

The school's aim is to enable the parents either directly or by delegation to teach their children

- a) that God's written word, rightly interpreted, is the only revelation in the light of which all knowledge can be truly (i.e. in the sense that God intends) understood;
- b) that all things were created by God for His Glory and bear the stamp of His workmanship;
- c) that God's nature is reflected in the laws by which He orders and sustains His creation;
- d) that they have been created by God, in His image;
- e) that God has given man a task to do both alone and corporately;
- f) that as a result of Adam's fall, all men are sinners and the Creation is under God's curse;
- g) that all men being sinners, need God's saving grace for their personal redemption.

If you examine these statements carefully you will see that the second set contains within it all of those proposed by the Green Paper - reading and writing for instance are included in (e) - and a lot more besides. But what is probably more notable is that the first set of aims have been secularised. As with Thomas Aquinas' realm of nature, God has been left out. He is banished to the realm of grace where, it is hoped, He may be quietly forgotten.

(Slack, Roger. Towards a Biblical Perspective for Education 1982. Association of Christian Teachers)

Another example of how Christian parents attempted to reach decisions is shown in the following observations offered by a Christian teacher within the State system to Christian parents preparing to operate outside of it.

"NOTES ON THE A.C.E. MATERIALS

- 1) The programme is of a linear nature as suspected. While this type of programme does produce initial results it is not maintained.
(H.M.I. Report on Primary Education - 1979).
- 2) The A.C.E. Mathematics programme does not prepare Primary Children for the majority of Secondary School Mathematics syllabi which are of a Modern Mathematics Nature, The Fletcher Mathematics Scheme for Infant and Primary School is cheaper and superior.
- 3) The English Programme, when it is de-Americanised, could be satisfactory but the Reading Programme leaves much to be desired. The S.R.A. Reading Scheme (Programme Reading Course) is cheaper and superior.
- 4) We are also concerned at the lack of width and enrichment in the curriculum as a whole, together with the narrow approach to the Humanities and Science curriculum.
- 5) We would also like to suggest that a Christian Curriculum depends on Christian Teachers, and not on neutral materials. It was also felt that certain Christian 'slogans' in the mathematics material in particular, rather tend to cheapen the Christian Message, or at the least, seem artificial.

NOTES ON THE VARIOUS SCHOOL ARRANGEMENTS THAT SEEM TO BE AVAILABLE

The A.C.E. School. Plan A.

- 1) This would be private and fee paying.
- 2) The A.C.E. curriculum has grave defects.
- 3) No other materials can be used to supplement it (A.C.E. Contract).
- 4) The A.C.E. School depends on the A.C.E. curriculum solely.
- 5) The A.C.E. curriculum is comparatively costly.
- 6) Suitable buildings are required and the Department of Education and Science and Local Authority rules for the local area complied with. (See letter from D.E.S. - Mr. XXXXX has a copy).

Local Church Private School. Plan B

- 1) This could be private and fee paying.
- 2) Suitable buildings could be acquired.
- 3) The Curriculum could be devised by your own local staff (some materials enclosed). Any local school, like a local Church needs its own autonomy in order that its own special needs are catered for. Alternatively, there are enough teachers in A.O.G. to produce A.O.G. curriculum guidelines. We could end up with a better and more suitable curriculum than A.C.E. at less cost. (Assemblies of God - A.O.G.)
- 4) Department of Education and Science and Local Education Authority rules would still have to be complied with.
- 5) Teachers, Ancillary Helpers, etc. would have to be recruited and paid.

State System. Plan C

It is possible to enter the State System of Education with a Church School. (See relevant paragraphs of the 1944 Education Act. Copies in most Public Libraries.)

The Church of England, Catholics and Methodists are already involved.

Notes on this system:

- 1) The Church has to produce evidence that there is a need for the School and that it could be filled.
- 2) The children from the denomination get preference but the School must not be exclusive.
- 3) The best time to make an application is when a new school is to be built.
- 4) Some L.E.A 's may allow you to buy into the system. The same proof is required.
- 5) The Church pays for the building and its upkeep. The State pays for the materials and staff. (The problem is that school buildings are expensive.)
- 6) The Church selects the staff.

Additional Information

- 1) The acquisition of suitable buildings for Plan B should be fairly easy and fairly cheap. Many L.E.A.'s are having to close schools because of falling rolls. Consequently, they have school buildings probably of a smaller size to sell.

- 2) A Church will have to solve for itself the problem of a Church School (Plan A and B) discriminating by "who can afford it" being the criteria of entry.
- 3) There is a shortage of jobs in the teaching profession. Consequently, it should be possible to attract Christian Teachers, perhaps at a reduced rate of pay because of the very nature of the School. This will not be possible in Plan C.

FINAL OBSERVATIONS

- a) Plan C is the ideal but one Church alone could not hope to see it through although a number of Churches within a large City possibly could.
- b) Plan B - Possibly the best in the circumstances and certainly better than Plan A."

Advice on the legal aspect of commencing a school or home tuition group appeared in magazines for Christian parents along the lines of the following article from the C.P.T.L. Newsletter, January 1978.

CHRISTIAN EDUCATION IN BRITAIN - THE LEGAL BACKGROUND.

"There is a common misunderstanding among many Christians that "school attendance" is a legal requirement in Britain. This is not the case. The Education Act 1944 makes "education" compulsory. Each child must "receive efficient full-time education suitable to his age, ability and aptitude" (Education Act 1944). This education may be provided for "either by full-time attendance at school or otherwise" (Section 36). To quote the Central Office of Information "Parents are free to bring up their children as they wish, provided that they do not infringe various statutes aimed at preventing cruelty and exposure to moral and physical danger and that they keep the law regarding their education". The Local Education Authority remains responsible however to ensure that the requirements of the Education Act are satisfied and will therefore want to satisfy themselves that this is so. This will normally mean that the Authority will require the following:

- a) that a qualified teacher is named as tutor;
- b) that a scheme of work including mention of books, educational materials, curriculum and time-table details as well as educational aims and objectives be submitted annually; and

- c) that the child or children will have opportunity for contact with others of their own age group for "social learning". Although the Authority's Officers have no right to "inspect" the educational environment the Authority will usually require that the appropriate Educational Adviser pays periodic visits to the house.

"Most Christians in sympathy with the CPTL will have a preference for a parent-controlled Christian day school if this can be achieved. There is no legal obstacle to this at present, "religious societies of all kinds may own property, conduct schools, and propagate their beliefs in speech and writing" (Central Office of Information). Once a school is providing full-time education for five or more pupils of compulsory school age, it must register with the Department of Education and Science as an independent school under Part III of the Education Act 1944. The only relevant regulations binding on independent schools are "the Pupil's Registration Regulations 1956" and "the Independent Schools Registration Regulations 1957" both available from the D.E.S. Elizabeth House, Yord Road, SE1 7PH. The former is concerned with the keeping and inspection of adequate admission and attendance registers, and making returns to the Local Authority of pupils in its area absent for not less than two weeks. The latter includes the return to be made for the purposes of registration under Section 70 of the Education Act 1974.

"On receipt of the completed form, the school is placed provisionally on the register of independent schools and a member of H.M. Inspectorate will arrange to visit to offer advice about requirements for final registration. The D.E.S. will also expect to be satisfied that efficient and suitable instruction is provided at the school having regard to the ages and sex of the pupils in attendance.

"The other aspect of the establishment of a school is of course the 'nuts-and-bolts' one concerning buildings etc. The initial step is to obtain planning permission under the Town and Country Planning Act 1971. It is unlikely that many groups will require a new building at first, so if existing buildings are to be used, then permission under the Act for change of use must be sought. (The issue is not so clear with home tuition, for many planning authorities would not consider this a material change of use). Nevertheless, with such a school, if the numbers were small and there was no traffic hazard, it may well be that the authorities would not wish to be involved at that stage. It must be emphasized that planning law has some 'grey' areas which will be interpreted differently from one place to another and early consultation is advised.

"Any building works that are undertaken, however minor, will require approval under the Building Regulations 1976, even if they do not require planning permission. This is simply a matter of complying with certain statutory requirements dealing with the buildings themselves.

"The local district council will have information on both these issues, and applications are made to them. It is also necessary to consult the district council (usually the Environmental Health Department) concerning compliance with the Public Health Act 1961.

"Unless food is being prepared and consumed on the premises, the only way this is likely to affect the school is in the provision of adequate sanitary facilities. The act does not stipulate numbers, but local authorities will have recommended standards.

"All school buildings must have a Fire Certificate, under the Fire Precautions Act 1971. This is issued by the local Fire Brigade, Fire Prevention Department, when they are satisfied with such things as means of escape, and fire fighting equipment.

"There are also very wide-ranging responsibilities placed on both employers and employees under the Health and Safety at Work Act 1974, in the fields which the name of the Act implies. This would apply of course to any teachers actually employed. For private schools, it appears that this Act is enforced by the Local Factories Inspector. He also administers the Factories Act, which would deal with any potentially dangerous equipment in the school (such as lathes, etc.).

"It may seem like a jungle, but there is not as much in many of these pieces of legislation as at first meets the eye. The local council official may seem to be "the enemy" but in fact he is merely charged with administering the legislation and most will respond to a polite and practical approach."

W.R. Mohon, M.G. Matthews. C.P.T.L. January 1978.

Subsequently, a ruling by Mr. Justice Woolf in 1985 (the Queen's bench division), had considerable significance for those parents who wished to commence a Christian School, and found themselves at odds with D.E.S. inspectors over curriculum content.

"Education provided by a school catering for the special tradition and characteristics of a minority sect within the community would be suitable within the meaning of Sections 71 and 76 of the Education Act 1944 if it primarily equipped a child for life within the community of which he was a member rather than the way of life in the country as a whole as long as it did not foreclose the child's option in later years to adopt some other form of life if he wished to do so."

(15)

IV) AIMS AND CURRICULUM

These varied from school to school except for those schools on the A.C.E. system where meticulous planning and resulting syllabus and work schedules resulted in uniformity between schools and left little room for deviation by the teaching and monitorial staff. Whilst continuing to be centred around biblical perspectives however, other schools lay on a spectrum between the two extremes of fastidious observation of set procedures, and freedom "to teach as the Spirit leads".

"We have no set syllabuses. We meet at 7.30 am every morning for one hour of prayer and bible study. Between 9 - 10 am we have a devotional hour with the children. We teach in the morning and work manually in the afternoon. We work towards the Common Entrance exam, and some of our children have passed the 11+ to Grammar Schools. On the other hand we have got to wash our minds of the world's ideas of brightness. Who would have invited Jesus the carpenter's son out to dinner? We have had a great twelve years teaching as we felt led."

The following is a checklist of criteria that some Christian parents would use to determine the nature of a school curriculum.

"AIMS AND CRITERIA OF A CHRISTIAN SCHOOL CURRICULUM

Suggested aims for the curriculum of a parent controlled Christian school are that the pupils might:

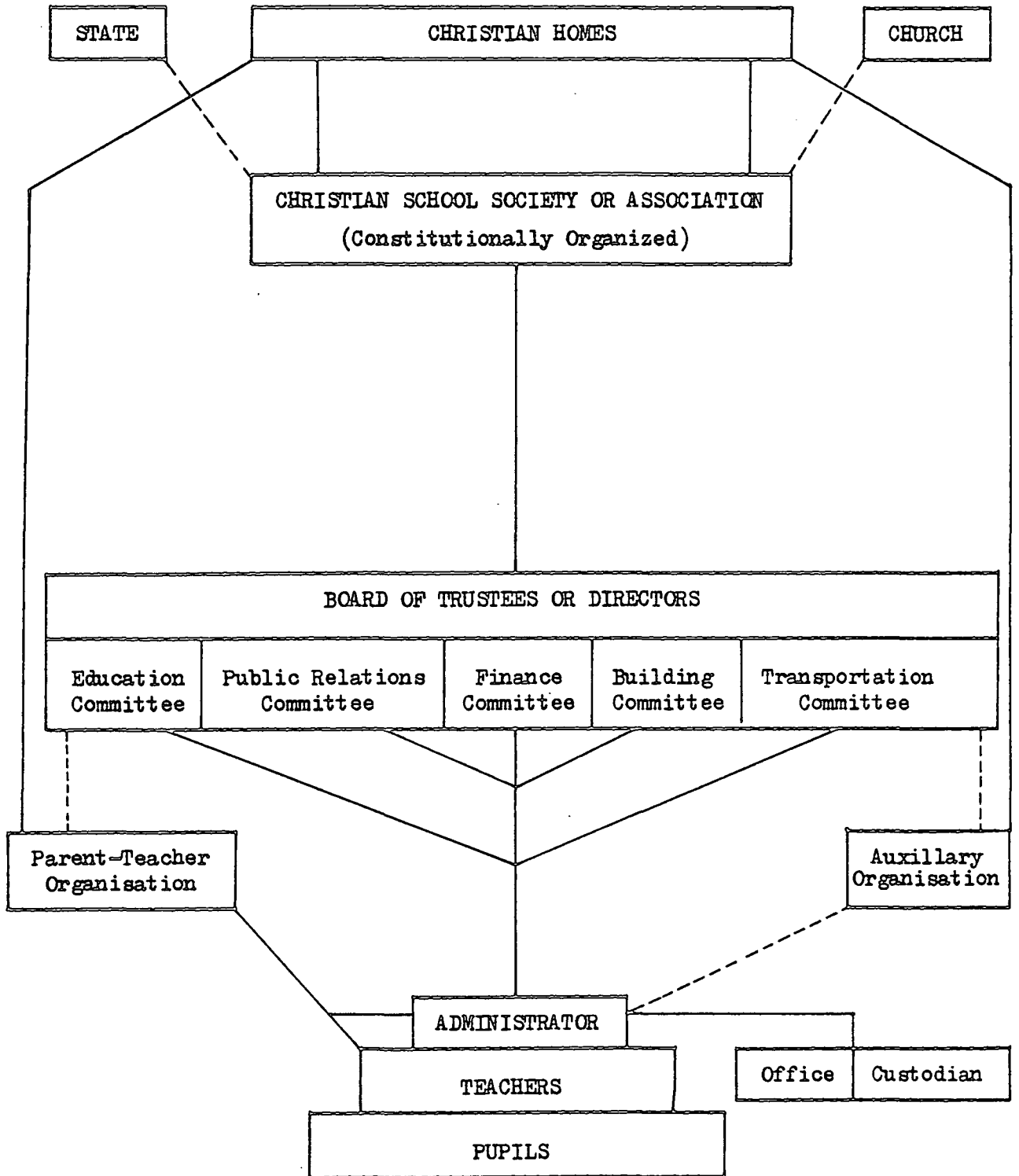
- 1) know and serve God in covenant obedience;
- 2) understand the universe God has created and consider critically human thought and activity;
- 3) live constructively in contemporary society especially in the divinely ordained social units of family, church and state.

Accordingly the following are questions which should be asked of the curriculum:

- a) Is it consistent with the Scriptural revelation?
- b) Does it manifest the wisdom and power of God in His creation and providential ordering of the universe?
- c) Does it provide a balanced view of the nature, value and dignity of man?
- d) Does it give an understanding of man's role as steward of God's creation?
- e) Does it show the effects of man's rebellion against God?
- f) Does it acquaint the pupils with contemporary culture and help them to assess it critically?
- g) Does it encourage an enquiring, empirical approach to nature?
- h) Does it avoid an unhealthy elevation of man's intellect over his other faculties?
- i) Does it provide basic skills for everyday life?
- j) Does it help towards vocational training?
- k) Does it promote the maximum use of individual talents?
- l) Does it enhance family life and prepare the pupils for possible future roles as marriage partners and parents?
- m) Does it increase appreciation of the special covenant relationship between God and His people?
- n) Does it encourage active participation in the life and work of the church?
- o) Does it equip for Christian citizenship?"
(C.P.T.L. Newsletter. September 1979)

As an example of organisation the following chart was published by C.S.I. (Christian Schools International), to aid parents in their thinking about roles and limits of responsibility in running a school.

THE ORGANISATION OF THE PARENTAL CHRISTIAN SCHOOL



V) STATISTICAL GROWTH

It is, in a sense, wholly in keeping with the argument that the parental revolt was a 'grass roots' movement, that the resulting growth was so diverse. There was no one central organisation orchestrating events. Thus gathering information, and particularly gathering information about numbers of children involved was impossible. Largely the method employed was to visit schools, since telephone calls were regarded with suspicion and failed to produce facts and figures. Frequently one school visit led on by hearsay to another school. Paying a visit to a school only resulted in discussing the situation on the day of the visit. As reported elsewhere children were sometimes added and sometimes withdrawn from school rolls at short notice.

Many schools bore the evidence of being enterprises in their infancy. Not all the schools were visited. It was interesting to observe that the greatest statistical growth by the end of 1984 had taken place in those schools on the A.C.E. system. The financial cost was considerable but the physical and intellectual demands of producing a home-grown curriculum were not, and moreover the A.C.E. package could be operated with a minimum of professionals thereby maximising the use of 'unskilled' labour, particularly unemployed church members. The schools where the curriculum was designed and produced by the initiating parents experienced the slowest growth.

"Christian School Movement in this country has as yet so little support from the Lord's people (about 30 people attended the Conference). Among those who do support it there is need for more consensus as to its aims. Flowing from this lack of agreement there is the failure to be future orientated. Surely the reason why as Christian parents, we should be willing to sacrifice so largely for the sake of having Christian schools, is that we want our children, with us, to see the vision of the all-conquering Christ as He wrests the culture of mankind away from Satan and brings it to its consummation when the new heavens and the new earth on which righteousness shall dwell at last appears. The encouragements were many.

"Five years ago such a conference would not have been possible. Certainly we see ourselves as first generation Christians pioneering a work against many difficulties. Perhaps next year there will be more Christian schools and more people drawn to conference.

"Perhaps the CPTL will soon be able to organise its own conference which will supplement this one and help to draw closer together the ties in England, Scotland, Wales and Northern Ireland." (17)

By contrast the A.C.E. schools in Britain had grown from one in 1980 to 26 schools in 1984.

"From Cornwall to Glasgow."

"In size from 6 to over 100 children."

"Mostly in the London area."

"We have a policy of not issuing lists of A.C.E. schools after the critical H.M.I.'s report on one school in Coventry. We felt they were unusually fastidious and fear that political pressure could be brought to bear on our schools, particularly if there was a change of Government."

Some of the other schools also experienced speedy growth. Christian School (North West) Ltd., a non-profit making charity was featured in the Times Educational Supplement 25.11.83. (18)

"strict rules for pupils - and stricter ones for staff - and yet parents and teachers are queuing for places."

It almost appeared (as in any successful business enterprise), that where an individual entrepreneur had got his package and marketing right, the results were better than when a co-operative struggled to be democratically representative of all the views of a highly disparate conglomerate of local parents. More people were doing more thinking in the latter, but the results were not so spectacular in terms of statistical growth. Curiously the parents struggling to organise a local Christian school were almost

precisely in line with the currently popular secular aspiration for Community Schools, except for the fact that the Christian parents were not representative of all the aspects of the local community. But then there was also doubt about whether the Community Schools were representative of all aspects of the local community.

"Is the Community School really going to be allowed to determine values at local level? Or is it another method of permitting an elite to transmit their values? I mean for example, do we really believe that the Moorside Community School really sprang up from the indigenous population of the area anymore than we believe that St. Paul's school sprang up from the indigenous population of the area?

"It strikes me that schools are always a means of social engineering either explicitly or tacitly stated. The question is who is doing the engineering, and what are the goals in view?"

(19)

VI) PROBLEMS OF CHRISTIAN SCHOOLS

The following section sketches in problems that have arisen over the arts in the curriculum, problems with premises, the problem of staffing and staff qualifications and perhaps the greatest hurdle of all, the question of finance.

The Arts in the Curriculum

Although there proved to be unanimity about a "core" of the Christian Schools curriculum - the further it widened to include the expressive Arts the more difficulties arose. This was graphically illustrated in one school where:

"Twelve Christians withdrew their children when we said that we were going to ask The Holy Spirit, - The Lord - what music we would play to the children, and what visual art they would see."

(Kent 2)

At a conference on "Christian Schools" run by the Association of Christian Teachers (A.C.T.) at their Stapleford House Education Centre, March 1981, two incidents mentioned:

"graphically illustrated some of the acutest problems in Christian education, viz. the horror of visiting American teachers to find children learning Shakespeare, and a visit to the ballet, which would also be unacceptable across the Atlantic."

(20)

"Why is the second commandment (Ex. 20; 4-6) never mentioned in a discussion of the legitimate expression of the visual arts, as Christians are seriously divided over whether it forbids any artistic representation of God, including Jesus."

(Page 4, *ibid*)

"Stuart W. Williams says (Shaping the School Curriculum: a Biblical View, Terre Haute, Indiana, Signal publishing cor.), - that in choosing literature for use by students swearing need not necessarily be a demerit, page 86, but swearing is always a demerit, although not necessarily so serious as to preclude the use of a certain literary work in a Christian school curriculum."

(page 4, ibid)

"At this school we do have to face pressure from parents of differing theological outlooks. Not every one agrees with our choice of plays for dramatic productions for example."

(Cheshire 1)

Enough has been said to indicate that even where there was a considerable degree of unanimity regarding the philosophical/theological basis for the school, nevertheless there still lay areas of disagreement within the choice of actual curriculum content. Most of this arose subsequent to the setting up of the school and resulted largely from the fact that the Head was obliged to get on with the detailed running of the school, and in doing so, some parents found things happening that they did not like! The parents had very clear general aims and ideas, but quite understandably never had to translate these into fine detail. Therein lay the difficulty, apparently between those of differing views, - but to some extent, between the practised professional and the unskilled layman. Very few of the parents, even where they were qualified teachers, were experienced teachers. In contrast to the general complaint that professional teachers in State schools would not take proper notice of parents, some of the teachers in the Christian Schools looked too insecure to operate successfully.

The organisation that suggested teaching roles most nearly akin to that known by teachers in State schools of England and Wales 1984 was Christian Schools International (CSI). (21)

"Professional Staff

The actual administration and the daily instruction of the school are carried out by the school's professional staff. They are the experts in all educational and related matters.

- 1) The administrator is particularly the leader in all educational matters. He or she holds top responsibility for every phase of the school's work and should be consulted in all matters pertaining to the school. He or she must supervise the classrooms and coordination of the teaching program, pupil behaviour, permanent pupil records, playground activities, and so on. The administrator is also the school's "front man" to the public. Solid Christian school conviction, professional competence, and personableness are essential qualities for one in a position so responsible.
- 2) The Christian school teacher holds a position of greatest importance. Such a teacher must be intelligently and earnestly devoted to the principles on which the Christian school is built, and must possess the proper academic and personal qualifications. With these qualifications the teacher exercises a good measure of professional sovereignty in the classroom, and all decisions by school authorities regarding the teacher's domain and work should be arrived at with understanding of this measure of sovereignty.

"Auxiliary Organizations

A Christian school can derive much benefit from organizations like a Parent-Teacher Association or Fellowship (P.T.A.(F)), a Home-School organization, or an Auxiliary. Parents other than School Society or Association members may join such auxiliary organizations because such organizations stem from the Christian parents rather than from the Society or Association as such.

"Among benefits to be derived from a parent-teacher or Auxiliary group are: closer parent-teacher-pupil ties; discussion of special home-school problems, such as pupil behaviour and pupil health; getting special equipment or supplies, such as visual aid materials or library books or recreational equipment; the sponsoring of special events for children, and so on. The benefits gained from an auxiliary are largely financial."

Premises

The thrashing out of a philosophical basis, resulting in published constitutions, and educational goals, largely determined curriculum content, and the practical choice of subject matter and text books for example. There remained the problem of premises, and since these had to conform to acceptable educational standards, recent Health and Safety regulations, and be open to inspection, finding suitable premises proved difficult, and the task was not made easier by L.E.A.'s who whilst granting permission for "de-registration", nevertheless laid obstacles in the way.

"We were eventually told that no L.E.A. property would every be made available to us."
(Request for use of school playing field facilities.)
(Cheshire 2)

Each enterprise visited by the writer had a saga to relate, concerning the acquisition of premises, and in some cases, the continuing problem posed a threat to the continuation of the school.

"We have not solved the problem of adequately heating these premises in the winter.

"On the other hand - "We decided to centralise education on the church premises, so we took the step of turning the existing church building into a school, and building a new church adjoining. With a church of 120 members, and no outside grant, the church members raised the finance, (£280,000 was spent, £180,000 on the cost of materials for the church), and the members did the construction work.

"It illustrates the conviction of the people."
(Glamorgan 3)

In a third instance buildings were sought beside the existing school so that it could expand.

"We did not ask for money. God indicated that we were not to do that. We were not to go to "Egypt" for assistance. One child gave me 1/3d. Others gave a

few pounds. We took that to the Estate Agent as down payment. He was very polite and thanked us without indicating surprise. Our first substantial gift was £2,000. Our Estate Agent told us that it had arrived. As a non-Christian he was very interested to see what would happen next. Similarly the owner of the house stopped the sale to anyone else to see whether God would send us the money. We broke bread together and signed for the house. Then everything went wrong. Planning permission was refused. A Council official told us that we would never have a school there. We eventually got planning permission after the fourth application. Now God has also given us the Council Offices that the official was sitting in.

"When at the auction, one property after another was knocked down to the Christian "community" we sang the doxology - in the crowded salerooms.

"The children believed with us for the buildings. We marched around the buildings seven times just before the summer holidays. They will be thrilled when they return to find that they have been given to us." (1980)
(Kent 3)

Staffing Vacancies

If buildings have provided problems, staffing has been quite evidently even more difficult. None of the schools visited was paying the teachers what they might have earned, and were paying, in professional jargon, less than Burnham.

"Salary is non-existent. We do it out of love."
(Kent 4)

"Why should teachers not undertake financial cuts and accept conditions under which many Christian pastors, for example, work?"

(Lancashire 2)

"We pay the Headmaster £6,000 per annum (50 children), and try to manage with one full-time professional, and assistance from part-time qualified mothers, or mothers who are not qualified, but have special skills.

"We are looking for more staff, but it is not easy to find teachers who are in sympathy with us, and then if they are, willing to take what we can offer in terms of remuneration."
(Cheshire 3)

(£6,000 represented 2/3rds the normal salary.)

Certainly the evidence around the country was that Christian teachers had not come forward to teach in the proposed Christian schools. Many of the earnest Christians staffing them were not qualified teachers, or if qualified, part-time, and not the main wage-earner in the home.

"The parents have such decided views I am not sure that I could please them. Particularly since they do not always agree amongst themselves."

(London)

(Advertisement)

"THE TYNEDALE INDEPENDENT PRIMARY SCHOOL

Applications are invited for the post of TEACHER.
Candidates must fill the following requirements:

- a) Is in agreement with the Reformed Faith as detailed in the historic confessions of Faith, e.g. the Westminster Confession.
- b) Is a woman, with some teaching experience, having suitable qualifications to teach children of between 5 and 8.
- c) Would be willing to operate in the framework of a Parent-Controlled Christian Day-School.
- d) Is firmly convinced of the need of Christian education in this country.
- e) Would be willing to move to the immediate vicinity of the School."

(22)

Not all schools found staffing a problem. Where the school was operating successfully as a business enterprise, the situation was quite the reverse of the small struggling schools.

"Only about 10 to 20 per cent of parents choose the school for its Christian character. Most come because we get good exam results and we insist on good behaviour.

"While the explicit Christian commitment of the schools must be an attraction to the believing teacher just as many more must find the strictly ordered environment a haven after years of trying to interpret the state School's response to the world-wide revolt against authoritarianism.

"He did not even advertise for staff at XXXXXX and got 300 applications once the news of his coming got out.

"XXXXX also finds he is getting more applications from teachers who see their subjects disappearing under multi-disciplinary approaches or simply because they are modern or classical linguists."

(23)

The years 1944 - 1984 did result in many teachers finding their schools increasingly uncongenial, and a number of them did regard the Christian schools as a haven from a hostile world. On the other hand some found the expectations of Christian parents and in some cases Christian Head Teachers more than they could cope with and there was a withdrawal rate from Christian schools also. The Christian schools were not easier to teach in necessarily. Teachers could discover that they had merely exchanged a sense of isolation in a State school for a heavier workload in a Christian school for example. Some of the workloads were very heavy.

A qualified Christian teacher who worked in two Christian schools wrote:

"We had staff meetings after a full day at school. They went on and on. I could not stand it."

(24)

Finance

The problem of resources seemed to be a burden cheerfully borne, but no less heavy for that.

"It takes £16,000 per annum to keep going. Raising that from 15 families of ordinary means is not easy. We have 50 children. There are some months when we come very near to closing. So far The Lord has provided but the uncertainty is wearing. We would like to get the parents to covenant the nucleus we need but with redundancies and other uncertainties we are not

meeting our targets."

(Cheshire 4)

"One of our problems is that the church contains older people, and those without children, - who question the amount of time and money spent on the school."

(Lancashire 3)

"At the moment it looks as though we may get some assistance from experienced teachers who are willing to take early retirement, and living on their smaller pension, work in our Christian school."

(Cheshire 5)

Few of the schools visited costed out the total expenditure and attempted to cover this by parental fees. Presumably had they done so some parents would have felt obliged to withdraw children. Probably as a reaction to this parental contributions were kept to a minimum, or in some cases no figure was stated. On the other hand, even these parents were involved in making equipment, or in some cases in fund raising exercises like "Tear-Craft" stalls and "Open Day" sales of work. A distinct impression throughout the study was that money was a worry and there were signs of earnest and dedicated teachers, parents and ancillary helpers of different sorts, who looked very tired.

"To commence an A.C.E. school we inform parents that they will probably need £2,500 - £3,000 to set up. It costs £600 to come on to the A.C.E. programme and then there are the curriculum materials on top of that."

(25)

One school - not on the A.C.E. system - actually closed for two weeks because of lack of finance.

"A LETTER FROM THE GOVERNORS

Dear Friends,

In January it became clear that XXXXXX school was seriously stretched beyond its limits. The parents urged us to try to continue because of the great value they set upon Christian education and because of the benefits their children have received from the school.

On February 10th, XXXXXX School closed as it was then constituted, with the future very uncertain. Those who wished to continue were invited to three meetings organized in the following three weeks. These were well attended and we praise God for 20 families in one place with the enthusiasm and determination to make School work and glorify God.

Following the first meeting it still seemed highly unlikely that we would be able to reopen in the short term, but as has so often happened in the past when we make major decisions in times of crisis prayerfully before the Lord, He provides a token of His grace. The week after the governor's decision to continue with XXXXXX School following pledged support from the parents, a gift of £1,400 was received from XXXXXX. XXXXX School reopened on February 27th after a closure of only 2 weeks with an interim arrangement to last until July.

A major concern which caused the governors to take the drastic decision to close was that in January, for the second month, we had been unable to pay the teacher's salaries in full, some teachers not at all."

(Cheshire 6)

The Christians involved in 1984 revealed a determination and other worldliness quite out of keeping with the expected job security and salaries regarded as the norm in the teaching profession as a whole. Complaints to unions, strikes and "work to rule campaigns" were unknown. Clearly some teachers preferred an environment they found congenial to job security and a higher income. Clearly there was also a degree of job satisfaction and even excitement in pioneering an alternative schools system. But involvement in a new Christian school could be very exhausting.

"A dream come true!

"Ever since our Christian school began six years ago we've had a dream - a dream we trust that was from God - to have our own purpose-built school building. For years we have struggled with sharing premises with other users which inevitably brought restriction and at time disorder. Now we are to purchase (for £15,000) a building that is tailor made for us - small enough to heat and care for and big enough to fit us all in. The former Church Nursery School stands on a hillside overlooking XXXXXXXXXX. We hope that it will be like a light set upon a hill and like a house built upon a rock. We pray that it will further the work of God in the lives of children.

"In God dreams do come true!" (Cheshire 7)

"Staffing for C.S.E. and 'O' Levels

In the senior class the approach will be essentially the same as at present except for streaming in English Language and Maths. All the staff involved in this group are conscious however that they still have some way to go in developing and strengthening a curriculum that will be consistent with our Christian principles and values. The challenge for the future is particularly apparent in this senior class. Already schemes are being drawn up concerning how XXXXX School will look in 1986 when pupils face public examinations. This must include the addition of further full-time members of staff and the acquiring of more space where a resources centre, science laboratory and extra classrooms can be accommodated. What seems a long way off must be planned in this coming year if it is to succeed.

The above plans will require something like £22,000 for 1982/83. We need therefore to continue to widen our parental base through the addition of children from new families and to encourage interest and support from the outside by sharing our vision.

Daunting ambitions? Yes, and surely all that is purely human will fail: but what is of God will succeed."

(Cheshire 8)

To conclude this section on finance despite all the problems, and recognizing the major obstacles in the way, parents were continuing to initiate Christian schools in England and Wales in 1985. Of those known to be in existence in 1980 three had closed but more had opened as indicated in this chapter. However there was by no means the spectacular growth of Christian schools seen in America.

"USA: Christian Schools

The 'Economist' recently gave nearly a page to a report on the growing numbers of Christian schools in America, which have multiplied from several hundreds in the 1960s to 13,000 this year.

"Of 5.7 million children in private education in the USA, over 4 million have Christian teachers.

"There are now classrooms to cover all shades of religious belief. Fundamentalist Christians report that they open three new schools every day to meet the demands of 1m children. Enrolment in other Protestant schools is up, with 25,000 new students since 1980. The relative losers are the Roman Catholics: their dominance has declined from 90% to below 60%.

"Parents cite many motives for their choice, from money to morality. Christian schools frequently charge less than other private schools, attracting some with a firmer belief in thrift than in religion.

"Many parents, however, are simply looking for a Christian education for their children, an education that they feel has been denied them in the tax-supported schools since the Supreme Court's ban on school prayer in 1962. They want the moral and religious instruction that publicly-financed schools cannot now provide without bumping up against the constitution.

"One enterprising fundamentalist offers mail-order education in accordance with the Scriptures. Accelerated Christian Education Inc. (ACE) replaces teachers with workbooks that can take a child from learning to read all the way to high-school graduation. The package includes lessons on poetic rhythm in the Psalms and evolution-free biology. Last year some 200,000 students used ACE and the scheme brought in more than 23 million dollars in revenue."

(26)

Possible conditions that produced a situation that was not directly comparable to that in the U.S.A. were the existence of the dual system which resulted in keeping major religious denominations within the State system, the fact that the British state school system never completely banned religion from schools as occurred in the U.S.A., and the fact that a conservative teaching profession in Britain never abandoned traditional goals and methods in quite the same way that the Americans appeared to do, when they went in for some of their educational experiments. Having said that, conditions are changing in Britain, and the introduction of a voucher system could provide new Christian schools with a source of income that would remove a major obstacle to their growth.

A further obstacle to their growth, their public image, is dealt with in the next section.

VII) CRITICISM OF CHRISTIAN SCHOOLS

Most of the schools visited produced literature to deal with the objections to Christian schools, particularly the objections coming from within evangelical Christian circles. These are worth summarising.

Monasticism

In the discussions about forming a school, many parents had clearly expressed the fear that their children would not be capable of coping with the 'world' if they were too withdrawn from it.

The replies were various.

"That's Egypt brother. The facts are that generally, clear Christians are psychologically tough and learn to adjust. The mission stations around the world bear testimony to the number of missionaries who have been to entirely Christian institutions. Children coming into society from our school would be resolute, and strong, because they would not have muddled pre-suppositions weakening their impact."

(27)

"Children should not be confronted by the offensiveness of society by being immersed in it in a State school for example, they should be equipped to handle the problems at an intellectual level.

"Human nature is present in every schools. Children are not allowed to run away from the implications of our natures. We face ourselves and seek to come to terms with reality - that is the personal foibles of humanity. By failing to deal with human sin, State schools are frequently not dealing with reality."

(Glamorgan 4)

"We are still very isolated amongst evangelical Christians. They feel that their children should be witnesses in L.E.A. schools. We are serving parents who want their children to be trained as witnesses. After all, adults go to Bible schools before they engage in witness."

(Kent 5)

"We do mix. All our children have playmates from around their homes. We make a point of having games fixtures with other schools."

(Cheshire 9)

"There are lots of Christian parents who discover too late that their children are overwhelmed by the Comprehensives."

"Some see our schools as a retreat, a withdrawal, they say that we should not over protect. In the normal school children are being taught what the world thinks the world is really like instead of what the Christian thinks the world is really like.

"We are teaching the children to be an outsider. Critical of the world's ideas.

"We want to be a blessing to the community so sometimes we sing outside in the garden.

"We want to have an outreach to the elderly, and have a vision for helping the boys from the local Borstal."
(Kent 6)

"We would not let our children loose in an epidemic or a brothel, but too often we are indifferent to the dangerous effects of ideas ... ideas are some of the most powerful things on earth."
(28)

"The whole of our education system is being relentlessly secularised. Our children are being educated out of Christianity."
(29)

Need for Specialist Teachers

Most of the schools were dealing with the Primary range initially but finding that parents were requesting alternative schooling at senior level. A number of schools were retaining children therefore at 11+. One school was up to 'O' level. In another instance the staff admitted that parents took children away when they reached the age where they needed specialist tuition for external examinations.

"Actually we can provide specialist tuition because we have so many graduate mothers in the congregation willing to give some time to us."
(Cheshire 10)

"We have 24 or 25 people who provide varying degrees of teaching time. Many are qualified teachers.

"We have not got instrumental tuition yet, but we do offer Maths, English Language and Literature, Geography, French, Latin, History, Scripture, Physics, Chemistry and Biology at 'O' level.

"I am taking a number of church members for 'O' level Geography so that they will be able to assist in the teaching in future."

(Glamorgan 5)

"We can always use Wolsley Hall notes." (Wolsley Hall, Oxford, postal tuition for 'O', 'A' level, and degree level examinations.)

"The school has provided a Christian vocation for a number of church members who could not normally be involved in such a project. Mothers, young girl monitors, semi-retired people, returned missionaries. These people can be trained to help the children with the individualised self-evaluating learning packs, (there are manuals for monitors to assist with marking, and pre- and post-test scrutiny). We are going to have to re-write some of the material at senior level to make it applicable to the English scene. 1980 (A.C.E.)"

(Lancashire 4)

"With the present teaching staff we should be able to prepare pupils for external exams in English Language, and Literature, Maths, Art and Craft, Music, Geography, History, Combined Science, Biology, French, Social Science and Religious Studies. I would like to widen the range by finding teachers with more specialist skills in practical subjects like woodwork, and we need someone with a training in Physics and Chemistry."

(Kent 7)

Christian should stay in the State System

This objection arises frequently in the literature of Christian schools and replies vary.

"Christians are meant to be salt in the world, ... there is a great deal that Evangelical teachers can do, and a Christian voice cannot be too much heard amongst educational counsels. It would be ungracious to forget the great service done by Christians in State schools. The project of having separate day-schools does not exclude the continuance of this valuable work."

"The Christian parent or teacher must above all not make the mistake of equating the field of service open in State and Christian schools. In one the non-Christian child predominates, and in the other, children from Christian homes.

"Discouragement and disillusionment after teaching in difficult schools may lead many Christians to leave the profession, and it might not be too optimistic a hope that some might find scope to use their gifts ... in more biblically orientated institutions."

(30)

"Education in Britain today is influenced by a collection of humanistic and anti-Christian principles. Despite the efforts of Evangelical teachers, the new thinkers and their theories prevail. The older generation look on as the old order in schools, as elsewhere, crumbles, and there arises the distressing product of liberated minds: addicts, boasters, fornicators, disobeyers of parents ... before long we might expect the whole State system to become unworkable and chaotic ..."

(ibid)

"I believe Christian parents should send their children to us because what we are doing is teaching the truth. The children of believers should not be taught by the heathen. God's people have been disobedient. They should have kept schools that shed the light."

(Kent 8)

"We must not merely ensure that there is some Christian education in a school. That is to regard Christianity as something we can "tack on" to life: it is the view that history is history, geography is geography, and religion is religion, and as long as the latter is not taught too badly all is well. But Christianity is not the religious "bit". It embraces everything. 2 Cor. 10:5 'We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.' No thought, argument or subject matter can be an 'independent state', - it is to be taken prisoner and brought to the castle of obedience to Christ: it must submit or die. History is not a collection of mere facts. Facts have to be selected and put within an interpretative framework ... Science is not the examination of chance laws and nature at work adapting itself to the environment, but is a study of the design, handiwork and orderliness of God.

"Since children are our trust, schooling should be an extension of the home. If you would not allow blasphemy or obscenity in your home, why is it permissible to send your child to a school where such things are common?"

"Rather than abandoning the State system where Christian governors, teachers, and parents have little influence, the establishment of schools of highest moral, social and intellectual standards would be a strong challenge for good State schools."

(Glamorgan 6)

H.M.I.'s Inspections

There was in general throughout the Christian schools movement, and indeed within the pages of Education otherwise, apprehension about authorities. In general the parents involved in alternative education had not penetrated the system but saw themselves on the outside of it, and frequently fearful of it. School Inspectors, Education Officials, tended to be not regarded as benign but emissaries of a threatening State.

In a way this underlying sense of isolation from the centres of political power threatened the whole Christian schools enterprise. Everything, in one sense depended upon a benign State allowing diversity of educational establishments, and parental choice. To withdraw from the political scene was to hope that those left in it would be sympathetic. If diversity in plurality was a fruit of Christian democracy it needed to be tended with care by successive generations of Christians who stayed at the heart of political life. Isolationism might on the face of it speed the day when parents would have no rights to educate their children as they desired. On the other hand there was the argument that the children coming from Christian schools might have a greater political impact than those who had been compromised in State schools. Would the Christian schools breed generations of isolated children or Christian leaders?

The Department of Education and Science Report by H.M. Inspectors on Christian Academy, 'effectively closed it'.

"We feel that it was primarily looking at Christian education from a secular point of view. The H.M.I.'s report was blown up out of all proportion by the press. The school buildings were regarded as inadequate even though it had been a school. The costs of meeting the demands made by the D.E.S. Report closed us."

In fact the D.E.S. Report was the usual polite document designed to improve the school not terminate it. It is true that the recommendations involved extra expenditure and that some of the comments made by the D.E.S. Inspectors might seem unnecessarily fastidious to State school teachers who knew that 11.4; and 11.6; were not uncommon in their schools. Nonetheless the Christian parents involved exhibited the apprehensions of those who saw themselves as a persecuted minority, and it was following the D.E.S. Report that a decision was taken not to divulge the whereabouts of A.C.E. schools over the telephone.

The following extracts from the conclusions of the D.E.S. Report indicate their general tenor.

"11. CONCLUSION

11.1 The life and work of the school are firmly based on a set of religious principles to which the staff and the pupils are highly committed. There are close links with the three church communities which the school serves.

11.2 The buildings are in a good decorative state and well kept but in adapting them so as to minimise costs and to satisfy the requirements of the ACE curriculum a number of problems have been created; the more important of these are the lack of space and unsuitability of the environment for the Kindergarten and the lack of flexibility in the use of classroom space for all ages. The individual study carrels or 'offices' are very suitable for creating personal spaces for pupils, but they are unsuitable for long periods of study; there is a need for the provision of more time and space for work in groups.

11.3 There is a lack of specialist accommodation for science, physical education and the practical and aesthetic subjects and there are serious deficiencies in resources, particularly the provision of books (both fiction of quality and information books) and equipment (for science, mathematics, physical education, games, art and craft). These defects require urgent attention.

11.4 The state of the playground and the ease of access to the road are a cause for concern and require early attention.

11.5 The staff lack both teaching experience and expertise. There is a need for more awareness of the pattern of children's development and of the matching educational needs of children of infant and junior age. There is neither the breadth nor the depth of expertise required to take older pupils through a broad curriculum to the levels required by public examination at 16 plus. The school should consider as a high priority means by which in-service training can be arranged for existing staff who teach the lower age range; it should also consider ways in which suitably qualified and experienced teachers may be made available to teach pupils of secondary age.

11.6 Of particular concern is the lack of expertise in the fields of counselling, careers guidance and advice concerning opportunities for further education.

11.7 The range of subjects and experiences available to the secondary age pupils is too narrow; practical experiences in science, mathematics, French, physical education, home economics and art are too restricted; important areas of the curriculum including health education, careers education and craft are missing altogether.

11.8 The school's approach to learning has not been adapted to suit the needs of the British educational system. Both across the whole curriculum and within individual subjects it is important that schemes of work or guidelines should be developed which will allow teachers to see where pupils' programmes may connect with the maintained school system in general, and more particularly with the requirements of GCE ordinary level and CSE syllabuses and for entry into further education. The school's present curriculum is unlikely to qualify pupils for an adequate range of courses in further education or for employment in occupations that will match their aspirations and abilities.

11.9 The teaching methods used with the younger children are inflexible and inappropriate. Little work, here or with the older pupils, is based on their own experiences and there are very few opportunities for extended writing. Discussion both amongst pupils and between pupils and their teachers is not seen as a means to further learning and is actively discouraged. There is an urgent need to consider ways of introducing such interaction and of developing materials which will allow pupils a more open-ended approach to their studies.

11.10 With the exception of reading in the Junior Learning Centre, standards attained by pupils are generally low and confined to a very narrow range of skills. Although the system of learning chosen by the school claims to provide suitable individualised materials for the abilities of

pupils, it is clearly a matter of some urgency to see that the experiences offered by the school do meet the total educational needs of pupils of a wide range of ability spanning the age range from four to 16 plus."

(31)

It was interesting that the recommendations were seen as "looking at Christian education from a secular point of view". Reasonably clearly some of the Christian parents who had supported the school had withdrawn their children. The inference to be drawn from that might be that looking at the Christian school from a Christian point of view resulted in the need for some re-appraisal and reform. Unfortunately those running the school with the best of intentions had purchased an educational package which left them little room for manoeuvre. It was not only the children who were robbed of a situation in which to

"foster the development and expression of independent thought." (10:8)
D.E.S. Report.

The staff were similarly hemmed in. However, either as a defensive measure or because they really believed it, they viewed criticism as hostility to their basic beliefs rather than a pointer to improving facilities and methodology.

Another Christian school received a warning to improve its accommodation and teaching in an H.M.I. Report. (32)

"Fellowship Warned

A Christian fellowship school in Essex with only five secondary age children has been warned to improve its standards following severe criticism of its accommodation and teaching in an HMI report.

The A - School in R - - , run by a local fellowship group, has been issued with a Section 71 Notice of Complaint by the DES.

"The school, an independent school housed in a disused day nursery, has 62 primary age children but only five in the 11-13 age range.

"The report says the five older pupils - four girls and a boy - are taught every morning in private homes. They lack adequate resources in most subjects, the report claims.

"The teaching of primary age children is satisfactory. But the secondary age teaching is condemned as confused and piecemeal, with pupils under-stimulated and their capacities underestimated."

(13.7.84)

On this occasion the parents could not complain of bias since the H.M.I.'s declared themselves satisfied with the education of the primary age children, and only drew attention to the position of the five senior children as being less than satisfactory.

There was some evidence that the media gave the A.C.E. schools at least, unsympathetic publicity. In this respect the parents felt understandably apprehensive that secular pressures were undermining their Christian rights.

"Sect School Pupils 'Regularly Beaten'

by Lucy Hodges, Education Correspondent.

"Girls and boys at a school in east London run by a religious sect are regularly beaten on the bottom with a large wooden spoon, according to a report published today.

"The report, from the Society of Teachers Opposed to Physical Punishment (STOPP), is not denied by the school, S - ; in the London borough of Tower Hamlets. Mr. K - D - , the headmaster, told The Times that an average of two children a week are spanked.

"STOPP describes how two children, one of whom had cerebral palsy, were forced to lower their trousers before being spanked.

"Dr. T - D - , the previous head who administered the punishments, does not deny them. But he says that Mrs. J - - R - , the foster mother of the two children, had signed a form, with most other parents, agreeing with the school's policy on corporal punishment.

"S - - is one of about twenty-five schools that bases their system of education on the principles of Accelerated Christian Education Inc., of Louisville, Kentucky, United States. The Coventry Christian Academy, which follows the same principles, was the subject of a critical report from the school inspectors (HMIs) last year.

"The inspectorate said Accelerated Christian Education's "philosophy" is based on two principles. The first is that it is fundamentalist in its faith as expressed in a literal interpretation of the Bible, and the second is that it is separated in its practice".

"Mr. - - said that the school, which has 60 pupils aged five to 15, uses corporal punishment because "it is short, sharp and over and done with"."

(33)

VIII) CONTINUING EVALUATION, REFINEMENT AND DEVELOPMENT

Was it possible to discern development within the Christian schools movement 1979 - 1985? The indications were that they continued to be centre of prayer, study, reflection and continuing dialogue designed to refine and subsequently modify pioneer models. Moreover from local situations came national figures able to distil and articulate their experience. By 1985 a National Conference of Christian School Head Teachers was in its infant stages, and in addition to that there was discussion and practical steps being taken to form Christian institutions of Higher Education. Particularly those able to train and validate Christian teachers for the Christian schools movement.

"We have 60 pupils now. Up to 16+. Doing some C.S.E. and some 'O' levels. We are phasing out A.C.E. over a 2 year period. It's primarily the need to have a curriculum that adequately prepares students for external examinations. We now have a School Advisory Council with teachers from state schools on it. Our move to a new language curriculum demands cubicles for private work as well as central spaces for discussions so we can utilise our present classroom structures."
(Lancashire 5)

"We have a vision for validating teachers who will work in Christian schools. We are seeking to form an Association of Christian School Head Teachers to collate ideas, on occasions make representations to authorities on a collective basis, and formulate a validation course that would be acceptable to all of us.

"One possibility is that we open a college rather like the Open University. Students would be validated by attaining satisfactory marks from work done by correspondence, from attending summer schools, from producing a thesis, and from successfully completing written exams.

"We do not see the Christian schools movement converting the country. What we do see is the Christian schools movement as an arm of the church bringing to faith in Christ those children already under a covenant relationship because of the faith of their parents. We do see that those children could thus grow up to be a considerable testimony and blessing in this country.
(Lancashire 6)

"We hope that our own small school might contribute something to the strengthening of other Christian enterprises in education and we receive encouragement in return at the progress of others."

(Glamorgan 7)

At the same time although at this stage (5.6.85) divorced from the group in Lancashire and only vaguely aware of them, other parents were also moving ahead with a vision for Christian Colleges of Higher Education.

"Britain's synthetic Christian-Humanist educational tradition is now rapidly disintegrating. The inherited legislation and institutions are ill-adapted for dealing equitably with the new formations of worldview and commitment which are rapidly coming into being.

(34)

"Only a peaceful separation of the adherents of the antithetic principles warrants progress - honest progress - and mutual understanding."

(35)

"This Newsletter is to give you information about the newly developing Open Christian College. Some of you may have heard of moves to start the OCC, and others may be hearing of it for the first time through this newsletter. Briefly it has been set up to provide Christian education on a model like that of the Open University. It is based upon a belief that the Christian faith should be basic to academic understanding, and that there is a pressing need for wider Christian understanding. We hope that you too share this belief. Nowhere in Britain is this kind of education provided and we think there is a substantial need for it."

(36)

DISCUSSION

A study that commenced by focusing on the unease of Christian parents at trends in schools closes by pointing to the way that unease had spread to a concern for higher education. The inauguration and growth of Christian schools constituted a challenge to those making decisions about the direction of State education. The call for new Christian institutions of Higher Education adds a new and more compelling note to the call for a review of the metaphysical assumptions presently underlying educational objectives and methods in England and Wales.

Many of those equally concerned for the future, who nevertheless negatively dismiss the ideal of

"A flourishing Christian ghetto within a largely post-Christian society."

(37)

have to ponder the fact that two other 'ghettos' (the Independent Schools system, and the Roman Catholic Schools system) are making substantial contributions to national life. In both cases there are those who argue that amalgamation into a monopolistic State system would extinguish rather than enhance those contributions.

The track record of the Roman Catholics, as evidenced in this thesis, makes salutary reading to any minority group wishing to preserve and propogate its point of view.

Assimilation may be the name of the game of those who wish to retain dominance in a culture, but isolationism is not infrequently the choice of those who wish to attain it. Isolationism preserves and protects so that ideology and doctrine are preserved from the natural erosion of concession

and compromise endemic to assimilation. It is at least arguable that it also remains the most fruitful base from which to proselytize.

When assimilation into British (Christian) culture was attacked on the grounds that it was racist, and politicians and churchmen capitulated to the pressure, and opted instead for cultural pluralism, the lid was removed from a veritable 'pandoras box'. The Christian monopoly was broken. Now let the minorities flex their political muscles and see what they could extort from a culture adrift from its roots.

Chapter 5

PARENTAL REVOLT

1. C.P.T.L. Newsletter Secretary. D. Silversides, 13 Pinewood Road, Eaglescliffe, Stockton on Tees, Cleveland, TS16 OAM.
2. A.C.E. Bennetts Road South, Keresley, Coventry, CV6 2FL.
3. C.S.I. 3350 East Paris Ave., S.E., P.O. Box 8709, Grand Rapids MI 49508.
4. The Times. 22.9.84.
5. Sally Brompton. The Children in a Class of their Own. The Times. 25.3.85.
6. Annie Wilton Jones. Education Otherwise. Feb. 1982. Vol. 16. no.1.
7. M.A.C.E. An arm of A.C.E. (Accelerated Christian Education).
8. Dr. Roger Slack. Towards A Biblical Perspective for Education. (Association of Christian Teachers. 1982).
9. Robert Dunn. Report on proceedings in Parliament. The Times. 23.1.85.
10. Report. Survey of All Head Teachers in Secondary State Schools. O.C.U. Magazine 1973.
11. Richard A. Russell. Introduction to Christian Studies United (C.S.U.) booklist. (1984). Widcombe Vicarage, 65 Prior Park Road, Bath, BA2 4NL.
12. Abraham Kuypyer. Lectures on Calvinism. (W.B. Eerdman. Grand Rapids) 1970.
13. This is C.S.I. (Christian Schools International) March 1982. Grand Rapids. MI 49508.
14. Donald Howard. Rebirth of our Nation. A.C.E. (1979) Keresley, Coventry.
15. Justice Woolf. Regina v. Secretary of State for Education. Ex parte Talmud Torah Machzikei Hadass School Trust, 3.4.85.
16. C.P.T.L. Newsletter. September 1979.
17. C.P.T.L. Newsletter. Winter 1982.
18. Bert Lodge. Charles Oxley's Christian Schools Ltd. T.E.S. 25.11.83.
19. Noel Todd. Response to Newcastle upon Tyne L.E.A. document on Community Schools. 1984.
20. C.P.T.L. Newsletter. Dec. 1981. p.16.

21. Philip Elve. Managing Christian Schools. C.S.I. paper 1982.
22. C.P.T.L. Newsletter. No.11. June 1971.
23. Bert Lodge. The Lord's Business. T.E.S. 25.11.83.
24. Letter to the author. 16.7.80.
25. A.C.E. office. Keresley, Coventry, 1984.
26. U.S.A.: Christian Schools. The Evangelical Times. June 1985.
27. Dr. Donald Howard. Interview. Newcastle upon Tyne. 21.2.80.
28. C.P.T.L. Newsletter. No. 5. 1968. p.4.
29. C.P.T.L. Newsletter. No. 6. 1968. p.5.
30. C.P.T.L. Newsletter. May 1969. p. 10.
31. Report by H.M. Inspectors on Coventry Christian Academy.
S331/6018/02 229/83 pt 111 4/83.
32. T.E.S. 13.7.84.
33. The Times. 19.11.84.
34. Richard Russell. Reason and Commitment in Education. M.Ed. thesis.
Bristol, 1976, p.146.
35. Abraham Kuyper. Lectures on Calvinism. (W.B. Eerdmans. Grand Rapids)
1970. pp.140.
36. Ruth Edwards. Open Christian College Newsletter. 23 Arnwell Road,
Cambridge, CB4 2UH. March 1985.
37. William Kay "British Education 1944 -1985" Christian Arena.
June 1985. U.C.C.F. Associate Journal. p.15.

POSTSCRIPT

REFLECTION 1

The so called permissive society led in fact to new prohibitions. What was witnessed 1944 - 1984 was not abandonment of ethics but alterations of ethics (to fit new pre-suppositions). What happened was that there was a change of religion. The "hidden curriculum" aimed actually at attempting to produce goodness without God. Man was going to put things right.

REFLECTION 2

The resulting loss of dominating influence in some areas of national life was actually accepted by Christians in an extremely pacifist manner.

'Muslim Mayor

Britain's first Muslim Mayor is a Pakistani, Coun. Mohammed Ajeeb, who was recently installed as the Lord Mayor of Bradford, Yorkshire.

Bradford is a highly multi-racial city: some of its schools have up to 90% Asian pupils. Commenting on the appointment, the Anglican Provost of Bradford said: 'Historically Bradford has been a Christian city for 1,000 years and more and the tolerance, respect and love for one's neighbour as generated by the teaching of Jesus of Nazareth have for long ages been built into the foundations of our city. I ask the question: "Where else in the world could this succession have occurred so peacefully".' (Evangelical Times. June 1985. p.8)

REFLECTION 3

The docile acceptance of minority status leads naturally into a protectionist plea for social and educational pluralism.

However, hoping that the state will step back and concentrate only on "the task of maintaining public justice" ... "and the harmonious co-ordination of other spheres without controlling them", (P. Russell, p.145 "Reason and Commitment in Education") overlooks the possibility that some "spheres" will be so mutually incompatible that no central (state) authority could maintain order without exercising a considerable degree of control.

The degree of control will depend upon the ideology of the controlling state.

REFLECTION 4

It was exceedingly difficult for Christians to avoid the lure of non-spiritual perspectives 1944 - 1984. The Methodist minister D.M. Kelley said openly that his "sociological framework" would gain him an audience that writing in "Christian terms" would not. (Foreword to Why Conservative Christian Churches are Growing. p XI. D.M. Kelley).

At the end of the forty year period, in 1985 with a worrying increase in violence, there is still an almost total refusal to consider what affects the spirits of children. The material dominates our thinking.

REFLECTION 5

How far can Christians go in pressing their perceptions on those who do not want them? Only as far as Christ I presume. No co-ercion. Until there is a new awakening to the spiritual the state will continue to enshrine materialistic perceptions. The spirit of the age dictates to the legislature not the other way round. Law, like education, like everything else, reflects the pre-suppositions of those who formulate it.

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