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An exploration of the philosophy and interrelations
between Personal, Social, Moral and Religious
Education in state Primary Schools and the
implications of recent educational reforms on their
position, philosophies and methodologies.

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INTRODUCTION

The advent of the National Curriculum and the accompanying shift of emphasis to a substantially knowledge based curriculum in many primary schools has led to a perceivable, if not overt move towards activities with facts and understanding as major factors. The cognitive aspect of education has been given the leading role. This has in turn, led to less time and prominence being afforded to the more affective dimensions and some degree of confusion with regard to the place and practice of Religious Education in the curriculum. Questions arising from the vast educational changes require some consideration.

Four vital and substantial components of the primary curriculum, Personal, Social, Moral and Religious Education present many problems in the present educational climate in primary schools, but opportunities for the development of these areas exist and are on the whole suffering from a general neglect which requires addressing. The four areas, unlike most other curriculum subjects appeal directly to the growing personality of children and to their own feelings, views, values and beliefs. They deal with a wide range of issues which permeate other subject areas, but not just in content, they also contribute to and are promoted through the approach to the curriculum and the ethos of the school.

Curriculum documents and guidelines from many sources stress the importance of developing the affective, spiritual, social and personal dimensions of pupils, asserting that it is not just a by-product of education, but an integral part, perhaps the "central purpose of education" [1]. The Education Reform Act of 1988 in its opening statements gives precedence immediately to the promotion of spiritual, moral and cultural development of both pupils at school and society [2]. The first published documents relating to the National Curriculum also contain such points, as a general introduction to the National Curriculum notes

> The curriculum must also serve to develop the
> pupil as an individual, as a member of society
> and as a future adult member of the community
> with a range of personal and social opportunities
> and responsibilities. [3]

A number of perceptions of the situation in primary schools with regard to Personal, Social, Moral and Religious Education need to be questioned to discover their truths and misconceptions. One commonly held view is that through its more personal approaches to learning and the learning environment the primary curriculum provides all the elements necessary for Personal, Social and Moral Education. A major question here must be whether this sort of idea is too haphazard in the light of the Education Reform Act (1988) and the National Curriculum. To begin to answer such questions the actual content of the subject areas must be analysed. This is perhaps the major function of what follows since without a sound understanding of the philosophy and content of an area any methodology will be suspect.

The importance of approaching the affective, personal dimensions in a positive manner in primary schools should not need stressing, but those areas have often been neglected or merely touched upon when compared with similar areas in secondary schools where pastoral care and P.S.E. (Personal and Social Education) are often key phrases. This has been due certainly in part to the focus of educational research in schools which has been predominantly focussed on secondary schools in these areas, but also due to the attitude prevalent in many primary schools which considers these areas covered through the hidden curriculum and the organisationally personal teacher - pupil relationships. With the curriculum changes occurring in primary schools it is essential that they too consider these curriculum areas. Since the four curriculum areas are often linked it is also appropriate to analyse the similarities and differences between them and identify the points of convergence and areas of common concern. Such an analysis may clarify the approaches to the subject areas which are most appropriate.

The Education Reform Act (1988) and the National Curriculum have both initiated major changes in approaching the primary curriculum and detailed consideration of their implications, problems and possibilities must be made. In both cases the legislation and new requirements refer to schools in different situations. In considering how the Education Reform Act (1988) and the National Curriculum have affected Personal, Social, Moral and Religious Education in primary schools this analysis is limited to the effects in state schools in England.

References: Introduction

1. D.E.S., (1979), <u>Aspects of Secondary Education in England</u>, H.M.S.O., p.206.
2. <u>Education Reform Act</u>, (1988), H.M.S.O., Pt.1.1(2)(a).
3. D.E.S.,(1989), <u>National Curriculum from Policy to Practice</u>, D.E.S., Section 2.2.

CHAPTER 1

A Review of the Relevant Literature

Introduction

In the following chapters the domains of Personal, Social, Moral and Religious Education will be considered in some detail resulting in clear aims and objectives for each subject in the primary school and also a philosophical background for the analysis of these areas in terms of the relationships between them and the effects of some recent educational changes. Within each of those chapters some reference will be made to the work of a number of key contributors to those fields of education, providing supportive or alternative viewpoints to those expressed within this study. This chapter is intended to complement such references, but also to provide a review of the fields of enquiry and thus a background to many of the issues which will be raised and considered. Due to the nature of both this study and the areas under consideration the review is not intended to be an exhaustive one, but nevertheless provides further reading and information which complements the chapters to follow.

Moral Education

Moral Education has been part of the process of education since the time of the Greeks and has been an area considered by philosophers and educationalists through the centuries. In more recent times and more relevant to this study a number of authors and researchers have made a significant contributions to the field of Moral Education.

The work in late nineteenth century France by Emile Durkheim in the field of Moral Education forms a backdrop to more recent theories and developments and is thus relevant to this study [1]. Durkheim's central aim of Moral Education was for children to have a real respect for the authority of social rules and not simply the fear of punishment should they break them. He maintained that the fear of punishment was the result of the moral training in the home, which he saw as too indulgent and lacking in real social training. He further regarded moral development in the adult years as a very limited exercise and the morality of the church to rely too heavily on revelation and not reason. Durkheim therefore argued that the only proper place for education in morality was the school. His basic approach to Moral Education was one in which the children were given every opportunity to develop autonomy, but within the confines of the social structure and the expectations of society. Any moral action would therefore have to be in the collective interest. It is really the idea that individual autonomy should be promoted which has been developed by later research and writers, with the collective interest playing a secondary role, probably because there is no guarantee that the collective interest of a society is actually in the interest or the concern of an individual. The rather nationalistic and to some degree elitist attitude promoted through the work of Durkheim is possibly its most critical point, but the neglect of interest in developing the understanding of moral development in the 'over-indulgent' home appears to be a missed opportunity.

John Dewey presented a similar view of Moral Education to that of Durkheim when he proposed simply that the school should introduce children to worthwhile elements of society in quite a didactic manner by simplifying the relevant knowledge of social morality to ensure understanding. Again this system was aimed at promoting the social expectations into which individuality is subsumed [2].

Moral Education research changed considerably from the early 1930s through the work of Jean Piaget, the child development researcher. He turned his work towards moral judgement and this led to the development of a stage theory of moral thought which linked in very closely with the cognitive development of children [3]. Piaget's work concentrated on three major factors when studying children's morality, their attitude to rules, how they judged what was right and wrong and how they assessed fairness and justice. Piaget proposed five stages of moral development arguing that they were achieved in a cognitive manner and not necessarily based on rules, initiation or rewards and punishment as had been previously thought. An outline of Piaget's basic theory is to be found in Appendix A.

Piaget also usefully made the distinction between conventional morality, the expectations of society and the individual's rational moral code relying on reason, questioning and reflection clearer than had previously been understood by earlier writers such as Durkheim. The major criticism of Piaget's work must be that it is based heavily on his theories

regarding the cognitive development of children which have been reappraised in numerous ways and certainly criticised for the narrowness of the initial research and some of the findings, particularly those relating to the affective side to a person's character which have direct bearing on moral development [4].

In the late 1960s a form of Moral Education was proposed which centred around rational arguments in moral decision making and how these could be distilled into a practical methodology, the approach was known as values clarification [5]. The basic approach is a seven step process:

Choosing...   ...freely

                 ...from alternatives

                 ...after consideration of consequences

Prizing...   ...the choice, being happy with it and

                 cherishing it

                 ...the choice enough to be willing to confirm

                 it with others

Acting...   ...or doing something with the choice

                 ...repeatedly in some pattern of life

The most obvious and clearly voiced objection to this approach is that it certainly gives the impression that the individual makes all all the rules and that whatever that individual perceives as 'right' is right, so long as those values have been clarified. In a social situation, with particular social

laws, such an approach taken to extremes borders on anarchic and is too self-centred.

Two Schools Council projects in Britain in the 1970s considered Moral Education, but as with most studies of the subject concentrated mainly on secondary schools. John Wilson, the leader of the Schools Council project based around the Farmington Trust Research Unit at Oxford University, argued for a rational approach to Moral Education and attempted a logical philosophical analysis of the components of morality [6]. This phenomenological description of morality attempted to provide a background for such a rational approach to avoid what Wilson felt was a very restrictive approach to morality in schools. He saw his approach as a method which would help pupils to decide what was 'right' for themselves through an understanding of the components of moral thought, following this would be the application of the moral codes of society. Such a detailed analysis does of course prove problematic in practice, when moral decision making is often over very quickly with little time to apply such a theory. Wilson criticised strongly the 'infection' model of Moral Education, in which 'role models' and personal example took the lead and therefore presented four methods or approaches to Moral Education of his own. These were to develop moral thinking through consciously introducing pupils to morality as an area of thought; language and communication, particularly discussion: rules and contracts, developing an understanding and respect for such: and the development of an effective school community.

Wilson's methods could be criticised as a middle of the road approach to Moral Education, neither fully social rule based nor fully autonomous in their outlook and his analysis may be too intellectual an approach in reality, but both present interesting and relevant materials in the debate about the nature and form of Moral Education.

The second of the Schools Council projects, the Lifeline Project, led by P. McPhail produced materials for Moral Education based on encouragement of observation as a method of needs recognition alongside the consideration of consequences and developing relevant knowledge to ensure that all the facts and possibilities were available upon which to make moral choices [7]. In this more person-centred model the aims of Moral Education are the development of moral behaviour and a considerate type of life, at the heart of which are the development of social skills and the education of the emotions. In terms of practicality the work of McPhail and his team is certainly useful, but perhaps allows too much freedom of content choice and less direction than is needed to ensure a breadth to Moral Education.

In many ways echoing the work of both McPhail and Wilson the work of Lawrence Kohlberg holds a key position in the development of people's thinking about Moral Education. Alongside his stage theory of moral development he presented methods of Moral Education which were both practical and, to some degree, successful in schools [8]. With the roots of his research firmly based in the ideas of Durkheim, Dewey and

Piaget, in the 1970s Kohlberg developed a six stage model of moral development or moral thinking and argued that the stages were both universal and always sequential, a premise rejected by critics such as Hall and Davis as being too rigid [9]. Essentially Kohlberg defined Moral Education as enabling the development of reasoning at a stage higher than that which the person is at and presented methods such as the use of hypothetical moral dilemmas requiring discussion and the development of shared values within schools, the just community approach. The use of hypothetical situations is certainly a useful tool for education as a whole, but the basic idea that reason lies behind every action is flawed because it is obvious that many actions are due to impulse or emotion. In the 1980s Kohlberg revised some of his views about moral development and even introduced a seventh stage of moral thought, the 'cosmic' which reflected a more religious or transcendental perspective on morality [10]. He also proposed a more indoctrinatory methodology of Moral Education which brought social rules more to the fore and thus developed his own work on moral thinking to involve moral behaviour as well.

Clive Beck argued that Kohlberg's assertion of development through the activities above was flawed and that in fact it was change which occurred, not necessarily development or improvement [11]. He argues further for a reflective approach to morality and sees children as having 'equality in moral functioning' with adults and that the way forward for Moral

Education is to have children and adults working more closely together to improve social and global morality.

The foundations of both Piaget's and Kohlberg's theories lie in cognitive development and as has been previously noted cognitive activity and behaviour are not always necessarily linked. It is certainly possible that both approaches therefore have a narrowly defined starting point and do not give a complete picture, nevertheless they do offer important insights into the development of morality.

From a rather different viewpoint to many of the previously discussed authors Philip May argues strongly for Moral Education from a basically religious perspective [12]. Much of his work is aimed directly at Christian schools and Christian teachers, offering both valuable insights into how faith can inform teaching and a possible methodology for moral development. He claims that at the heart of morality and moral behaviour are beliefs about the origins, nature and destiny of man. To some degree this is certainly true, but takes little account of the spontaneous day to day morality of most people and is firmly grounded in a religious framework that many people do not subscribe to. May regards this problem as a fundamental reason for the need to identify absolute moral principles applicable to both individuals and society. In many ways the practical approaches May proposes for Moral Education concur with the views of Kohlberg (especially Kohlberg's 7th or cosmic stage), McPhail and Wilson among others, but the approach differs due to its inherently religious philosophy.

Alongside the developmental and practical analyses of Moral Education in a number of different works Paul Hirst argues strongly from a philosophical starting point for the fostering in school of rational principles of morality such as the consideration of others, justice, truth and freedom as preparation for life beyond the classroom [13]. Although his work is addressed on the whole to secondary schooling he presents arguments also for pupils to be given positions of responsibility and for school councils and counselling systems throughout the years of schooling. He views morality as an autonomous activity and sees that teachers have a definite pro-active role to play in its development, but within certain limits of conventional morality. Hirst considers the ideas of the values clarificationists to be a travesty of education since morality could in such a system be defined in purely personal terms even though the individual functions within society as a whole. Hirst proposed a hierarchy of values ranging from knowledge of social skills and roles to emotional experiences resulting in rationally argued moral actions. As with any such formula there tends to be exceptions to the rule, but in general the view of the development of values proposed by Hirst is a sound one.

In many ways complementing the work of Paul Hirst the work of the educational philosopher Richard Peters stretches over a number of disciplines within the broad field of education, but he has paid particular attention to the area of moral development and proposed a number of areas requiring consideration with regard to Moral Education in schools [14].

The first of these areas was to attempt to define which rules should be accepted for the growing child and what characteristics were to be promoted for the child. Secondly he considered the 'legislative function' of Moral Education which he maintained should provide principles for a person to modify the defined rules in the light of different situations and experiences. Peters' third area of concern was the 'judicial function' of Moral Education in which judgement and discrimination are developed and finally, leading directly from these areas that Moral Education should seek to develop a 'stable executive function in the mind of the child' [15]. The crux of Peters' work was therefore that Moral Education should promote the development of an autonomous, rational person, with both character and an understanding of the rules of the community around him or her. He argued further that to ensure the second of these aims that children should be presented with a clear framework of rules passed on in an authoritarian manner. This final point is certainly questionable in the light of the requirement for developing autonomy, but Peters replies to such a criticism by maintaining that although the rules are presented in an authoritative way they must be clearly explained, considered and discussed to make the reasoning behind them absolutely clear and hopefully in concordance with the reasoning of the pupils, which will certainly not always be the case and may lead to some moral confusion and argument.

More recently Richard Pring has maintained his emphasis on the development of the 'person' through to his critical work 'The

New Curriculum' in which he certainly demonstrated a belief
that recent educational reforms have done little for moral
development [16]. Less recently he produced a list of
attributes related to personhood which included both
intellectual and moral values, character traits, social
competences, practical and theoretical knowledge and personal
values all of which are relevant to the Moral Education
debate, but in general his work has been in the fields of
Social and Personal Education [17].

The arguments of many of these authors and researchers are
presented in further detail and contribute in a number of
different ways to the discussions relating to the domain of
Moral Education to be found in Chapter 4.

Personal and Social Education

In later chapters Personal and Social Education will be
considered separately on the whole to highlight their
individual aims and objectives, however for the purposes of
this overview of the literature associated with those subjects
such a distinction is both unnecessary and impractical due to
the fact that much of the relevant literature tends to jointly
address Personal and Social Education as a single curriculum
area.

It is a fact that much of the work by various authors and
researchers on Personal and Social Education has been
concentrated on the secondary sector. In many ways this is due
to the emphasis in secondary schools on a subject-based
environment and the prevailing attitude that in primary
schools Personal and Social Education are so much part and
parcel of the hidden curriculum and the relationships within
the schools that it is not necessary to pay particular
attention to them as 'subjects' within the curriculum. Often
a more general work such as the Plowden Report [18] or an
analysis of the area of primary schooling such as 'Primary
Practice' [19] holds within it implications for Personal and
Social Education. The Plowden Report, for example dealing with
the development of the 'whole child' and preparing children
for life in society, while 'Primary Practice' is rightly
concerned with the development of the 'personal qualities'
which need to be developed in the pupils. Perhaps the most
useful literature associated with Personal and Social
Education comes from the work of those involved in developing
theories of personality growth and social understanding. Thus
the literature presented here which can be associated with
Personal and Social Education tends to be drawn from work on
personal and social development in general and the more
transferable ideas arising from work based in secondary
schools and psychological and philosophical ideas about human
development. One further note must be made here to explain
why an investigation into the literature associated with
Personal and Social Education follows that associated with

Moral Education in the previous section, a format which is not used later in this study. This has been done because in many cases Moral Education literature subsumes what could broadly be termed as Personal and Social Education in some quarters. Thus much of the previous section could easily be included within this section, for example the work of Kohlberg [20], Hirst [21], McPhail [22] and May [23]. To avoid unecessary repetition only those authors and researchers whose work relates to the domains of Personal and Social Education beyond that of Moral Education will be included here.

What could broadly be termed as the development of human personality provides a number of theories which generally contribute to the basis for Personal and Social Education in primary schools, not the least of which is the early work of Jean Piaget. In his developmental theory of cognitive growth Piaget makes some important points in relation to Personal and Social Education, for example his assertion that pre-school children are essentially egocentric and it is not until the age of about seven that they begin to exhibit social behaviour [24]. This theory has been questioned by other researchers such as S.Delamont [25] due to the fact that it is possible to observe apparently social and at times empathetic behaviour in young children, but on the whole provides a relatively sound foundation on which to base ideas about personal and social development.

From a rather different viewpoint to the children studied by Piaget, H.J. Eysenck in drawing on extensive research samples from his work with psychiatric patients developed another perspective on the nature and development of human personality [26]. His theories present personality in a hierarchical fashion from three basic personality types expressed in terms of continuums (extroversion-introversion, neuroticism-stability and psychoticism-normality), through the traits associated with those types down to the habitual and specific ways in which people respond to situations. Of general use within personal development programmes in schools the character traits associated with each dimension can be identified and appropriate development planned. As such a method of evaluation the theory however does have limited use in the classroom because of the level of detailed questions which would have to be considered in order to make a judgement and in many cases the identified need would probably match well with that which a sympathetic and experienced teacher might naturally identify. One immediately obvious problem with the research behind the theory which does raise the question of the theory's validity comes from the fact that the research evidence arises in the main from the extremes of each of the three continuums as observed in psychiatric patients. Some extremes may well be seen in individuals in the primary school, but in would not be the norm.

In considering personal and social development in schools and the general idea of the growth of personality B.S.Bloom

attempted in the late 1950s and early 1960s to classify what would actually constitute the relevant curriculum [27]. From the point of view of the aims of education and which objectives are best placed with which ages Bloom sets out a model to identify the progression in three particular areas, the psychomotor, affective and cognitive domains. It is the taxonomy of educational objectives for the affective domain which is the most appropriate to consider here for it is within that domain that Bloom identifies a progression of objectives regarding 'receiving' (the willingness to attend to others), 'responding' (active participation in response to stimuli), 'valuing' (the expression of value, from its acceptance to commitment to it), 'organisation' (the internalisation of values) and the 'characterisation' by a value system when such a system becomes the individual's way of life. Such a developmental system can certainly contribute to an understanding of the aims of Personal and Social Education and when particular aims are to be most appropriately addressed, however as with many such generalising theories there will always be some deviance due to situational factors.

Further to the work on objectives and general aims of education the work of Emile Durkheim, previously considered in the review of the literature associated with Moral Education, is worth noting here [28]. Central to much of Durkheim's work was the view that society should be a basis for education. He asserted that society could only succeed if education

consciously perpetuated it through teaching or inculcating pupils into the social norms. He viewed the pupils as basically passive in the process by which they were socialised. The work of other authors, notably Max Weber opposes this view by maintaining that society will only exist through the actions of free individuals [29].

Sigmund Freud's well documented psychosexual stage theory of human development [30] based on research evidence from deep psychoanalysis prompted Erik Erikson to work on a variation to the theory with the addition of a psycho-social dimension and also reference to the years of primary schooling which Freud had not considered in depth due to his belief that during that time sexual feelings were repressed and so had less impact. Drawing from his viewpoint as a psychologist Erikson claims that in the development of personality eight stages are passed through, from early infancy to late adulthood [31]. Erikson viewed Freud's work as insular since it did not fully take account of social factors in affecting personality development, his stages therefore involved social aspects as well as those relating to the individual. In essence Erikson saw personality development as a quest for identity and response to the need for the individual to understand and accept himself or herself and the society they are part of. Each stage Erikson identified, present in the personality from birth, but with key times in life when it becomes more important, is seen essentially as a conflict between two positive and negative outcomes. For example, in late infancy

Erikson defines the conflict within that stage as between autonomous behaviour and the possibility of shame and doubt arising from such behaviour. To successfully pass from this stage to the next the individual must achieve some personal autonomy and have come to terms with the possibility of shame and the uncertainty of doubt. Most of Erikson's work is based on observation and thus could be argued as lacking in rigour. It also contains some ambiguity over the rather generalised descriptions of concepts such as guilt and one further researcher has claimed that the theory is best applied to males [32]. The stages are not necessarily fixed to particular ages and Erikson admits to a degree of flexibility when assessing the relative positive and negative outcomes. The stage theory presents a useful analytical tool from which to draw important objectives for both Personal and Social Education in primary schools.

From the 1940s onwards A.H.Maslow presented a humanist theory of personality development based on the idea that there are identifiable needs which if not adequately fulfilled will lead to slower personal development [33]. Using a hierarchical model Maslow presented five general needs, starting with the basic physical needs of shelter, food, warmth and health rising up to self-actualization or self fulfilment when a person has achieved their ultimate personal state. Between these comes a group of needs which Personal and Social Education can contribute to the fulfilment of and which Maslow identifies as including psychological needs, the need to be

accepted and to love, self-esteem and self-respect along with the respect of others. From a wider viewpoint Maslow's theory could be criticised as being simplistic in its outlook and the structure of the hierarchy questionable as well as lacking the perspective of context specific influences such as the social situation which may preclude the fulfilment of lower level needs whilst still realising those higher in the hierarchy. For example, children and families in a war zone may find that the needs of love, belonging and self-realization are more readily achievable than basic needs such as shelter and food. Thus the theory does not adequately provide for the resilience of individuals.

Taking some of Maslow's ideas a stage further and from what could be seen as a phenomenological perspective Carl Rogers, in a direct reaction against behaviourism, emphasises the uniqueness of personality and of personal thought, which he names the 'self' and the person the individual wishes to be, the 'ideal self' [34]. In his work Rogers asserts that the individual must come to terms with the needs of others and in psychoanalytical terms explains personality problems, such as bullying, in terms of evidence of a conflict of interests between the 'self' and the 'organism' which includes the conscious and unconscious needs of the total individual. Rogers' contribution to the general field of Personal and Social Education comes through his view that a child must learn to empathise with others and that the teacher should be the facilitator of that learning, partly through demonstrating characteristics such as genuineness and empathy. His theories

consider counselling, interaction and psychotherapy in educational environments. Rogers' consistent assertion about the individuality of each person opens up the whole philosophical debate about the degree of influence that the social situation can actually have on the development of that individual, a debate which is not settled through the ideas that Rogers presents because they relate to individuals without enough reference to society.

The educational philosopher Richard Peters has asserted over a number of years that the basic philosophy of education is one which embraces the reinforcement of civilisation. In his influential work 'Ethics and Education' Peters analyses what actually constitutes the relevant curriculum [35]. He certainly views education as initiation, but considers both example and explanation as key factors when it comes to passing on the most important ideas of society. He also maintains that the fullest development of the individual's personality can only be achieved through social interaction and that the school is best placed to initiate pupils into the values and attitudes of society. By showing pupils that what they do in school has an intrinsic value and developing critical awareness Peters maintains that autonomy and rationality will be developed alongside personal and social understanding, it is the methodology behind this idea which Peters does not identify to a sufficient degree.

A differing perspective on the philosophy of education firmly based on Marxist principles was provided by S.Bowles and H.Gintis in the late 1970s [36]. They presented strong arguments for their belief that success in school was not truly achieved through the development and application of cognitive abilities. Instead they saw educational success as rooted in pupils' abilities to achieve social and school norms and personal characteristics which maintained the class based social structure by promoting middle class values. In essence they argued that the content of education was not at fault, it was the form of that education which required change. From the point of view of this study the theories of Bowles and Gintis serve to illustrate how the socialization process of schooling can be perceived in a negative light from particular sectors, notably here from a political viewpoint. What Bowles and Gintis offers is a theory based on the larger picture of education which may be true to some degree and certainly to individual schools and teachers, but they apparently fail to take full account of both the number and effects of those schools and teachers actively disapplying themselves from the sort of class based education Bowles and Gintis argue against.

Considering social development further A.Bandura and his associates D.Ross and S.Ross conducted a number of experiments into social learning resulting in a theory which is based heavily on the idea of imitative behaviour and 'models' [37]. The basic premise presented begins with the notion that

success in academic aspects of schooling is related to both effort and self-confidence. Further to this is that the development of self-confidence and the degree of effort will depend on the pupils actively observing these character traits in role models and learning from those models resulting in some degree of imitative behaviour. This idea is widely recognised and was by no means new at the time, however the research provided evidence to support the theory in this case. The limits of the original research, in the main based on the imitation of aggressive behaviour make the theory less concrete yet the general implications are important, especially when considering individual teacher actions, the ethos and general social structure of a school.

From a more personal viewpoint and more recently R.Burns considers the development and maintenance of the self-concept in detail, identifying particular aspects which are important within education including how self-confidence affects academic achievement and how it can be influenced by both teachers and peers [38]. A key point for education in general is made when Burns notes that the teacher's self-concept has an effect on classroom practice and the outcomes observed through the pupils. A further argument is made by Burns regarding the general ethos and philosophy of many schools which are based around both evaluation and competition, two areas which Burns feels can damage the development of the self-concept considerably.
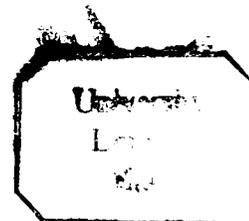
In many ways complèmentary to Burns, R.Selman's work based on research into the development of what he called interpersonal understanding certainly contributes to the general field of Personal and Social Education, particularly to those aspects of these areas which involve interaction with others [39]. His basic view was that social cognition, the development of social knowledge are closely linked with interpersonal understanding, the essential attitudes to other people and the ability to interact with them. Through observational research Selman concluded that greater interpersonal understanding came through the participants being involved in reflective interviews than through observing life in a passive manner. Thus in terms of the development of social abilities, a key aim of Social Education is that the individual should be given opportunities not just to be involved in social situations, but also to reflect on those activities and their outcomes. Although simple in outlook Selman's straightforward approach offers much to the field of personal and social development.

Jane Loevinger's research into the idea of the ego led her to define a stage theory of ego development with a base akin to the cognitive developmental theories [40]. Loevinger saw children as starting at a basically pre-social stage during which they would find it difficult to differentiate themselves from the outside world as expressed to some degree through Piaget's views on egocentricity in the very young. The individual would then progress through four more stages of ego to possibly achieve the ultimate in the integrated stage where the identity is fully formed and individuality fully accepted.

Turning to some of the work which has been most influential in secondary schools, David Hargreaves [41] offers a different perspective to some of the previously noted authors when he identifies that it is the social interaction which takes place in schools which is actually the key element in what could be broadly termed as social development and that the whole idea of individualism proposed in documents such as the Plowden Report [42] is wrong and that at its extreme education for the individual actively makes social learning and social interaction a less important part of life. In asserting that the effects of the hidden curriculum may be more lasting than those of the formal Hargreaves notes that a key aspect for all schooling, but certainly for social development is the relationship between teachers and pupils. Hargreaves does write very much from the secondary perspective when he argues for the view of the school as a community of socially minded individuals all striving towards similar goals, but his points are nevertheless valid in the primary setting, no more so than now as the National Curriculum could take individualised teaching to extremes. Following Hargreaves idea fully however could certainly have negative effects as individual strengths and weaknesses may not be noted as readily through what could be phrased as communal education.

The Rutter Report, which studied a number of London schools in detail, presented the view that even in schools in similar situations anti-social behaviour appears to be affected by a number of factors within the school [43]. Schools which

encouraged high academic standards with relevant rewards for success, involvement in areas of school life and the development of a good environment consistently had less apparent anti-social behaviour. Once again there is an argument presented for pro-active personal and social development, but once again the emphasis is on secondary schools.

The Department for Education and Science in conjunction with Her Majesty's Inspectorate of Schools produced a widely read document immediately after the introduction of the National Curriculum which went some way to defining the areas of Personal and Social Education and in presenting possibilities for schools to develop practical approaches from [44]. Although brief the document does identify key areas of Personal and Social Education including 'qualities and attitudes, knowledge and understanding, and also abilities and skills in relation to oneself and others, social responsibility and morality' [45]. In many ways this publication presents nothing more than a conglomeration of the philosophical and practical ideas of writers such as Hirst, Peters and Pring [46], however it is unusual in that it attempts to refer to the place of Personal and Social Education across the whole age range, in a similar way for both primary and secondary education. As a widely available and important document the content is brief and quick to grasp, but not truly enlightening, tending as it does to

present generally accepted ideas and little in terms of progress in the field. However where it fails most is in its assertion that in primary schools the pastoral care provided through the close pupil-teacher relationship will more or less suffice for the practical method of Personal and Social Education, an idea which assumes more effectiveness than can usually be observed in practice. As will be argued in Chapters 2 and 3 such an idea alone cannot adequately fulfil the requirements for the full approach to both Personal and Social Education.

Drawing in many ways on the work of Piaget, Kohlberg and Selman especially in his view that moral development is a central aspect of the curriculum, Richard Pring argues for a more open form of what could loosely be termed Social Education in all the years of schooling, but certainly more open than that which he has observed as the prevailing nature of the subject in many secondary schools [47]. Pring forcefully adopts the attitude that schools should widen their horizons, to enable the capacity of critical evaluation of beliefs and ideas, but does not see Personal and Social Education as additional subjects on the timetable as is often found in secondary schools. Pring suggests that the way in which primary schools approach Personal and Social Education in an informal, implicit manner is the most fruitful, but argues for more rigour and certainly more understanding of these important curriculum areas so that they are not left to chance [48], indeed Pring argues further that unless primary schools adopt a more structured, or at least activity based

approach it will be difficult for secondary schools to make up the deficit in development [49]. One of his main areas of concern is the development of the 'person' and the idea of personhood. Useful as a form of analysis Pring identifies the essential characteristics of a person and attempts to convey ideas about how they could be taught. Within this framework there is possibly too much emphasis on the cognitive domain and too little on the emotional and environmental aspects of human development to give the full picture.

Some less important works which demand attention here because they relate directly to the methodology of Personal and Social Education are those which define approaches to aspects of the two curriculum areas. For example, the work of L.Button into 'Developmental Group Work' [50], which although aimed at adolescents holds many useful ideas for practically promoting personal and social development. The same could be noted about J.Ballard's standardised approach to classroom discussions, often a key element of Personal and Social Education in secondary schools and certainly of use in primary schools. In his book 'Circlebook' [51] Ballard proposes a set system to follow when conducting discussion sessions to enable a more stable social situation to exist in which self-esteem will be maintained and possibly enhanced and self-confidence should be allowed to grow.

Religious Education

Literature associated with Religious Education relevant to
this study comes from a variety of sources, including
government legislation, research projects, curriculum
development work, agreed syllabuses and individual authors.
The latter often providing an impetus for the content and
development of the previous four.

Compulsory Religious Education began in schools with the 1944
Education Act which stipulated a legal requirement for all
county schools to provide what was then termed Religious
Instruction for pupils in a form prescribed by a locally
agreed syllabus [52]. The early syllabuses tended to be of a
form which encouraged nurture into the Christian faith with a
considerable emphasis on the study of the Bible, in many cases
detailing chapter and verse for particular ages of children
[53]. Over the last fifty years this confessional or dogmatic
approach has been gradually liberalised and it is the
literature instrumental in that change which is particularly
appropriate to this study. From the 1950s social, theological
and educational changes precipitated a diversity of thought
with regard to Religious Education. Responding to the
changes in a society which was moving away from the Christian
faith in a variety of ways Harold Loukes considered how the
traditional Bible centred Religious Instruction could be made
more relevant to secondary school pupils by exploring
children's perceptions of religion [54]. He concluded that a
discussion method centred on particular themes and related

problems was most suitable to achieve his aims and this thematic approach, although inherently problematic has been adopted or adapted by a number of other authors.

Although coming from a very scripture based educational school of thought Edwin Cox sought a way out of the confessional approach to Religious Education. As with Loukes, Cox concentrated his work on older children, especially sixth forms [55]. His goal was to make Religious Education more relevant by making its major aims the fostering of sensitivity to the spiritual nature of life, developing an understanding of the 'deep questions' of experience and the possible responses to them. In such a way Religious Education becomes more concerned with a personal search for meaning and that view filtered down to primary schools also [56].

The approaches presented by both Cox and Loukes, although based in secondary schools are both relevant to this study since they provide a backdrop for the further development of thinking about Religious Education evident in later authors' work. One major problem with both the approaches was that they were still firmly bedded in the traditions of the Christian faith and the undertones of the indoctrinational approaches were still evident. In the changing social, theological and educational climates such a starting point was becoming increasingly difficult to justify.

With more relevance to the age groups this study is concerned with perhaps the most influential work in Religious Education

in the last fifty years was the research conducted by Ronald
Goldman in the early 1960s which considered the way in which
religious thinking develops in young children [57]. Drawing on
the work of Jean Piaget [58] in analysing children's cognitive
development, Goldman attempted to discover how children think
about religion and developed a stage theory of the
development of such thinking. Goldman's stages started with
the pre-religious thinking of very young children and moved up
through intuitive and concrete religious thinking until the
attainment of abstract religious thought at the age of about
13. This was akin to the stage theory of cognitive development
proposed by Piaget, but Goldman asserted that the advance
through stages was slower (see Chapter 5). Drawing on the
results of his research Goldman maintained that there was much
requiring change in Religious Education. He argued that the
Bible was not a children's book and should thus be handled
with great care with young children and he also gave credence
to an approach to Religious Education which included
considering 'life themes' which were intended to have some
religious significance and thus contribute to the child's
religious development. In the same way as both Loukes and Cox,
but with reference to much younger children Goldman asserted
that religion was a 'life-long search, always incomplete'
[59]. Although Goldman's view can be criticised as being
simplistic and his research sample and methods limited both in
scope and in their concentration very much on the Christian

faith and a Christian perception of religions the general ideas behind the stage theory can provide a sound basis from which to develop teaching programmes for Religious Education.

Unfortunately the life-themes style of approach of the late 60s as presented by Goldman, Loukes and Cox tended to be one based on any topic or theme with an extra ingredient, a Bible story. This form of Religious Education was widely criticised and the subject came under the spotlight in major national projects. One of these was sponsored by the Church of England, the other initiated by the government. In 1970 the Durham Report, a Church of England sponsored document on Religious Education was published [60]. The report maintained that there were solid educational grounds for the inclusion of Religious Education in the curriculum and made it clear that the confessional approach and the use of the Bible as a form of textbook for Religious Education were no longer appropriate and that Religious Education should be a more open-ended subject. This influential report came at a similar time to the work of a number of authors and researchers who in the late 60s and 70s presented what can be termed as a 'religious studies' or phenomenological methodology of Religious Education.

Alongside the Durham Report in responding to the concerns raised by the likes of Goldman, Loukes and Cox about the form of Religious Education in schools and to the limitations and misinterpretations of those authors' publications the Schools

Council set up projects to consider Religious Education in both primary and secondary schools. The first result of the work in primary schools was Schools Council Working Paper 44 'Religious Education in Primary Schools' [61] which identified the problems and uncertainties faced by primary school teachers expected to deliver a very different form of Religious Education to that which they had been taught and had been taught to teach. The working paper rightly urged schools to carefully consider the use of themes and abandon those which created 'a false distinction between religion and life' [62]. The most important and far reaching recommendation of the report was the initiation of the Lancaster Project.

The work of Ninian Smart and the Lancaster Project, of which he was director, has certainly been instrumental in promoting a phenomenological approach to Religious Education. Smart analysed the phenomenon of religion and proposed that there were six dimensions of religion, the doctrinal, mythical, ethical, ritual, experiential and social dimensions [63]. These could form the basis for the study of religion which would aim to interpret religious action and belief and develop knowledge and understanding of the whole area of human experience. As a simple, but comprehensive view of religion Smart's analysis provides a useful tool for the exploration of religion, but does not adequately make it clear how it could be used. It was in the work of the Lancaster Project that the approach saw fruition. What the work of Smart certainly contributed to was a rethinking of the content of Religious

Education. Prior to Smart much, if not all, Religious Education was dominated by the doctrinal, ethical and mythical dimensions, after Smart the day to day practices and the experience of religion were considered in greater detail.

Synthesising to some degree the work on life themes by Goldman and the new view of Religious Education in the early seventies Michael Grimmitt proposed another thematic approach to Religious Education based on the idea of 'depth themes' which would not usually have the Bible content evident in earlier thematic work and which would be concerned more with reflection on personal experience, the search for a depth of meaning and a fuller understanding of religion [64]. Grimmitt also proposed work on the development of an understanding of the language and function of religion through 'symbol and language themes', the consideration of the moral aspects of experience through 'situation themes' and the presentation of religious concepts using the Smart analysis. The problem most encountered with the whole approach was how much of the theme work actually constituted Religious Education and further to that, what the balance between explicit religious material (which in Grimmitt's work could be drawn from any religion) and implicit development of knowledge and understanding of religion and religious experiences should be.

Agreed syllabuses since 1944 have tended to reflect the thinking of the times regarding Religious Education and have had less impact on a national level than the work of

particular authors, however one particular agreed syllabus is
of note because it signalled a significant change for
Religious Education and set a standard for many syllabuses to
follow drawing on the work of Smart and the obvious need in an
increasingly multicultural society to reflect that diversity
in education. The City of Birmingham Agreed Syllabus of
Religious Instruction [65] commented directly on the past
preference in Religious Education to 'nurture pupils into
Christian faith' [66] and presented a more open approach which
would include the development of knowledge of the major faiths
and make as its aim the development of

> a critical understanding of the religious and moral
> dimensions of human experience [67]

which would include

> an adequate treatment of Christianity [68]

In both the syllabus and the accompanying handbook [69]
detailed provision and information was given to teachers and a
clear view of the wide ranging perspective of Religious
Education was promoted. As with many such documents the detail
and rigour of the syllabus was difficult to fully achieve in
the classroom, especially by non-specialist teachers, but the
aims and outlook of the syllabus as a whole provided a good
model upon which to build.

John Hull was an influential member of the agreed syllabus
conference which produced the Birmingham agreed syllabus and
his work in ensuring that the focus of Religious Education has
been

> the teeming religious life of the towns and cities
> in which we live... [70]

deserves mention here. Through a number of books [71] and his
guiding role in the editorship of the British Journal of
Religious Education, Hull has promoted an open, pluralistic
and practical approach to Religious Education whilst
maintaining and upholding the educational arguments for the
inclusion of Religious Education in the curriculum [72].

In 1977 the Schools Council published another influential
document with regard to primary Religious Education entitled
'Discovering an Approach' [73]. This was followed up in 1979
by a series of further books giving more detail to the
approach [74]. These promoted the view of Religious Education
demonstrated in the Birmingham agreed syllabus and that which
was prevalent at the time. 'Discovering an Approach' was the
result of the work of the Lancaster Project under the
directorship of Ninian Smart. It responded to the changes in
society and the views that Religious Education should be open,
plural, exploratory and aiming at understanding. The basic
approach outlined four areas of Religious Education central to
the process. These areas, which would often overlap, were the

development of capacities (understanding), the development of attitudes, the exploration of experience and the exploration of religions. These four areas of Religious Education have been used since in a variety of guises from aims to objectives to attainment targets in Religious Education research, textbooks and agreed syllabuses. As a way forward for Religious Education at a national level 'Discovering an Approach' was well received, but its lack of more specific religious content (which was to some degree evident in the later documents) and its strong commitment to the point that the school was not the place 'to support the doctrines of the church' certainly caused problems for a number of teachers.

From a different perspective to many of the other authors on Religious Education in schools P.R. May argues the continuing case for Christian education and the central place of Christianity in Religious Education. In his first major work on this theme, alongside O.R. Johnston he asserted that Religious Education could be best taught by those with an 'inside knowledge' of religion (specifically Christianity) and that most Religious Education teachers should therefore be members of the Christian church [75].   Aiming much of his later work also directly at those Christian teachers May argued strongly for an approach to Religious Education which allowed them the freedom to express their own views and to use Christian beliefs, standards and attitudes as a basis for education [76]. Although he tended to agree with much of the

methodology of Religious Education in the 1970s and early
1980s he maintained that teachers should teach

> ...children a great deal about God and his will for
mankind as
> revealed in Scripture. [77]

and that the Bible should be promoted as an authority in
ethical matters. For many Christian teachers such an approach
is certainly attractive, but the probable limitation to a
Christian perspective of life and the assertion that Christian
ethics are authoritative cannot be appropriate in schools with
children (and teachers) from a variety of religious
backgrounds and who should be allowed freedom of experience
and thus freedom of choice where religion and Religious
Education are concerned.

One later result of the 'Birmingham approach' to Religious
Education, with roots in the work of Smart, Grimmitt, Hull and
Cox is the continuing Westhill Project [78]. This wide
ranging and detailed project has produced numerous materials
for Religious Education for 5 to 16 year olds. Its basic
philosophy offers areas of content for Religious Education
which form the Religious Education 'field of enquiry',
consisting of 'Traditional Belief Systems', 'Shared Human
Experience' and 'Individual Patterns of Belief'. In
classifying Religious Education in these terms and noting the
interaction between the three areas the approach synthesises

phenomenological, experiential and thematic approaches to Religious Education in a supposedly coherent whole which is then presented through two methods, a systematic approach concentrating on belief systems and secondly through a life themes approach. By drawing together many of the strands of thought and methodology relating to Religious Education over four decades the Westhill approach possibly attempts too much and the materials which accompany the project's initial handbook are not adequately linked to the proposed methodology. However as a developing approach for Religious Education in the future it holds within it great potential.

Referring back to an idea of Ninian Smart's that Religious Education should include an unbiased investigation into people's experience and the deepening of understanding with regard to religious actions the work of the Religious Experience and Education Project based at Nottingham University under the directorship of David Hay has investigated both philosophical perspectives and methodological considerations for approaching religion and experiences of life in schools [79]. Responding to concerns expressed by Edward Robinson [80] that children tend to lose their awareness of the transcendent aspects of life during the years of schooling and possibly due to the form of schooling the project advocates two essential aims of Religious Education. The first is that religion should be presented as response to 'sacred experience' and the second that an open

awareness of the aspects of experience particularly important
to religious people be fostered. This experiential approach to
Religious Education with a very personal and active
methodology certainly contributes a great deal to the
generally agreed aims of Religious Education, yet in itself is
limited by its own focus and could possibly lead to a
narrowing of the whole field of Religious Eduaction, certainly
by lessening the cultural awareness which the wider view of
Religious Education promotes. This point is indeed noted to
some degree in the project's major work directed at teachers
[81]. A further difficulty with the proposed philosophy and
the methodology which has been developed is that to some
degree there is a great reliance on pupils being able and
willing to analyse their own experiences. Not all pupils will
be able or inclined to participate in such exercises and thus
the validity from their point of view is removed.

More recently the most influential developments in Religious
Education have come about as a result of the changes regarding
legislation and the impact of the arrival of the National
Curriculum. The Education Reform Act of 1988 included
reiterated and revised legislation regarding the provision of
Religious Education in schools and some brief guidance on the
content of agreed syllabuses [82]. The Act also initiated the
formation of the National Curriculum, of which Religious
Education was not to be a part. Instead Religious Education
was to be taught alongside the National Curriculum as a part
of the Basic Curriculum. Chapter 5 deals with the literature
associated with these changes in much greater detail.

One result of the recent reforms has been an increase in research into Religious Education and the development of much guidance relating to the provision of Religious Education in schools. Documents from the National Curriculum Council, the Department for Education and Science and its successor the Department For Education which have attempted to define the nature and purpose of Religious Education in more concrete terms than the Act itself have had some impact in schools and with agreed syllabus conferences, but they have not been without their faults and limitations [83]. In particular the Circular 1/94 which fails to clarify the balance between the coverage of Christianity in relation to the other principal religions and proposes on one hand the selection of material for Religious Education on the grounds of the school situation and on the other hand advocates the predominance of Christian material, which may not be appropriate in many schools [84].

The preparation of new agreed syllabuses in the light of the Act and the onset of the National Curriculum has been aided to some degree by the work of projects considering the format of Religious Education. The Westhill College and Forms of Assessment in Religious Education (F.A.R.E.) projects have published documents which apply much of the format of the National Curriculum subjects to Religious Education [85]. Both offer a wealth of source material for agreed syllabus conferences to draw on and build on the approaches to Religious Education which are found in the Westhill Project

[86] and many of the most ^{recent} syllabuses prepared immediately
prior to and after the Act [87], concentrating on developing a
knowledge and understanding of religion and also offering
children opportunities to reflect on their own experiences of
both life and religion. Where both of these major works cannot
fully succeed is in their practical application in classrooms
by non-specialist, over-burdened teachers operating within an
already bursting curriculum framework. Both projects have
rightly attempted to maintain the integrity of the subject and
have thus created more than many teachers can handle within
the present system. Further reference to these problems is
made in Chapter 5.

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CHAPTER 2.

The Domain of Personal Education

> Education has for its object the formation
> of character. [1]

Since the publication of the Plowden Report [2] there has been

an argument for a shift to a "person centred" educational

system. It is a shift to a system in which children are

treated as individuals and are guided rather than taught,

given choices, encouraged to develop at their own pace and

allowed more overt rights as "clients". Although it can be

criticised as an idealistic standpoint, many primary schools

have sincerely adopted approaches which concur with the

person-centred curriculum. However, for these to operate

fully, the childrens' own personal development must be

considered and catered for.

By the age of compulsory schooling the children will have

developed considerably as people with growing personalities

which H.J. Eysenck et al describe as

> "the relatively stable organisation of a person's
> motivational dispositions ... the term refers
> chiefly to the affective and cognitive traits,
> sentiments, attitudes, complexes and unconscious
> mechanisms, interests and ideals, which determine
> man's characteristic behaviour and thought" [3]

A child's personality, is of course, not a stable

organisation. It is in a state of growth and constant change

as new stimuli are introduced. Although many aspects will have

formed quite strongly from previous experiences, interactions

with parents and possibly innate qualities, when a child
reaches school there is a huge influx of new experiences which
will contribute to the child's personal development. Taken to
its limit the implication is that education has a profound
affect on the child, it

> is not merely a matter of allowing an individual to
> develop in accordance with his nature, disclosing
> whatever hidden capacities lie there only waiting to
> be revealed. Education creates a new being [4]

This puts the school and particularly the teachers in a very
important position, for they will be responsible not only for
the child's academic growth, but to a large extent his
personal growth as well. It has been said that there are few
people as professionally concerned with personality
development as teachers. The influence of schooling on the
personality is unquestionable, for any experience will in some
way affect the personality and schooling is such a large
experience, there can be no doubt it exerts a strong
influence.

In fact when teachers were asked about their opinions
regarding the aims of Personal Education in a mid-seventies
survey [5] six out of the eight major aims related to the
personal and social education of the pupils. More recently the
Education Reform Act 1988 immediately states that the
curriculum satisfies the requirements of the Act if it

> (a) promotes the spiritual, moral, cultural, mental and
>   physical development of pupils at the school and of
>   society; and
>
> (b) prepares such pupils for the opportunities,
>   responsibilities and experiences of adult life. [6]

Clearly these statements contain much which relates to the personal growth of the pupils as well as the other areas to be considered later.

It is important therefore to have clear aims and objectives relating to this central area of the curriculum, especially if, as will be argued later, the personal education of children is to be approached in a structured way, rather than by chance or through the hidden curriculum. The domain of Personal Education is outlined by the aims and expanded by more defined objectives.

One central aim for Personal Education is difficult to come by since the subject is so entwined with Social and Moral Education in many publications [7] and also covers such a wide area. A group of Hull teachers [8] recently mapped the domain of Personal Education as including the development of self-concept, self-esteem and self-discipline; the exploration of the self; the development of values; the exploration of one's own behaviour and attitudes and the development of personal beliefs and morality. In the "Aims of Primary Education Project", ten aims were given for Personal and Social Education, five of which directly relate to Personal Education more than Social Education. These were as follows with added emphases:

The child :

1)   should be careful with, and respectful of both his
       <u>own</u> and other people's property.

3)   should be self-confident; he should have a sense of
       personal adequacy and be able to cope with his
       environment at an appropriate level.

4)   should be an individual developing in his own way.

5)   should find enjoyment in a variety of aspects of
       school work and gain satisfaction from his own
       achievement.

8)   should be happy, cheerful and well balanced [9]

Already a picture of what Personal Education might involve is
beginning to form, it relates to personal feelings and to the
development of a positive self-concept, to becoming a
"positive person" in fact.

Primary Practice [10] devotes a chapter to personal and social
development and of its four main aspects the one which directs
itself towards Personal Education is concerned with the
development of personal qualities. The authors provide a
checklist of personal qualities which the school should help
to develop, but no major aims. The implication is that there
are no major aims, but a set of objectives which will suffice.
This appears to be a rather unco-ordinated approach and some
overarching ideal must be introduced to qualify the suggested
checklist.

The personality relies very heavily on the self-concept, the attitudes and perceptions that a person has of him or herself. It is as a reaction to the self-concept that personality is built and can in some ways change. In education this is certainly an important area, especially if as R. Burns suggests

> psychologists and educationalists are becoming more aware of the fact that an individual's self concept, or his attitudes to and perception of himself, are intimately related to how he learns and behaves. [11]

This also has important implications for Personal Education, because truly to achieve "personal" education the self-concept must be considered and developed in a positive manner. Burns refers to the work of Erikson [12] when he argues that the self-concept is not innate, but learnt and goes on to define two components of the self-concept. These are

(a) self-images - which are beliefs about the self, the external aspects of personality and

(b) self-esteem - the evaluations about the self, actions and interactions, feelings and thoughts.

The former component deals with exploration and development of personality, the latter with evaluation and implied reaction to that evaluation, both of these will later form the crux of an aim for Personal Education.

A clear definition of the domain of Personal Education as a discrete area is provided by B. Wakeman who states

> The Personal refers to the growing self-awareness of pupils, their self esteem, understanding of the process of growing up, and awareness of their attitudes, emotions, values and beliefs. It may also include personal health. [13]

This avoids a rather wordy description and gets straight to the point, also bringing up a very important facet of Personal Education, that is the transient nature of the pupils' self awareness, which must be remembered. The comment regarding "personal health" is justified later in the book and is certainly pertinent, however for the purposes of this work it will remain an area connected to those examined, but not considered in any detail since it is concerned primarily with physical rather than psychological and mental processes.

A rather broad ranging collection of aims for P.S.E. in the primary school is presented by F. Galloway [14] who lists 12, of which 5 most directly relate to Personal Education. Those given priority concern the development of the pupils' self-esteem, awareness and acceptance of feelings. Although the development and nurturing of personality is a primary goal much of the emphasis given is to the solution of problems within the school, mainly discipline or behavioural, this takes some of the edge off the importance of the personality growth implication of the aims. The benefits to the discipline of the class or school should be secondary to the personal development of the children.

C. H. Patterson [15] writes of one aim of education being to enable the children to develop as "free individuals" in society. This humanist view encourages the ideal of the individual rather than a faceless member of a group, in this case a class. Importance is given to the idea that the individual should be free and this has a wide ranging meaning. Freedom in the sense of freedom of choice and freedom to think and develop in a way that the individual wishes are all important concepts which contribute to this possible aim.

From this selection of aims for Personal Education it is clear that the area under examination is broad, but some central themes can be found in the statements given. For the purposes of this work it is argued that the aim for Personal Education (as a discrete subject) will be twofold. Firstly it will be concerned with the development of a positive personality (which includes self-concept, self-esteem, self-image, self-discipline etc). The second part of the overall aim for Personal Education will be that the pupils shall be encouraged to develop a questioning and reflective attitude towards themselves, in the hope that this will facilitate changes in their personality, rather than viewing it as static.

The broad aim gives a focus for more detailed exploration of the domain of Personal Education. The next stage of defining objectives is a facilitating device to identify general areas which should be considered when pursuing any programme of Personal Education, be it taught or through various implicit

methods (hidden curriculum, personal intervention etc). For the objectives to be useful, they should be clear and concise, with a unique central focus. The broadness of the area of Personal Education makes the definition of objectives an important issue. A clear guide to how the general aim can be fulfilled is essential when the aim is as all encompassing as the one previously presented. Objectives will not be the final solution to the mapping of the domain. That final piece of the framework will come with specific aims of materials, methods, lessons and activities. The objectives provide a more specific focus for the aim from which these can be planned.

Five major objectives can be defined under the general aim statement of Personal Education, these are:

Schools should:

    (a)   Foster and protect the child's self-esteem;

    (b)   Develop the child's self image through exploration of his personality;

    (c)   Encourage analysis and acceptance of feelings;

    (d)   Allow the child to develop fully as an individual;

    (e)   Foster the child's self confidence and a positive attitude towards life and activities.

A number of minor objectives for Personal Education can also be defined, these include developing self care and preservation skills, developing ownership skills, self reliance and self direction, fostering a sense of fun and enjoyment, aiming for happiness and an understanding of human growth and how it relates to the child.

(a)   Schools should foster and protect the child's self esteem, and,

(b)   Develop the child's self-image through exploration of his or her personality.

These first two objectives are concerned with the two components of the self-concept which Burns [16] identifies, these are self-esteem and self-image. Although some would argue that the self-concept and self-esteem are separate.

> The self-concept is a set of ideas about oneself that is descriptive rather than judgemental. [17]
>
> Self-esteem, on the other hand, refers to one's evaluation of one's own qualities. [18]

The elaboration and conjunction which Burns advocates makes the area clearer. Self-esteem, in Burns's view coincides with that of Musson et al., being an evaluation of the self. The self-image Burns proposes is what Musson et al., would call the self-concept. To avoid further semantic arguments Burns's definitions will be used in their simplest forms.

i.e. self-concept = self-image (beliefs about self)

+ self-esteem (evaluations of self)

Children begin their time in primary school with a self-concept already formed and ever changing. They will have assimilated and adapted many personality traits of their parents and "significant others" in their lives. Much of this in young children will be concerned with the self-image in some way, but self-esteem will also be developing as the

children take in other people's reactions to their actions and
thus consider why their action prompted such a response and
how they should modify their behaviour. Erikson [19] states
that at around 4 - 5 years of age the child is in a situation
where his or her initiative is constantly being challenged by
a sense of guilt. Curiosity is the dominant instinct, but
inevitably where the curiosity leads to problems with parents
or peers the child will suffer some form of guilt. This guilt
is in fact a negative influence on the child's self-esteem and
also on his or her initiative.

Later in primary school Erikson identifies a new conflict,
that is between industry and inferiority, in most children
this is a drive to produce and seek praise and recognition
through this production. Again the self-concept is positively
influenced by the praise and recognition (if it is handled
correctly), but a lack of those two positive reactions to the
child's industry will be a regressive influence on the child's
self-esteem.

Self-esteem is a major factor in educational achievement.

> Overall the research evidence clearly shows a
> persistent and significant relationship between
> the self-concept and academic achievement. [20]

A child with low self-esteem is usually a low attainer,
although there can be exceptions. In this vicious circle the

child with low self-esteem attains less and thus can receive
less praise and encouragement and so does not have any
positive influences on his or her self-esteem. Of course this
has long been recognised as a factor in schooling and
sensitive teachers will always find ways of promoting the
self-esteem of low attainers through encouragement and the
praise of any achievement no matter how minor. In the earlier
years when Erikson's "Initiative vs Guilt" is operating
sensitive handling of situations by teachers will lessen the
sense of guilt and encourage and promote positive instances of
initiative.

Further roles of the school regarding the child's self-esteem
are its protection and reactive development. Protection of
self-esteem comes through many of the ideas previously
mentioned, but care must also be taken to ensure that peer
group pressure on self-esteem is not a negative influence.
Education towards positive attitudes to others is one way of
working against this, but vigilance and consistency of
teachers is also necessary. Reactive work is unfortunately
necessary when children have suffered negative influences on
their self-esteem before school. In cases such as these then
it becomes important that the child be re-taught or
re-introduced to a view of him or herself which is positive
and effective in burying past ideas.

Specifically the objective referring to the self-image
involves work on the exploration of the personality rather
than evaluation. This type of work involves exploring aspects

of the child, both physical, affective and cognitive.
Children's self-images will naturally, in the early years, be
mainly concerned with the physical. In many experiments the
young child immediately describes him or herself in a purely
physical sense. [21]

> The main component of the self-concept of the
> pre-school child appears to be body image.
> With increasing age, significant others,
> personal relationships and beliefs and attitudes
> become more important components. [22]

After about the age of seven or eight the child begins to
develop in a less egotistical manner and starts to realise
through observation that he or she has unique thoughts and
feelings. It is about this time that he or she becomes more
concerned with his or her own abilities in comparison with
others. This has a profound effect on self-esteem, but also
on self-image since the child will now begin to consider him
or herself more as an individual and begin to explore, albeit
in an unconscious manner at times, facets of his or her
personality. Thus at even this early age children's own
development of self-image can possibly be enhanced at school
through deliberate attempts to explore aspects of their
individuality. In many primary schools this has often been
done within a general theme of "Me" or "Myself".

A part of the self-image objective must be to help children to
explore the facets of their character which are both positive
and negative, their strengths and weaknesses. Through the

child's <u>own</u> identification of weaknesses one outcome may be a deliberate self-initiated attempt to rectify the problems, with careful teacher presentation and handling this can be a very positive and rewarding activity to children. Mishandled the child could suffer undue anxiety and negative effects on his or her self-esteem.

One problem with work devoted to fostering pupils' self-esteem and in some cases their self-image is that, particularly in the youngest of primary school children, the self-esteem is usually "domain specific". Young children will naturally educate themselves and their actions in single situations, rather than universally and this is only right because at that age pupils are constantly re-evaluating their actions in the light of the reactions of others. However this does not preclude the necessity of some fostering of self-esteem, it makes it all the more important that it be considered to help in the stabilisation of this factor of a child's personality. With age and experience the self-evaluations become less specific to situations and more specific to the person as a part of his or her psychological make up. Hopefully some positive influences of the children's development of self-evaluation skills, or the fostering of self-esteem will contribute to this stabilising process.

(c)   Schools should encourage analysis and acceptance of
       feelings.

This objective is certainly linked to the first two, but deals

specifically with what the child feels, his or her emotions and thoughts. It concerns the analysis and exploration of this specific area of the self and the acceptance and recognition of what is discovered. It is a difficult area to consider and can so easily be over simplified, "Personal and Social Education 5 - 16" states that infants "must come to terms with emotions" [23] and in other studies this important area seems to be overlooked [24]. Emotions form such a large part of a personality they must be a part of education. Each day teachers are dealing with pupils' emotions, be they fear, anger, frustration, joy, sadness etc., and in primary schools the children are still learning about their feelings. In many cases the children will encounter certain emotions for the first time in school. A classic emotion that is deeply felt in the early days of schooling is anxiety, in some cases manifested as fear or other strong emotions. Children may encounter their first real inabilities in school, resulting in frustration, or their first uncushioned anger. The change from the usually secure, comfortable and above all familiar environment of home to the very different and often difficult environment of school produces a lot of emotions which help or hinder the child's coping with change. For years reception teachers have had the rôle of dealing with these emotions and it has been an unwritten objective. The same could be said throughout schooling, but most of all in the primary school where emotional stability has not yet been attained.

The deliberate, consistent pounding down of strong emotions

which has often been practised, especially in the old conventional rather than progressive forms of education is a completely negative process. This objective is concerned with a more affective form of education. As F. Galloway puts it

> Affective Education (education of the senses
> and feelings) encourages people to be more aware
> of their environment and their emotions, in order
> that they may exercise these choices effectively.[25]

but it goes further than simple awareness, this objective goes on to promote an acceptance of the findings of the self-exploration. Hopefully through exploring, discussing and accepting their emotions, pupils will find them easier to handle and perhaps more likely to identify those which are extreme or negative and attempt to do something about them. This acceptance and possible reaction should help prevent, in extreme cases, possible paranoiac feelings and behavioural and personality problems linked to emotional extremes or disabilities. It should also promote a positive self-concept as presented in the previous two objectives.

(d)   Schools should allow pupils to develop fully as
      individuals.

This is another central objective of Personal Education and something which should be at the heart of all good education. It has been widely accepted for many years, but most especially since the advent of the Plowden Report [26] that educating groups of children as a group with all of them

following the same curriculum at the same time is of no advantage to the children. Thus children are treated in a more individual manner and respect of their unique cognitive abilities is a central factor in curriculum planning. The National Curriculum underpins this with its recognition and definition of stages and levels of achievement in most of the school curriculum. Its main supposition is that all children develop at their own rate over a wide range of curriculum areas. In this way the National Curriculum goes a long way in helping towards the achievement of this objective with respect to the developing individual cognitive abilities of the children and their treatment as individuals with their own cognitive needs is a very positive step towards developing the children's sense of individuality and also their importance since time will be obviously taken to consider them as individuals. However there is more to children at school than their cognitive abilities as has been previously discussed. The children's personalities are a major factor in their development as individuals and this is the crux of this objective.

Individualisation with respect to cognition may be academically important, but for children to develop to their full individualisation as a whole demands some consideration. Faceless education is likely to produce uncreative and inhibited children which will lead to problems in adult life which may be difficult to rectify. R.S. Peters [27] sees that it is essential to respect the dignity of people as

"self-determining" agents and points out that the same respect should be applied to children so they can truly learn to think of themselves as "persons". The inherent value of each individual must be accepted by teachers and pupils and that value should be respected as important, not to be abused by treating them in either condescending or negative manners.

It can be argued that this objective is one that is fulfilled in the basic human interactions that take place in school on a day to day basis as teachers treat children as individuals. This is particularly true but a conscious effort must be stressed so that the fulfilment of the objective is not left to chance. N. Kirby presents four important issues which would certainly need to be addressed if a truly individual based education is to take place.

1. Respect for the child implies recognition of the unique, unrepeatable identity of each human being.
2. Acknowledgement of human diversity emphasises the individual character of each person and the personal qualities.
3. Experience belongs to the individual.
4. Likewise environment, apprehended, suffered and enjoyed in ways peculiar to the individual has together with heredity, helped to make him the unique person he is. [28]

(e) Schools should foster the child's self- confidence and a positive attitude towards life and activities.

Inextricably linked to the development of the child's self-concept this objective relates more to the external,

observable actions the child will take which are defined by the child's self-concept and are specifically concerned with the academic activities that the child attempts.

Although on the face of it this objective is concerned more with fostering the child's confidence and attitudes towards school work and general behaviour in school, it has important implications for the children's futures. An early development of good self-confidence and the will to work will hopefully enhance the pupils abilities in later life.

This objective deals with the development of a pupil's positive attitude to endeavour, confidence in his or her own abilities and "the will to use knowledge, skills and practical abilities". [29]. This is obviously an area of Personal Education teachers will deal with a great deal when pupils have negative reactions to their work or show little motivation. As a "hidden" objective of education as a whole it is certainly important, but more explicit teaching geared towards building self-confidence in curriculum areas and an attitude to work which involves "enterprising and persistent approaches" [30] can be utilised to good effect.

Although the following objectives are being presented as of less importance than the previous five in some cases they can have much greater importance where individual children are concerned. They also overlap considerably with previous

objectives and with other curriculum areas. However they still hold considerable importance in themselves as a part of the domain of Personal Education.

(f)   Schools should develop self-care abilities of pupils.

When pupils arrive in primary school they will have a wide variety of abilities where their own care is involved. As part of their Personal Education pupils will need to become more self-reliant in areas such as hygiene and self-preservation. At home the children will have relied on their parents to a great extent, attention would be easy to give with the small parent to child ratio. In school the situation is suddenly changed with the teacher to pupil ratio meaning that the level of individual care available to each child is very limited. The child is then put in the position of becoming his or her own major care provider. This difficult time for the child should be appreciated by the teachers and as many opportunities as arise should be used to promote a self-caring ability in the children. This applies to hygiene, dressing, safety etc.

As the child progresses through the school he or she should be encouraged further into looking after themselves, becoming self-reliant in the areas mentioned previously in gradually greater and more difficult areas. This is arguably the domain

of Health Education but it would be impossible to divide

Health Education from Personal Education. Health Education

must concern itself with personal care and Personal Education

must involve some elements of Health Education, particularly

those involving personal appearance and dress since they are

such affective factors in personal relationships, the outcomes

of which affect the self-concept. Health Education

> At one level it is a curricular subject very
> specific in the ground to be covered. At another
> level, it is all - embracing, embodying whatever
> counts as contributing to 'the good and the happy
> life'.[31]

A second factor of self-care regards physical care in relation

to others. With the high profiles of child abuse, bullying and

cruelty to children, teachers must be vigilant and considerate

about these areas. Part of the success of this objective

relies on teacher knowledge and reaction, but some forms of

education regarding pupils' self-preservation are essential

attributes of Personal Education. Helping children to

understand their reactions to the misdemeanours of others and

understanding their feelings, but more importantly educating

in preventative measures, such as those in the Kidscape

project. [32].

(g)   Schools should help children to understand human growth.

Again this objective is arguably better placed within the

sphere of Health Education, but still relates to both Personal

and Social Education. While at primary school children will

have to cope with some dramatic changes in their own bodies
and be prepared to accept the associated feelings. It is
important that they become self-aware in the sense that they
recognise change and understand how to cope with it. In the
early years this is mainly dealing with the children's growth,
their physical self-awareness and co-ordination abilities.[33]
In later years the primary school will be the place puberty
begins and the many associated personal factors must be
handled with care and consideration. The best example being
the onset of menstruation in girls, which can be made less
difficult if adequate preparation is made.

(h)   Schools should encourage pupils to employ self-
      direction.

One component of the fully individualised and personality
based curriculum which has been proposed in many documents
[34] is the ideal of pupil self-direction. For a truly
"person" based curriculum there has to be less direction from
teachers and more self-direction employed by the pupils. This
difficult concept is of course limited in the primary school
since, it is argued, the very young children have difficulty
in motivating themselves to school work. Modern teaching is
predominantly progressive and the E.R.A. 1988 and associated
documents advocate the experiential learning which has been
previously extolled by Plowden. [35]. This poses problems for
the classroom teacher if the pupils lack a form of self-
direction. Exploratory techniques in education require a great

deal of self-direction by the pupils and in large classes teacher contact and direction can be severely diminished. It is therefore essential for pupils embarking on the National Curriculum to be encouraged to plan and develop their own work rather than be spoon-fed by teachers.

> The child's interest must be awakened and he
> must be put into situations where the task
> rather than the man exerts the discipline. He
> will thus acquire habits and skills that are
> useful to him, and, by co-operating with others
> in common tasks, will develop respect for others
> and for himself. [36]

The long term effects of this objective are obvious. Both in later school and adult life the children should benefit from their early learning of how to prepare, plan and carry out their own work.

It is also, of course, a huge boost to self-esteem to succeed in one's own enterprise. The opposite effect is also true, but the flow to self-esteem should, with care, be replaced by a powerful determination to succeed next time.

(i)   Schools should foster caring attitudes to personal
      property.

The survey of primary school teachers undertaken in 1975 (P. Ashton et al) suggested an aim for Personal or Social Education which stated that the child should be "careful with and respectful of" their own and other people's property. The

reasoning behind this with regard to other peoples' property certainly belongs in either the Social or Moral Education domain. The importance of care and respect for and of the pupils own property is however, an objective for Personal Education for one important reason. Because of the materialistic nature of our society and long seated "tribal" traditions, property of an individual is often psychologically synonymous with personality. The care of possessions can be seen as secondary to care of oneself and others. Even from an early age children will relate directly to their possessions and have a close affinity to special items, often acting "in loco parentis" as security devices (e.g. the toddler's favourite teddy). As the child enters school certain possessions will become important territory markers and a lack of consideration towards these by peers or teachers can cause anxiety. The older the child the less likely these territory markers will be the cause of such anxiety, it is more likely now that children will be relating to people rather than objects.

(j)   Schools should encourage the pupils to have a happy,
      cheerful disposition.

A rather obvious objective for all education, although it could be argued that if all people were happy and cheerful the world would be a poorer place.

The reasons for its inclusion here refer to the idea, long held as true, that essentially good work and progress will be

made if the children enjoy what they do and are happy and cheerful. This academic reason for inclusion is second to the more pertinent personal reason. For a person to be considered as well-balanced it is usual for their disposition to be considered as happy. This can of course be argued, but there is no place for such argument here. Suffice to say that initially to foster the best possible progress from pupils the school environment should be an enjoyable place and to lead to well-balanced children and adults, happiness should be fostered.

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Chapter 3.

The Domain of Social Education.

It was stated earlier that the four areas under consideration would be treated separately to allow a better definition to arise for each. It is important before going further to be reminded that although the areas are being treated separately, they are by no means discrete. This is never more true than in the case of the first two areas, those relating to personal and social education. Whatever stance is taken over the meaning and philosophy of Social Education it must involve a great deal of what has been previously discussed as Personal Education and there are significant cross-over points which must not be overlooked. Social Education of any definition has at its heart society, and society is a "communal group of mutually dependent individuals", [1] replacing the word "individuals" with "people" inevitably stresses that the next stage outwards from personal must be social and in a society the two are interdependent. Social Education must therefore be treated and considered as the natural partner of Personal Education and this partnership is endorsed by the many writings and courses entitled "Personal and Social Education". What is to be attempted here is, however, a distillation of the essentially social aspects of that partnership to display the domain of Social Education.

Social Education in secondary schools has been described as a "loose and baggy monster" [2] encompassing a huge number of

different ideas revolving around the central theme of society.
Definitions tend to be either highly specific or very wide
ranging, few relate to simply Social Education and most ally
it with Personal or Moral Education in some way. [3].

This is unsurprising since morality is predominantly a
socially defined phenomenon and in the case of Personal
Education the child's self is profoundly affected by society.

Peter McPhail adopts the view that Social Education is a form
of socialisation, a preparation for the society in which the
children will live.

> Social education passes on to those living in
> a society the traditions, practices and rules
> that govern behaviour in that society, whether
> they are taught consciously or unconsciously. [4]

Implicit in this statement is the idea that the hidden
curriculum has a large part to play in the "unconscious"
teaching of social behaviour etc. This will be discussed
later.

A view more inclusive of the personal aspects of Social
Education and the co-operation nature of society was proposed
by the Schools Council Social Education Project of 1974.
Although it relates directly to the secondary school, (as do
most Social Education studies), it is by no means out of place
if applied to primary schools. The project's definition of
Social Education, which includes its aims statement is that
Social Education is

an explicit attempt to teach people an awareness
of their surroundings, sensitivity to their own
and to one another's problems and an appreciation
of how individuals can collaborate both to inform
themselves and to better their own lot. [5]

This tends to concur with McPhail's view, but expands it to

include much more affective relationships, the type which

actually occur with social contact of an informal nature. The

ideas of "sensitivity" and collaboration may be implied by

McPhail's austere statement, but must be stressed more fully

as S.C.W.P. 51 [6] does. P. Scrimshaw takes this same point

of view when he specifies that the outcome of Social Education

should be a person who possesses

a sound and detailed understanding of himself
and others, and also his ability to behave in
an intelligent and sensitive way in relation to
others. [7]

He also argues that the person should possess a sound "social

vocabulary" which would include the notions McPhail proposes

alongside the affective elements, thus creating a socialised

person with both cognitive and affective social ability.

P. Scrimshaw goes further and adds to his previous arguments

the importance of change implied in the title of the work he

contributes to. Scrimshaw argues that the Social Education

given should promote attitudes, values and information which

are "future-proof". He points out that the education

transmitted by a school regarding a wide range of socially

important topics (social values, politics, distribution of

work, economy, chance of nuclear war etc.) is prone to quick

and dramatic change. He therefore sees a value of Social
Education to be for an "uncertain future", with suitable
emphasis on those things which will probably be enduring, many
of which relate to Personal Education and relationships of
different types.

In Secondary schools much of what has been labelled as Social
Education has been work on the most observable features of
society. It has been a theoretical subject of the social
studies type. This study has included a basic form of
sociology, study of the basis of our society, politics and a
wide variety of general social issues including those which
are "trends" at the time. It has enveloped a great deal of
Moral and Health Education promoting an awareness of issues
relating to things such as relationships, drugs and at times,
religion. Obviously much of this is completely out of place in
primary schools, but it could be argued that certain basic
social themes and certainly issues which can and do relate to
primary school children such as glue-sniffing, saying "no" to
strangers and litter prevention, should be introduced in some
form in the primary classroom.

One possible aim of Social Education pervades the whole of the
primary curriculum and relates to the many ways in which
people interact. As P.J. Kutnick states

> Social relationships between child and adult
> and peers are of central importance in the
> promotion of education in schools and the child's
> own feeling of selfhood. [8]

Thus the domain of Personal Education is inextricably linked

to that of Social Education which in this case centres on

social relationships. Throughout a person's life there will be

social relationships of a vast spectrum of forms. In the

primary school children will first begin to encounter a wide

range of relationships which will be completely different to

those encountered within the sheltered home environment. Young

children will meet with a new form of authority, with a wide

variety of peers and with an environment which possibly puts

many restrictions on relationships, especially in the

classroom. The children will be growing in their own social

needs. With the lessening of the egocentricism which J. Piaget

[9] identifies, children come to be involved more with peers

and the development of friendships of various forms, [10]. Part

of the education process must be to help children to

understand these new social relationships and behave in an

appropriate manner while retaining their own sense of

personality.

This possible aim of Social Education would include the

development of children's social cognition.

> Broadly defined, social cognition refers to
> perception, thinking and reasoning about humans
> and human affairs. [11]

The interactions children will take part in in the school will contribute strongly to their social cognition. It is therefore an important aim of education to ensure the interactions are positive.

Richard Pring identifies four major "aims or objectives" for Social Education, although he points out there are others.

1) To learn about the local society (e.g., where the town hall is, where you will one day have to draw your pension and so on).

2) To understand how society works (basic sociology and economics as distinct academic subjects).

3) To learn to be responsible (which in no way seems different from what is ordinarily meant by moral education).

4) To have the right social attitudes (which could mean touching your forelock to the squire or demonstrating for a better world...)".[12]

The issues raised in points 2 and 4 have been previously discussed and point 3, as Pring suggests, can be considered as part of Moral Education. However, point 1 brings in a new idea about the aims of Social Education, an aim founded on the need of people to understand their social environment. This seems to be a rather minor aim and will be relegated to the objectives in the discussion to follow.

The largest question, therefore, about the aims of Social Education is a philosophical one. Should Social Education be

a form of social training, a preparation for life in society as it is perceived by the educators, to include the various skills necessary for present and future interactions with society? What A Inkeles terms as socialisation with the following aims

1)   Socialisation inculcates basic discipline into the individuals.

2)   Socialisation instils aspirations and goals.

3)   Socialisation teaches social roles with supporting attitudes.

4)   Socialisation teaches skills and technology necessary for the maintenance of a given society.   [13]

These, of course, could be proposed as a possible list of "social competencies". Or should Social Education be a presentation of information regarding society, for example political and religious viewpoints or at a simple level the locations and uses of social institutions? Or, thirdly should Social Education be a study of society, with no practical basis except perhaps the knowledge gleaned through exploration? Finally should Social Education be a discursive subject, concentrating on the debate and exploration of important social issues. A wider discussion of these possible approaches to Social Education in an historical context is provided by D. W. Gooderham who poses four important questions about any Social Education programme.

1)   will pupils be helped to handle their experience by using techniques etc., from social and humane disciplines?

2)   will pupils be given the chance to deal with issues and problems arising in their experience?

3)   will pupils be given the chance "to find themselves" and explore new possibilities through a wide range of experiences?

4)   will pupils be given the chance to see that change is possible and how to go about it? [14]

From this it becomes clear that Goodenham's view of Social Education envelops all of the forms of Social Education presented earlier alongside many ideas from the domain of Personal Education.

The aims of Social Education which will provide the backdrop for the discussion to come will concur with those presented by B. Wakeman when he identifies the domain of Social Education as referring

> to the place of others in the pupil's life, his relationships, his feelings about those close to him, and the way he might fit into groups of people. It includes wider issues... and the problems of both the local and wider communities. [15]

The aims therefore, of Social Education in the primary school should be

a)   to foster social competencies in children for school life and society outside school. (Attitudes, skills and knowledge about relationships and society).

b)   to encourage pupils to explore perspectives, including their own, on social issues.

c) to allow pupils to explore their own position in society.

It is very clear from the discussion regarding the aims of Social Education that the subject covers a large area, much of which can rightly be left for the secondary school to cover in greater detail, but the introduction to almost all areas of Social Education must come in the primary school. This foundation in Social Education will not only prove invaluable for the future life in society, but also be instrumental in helping pupils cope with the social situation pupils meet at all levels of schooling. For the child to be "fully educated" the objectives of Social Education must be fulfilled to some extent or the child will be lacking in arguably one of the most important areas of life, his or her social development.

To facilitate the discussion of the objectives of Social Education which will complete the mapping of the domain of Social Education in the primary school they will be examined under the three broad headings suggested by the aims.

The objectives to be considered are as follows

(a) Aim * to foster social competences for school and society.

The school should, at appropriate levels

1) encourage the child to communicate in the most effective manner with other people.

2) encourage co-operation in the classroom and elsewhere.

3) develop children's tolerance and respect for other people, their views and belongings.

4) encourage courtesy and good manners in social situations.

5) provide important social knowledge at an appropriate level.

(b) Aim * exploration of perspectives on social issues.

6) develop children's understanding of important social issues at an appropriate level.

7) encourage pupils to form their own opinion on those issues.

(c) Aim * exploration of position in society

8) foster a sense of community.

9) develop an understanding of social groups.

10) develop pupils' knowledge of their place in society.

11) develop pupils' knowledge of their social rights.

This list of objectives is by no means exhaustive, but it is intended that the objectives cover a specific area containing a range of different ideas, as will become obvious as the objectives are expanded upon.

Objectives.

(1) The encouragement of communication in the most effective manner with other people.

The basis of society of the advanced form which humanity

possesses is the art of communication. There is no doubt that the development of communication abilities is of paramount importance to education as a whole, permeating all subject areas and the lives of all people.

> Language is the main medium through which the curriculum is learned and taught and the major means by which children interpret the world around them and communicate with other people. [16]

A multitude of studies have shown that there are many different forms of communication through language, the English curriculum should fulfil most of those, but there are specific abilities and attitudes which are very important to the realm of Social Education. Ineffective communication of ideas, feelings and thoughts leads to confusion and occasionally negative responses in social interactions. It is most important for social contact of the most positive and rewarding kind to be a successful communicator. A major objective should be to encourage effective verbal communication, not just of the limited forms usually attributed to a traditional English curriculum (question - answer scenarios, essay reading, silent listening) but more progressive work which involves practising social communicative skills such as

a) discussion work (problem solving activities in groups, critical discussions etc).

b) presentations to an audience (of different forms. e.g., A story for younger children, a talk to a class).

c) sharing experiences (such as reading and writing stories).

d) conversing.

These forms of social communicative learning, among others, foster important skills for young children learning to cope in increasingly more social situations and also a secure foundation for the experiences the children will have in secondary school and later life. An ideal English curriculum would include these activities, but they play an important role nevertheless in Social Education.

An area perhaps underrated in both primary and secondary schools is that of non-verbal communication yet it is of vital importance in almost all social interactions. The youngest of children communicate using many exaggerated non-verbal actions, such as smiles and grimaces, using limbs for expression, or crying. These actions become less exaggerated with age, but never truly disappear and can recur as a form of regression even in later life. Their importance to school social interactions is great. With verbal communication still developing, children in primary schools often use non-verbal actions to convey meanings they cannot, or at times refuse or are too inhibited, to articulate. Apart from the importance an understanding of this is to the teacher, the other children must learn and appreciate the meanings of these actions and more importantly understand how to react to non-verbal cues, (e.g., the aggressive non-verbal cues such as fist clenching and facial contortions must be learnt early to avoid confrontation). It is arguable that the children will "pick-up" non-verbal communication skills simply through interaction, this is no doubt true, but surely an exploration

of them must enhance their understanding and social competence
in this area.

The different ways of communicating with different people
again could be argued as skills that children will "pick-up"
through interactions, but this is fraught with possible
problems. Children will have become used to interacting with a
restricted number of adults, usually family and friends,
before they arrive at primary school. On arrival their range
of interactions widens to include different children to their
pre-school friends and a number of adults with certain degrees
of authority. Although most of the interactions with these
people will be to some degree formal, the children will be
learning acceptable social behaviour and modes of
communication. Also during their years in primary school the
range of social interactions the children will encounter grows
with their independence to include people outside school (e.g.
shop assistants). It is important for the school to ensure
that the children are developing in their competence in these
new interactions and give relevant practice and advice.

(2) The encouragement of co-operation in the classroom and
     elsewhere.

P.J. Kutnick asserts that

> Co-operation between peers provides for cognitive
> development at the concrete operational level and
> balances adult-dominated relationships, allowing
> autonomy to develop. [17]

These two results of co-operative work are very important for education. The boost to cognitive development that co-operation, if handled correctly can achieve has been accepted by those responsible for the core subjects and foundations of the National Curriculum. In almost every document one of the key points which is emphasised through practical example is that the pupils should be encouraged to work together in groups to achieve their attainment targets. This is, of course, nothing new. Group work has been used in primary schools for many years and for many different reasons, administrative, educational and practical. However in surveys such as that conducted by Simon and Willcocks [18] from observational evidence it has been said that primary schools show much co-action, but little co-operation. The difference between these two is of vital importance. The co-operative learning situation is not just a tool which increases the cognitive abilities of the children, but importantly in this discussion, it enhances the social abilities of children by requiring them to use and practice a variety of social skills.

Much of the problem this objective and the National Curriculum suggestions will bring is that in many primary schools certain "traditions" of education, although no longer dominant, remain to some degree. As Pring acknowledges

> Far from encouraging sharing and co-operation,
> we make learning from the start a competitive and
> individual exercise. [19]

but in another work he does argue strongly that this is not an insurmountable problem and sees that it should be addressed directly in the primary school.

> there are ways in which co-operation modes of learning can be positively aimed at; there are skills and habits of independent learning which can be introduced even among five and six year olds, discussion as a mode of exploring issues can be taught, the capacity to listen and to communicate can be developed. And, indeed, unless the foundation of these qualities and skills is laid during the primary years, it will be difficult for them to be achieved at the secondary phase. [20]

Most authors do note the difficulty in this task [21] and stress that co-operation can only be achieved if the teacher and children are willing to persevere.

> Strenuous efforts are needed to ensure that groups of children do work collaboratively, and that each child has practice in making different contributions and playing different roles. [22]

The second benefit of co-operation according to the definition P.J. Kutnick gives is that the children will develop autonomy, a prime objective of Personal Education, enhanced through social interactions. This autonomy again can only be truly achieved through co-operation work if the co-operative situation is handled carefully. For example, domination of groups and negative attitudes within the groups will cause anxiety effects rather than the positive effects on cognitive and personal development. The groups must therefore be motivated and assessed continually, nurturing them towards a fully interactive and co-operative situation.

Co-operation outside the classroom must also be encouraged, this is practically more difficult but the hope must be that as pupils come to realise the potential and positiveness of working together they will come to request it in situations out of the classroom. Initially this is likely on the playground, which has classically been a competitive area with a small amount of co-operation. The role of the teacher here can be as initiator of co-operative play. Outside the school the effect is unobservable, but should still be encouraged.

This objective is no way meant to demote the possibilities of individual work, which certainly has a positive role to play in education, and is vital at examination level. But in the primary school individual work is less necessary and if the groundwork of co-operation is not given there will be possible problems in the pupils' lives.

(3)   The development of tolerance for other people, their
      views and belongings.

Encompassing a large area this objective deals with issues which might be included easily within Personal, Moral, Social Religious and Multi-cultural Education. It is included here because the effects most observable from the attainment of this objective are in the social interactions of people. It is a most important area in the primary school because it is in those early years that children begin to recognise that other people have their own thoughts as their egocentricism begins to decline. The age Piaget [23] notes this decline as beginning is around 6 or 7, although critics [24] have pointed

out that in various ways children of lower age display,
through non-verbal communication in most cases, that they can
understand another's point of view and feelings. Thus the onus
is on the primary school to guide the children towards the
most socially accepted norms relating to other people,
including tolerance and respect for them and their points of
view.

        The child...

    2)   should be developing tolerance; respecting and
          appreciating others, their feelings, views and
          capabilities. [25]

and with more emphasis placed on the multicultural and
religious aspects of others. One of the objectives given in
Primary Practice is

    1.   tolerance of other races, religions and ways
          of life. [26]

This tolerance and respect is a necessity for a positive
lifestyle and for the most positive interactions. It is
important for children to recognise and appreciate the
differences between people and their views in order to fully
understand them. With understanding and reason there is
usually some degree of tolerance, if only at an academic
level. The school must attempt to foster affective tolerance
and respect through developing understanding and positive
discussion. Ignorance can lead to the intolerance so often
seen in the past.

It must be noted that this objective does not specifically refer to religion or race and is meant to cover all differences, no matter how small, between individuals.

An important aspect of this objective is the development of empathetic behaviour in children.

> According to analysis, empathy has two cognitive components and an affective (emotional) component. The cognitive components are the ability to identify and label the feeling states of other people and the ability to assume the perspective of another person. The affective component is a capacity for emotional responsiveness. [27]

This definition envelops many of the verbal and non-verbal cues which children should learn to identify, but goes further to a deeper psychological response, possibly leading to an emotional response. Some critics and researchers have observed that young children are capable of empathetic behaviour in a purely non-verbal manner and argue that the young children do not have sufficient conceptual and linguistic abilities to voice their feelings of empathy [28].

Some attempt must be made to foster this capacity for empathy since it is a major factor in the promotion of tolerance and respect.

The final component of this objective concerns property. This is important not just because of the disciplinary problem that lack of respect for property can cause, nor just because of

the legal importance in wider society and later life. It is a basic and important aspect of respect for another person. As discussed earlier, personal property is inextricably linked to the psychological profile of the owner and any damage or disrespect to property will have a negative effect on the owner and importantly, in this case the social relationships between the people involved. Children must come to understand and appreciate the importance attached by society to property and learn to treat other people's things, and indeed the social property within the environment, in a respectful manner.

(4) The encouragement of courtesy and good manners.

One of the most commented on changes in society noted by its older members is the lack of manners young people display. There is no place here to examine the possible reasons for this, suffice it to say that in any social situation, courtesy, and manners are essential competences to facilitate positive interactions to take place. Leaving the fostering of good social habits to the home situation is not good enough, for in many cases children will be living in a situation lacking in what are socially acceptable levels of courtesy and manners. The school has an important role to play in developing the children's courtesy and manners within the controlled situation, hopefully to be carried home and retained even under pressure.

(5) The provision of important social knowledge and skills at appropriate levels.

In secondary schools the type of work this objective relates to is, amongst others, known as lifeskills or "Learning for Living". It deals with the essential knowledge and skills required to participate actively in society, from how to fill in a form, to knowing the phone number of the Samaritans, or at least where to find it. In the primary school the foundations of such skills and knowledge are often taught implicitly through topic work concerned with a number of central social themes such as "People who help us", "Where I live", "Shops" etc. But often these topics are not considered for their true value in Social Education. To provide the necessary social skills and knowledge the children will require in the future is now going to include much work on information technology and skills in finding information from a wide variety of sources. It is vitally important that primary pupils have the chance to learn as early as possible, and at appropriate levels, skills such as form-filling, self-disclosure and interview skills as well as important places and people in the local and wider environment and their importance to the children.

(6) the development of children's understanding of social issues at an appropriate level and

(7) the encouragement of pupils to form their own opinion of those issues.

In secondary schools the exploration of social issues has long

been a feature of many curriculum areas, centring on the
issues apparent in the "public eye" at that time and upon
universal "youth issues". Primary schools have tended to have
no definite provision for these issues. As with many other
areas the sudden introduction to this kind of exploration in
secondary schools can prove difficult for pupils with little
or no experience of such activities. It is therefore entirely
appropriate that in the primary school the children are given
some chance to explore social issues and go further to form
and express their own opinions. Of course this sort of
exercise is best left till the later primary years when pupils
are cognitively more capable of seeing the various viewpoints
involved in social issues.

One important consideration must be made before embarking upon
this objective is that the issues must be, in some way
relevant, beginning with individual and local issues relating
to growing up, the school, the environment, parents and
friends, then leading up to national and international issues
which older pupils will no doubt have seen on T.V. the pupils
will provide the starting points and development is achieved
through various activities expanding the pupils' knowledge and
understanding then sensitive encouragement of the pupils' own
feelings and views.

(8) The development of a sense of community.

This objective refers initially to the school as a community
then more widely to the community outside the school.

U. Bronfenbrenner asserted that the school is a "total community" in its own right, having its own social system of authority and sanctions to maintain its values and efficient running. [29] The importance of the school as a community is asserted in many documents which echo N. Kirby's statement

> Human relationships are central to the work
> of a school. People are its main concern and
> organisational policies are only ancillary to
> this purpose and therefore derivative. [30]

Obviously organisation is vital, but if there is a pervading sense of community, and the "feeling" or ethos of the school being that everybody is pulling in the same direction, then the running of that organisation becomes simpler since it will be less contentious. It is very important that the children see this positive effort for the same end in practice to fully understand the meaning, relevance and impact that a community spirit can have, co-operative working in greater numbers than they have previously encountered. From the outset it is therefore important that children are given every opportunity to observe and participate in the running of the school and thus feel a part of this co-operative activity. There are many ways in which the sense of community can be built up within the school.

A more difficult task for the school is the development in the pupils of the sense of community outside the school. In fact

the primary school is usually in an excellent position to approach the task and contribute to the local community, for unlike most secondary school parents the parents of primary school children can be keen to participate in school activities. In many cases primary schools become a central focus for the local community even in the most disadvantaged areas. Primary schools should aim to foster good relationships with the community as a whole, at the same time developing pupils' understanding and interest in their community and how they can make a positive contribution to it.

(9) The development of understanding social groups.

Both "Primary Practice" [31] and the DES document "Personal and Social Education 5 - 16" [32] state within their objectives that pupils should gain some knowledge and understanding of the interdependence and structure of social groups, politically, socially and economically. These groups can be as small as a class group up to the size of the United Nations Organisation. Obviously in the primary school the investigation of social groups is best achieved with groups that the children can readily identify with or are in contact with in some way. Social groups which pupils may belong to can be explored, such as church groups, youth clubs, teams, cubs, brownies etc. But it is very important to extend their knowledge to include wider community groups such as the police force and St. John's Ambulance Brigade alongside team-work by

groups such as refuse collectors and postmen. These groups can be explored in a variety of ways but the features most important for Social Education are their structures and facilities.

In the primary school the local community is the most accessible area for social groups since the children will have direct contact with it. This experiential aspect of education stressed by the Plowden Report [33] and emphasised further through various National Curriculum documents however if this was taken to be a complete rule much Geography and History would become redundant. For the same reasons as these areas are studied it is important that pupils are introduced to ideas and understanding of social groups in the wider world since they will become important in later life and that knowledge can be essential for full understanding of social processes, literature and much they will encounter through the media. Identification, if nothing else, of political, social and religious groups will help the children to understand that they exist and have fundamental differences. In later years the children can learn some ideological backgrounds of these large groups, especially the religious groups covered within Religious Education. Some basic understanding of the hierarchy of political groups from local to national level (i.e., county councils) is also an important foundation.

(10) Development of pupils' knowledge and understanding of the pupils' places in society.

The school

> has a specific role in introducing the child
> to the social world outside of the home. [34]

To truly understand the social world the child must also understand and know his or her place within society. This objective does not relate to such things as social class, it is concerned with children learning that at certain ages they will be treated by certain people in certain ways. This is important to the Personal and Social Education of children, because false expectations can lead to disappointments and the adoption of negative values. Part of this objective must also be to ensure children realise that their place in society is changing gradually with age and that they will have increasing control of their place dependent of their actions.

(11) The development of pupils' knowledge of their social rights.

"Personal and Social Education 5 - 16" defines this as knowledge and understanding of the "rights and responsibilities of citizenship" [35]. This objective is probably more easily approached in the later years of the primary school when the children are learning more and more about their position in society and observing their parents involvement with social institutions. It is now that children can begin to appreciate that society has many features which they are entitled to, such as the rights to education and health care, the democratic right and freedom of speech. By introducing the pupils to some of these features at this early age the children will begin to understand social processes and the advantages offered by them. Linked to Moral Education in many ways this objective also explores what rights we should have and why.

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25. Ashton, P. et al., (1975), <u>Aims of Primary Education Project</u>, Macmillan.
26. Schools Council, (1983), op.cit. p.91.
27. Musson, P.H. et al., (1984), op.cit.
28. Again in Delamont, S., (1976), op.cit.
29. Bronfenbrenner, U., (1974), <u>Two Worlds of Childhood: US and USSR</u>, Penguin.
30. Kirby, N., (1981), <u>Personal Values in Primary Education</u>, Harper and Row, p.12.
31. Schools Council, (1983), op.cit.
32. Department of Education and Science, (1989), <u>Personal and Social Education 5-16</u>, D.E.S.
33. The Plowden Report, (1967), <u>Children and their Primary Schools</u>, H.M.S.O.
34. Kutnick, P.J., (1988), op.cit., p.108.
35. Department of Education and Science, (1989), op.cit.

CHAPTER 4

The Domain of Moral Education.

Of the four areas under consideration Moral Education is
perhaps the most complex and well documented. Its origins
going back at least as far as ancient Greece and
contributions to its general philosophy coming from a large
number of social, religious, political, philosophical,
psychological and educational sources. This wide range of
inputs and history set it apart from Personal and Social
Education inasmuch as those areas, although implicitly
contributed to by the disciplines mentioned above, have only
recently been explored in any distinct manner. Its wide social
focus and again multitude of contributors also make it a more
complex area than Religious Education, although that area
undoubtedly has its own complexities to be considered later.

> It cannot be the aim of a state school in a
> pluralistic society that all its pupils necessarily
> become religious, but it should be its aim that
> all its pupils become moral. [1]

Why Moral Education?

A question which can immediately be raised with regard to
Moral Education is whether or not it belongs in the school at
all, either as part of the curriculum or a conscious feature
of school life as a whole, or is it an area which should be
dealt with elsewhere, by society in general or specifically
by parents. The response to this is simple. There is no choice
in the matter, either with regard to the law, human nature or

society. The question of whether there is a moral obligation
for schools to provide moral education becomes redundant
through three main arguments.

In the first place the admittedly dominating, but not the most
important reason for Moral Education in state schools is that
it is, in some form, required legally. In its opening
statements the Education Reform Act 1988 states quite clearly
that schools should promote moral development, but what this
actually means is unclear. Since any form of development
promotion is educating, so it is reasonable to assume that in
the following statement the Education Reform Act 1988 is
referring to Moral Education not only moral development, among
other things.

> Part 1. Chapter 1.
>
>> 1.(2) The curriculum for a maintained
>> school satisfies the requirements of this
>> section if it is a balanced and broadly
>> based curriculum which -
>>
>>> (a) promotes the spiritual, moral,
>>> cultural, mental and physical
>>> development of pupils at the school
>>> and of society; and ... . [2]

Thus schools have a legal obligation, which by association in
the first instance is derived from political and educational
ideals, the two factors contributing to the production of the
Act. Whether the inclusion of the promotion of moral
development in the Act comes from political, educational,
social, historical or religious sources is immaterial here,

but it must be recognised that these factors together have influenced the decision to include it in the Act and thus in the country's schools. What is not made clear in the Act is the real meaning of the phrase in practical terms and this allows for a wide variety of interpretations which will be explored later, but range from a Moral Education curriculum programme at one extreme to haphazard and hopeful transmission and development of moral values at the other.

The legal responsibility for including the promotion of moral development, which could be construed as Moral Education, in schools has presumably arisen from the pressures of various social groups, not the least of which are educational. The influential Plowden Report of 1967 affirmed the necessity of passing on values, seeing the school as

> not merely a teaching shop, it must transmit
> values and attitudes. [3]

In the philosophical analyses of education the ethical dimension of the curriculum is one of P. Hirst's seven forms of knowledge, his phrase being "moral judgement and awareness". Ethics also appears as one of Phenix's "Realms of Meaning" [5]. Hirst affirms his case in a further work when he states that

> Somewhere, somehow, every school curriculum
> should provide opportunity for pupils to acquire
> the very considerable amount of knowledge that is
> necessary for morally responsible living in our
> complex democratic society, and the intellectual
> skills and dispositions the making of moral
> judgements demands. [6]

the necessity to equip pupils to be "morally responsible"
being the key reason for including the area in the curriculum,
presumably to the benefit of both the "complex democratic
society" and the child.

From more of a socialisation standpoint, P.J. Kutnick claims
that

> the main mission of the school is to expose
> the child to a common cultural heritage and moral
> tradition. [7].

Again this aims more for an outcome of education which is
beneficial to society rather than the individual. The
important distinction to make is that although the ends may be
beneficial to society, truly to reach that point the pupils
will benefit greatly and thus the personal outcome of Moral
Education precedes the social outcome. Once the
internalisation of whatever contributes to Moral Education has
been achieved then, and only then can the social or external
outcome of Moral Education be positively observable. In
essence social morality is achieved through the
internalisation and the externalisation of broadly concurrent
personal moralities. This is not to say, as will be argued
later, that the structures and strictures of social morality
are the necessary outcome of all moral development. The
individual is still the focus, but society will have
influence. To rephrase an old cliché, no man is an island,
many causeways link them to the mainland. Individuals are not
necessarily part of the whole (i.e., society), they may have

links which are tenuous or strong, fixed or mutable.

The social argument for Moral Education has certainly influenced the educational argument as demonstrated above, but it takes on a number of forms. In general it could be argued that one of the major aspects of a society is its collective morality, even the most primitive societies have some form of moral code, some of which may seem alien to our society, but nevertheless of paramount importance to those within that particular society. It could even be argued that the major overarching and all embracing ideal and factor drawing together the individuals into a society is its collective value system or morality. Certainly some religions have a central moral code (Buddhism for example) or a moral code in a position of reverence (The Ten Commandments for example). This social morality is often undefined if it does not have a religious base or when it has superseded a religious moral code.

Without going into unnecessary detail the British society is now a mass of moral ideals, some moral codes of many religions, but especially Christian ethics, some historically defined laws, others considered as universals (truth, honesty etc.) and many further values in a constant evolution (medical ethics). Where much of the social morality argument falls down is around the whole idea of what constitutes the definitive social morality. Edwin Cox sees society as "morally

confused", [8], so to base the premise of Moral Education on this confused area will make the whole subject even more difficult to deal with.

Notwithstanding this confusing situation there is still a general feeling that Moral Education is necessary. The preparation of pupils for this moral situation being one social expectation of education. In essence this means that pupils must be adequately prepared to enter the moral situation outside of the school and to play an active part in that situation, having some understanding of the general moral trends of the society and being able to interact in the society's moral situation without causing friction. Thus the expectation is that the school should develop awareness of social morality and abilities which concur with that morality.

This can be more of a nationalistic perspective in some cases where the good of the nation is the ultimate backdrop for Moral Education. [9].

These social expectations of schools with regard to Moral Education and the transmission of society's moral standpoints do not come only from the political domain, it is only here that they are most easily observed because of the high profile of political debates and more obviously the presentation of legal statements regarding the content of education, the best recent example being the Education Reform Act 1988 and the institution of the National Curriculum and all that that entails.

Social expectation of a less "media - obvious" level are those of the community, in the main parents. This opens up the argument further, for parents on the whole expect the school to promote moral development and the school expects the parents to contribute to this with good reason.

> Research and common sense both tell us that
> the parents are the most important moral tutors
> of children, young children particularly. [10]

This must be the case, for the emergent moral consciousnesses of children are operating well before they ever reach a classroom. Secondly, one aspect of our society is that many children suffer from either a stifling of that emergent consciousness or the negative effects upon their personalities form sources such as disaffected parents, lack of time, demands of other children etc. There is no place for further discussion here, suffice it to note that on account of the nature of society and more specifically the attitudes and abilities of a large number of parents, many being the very people who want schools to help with the moral development of the children, unable to prepare those children for such development because they themselves have neglected that area, schools are therefore expected to compensate with Moral Education. It is a sad fact that many parents, especially in disadvantaged areas, put the whole onus of moral education squarely on the shoulders of the education system and expect teachers to deal with areas which perhaps should have been dealt with by the parents themselves. This is not a damnation

of parents as a whole, it relates to the minority who expect results without any input from themselves. What many parents must not only realise, but act on, is the fact that the home is the first and greatest influence on moral development because it is there that the majority of pupils will find the situations in which morality becomes important and the most important rôle-models. This is not just true for pre-school children, but all through the childhood years. Ideals presented and explored in school and aids to moral development, if they are to be truly effective must be backed up by the home and eventually society. An idealistic and perhaps impossible aim especially when

> Outside school pupils find so many contrary
> pressures and when they see numerous people, ...,
> applying other standards in order to achieve
> the admired life styles of an acquisitive
> hedonistic society, then those ideals may well
> be forgotten. [11]

or as the Schools Council Moral Education Project 8-13 notes

> our children suffer far too much indifference
> and too many destructive experiences. [12]

This argument for the two-way process in the moral development of children detracts slightly, but is nevertheless an important issue for if those demanding the promotion of moral development or Moral Education of some form do not play an active part then their demands are insecure, the school must not be treated as a substitute for the home, this is taking "in loco parentis" to an extreme which is dangerous, for without the foundations of many ideas and attitudes being laid in the pre-school years then the school will forever be attempting to catch up.

Thus legally and socially schools are both required and
expected to promote moral development, one being an explicit
demand of government, the other being a demand of society as a
whole to further itself through the transmission of its
morality and more specifically the demands of parents for the
schools to either reinforce their morality or compensate for
their lack of effort in that area. Both of these demands
could, however, be considered redundant when another important
consideration is addressed. As the Schools Council Moral
Education project 8-13 points out "Schools have moral
influence" [13] and P. Hirst takes further when he identifies
schools as a key factor alongside parents and peers.

> For many children it is the only source of
> regular moral influence they encounter, apart
> from that of their home and their peer group. [14]

Whether there is a definite policy for the development of
morality or not, schools cannot avoid morality in its social
form. In any classroom, on any day, especially in the informal
primary school, situations which contain moral questions and
require moral actions will arise and require resolution.
Children can and do lie, steal, cheat, fight, swear etc. When
these instances of what could be considered amoral or morally
contentious behaviour occur there is little choice, in most
cases, but for the teacher to become involved. In such
instances the teacher adopts one of the many roles available,
mediator, judge, private investigator, disciplinarian etc.,
all of which will either betray or directly transmit a moral
attitude or resolution, be it individual or social. This is
one form of implicit "moral influence" schools will have.

A second form of moral influence which is discussed in greater detail later involves the attitudes which are transmitted through the ethos of the school. This influence, which is found in what would be termed the hidden curriculum, is exerted through many different facets of that hidden curriculum.

The moral influence will come from the pupils' observation and reaction to the social structure of the school, how the staff and pupils interact, how visitors are treated, the hierarchy of the school and disciplinary measures among many other facets of school life as a whole. Children will unconsciously be internalising certain moral attitudes as they observe them, they will be reacting positively and negatively to moral prerogatives and will be making moral judgements of various degrees as they see the resolutions of morally contentious situations and the operation of systems containing moral dimensions such as organisation, communication and discipline. If it is believed that morality is developed, at least in one sense, through social interaction and reactions to rôle models then it becomes obvious that the school will have a "hidden" morality and thus moral influence on its pupils since it is a place where children are very much involved in social interaction and the contact with rôle models, both peers and teachers.

Alongside this informal or hidden curriculum component of the moral development of children is a further informal element.

The hidden curriculum may involve much that will contribute to the moral development of pupils, but this is also true of the formal academic curriculum. This academic curriculum, consisting of teaching methods, lesson content, assessment and testing holds within it value statements and assumptions, again unconsciously transmitted to the pupils. P.W. Musgrave sees this as of prime importance in schools.

> No teacher can avoid an element of moral education in his particular syllabus.
>
> Nor can a teacher escape moral outcomes from his teaching style. [15]

Teaching methods will transmit the values of the school or the teacher involved, but whether they have any effect on the moral development of children is arguable, depending on the ways in which morality and Moral Education are defined. Certainly teaching which is purely instructional, with a rigid structure and a progression which is followed no matter what, will be in direct opposition to the development of choice and rationality, two key factors in Moral Education. Teaching methods which take little account of the individual or fail to accept individual inputs will fail to present pupils with any positive models to base autonomous and sympathetic decisions upon. Of course both of these points can be related to both Personal and Social Education. The teacher's own moral positions will inevitably come through in open forms of teaching and again this will provide role model input for pupils.

The actual content of the curriculum can also exert a moral influence. In primary schools in particular stories will present moral arguments and implications for the pupils to consider. Questions of scientific ethics may be considered in the later years. Many aspects of English contain moral questions, especially in the areas of creative work and literature. It is important to realise that the common topic based approach to the primary curriculum, with its emphasis on process and discussion is a value laden process. Social morality pervades much of the work in topics such as Growth, Myself, The Environment, People who help us etc., and will be addressed directly or unconsciously through the content of the lessons. A further important curriculum factor, which is discussed in greater detail later, is the way in which Religious Education can contribute to the moral development of children.

Thus schools, whether they like it or not and whether they realise it or not, do have "moral influence". The recognition of this fact is vital as P.W. Musgrave concludes in his argument.

> All academic subjects and many aspects of
> school organisation can have moral outcomes
> so that a policy covering the whole school
> curriculum is essential. [16]

If this is not a consideration there is a possibility that the "moral confusion" of society as a whole will be reflected in schools, rather than a positive contribution towards the resolution of this confusion schools will actively contribute to it. Of course it is arguable that the state of moral

confusion is not such a bad thing, at least it allows for alternatives, unfortunately those alternatives tend to be in some way, anti-social. The school must not add to this, but work towards more social responsibility and in essence this involves social morality.

The major arguments for the inclusion of Moral Education in schools are therefore, in brief

a) Schools have a legal responsibility.
b) There is a social expectation, especially from parents.
c) In many cases it is compensatory.
d) There is a social need, to either perpetuate social norms or reform bad practices.
e) It happens anyway through many aspects of schooling and therefore must be considered.

Morality and Moral Education.
Developing an aim for Moral Education.

The arguments as to why Moral Education should have a place in
the curriculum stand to one side of the actual philosophical
and methodological arguments, but are nevertheless important
since they set the scene for those arguments to come by giving
reasons why the subject is there in the first place. Before
any discussion of the aims and objectives of Moral Education
can take place and the methodology explored, it is important
to come to an adequate definition of what is meant by
morality, the necessary backdrop to Moral Education and what
constitutes the moral domain, the backdrop of the domain of
Moral Education.

Definitions of morality are easy to find, but range widely and
are deeply embedded in philosophies, ideologies and religions.
For example a Marxist may see conventional morality as a
product of the ruling classes to maintain the social
structure. A liberal ideology would see a variety of moral
ideas and the rights of individual freedom as paramount,
while the perspectives of the major religions rely on the
doctrines and lives of great leaders and divine revelation on
which to base the moral codes.

Morality can also be classified, making further complexities.
J. Piaget presents two forms of morality. [17]. One is
conventional or heteronomous morality which is formed by the
various social prohibitions and their associated punishments.

This can either be the law or the socially accepted norm, "the done thing". Piaget's second form of morality is one which employs a rational moral code, being based on the ideal of autonomy and requiring individuals to reflect, reason and question their actions to come to a moral conclusion. Piaget's arguments conclude with the idea that "all morality consists in a system of rules" [18]. This sort of philosophical debate on the nature of morality centres on either the content or form of morality, these being useful tools to facilitate the exploration of the area.

The formal definition of morality agrees with Piaget's rational model. Its main concerns being the ways and methods of moral judgement and the autonomous nature of moral life. R.S. Peters takes this logically further to bring in the point that morality as the rational way of living and thinking is not solely based on the individual [19]. As J. Kleinig states, in summing up Peters' view

> Peters maintains, not unreasonably, that
> morality is a rational form of thought and
> life. Moral decisions are not merely private
> preferences, but are grounded in considerations
> which anyone might be expected to recognise and
> acknowledge. [20]

The social aspect of morality is therefore very important. D. Cochrane sees it as the most important aspect of morality and this view is echoed to some degree by many influential writers [21].

> I would argue that respect for persons is
> the absolute, though formal, first principle
> of morality. [22]

A cultural relativist definition is subsumed into this general rational autonomy model being the idea of a system of beliefs about what is good and right held by a group. This can be seen to be active alongside, rather than separate from the individualistic rational autonomy.

The content definition of morality is one which deals with the actual subject matter, rather than centring on choice or autonomy it is a factual account of morality, giving it a subject status with an accompanying body of knowledge. It is often a rather doctrinal view in which morality is

> behaviour in accordance with certain standards
> of what is good and what is evil - striving for the good
> and rejecting the evil. [23]

Those "certain standards" being the unquestionable morals of the society in which the individual exists. Examples of this type of morality are found in many religions, The Noble Eightfold Path of Buddhism and The Ten Commandments of Judaism being prime examples of rule based morality, having a definite content which is true for all people. Although Christianity also includes The Ten Commandments in its "moral content", it also contains the teachings of its central figure, Jesus, and these bring in what is sometimes referred to as the "Golden Rule", "Do unto others as you would they should do unto you". This "Golden Rule" is seen by some as one which spans a number of religions and is the prime aspect of their collective morality [24].

As well as these attempts to define types of morality there
have been a number of writers who have tried to come to some
list of attributes, skills, disciplines, attitudes and
concepts which constitute morality. A Christian perspective is
presented by C.S. Lewis which reflects the "Golden Rule" and
formal morality, but includes a more spiritual aspect in the
form of an ultimate question.

> Morality seems to be concerned with three
> things. Firstly, with fair play and harmony
> between individuals. Secondly, with what
> might be called tidying up or harmonising the
> things inside each individual. Thirdly, with
> the general purpose of human life as a whole:
> what man was made for. [25]

In contrast a less emotive set of "components" of morality
which has received much attention and been widely accepted has
been developed by John Wilson. Each attribute or component is
given a Greek name relating to its meaning or area of content.
As will be evident the components envelop both the form and
content models of morality.

Phil. 1.   Attitude that other peoples' views and needs are equal to one's own.

Emp. 1.   Insight into other's feelings (empathy).

Emp. 2.   Insight into one's own feelings.

Gig. 1.   Knowledge necessary to make moral decisions.

Gig. 2.   Social skills and abilities necessary to practise morality.

Dik.   Ability to formulate rules and make rational decisions relating to the interest of others.

Phron.   Rational rules and principles relating to one's own interests.

Krat. 1.   The ability to put these rules into practice.

Krat. 2.   The motivation necessary for action to take place on these rules. [26]

Similarly R. Straughan lists what he considers to be the "least controversial" features of morality adding "freedom of choice" to a list of features which broadly reflect Wilson's components, but which Straughan admits is not a "full account" of morality [27]. L. Kuhmerkher possibly takes the idea of listing moral values to an extreme the 34 part "proposed taxonomy of moral values" [28].

Clearly the area of morality is a wide ranging one containing numerous definitions, some of which conflicting, others which agree on all points. What is necessary here is a working definition of morality to aid in the definition of Moral Education. As intimated there is a general agreement in many cases over the actual definition of morality, the basic features of morality.

The first feature is that morality is a universal human characteristic.

It is characteristic of human beings that
they hold beliefs about how they themselves
and other men ought to live, what they should
and should not do, what kind of people they
ought or ought not to be. [29]

A feature of morality is that it is about how people ought, or

think they ought to behave. Secondly for somebody to behave in

a moral manner they, should be making "autonomous rational

judgements" in cases where a moral judgement or action is

required, importantly these decisions are not universal, but

individually maintained and affected by the circumstances

involved, place, time and people involved.

There are no moral principles binding on all
men. One finds oneself in a certain position
and one must decide in terms of the circumstances
what one should do, and then act. [30]

Morality is also a socially defined structure, which may or

may not be accepted by individuals. That structure may be

socially defined or have its basis in religion, it may also be

an implicit morality without overt structures, guidelines or

rules, having general characteristics observed by the

majority. Respect for other people is a further central

feature of morality exhibited through an altruistic attitude

when moral decisions are being made.

To conclude, morality will be considered to be

a)   a universal human characteristic.

b)   about how people ought to and think they ought to
      behave.

c)   involved with people making autonomous rational
      judgements in different situations.

d)   a social or religious set of rules which may or may
      not be followed by individuals.

e)   concerned with respect for other people as displayed
      in moral judgements.

The phrase "moral education", a blanket term
which is not easily defined. [31]

As with Personal and Social Education a clear concise aim is
needed for Moral Education to start a full expansion of its
domain. The previous wide ranging arguments over the necessity
for Moral Education and the nature of morality point to the
idea that Moral Education is a complicated area and thus an
aim difficult to define. This is however a false assumption,
mainly due to the general consensus of opinion with regard to
what Moral Education is all about, the true differences really
arise in the methodology discussed later As C. Bailey notes,
"there is a broad agreement about some quite important
issues" [32]. It is this broad agreement which will form the
basis of the domain of Moral Education and point towards a
general aim.

The major theories of Moral Education in the last few decades
fall into two broad categories, ones which deal with the moral

behaviour of pupils, a basically affective argument with emphasis on empathy and the "Golden Rule", and secondly theories considering the development of moral thought, which is basically an argument for the development of rationally autonomous moral agents.

P. McPhail's major argument regarding the aim of Moral Education is an affective one, laying stress on the development of children's moral behaviour. He sees the development of personal and social skills, alongside the education of the emotions as central to Moral Education. Although he does agree that moral autonomy is very important McPhail's basic argument lies in what D. Cochrane calls the "absolute, though formal, first principle of morality" [33] which is the respect for person. In P. McPhail's own words:-

> Moral education is basically concerned with
> helping us all to find out what others feel
> and need when we act. [34]

A second fundamental principle of McPhail's model of Moral Education is that it is very much a socially defined morality or form of moral behaviour which is the aim of Moral Education

> Moral Education, ... , is concerned with the principles
> and behaviour that individuals are taught they have an
> obligation to adopt or develop because they are
> inherently right, whatever a particular society
> advocates. [35]

This Moral Education is basically concerned with promoting the sort of behaviour, moral or otherwise which the society expects and at the same time helping children to become considerate towards others by developing their abilities to "feel" the needs of others at an emotional level. This is definitely a conformist model of Moral Education, such as H. Weinrich-Haste notes when considering the ways in which Moral Education can be analysed.

> The conformity model assumes that development
> and education result in proper knowledge of
> social norms, good behavioural habits and a
> tendency to avoid sin. [36]

It is this behaviour orientated conformist model of Moral Education which was most prevalent in the early 1970's, promoted mainly by the Lifeline and Startline Moral Education Projects [37] which McPhail was involved, but also dominant in important government documents such as Schools Council Working Paper 44 in which the major objective for Moral Education in the primary school all related in some way to McPhail's view of Moral Education and constituted a long-winded very generalised aim.

> a)   to help children to become well adjusted
> to life, socially and morally, and to establish
> good personal relationships; b) to enable
> children to build healthy attitudes - kindness,
> love, unselfishness, courage, etc; and c) to
> establish a code of behaviour for life in the
> community, which will include the commonly
> accepted standards of society. [38]

Much more recently this similar conformist model is echoed in
B. Wakeman's exposition of the moral dimension of Personal,
Social and Moral Education, although to be fair he actually
presents Moral Education in various forms later in the work.

> The Moral has more to do with the way an
> individual behaves towards others. It is
> concerned with questions of "ought" and
> "should", of "duty" and about principles
> which regulate the private lives of
> individuals. [39]

The conformist model is the most socially expected one, as C.
Beck noted [40]. Although his opinions related to Ontario
almost 20 years ago those opinions are relevant in Great
Britain today. Society expects moral behaviour to be taught in
schools and the most acceptable form of Moral Education to
society is that which maintains the status quo. Of course this
may not be the best idea since the actual moral consciousness
of society at the moment could be considered as of dubious
character.

The second form of model of Moral Education can be referred to
as the "autonomy model" since its major feature is the
autonomous behaviour it hopes to promote.

> the making of autonomous rational judgements
> about action is the central feature of the moral
> life,... [40]

Although autonomy is a central feature there are a number of
further considerations affecting this model. A philosophical
rather than sociological model, the autonomy form of Moral

Education also has many important subscribers, but a general theme which links them is the aim of Moral Education, the promotion of "rationally thinking autonomous moral agents". As this analysis suggests, moral thinking is an important part of this model and a major contributor to this is J. Wilson whose components of morality were discussed earlier. Wilson sees that the use of reason is an essential part of moral behaviour and thus of Moral Education. It forms an important part of his methodology of Moral Education. Wilson's form of Moral Education relies on the development of the necessary skills to allow rational determination in solving moral problems. In other words the development of rationality with emphasis on the components he identifies.

C. Bailey states,

> the first and most necessary characteristic
> of a moral person is that he or she should act
> on reason. [42]

The use of reasoning in moral situations is vital. Without some form of rational thinking decisions will be made in an arbitrary manner and thus the reactions to problems involving morals will undoubtably be either anti-social or detrimental to the personal growth of those involved. This skill must be promoted in the youngest children possible because the negative effects on their self-esteem due to the results of the poor decision making of themselves or others must be avoided. As R.S. Peters asserts

> Children have to develop the habit early on
> of regulating their inclinations. [43]

These "inclinations" are the pre-rational decisions of children acting on impulse or underdeveloped forms of decision-making behaviour. R.S. Peters is in fact one of the philosophers who is most concerned with the Moral Education of pupils via the "autonomy model", but he also feels that the "conformity model" has some relevance, as will be discussed later.

Moral reasoning was the major area in which L Kohlberg worked. Unlike Peters and Hirst's approaches to Moral Education, Kohlberg's approach was psychological rather than philosophical. At first drawing heavily on the "discoveries" of Jean Piaget [44] relating to the development of moral thinking, Kohlberg presented an elaboration of Piaget's stages which evolved over his years of research and development and proved very influential [45]. Kohlberg's stage theory of the development of moral thought led to his aim for Moral Education being the process of leading children from one stage to the next in an invariant progression, but at the heart of this has still been the development of rational, autonomous decision making.

Autonomy in the case of moral behaviour means that the actions taken in moral situations and the decisions being made are

self-directed. This does not preclude the influence of external government of actions through social rule systems of religious codes of behaviour. Actions and decisions which conform to such codes and systems may be arrived at through the autonomous and rational decision to adopt such a system or code as a personal morality. More likely in reality is the autonomous decision to adopt parts of systems as personal and to reject others.

Another feature of the autonomous model, which could be considered as inherent in the term autonomous, is that the individual must be free to choose.

> A decision is moral only if the intention
> behind it is a moral one, and only if the person
> performing the action is a free agent. [46]

Without such freedom of choice in moral decision making the individual involved will be conforming to the moral standards of wishes of others. This enforced morality is tantamount to indoctrination and as such neglects to respect the individual and the individual's right to opinions. As has been argued in earlier sections, any such anti-individual action is detrimental to the promotion of self-esteem and should, therefore, be avoided.

Both the "autonomous" and the "conformity" models of moral education hold ideals which are certainly important in defining an aim, but neither really gives the full picture of what Moral Education should be, or what its general aim is.

Both models contribute to a general aim, but neither could be completely reliable on its own.

In general it could be said that the autonomy model has as its focus the needs of the individual, whereas the conformity model has the needs of society as its heart. To subordinate either of these general needs will in some way affect not only the society, but in this case more importantly, the individual. As has been previously discussed the self-esteem of individuals requires protection to avoid problems in later life. A system such as the conformity model suggests does not truly allow individual freedom and thus, in many cases will make the individual consciously or unconsciously either rebellious or withdrawn, neither condition being ideal. The imposition, and in this case, teaching of social rules to be accepted without question makes a mockery of the ideals of child-centred education since it is a form of indoctrination, requiring submission rather than thought. Of course this is taking the conformity model to its extreme, but nevertheless the implications remain.

In the case of the "autonomous" model of Moral Education the opposite is true. Again taking this to extremes the individual is given full freedom to produce a moral system, regardless of the social expectations. The problem here is once again that of maintaining the self-esteem of the individual involved. Since most people live in social situations an independent moral code, no matter how rational, may still clash with the social norms. This can have serious consequences, one only has

to consider the ways in which different immigrant cultures, with their own moral standards, are treated in many cities to realise that differences can cause friction. Individuals must in some way abide by the rules of the society they live in, or they will become outcasts, either socially or psychologically. True autonomous morality may even clash with the laws of the society and result in legal actions. This is taking the argument to its extreme, but as with the case of the conformity model the possibility such extremity must be confronted.

What is clear is that the two models are limited by their twin foci, society and the individual, but both hold important ideals which together could form a sound basis for an aim of Moral Education. A synthesis of the two models will provide an aim which appears to satisfy both the needs of society and the individual. It is such a synthesis which R.S. Peters presents,

> My concern is for the development of an
> autonomous type of character who follows
> rules in a rational discrimination manner,
> and who also has character. [47]

In this analysis Peters argues that the rules must be part of Moral Education, but they should be approached rationally and not simply given as true and right. To actually consider the reasons behind rules and come to a possible agreement with, adaption or adoption of the rules is an important feature of the moral development of children and adults. This is what Peters calls the "legislative function", which includes the

modification and revision of rules and comes through practice
and observation. He notes that children

> must both be introduced to the basic rules
> of his community and to the higher level
> principles which enable him to exercise a
> legislative function. [48]

The following of rules is a socially accepted form of
altruism, which is the final piece in the aim jigsaw. The
altruism in the conformity model of Moral Education is a very
socially standardised form. In this final model of Moral
Education altruism could be seen as the treatment of others
with consideration and importance before oneself without the
constraints of social expectations, it is self-directed
altruistic behaviour. Doing the "right thing" to others
because it is inherent. This will only be arrived at once the
egocentric behaviour of the very young begins to wane and
children begin to see more clearly that others are like
themselves and have their own feelings etc.

> Another major characteristic of a moral person,
> ..., is to see other people as persons like one's
> self, as ends rather than means. [49]

The ultimate aim of Moral Education must be to allow children
to develop into morally mature people. Primary Practice
analyses this concept thus

> A morally mature person seems to be one who
> is altruistic, rational and morally independent. [50]

This seems to be a fair description of the hoped for end

product of Moral Education and forms the basis of the general

aim.

> Schools should help the children develop into
> altruistic, rational, responsible and morally
> independent individuals with respect for and
> understanding of the rules and needs of the
> society.

The aim presented here for Moral Education is an overall aim,

an ultimate goal for Moral Education which applies to all

ages. Arguments regarding the development of moral awareness

and ability are more concerned with specific objectives as

considered later. The general aim is definitely applicable to

primary schools for even though many educationalists

especially those who present developmental stage theories of

moral growth [51] would argue that true altruism, rationality

and autonomy are impossible to achieve in the primary years of

schooling, they should nevertheless be ever present in

planning since they are the ideals which, even if

unattainable, should still be worked towards. In a similar

way to the previous areas (Personal and Social Education) and

to Religious Education the primary school has the extremely

important role of laying the foundations of the future

understanding and abilities. To neglect this foundation course

in Moral Education would be instrumental in making attempts to

provide Moral Education in the future less than perfect,

perhaps difficult in the extreme. Of course a previous

argument has been that Moral Education is inescapable in

education as a whole since it is implicit in methodology and
pedagogy, explicit Moral Education is, however, vital to
provide a full picture.

Developmental theories and Moral Education.

A question which does arise and must be addressed is how
developmental stage theories of moral growth and views of the
development of morality can aid in the analysis of what
objectives should define Moral Education, specifically in the
primary school. There is no place here for a deep analysis and
critique of the various ideas and theories of moral
development, what is required is an overview to attempt to
glean something which may provide useful pointers to the moral
growth of children in primary schools and thus what sort of
objectives are necessary to promote this growth. Appendix A
gives an overall impression of some major theories involved in
this analysis [52].

Selman is included because of the importance of his work on
social perspective taking, the ability to see the views of
others. Erikson is included because the self-concept and its
associated factors are of central importance to this whole
field of study.

A cursory analysis of the basics of the theories presented
with specific regard to children of primary school age shows
that in the early years predominant features are egocentricism

and obedience to authority. Both of these are directly opposed to the long term aim of Moral Education. Egocentricism, being concerned only with the self is in opposition to empathy, since it would be impossible to empathise at any real level if the child was so wrapped up in his or herself. The ability to see another's point of view is completely obscured by the self-centred attitude. This factor supposes that egocentricism, when it is dominant in those early years completely obscures the needs and feelings of others and this makes any attempt to develop empathy a non-starter. This implication is however, problematic. Admittedly young children do show many signs of egocentric behaviour but much of this is derived or acknowledges basic work done by Piaget when developing his theories of cognition. This basic research by Piaget into childrens abilities to see the points of view of others, a cornerstone of empathy and a possible indicator of egocentricism has been strongly criticised. The work of Piaget and Inhelder [53] was reappraised by M. Donaldson [54] who repeated the basics of Piaget's research experiments but with important changes, mainly in relating the experiments to reality and making them highly motivational. This research shows clearly that young children, seen by Piaget and his followers would see as purely egocentric, do have the capacity to empathise to a lesser or greater degree. In support of this argument comes the evidence even from observation of children under the age of two who can often display an emotional reaction to the actions of others. For example toddlers may cry when another cries, or take a "comforter" to a distressed

person. This shows at least some degree of empathy, or a pre-empathetic tendency, an acknowledgement of the feelings of others and an emotional response to those feelings.

Thus although developmental stage theories of morality and cognition present the idea children in the first few years of primary schooling will still be operating in an egocentric manner, there are observable instances and there has been research which supports the idea that egocentric behaviour does not preclude the possibility of empathetic responses. Linked to egocentricism and Piaget's ideas of centration this means that pupils will be so concerned with themselves and their own points of view that they will not consider, or are unable to consider another's. There is less argument about this view than that concerning empathy, since there is a more cognitive aspect to the ability to consider another's point of view, empathy is a more affective response. However even this cannot be completely acceptable as an argument against developing the ability to perceive another's point of view, children should be given the opportunity to develop and practise such a skill and will do at many times without any tuition or encouragement. For example in listening to stories children may consciously or unconsciously consider the opinions and reasons behind certain actions of the characters involved.

A second central feature of the theories which relates directly to the early years of the primary school is the

notion of obedience to authority which is put forward in the
works of Piaget, Kohlberg and Erikson. The implication of
their works is clearly that children up to the age of about 5
will follow rules blindly if they are presented by an
authority figure (parent teacher, policeman etc.,) or if they
are part of a larger social rule system (school rules, laws).
Of course this obedience is not universal, since children do
not do as they are told all of the time, often egocentricism
and impulse will override the authority, given rules or
structures. It is fair to say however, that in general
children do follow authority given rules without any real
questioning. The implications of this are very important for
Moral Education in those early years, for this apparent blind
obedience opposes the ideals of autonomy and rationality which
the general aim for Moral Education proposes.

It may be that children do not have the ability to rationalise
and make autonomous moral decisions in the early years of the
primary school as the researchers say. It may also be true
that children will blindly follow authority and not question
the reasoning behind rules and strictures, but neither of
these should be taken as a reason for not allowing the
possibility of rationality, autonomous moral decisions or
giving reasons for rules and allowing questions and
discussion. Five and six year olds are quite capable of
discussing the rules which govern their lives and exploring
the reasoning behind them. They may not be operating at the
higher levels of moral thinking as they do this, but they will

be practising skills or adopting attitudes which will help them to become more aware of their own moral attitudes and those of people around them. What seems to be necessary is to take the theories as a guide, but to practise skills even in the early years. The aim of Moral Education is developmental, there is little doubt that what Piaget states is true to a large extent. His view that a child's concept of justice moves from the rigid, inflexible notions of right and wrong and obedience to authority which constitute "moral realism" to the equality of rights and consideration for others making up "moral relativism" apparent has some degree of truth, but to take this as fact and dismiss the possibility of exploration of a form of moral relativism with children under the age of eleven does them a disservice, especially when even if concepts are not fully understood each discussion builds on those important ideas. As M. Bottery emphasizes

> Assuming that children cannot, at certain
> ages, think and act in certain ways ensures
> that they will not be given the opportunity
> to do so, and therefore will not.   [55]

Kohlberg's theories of moral development and education are in broad agreement with the previously stated views. His "moral dilemmas" [56] were designed to help children move from one stage to another (see Appendix A), a form of moral discussion which could lead to moral growth. He also advocated that although in his opinion the stages of moral development were

universal and invariant a Socratic form of dialogue could aid in the development when people at various stages or levels were brought together, the important example here being the pupils and the teacher. Persistent in Kohlberg's work is the importance of authority, as Hirst puts it

> if Kohlberg and many others are right, even
> in their most general claims, Moral Education
> itself demands that for most people there must
> be an affective exercise of external authority
> until well into their teens. [57]

Again this more or less precludes, in Hirsts' opinion, many of the "rational principles of morality".

To fulfil the general aim and in doing this take into account the developmental theories Moral Education must maintain the social morality expected in schools, the external authority which children are obedient to, but also allow a critical awareness of this morality to develop. This will be achieved only through having clear objectives to guide primary school teachers towards the general aim.

Objectives for Moral Education.

The following objectives may prove to be a useful analysis of part of the domain of Moral Education.

a) Schools should promote the pupils understanding and respect for the needs and feelings of others.

This is a central objective of Moral Education because morality is basically a social phenomenon and without the element of "others" there would not be a necessity for morality at all. Without an understanding or respect for the needs and feelings of others morality becomes such an insular concept that its promotion is pointless. Schools must therefore foster empathetic abilities in children. Children must learn to identify and sympathise with others in a way which is not simply observation, but involves some sort of emotional response, some inner reaction to the others involved, for as Hall and Davis assert

> There can be little doubt that empathy is an important component of moral thought. [58]

What is important in this objective is that before empathy can be achieved in any degree an understanding of others and a knowledge of others must be developed.

In Hoffman's theory of empathy development he sees young children in primary schools as operating with a form of "egocentric empathy" developing into an empathy for another's feelings during their years at school, [59]. As previously discussed what becomes necessary is some method of developing the empathetic responses from egocentric to inclusive of others. The methodology involved is discussed later, suffice it to say here that empathy can be promoted, but it must begin with a basis of knowledge and understanding of others.

Children must be encouraged to think about how others feel and what their response should be to that feeling, this should be inclusive of emotions and not an academic exercise.

The centrality of this objective for Moral Education is clearly stressed by the Startline project, which from the outset aims for children to be "doing good things" and

> ... actually taking another's needs, feelings, and interests into consideration as well as one's own, ... [60]

This must be because an empathetic response holds within it an affective dimension alongside the cognitive. To think about a person's feelings can prompt good moral responses and develop morality, but the addition of an affective dimension takes it into a more internalised realm of reactions and thus the strength of the reaction and the level of moral response will be more likely to be retained.

b)   Schools should help pupils develop an understanding of consequences and develop a sense of responsibility.

The response to others presented in the previous objective is actually put into practice in this objective, which is kept separate to make the distinction between thought and response, and thought for reaction. Empathetic behaviour and the display of respect and understanding of the feelings of others are reactive, this objective relates to childrens abilities to see the results of their action and thus enable them to make

judgements accordingly about how to behave. Consequences of actions are seen as important areas to be considered in Moral Education by a number of authors [61]. P.R. May [62] sees the ability to predict consequences as one of ten abilities to be fostered in Moral Education lessons. He notes that it is a social ability since the consequences of a moral action will usually affect others which is a reason for linking it with the empathetic components of the previous objective. Schools must therefore provide pupils with some form of practice or knowledge of the consequences of certain actions, moral or otherwise. A lack of knowledge or thought about consequences will lead to social problems, both at school and in later life. Consequences will affect not only others, but the children themselves, so for the sake not just of altruism, but also of self-preservation, pupils must learn to adjust their behaviour so that they "look" before they "leap". The problem here is that often children will "leap" first because of a strong stimulus, perhaps egocentricism, linked to emotions or basic needs. Because of this tendency to let impulse rule this objective becomes vital and the only way to truly achieve it is to aim for altruism, by making the consequences to others a prime factor in all actions, it must become an emotional and psychological pre-requisite.

> The difficulty is that unless moral demands
> on pupils are in some way related to their desires,
> they will have no reason to heed them, for it is
> only our desires, I would argue, which gives us
> reasons for action. [63)

The second aspect of this objective will be achieved through the children becoming more aware of consequences and accepting that they must regulate their behaviour in such a way as to avoid undesirable reactions. This acceptance should again be an internalised emotional response, a part of the children's altruistic behaviour, rather than an imposed restriction on their actions and thought. Children must be made aware that in moral cases they are solely responsible for what they do and also for the consequences of their actions. Even the youngest children in primary schools are capable of thinking ahead to realise that certain gross actions will lead to certain reactions. (If I hit Susan, I will hurt her, she will cry and tell her mum. I will be in trouble and get upset). The school must give children every opportunity to both reflect on past actions and their consequences and to practise decision making with consequences in mind. This should help children to develop forms of decision making which take others into account, altruistic decision making will hopefully be the ultimate result of this and should be an ultimate goal. (The child will then not even consider hitting Susan!).

c)   Schools should develop children's rational thinking
      abilities and foster a rational approach to life.

There is little doubt that this objective is certainly one of the most important and problematic especially where methodology is concerned.

> The first and most necessary characteristic of a
> moral person is that he or she should act on reason.
> It is simple to say that impulse - directed young
> children must be brought to act on reason, but
> this, of course, is a difficult and protracted
> aspect of much of education and socialization in
> general. [64]

It is also vitally important for Moral Education and forms an

integral part of the general aim because of this. To be able

to reason, to be able to think problems of a moral nature

through and make a decision based on this deliberation is

something which is necessary in school and later life. P.

Hirsts' "loose phenomenological categorisations" of the "kinds

of achievements" with which Moral Education is concerned

places "Procedural knowledge" or "know-how" of the logic of

rational moral judgements [65]. Without this "know-how"

children will have no choice but to remain impulse dominated

and rely on nothing but luck to keep them out of the problems

which are inevitably encountered if the wrong decisions are

made when solving moral problems.

The social expectation is certainly, for people including

children, to think carefully before they do anything,

especially things which involve reactions to moral codes or

moral decisions. The previous objective gives one reason for

this, the social consequences, but as well as this there is a

personal reason for deliberation of a rational kind before

action for it reinforces the autonomy of the person and since

successful action is more likely through rationality the self-

esteem is maintained and perhaps heightened by positive

results. Because of this J. Wilson places rational thought

before the moral codes of society when he considers that in

Moral Education

> getting people to think, to make up their
> own minds reasonably, comes first, and the
> function of rules and authorities must be
> subordinated to this end. [66]

This is echoed by A. Harris.

> The main job of the moral educator is to
> help pupils to think morally so that they
> can become autonomous moral agents. [67]

Other writers place rationality alongside the necessity of

education in the moral codes of society, for example R.T. Hall

and J. V. Davis see Moral Education as,

> not education simply in the right things to
> do ..., but rather education in the nature of
> moral thinking and in the skills and abilities
> of decision - making. [68]

What the school must do is provide opportunities for pupils to

practise rational thinking, to encourage such thinking in

school situations and to consider moral decisions in

retrospect. In many ways the school is in a unique position

for these activities, firstly because it is a relatively safe

environment where moral decision making can be rehearsed in a

controlled situation. Secondly because the relationships

between teachers and pupils is such that the teacher may

become some form of model, making rationality an important

aspect of classroom life. The relationship between teachers

and pupils also allows for discussions and personal help in

rational decision making.

d)   Schools should allow freedom and promote the development
      of autonomy.

It is possible to see choice as "the root of morality" [69]
since without choice in moral situations there will be no
reason for any degree of moral thought, there will be no
option and only one course of action. Certainly in our society
individual freedom exists and this should be reflected in
schools. The authoritarian restrictive stance of education in
the past and some practitioners now is in direct opposition
firstly to the norms of society and secondly to the rights of
the individual. The argument for restrictive education and the
lack of choice has often been that young children cannot cope
with choice or make "wise" decisions, perhaps one reason for
this is because they have never been given the chance.
Certainly in cases where safety and preservation of self-
esteem are involved some restrictions are necessary, but the
child should be shown the reasons for this lack of choice and
come to accept their necessity.

Another argument against pupil freedom in schools has been
that allowing children the right to do what they want (within
limited academic and social structures) will lead to a
discipline problem. The historical relationship between the
teacher as "teller" and the pupil as "doer" will be eroded and
with this will go the respect which this form of relationship
demands for the teacher from the pupil. However which is the
better form of relationship and which actually develops the

important mutual respect without fear? It must be a relationship in which children can see their teachers as caring about them and this care must encompass the psychological and emotional well-being by respecting their right to freedom. For the sake of what could be construed as professional distance teachers tend to adopt the authoritarian rôle, this is of course also easier since it precludes emotional reactions. What is really necessary is a balance between authority and care, one in which authority dominates in situations where there is likely to be physical or psychological damage and action is necessary to prevent this. But the rest of the time care must dominate, care and respect for the individual rights and needs of the children. It is only through the teachers' expression and demonstration of this care in allowing personal freedom that children will fully develop. Experience has shown that, given the choice, most children can exercise wide choices in academic work not just taking the easy option, but attempting and practising the activities they find difficult. This does take time to achieve but the benefits are not simply that children become better at making decisions, the decisions being the children's own possess that unique self-motivation which the teacher can have difficulty in fostering.

In situations involving moral decision making, choices in school are limited by the social rules of the institution, but some children will still widen their choices by including anti-social decisions. This is their prerogative. It is

important in such cases that children are quickly shown how their poor moral decision making is not what is expected of them, what is good for them and that consequences must be considered.

Thus the need is for what Erikson calls "a sense of autonomy within a structured consistent framework of rules" [70]. Children should be allowed freedom and come to understand that choice is acceptable and is rightfully theirs, but they must also learn that choices must be well made and show respect for others and their own progress and well-being, alongside the social system of rules in which they are operating. This view is held by many writers in this area, foremost among them being R.S. Peters, R. Pring and P. McPhail [71] and being popularised in other quarters

> Children aren't born criminals but are made so
> by thoughtless adults not observing their rights,
> not listening to them and not involving the
> youngsters in decisions which concern them. [72]

e)   Schools should make children aware of, and allow pupils
      to explore social morality, rules, laws and
      expectations.

The double emphasis of this objective shows that both the development of awareness of aspects of social morality and an overt exploration of the same are equally important.

That children should be taught about the basics of social morality is not a contentious issue, for without a knowledge of social expectations they will find it difficult to operate in society as a whole and will experience failure upon

failure. P. Hirst calls this area of Moral Education the "propositional knowledge" which children require to achieve the aim of Moral Education. He divides this knowledge into four parts.

(i)   Propositional knowledge or "know-that" of the fundamental moral principles.

(ii)   propositional knowledge of the physical world.

(iii)   Propositional knowledge of persons, both self and others.

(iv)   Propositional knowledge of social institutions and roles. [73]

Importantly Hirst considers that there are "fundamental moral principles", these are the moral virtues which are socially acknowledged and include honesty, justice, fairness and loyalty.

In many cases such qualities or rational principles, as Hirst calls them, underpin social laws and institutional rules and must be adhered to to avoid legal problems or forms of punishment. Children must be made aware of such general principles as early as possible. As Hirst points out such moral principles must not be learnt in isolation, but rather applied to the needs and feelings of persons, including the self, so that a fuller understanding of them is achieved. This is the important focus of the second part of this objective. Moving on from this the needs of institutions and the fulfilment of roles also become important and again will provide reasons for the practice of the principles. Without

being extremist it is important to note that the individual

and the institution may have conflicting needs and in these

cases roles may be changed. Children must learn, in some way,

to prioritise to achieve the best result in these contests.

The only way this kind of rational thought can be attained is

through a sound knowledge of the factors involved.

> A necessary condition of deciding value - priorities
> is possessing relevant knowledge about the world
> and being able to manipulate it in order to work
> out probable consequences of doing this rather than
> that, different means of attaining certain goals,
> obstacles in their way etc. [74]

Over 20 years ago this was a major aim of the Schools Council

Humanities Curriculum Project and remains true today. The

development of "an understanding of social situations and

human acts and of the controversial value issues they raise

[75] will help children to judge with a wider perspective on

the situations they encounter.

Another aspect of the development of awareness of social

morality pertains to aspects of morality which are more social

conventions and expectations, ways of behaving and relating to

others which show a moral attitude of reasoned and reflective

care.

> Prosocial behaviour is the term often used by
> psychologists to represent culturally prescribed
> moral actions such as sharing, helping someone in
> need, co-operating with others, and expressing
> sympathy. [76]

A further important issue is raised in the rather haphazard
H.M.I. document "Personal and Social Education 5-16" when it
notes that moral ideas and behaviour include "moral ideas and
codes related to religion and philosophy" [77]. Children,
especially with the increasingly multicultural society, must
learn about how moral codes are presented in different
religions and ideologies. How they were first defined and who
practises them. In considering the second part of this
objective the exploration of these moral codes can provide
fascinating insights into how belief works in action and also
provides the opportunity to compare different forms of social
morality.

The second part of this objective refers to the exploration of
social morality and its various aspects. This "exploration"
may take many forms, but the basic principle is that although
in many cases social morality, especially laws and
institutional rules are unchangeable the children should be
allowed to consider their merits in a questioning and critical
manner. Certainly with the growth in controversial moral
issues popularised by the media and permeating society
children should be given the chance to come to their own
conclusions through exploration in different ways. This may be
considered as a subversive activity, but the belief that
rational thought will result in an acceptance of the basic
laws and rules is strong. What must be avoided, especially in
the primary school, is the view that all morality is relative.

Moral relativism is not the same as moral autonomy within a
social context, because to be a part of a society some degree
of acceptance of social morality is necessary and this
relativism supposes that certain moral principles are better
than those an individual might choose.

The ultimate goal of the exploration of morality will be the
acquisition of what R.S. Peters (1981) describes as a
"legislative function" [78]. The exploration and consideration
of the variety of moral principles will give children the
necessary experience to make autonomous, rational decisions in
formulating their own moral code. Given the alternatives and
taking into account their own needs and situations children
should eventually be able to modify and revise the rules which
society dictates to a greater or lesser extent and so develop
their own morality within the ever present social
restrictions.

In the primary school this sort of legislative activity will
be restricted to the unconscious assimilation, rejection and
revision of the aspects of morality the child meets. 8 year
olds may be told that stealing is wrong and they should not do
it because the things do not belong to them. Some may accept
this as part of their conscious moral behaviour, others may
reject it because they are still working in an egocentric
manner and cannot accept that other people's feelings are
important, others may unconsciously modify the rule so that

stealing of personally held property is wrong, but social property, school pencils for example, are free to take without any guilty feelings.

f)   Schools should foster children's respect for social morality, rules, laws and expectations.

As the children explore and come to know and understand the features of social morality mentioned in the previous objective, such as P. Hirst's rational principles of morality (justice, freedom, truth, consideration of interests and respect for persons) [79], the hope is that they will come to respect those conventions. This respect will hopefully come through rational consideration of the features of social morality. The largest question this ideal produces is whether children in primary schools are really capable of such positive rational discrimination and thus the development of respect in this way. It is doubtful that they will have achieved the necessary levels of thought for such considerations, especially if the research of developmental psychologists such as Piaget is taken as true, but as previous discussion has intimated this sort of low expectation of pupil abilities should not preclude the possibilities of discussion at relevant levels. As M. Downey and A. Kelly point out the presentation of reasoning and how that reasoning was conducted perhaps through a stage by stage, argument for argument discussion will hopefully prompt pupils to develop and adopt their own similar strategies.

> it will help towards the ultimate achievement
> of Moral Education if, even when children cannot
> understand the reasons for certain moral precepts,
> we still give the reasons. [80]

The observation of children showing respect for features of social morality is a further problematic area, for the authoritarian nature of much Moral Education overrules the ideal of respect. As the eminent writer of Moral Education, Emile Durkheim, rightly notes,

> Respect for the rule is an altogether different
> thing than the fear of punishment and the wish to
> avoid it, ... [81]

A lack of authority of course may lead not only to anti-social actions, but also to confusion over social morality, J. Wilson sees this as a large problem, noting that "educators" who are scared of using their authority fail to give pupils a "clear idea that there are right and wrong answers to moral problems" [82]. Also in many cases blind obedience is something which is considered to be a prime objective of education as the study of teachers opinions by P. Ashton et al., showed with the "top ten" teacher aims of education, one of which was that pupils

> should be generally obedient to parents, teachers
> and all reasonable authority, ... [83]

The keys to fostering the respect for social morality, rules laws and expectations come firstly in promoting rationality, secondly in developing understanding and possibly most importantly through the next objective, providing a good moral atmosphere in the school.

g)   Schools should provide a good moral atmosphere.

One of the most accepted forms of Moral Education is the "transmission model" in which moral values are learnt through observing those values in action. The school will certainly have a "moral atmosphere" which pervades not only the formal curriculum, but more importantly is considered as part of the hidden curriculum. There is no place here to detail the hidden curriculum for it is an area which has been widely discussed.

It is sufficient to accept the hidden curriculum as comprising the general ethos of the school, management methods, discipline, relationships of people within the school and attitudes of staff and pupils. Most of which have some moral components, all of which will, to some degree, exert an influence on children.

The provision of a good moral atmosphere will contribute to the unconscious moral development of children and therefore should be an important consideration. A good moral atmosphere will include the positive aspects of all the previous objectives being acted on both by staff and pupils. Methods of teaching need to include and respect rationality and autonomy, staff must provide positive role models by acting as autonomous and rational moral agents and treating their pupils with the necessary respect. School rules should be explored and explained wherever necessary and discipline must be fair,

justifiable, relevant and consistent. These factors, amongst others, will help produce a good moral atmosphere through which and within which, moral development may be achieved.

h) Schools should promote moral growth and develop moral
    values.

Although the previous objectives all aim to promote moral growth and develop moral values in one way or another, a conscious effort must also be made to assess the childrens moral abilities and attitudes and to act on these assessments. Notwithstanding the criticisms of Kohlberg's stage theory of moral development (see Appendix A) it does provide a useful focussing device for this form of assessment and could be used to direct attention towards providing activities which will help pupils more from one stage to another.

A Conclusion.

John Wilson claims,

        it is one thing to make a general, heterogeneous
        and high sounding list of "aims and objectives"
        and to attach them (tenuously) to a title: quite
        another to make the kind of distinctions we need
        in order to make sense not only of these "ideological
        areas" but in the curriculum generally. [84]

It is fair to note that all of these aims and objectives are very idealistic and optimistic, especially since they relate to the primary school where pupils may not have the capabilities to respond to the teaching towards these aims and objectives. This must not be a reason for lack of effort. With

the correct methodology, relevant to the children's abilities
and an acceptance that much of the work will have no obvious
effect teachers must continue to strive towards these
objectives even in the early years. A failure to provide a
good grounding then will lead to a lack of support for such
work in the later years of schooling and the ultimate failure
of Moral Education. Primary schools have the task of starting
the important process which will continue at secondary level.

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CHAPTER 5

The Domain of Religious Education.

For a number of reasons Religious Education stands apart from the previous three curriculum areas. Religious Education until recently held a unique compulsory position in the curriculum and has a long and complex history, its aims and meaning ever changing and evolving. Unlike Personal, Social and Moral Education, Religious Education has traditionally been seen as a timetabled session in both primary and secondary schools, even in primary schools where a topic based approach has been favoured Religious Education has often been kept aside in a position displaying its uniqueness. Religious Education also contains a definite body of knowledge, again differing over time as Religious Education has changed in its basic functions and descriptions. A further distinction between Religious Education and the previous three subjects is its spiritual dimension, the appeal of the subject directly to the spiritual nature of the pupils takes it into the metaphysical regions, the other subjects dealing with philosophical and psychological aspects of character. Although Religious Education has these distinctions it is still possible to analyse the domain of Religious Education in a similar way to the previous areas of the curriculum, considering its meaning, general aims and objectives.

Why have Religious Education?

In many ways the following discussion reflects that of the right of a place in the primary school curriculum for Moral Education investigated in Chapter Three. Religious Education has the same innately discursive and highly personal character of Moral Education with some notable distinctions. Because of the vast differences in opinion with regard to the inclusion of Religious Education in the curriculum, especially in primary schools where the subject appears to be difficult because of the immaturity of the children, Religious Education is a highly controversial and problematic area. Nevertheless there are strong educational, social, legal and possibly moral reasons for its inclusion in the primary curriculum.

The most powerful and dominating factor for the inclusion of Religious Education is the legal position Religious Education holds and has held for longer that its National Curriculum partners in the Basic Curriculum. The 1944 Education Act required schools to provide Religious Education for all children, although at that time it was referred to more often as Religious Instruction. In rather general terms the act stated

> It shall be the duty of the Local Education
> Authority for every area, so far as their powers
> extend, to contribute towards the spiritual,
> moral, mental and physical development of the
> community. [1]

The Education Reform Act of 1988 confirmed this requirement, giving Religious Education an equal status with the core and foundation subjects in the curriculum. It repeats the important general statement of the 1944 Act placing the spiritual development of pupils in a prominent position.

> (2) The curriculum for a maintained school
> satisfies the requirements of this section if
> it is a balanced and broadly based curriculum
> which -
> (a) promotes the spiritual, moral, cultural,
> mental and physical development of pupils at the
> school and of society; and ... [2]

Unlike the other subjects of the Basic Curriculum, Religious Education is a locally defined subject, without the multitude of nationally required Attainment Targets, Statements of Attainment, Programmes of Study and assessment arrangements. Instead the content and assessment of Religious Education is presented in L.E.A. Agreed Syllabuses of Religious Education and in essence monitored by a Standing Advisory Council on Religious Education (S.A.C.R.E.) whose legal duty is to

> advise the authority upon such matters connected
> with religious worship in county schools and the
> religious education to be given in accordance with
> an agreed syllabus ... [3]

There are important determining considerations which must have acted on the government during the production of the 1988 E.R.A. The reasons for including Religious Education in the 1944 Act were very different, in the main it was due to the controlling interest that the church had in the state schools.

Now, although the pressure of certain religious groups was a factor, educational and social reasons must have been at the fore.

Philosophers and educationalists have long accepted that the phenomenon of religion is an almost universal facet of human existence. Historically it has been a driving force in many of the major events in the world and has been an enormous influence on the development of society, perhaps the most powerful and consistent influence, going hand in hand with survival instincts and the tenacity of human endeavour. Personally it can be the single, dominating cognitive and affective influence on an individual's life, a welcome dictator of the lifestyle that an individual adopts, an accepted vision of existence beyond reality, a reason for living and an explanation or answer to all unanswerable or ultimate questions. Socially it draws groups of like-minded individuals together into communal belief systems.

P. Hirst refers to religion as one of the seven forms of knowledge that man may strive towards [4]. P. Phenix places religion in Synoptics, one of his six "Realms of Meaning" in human existence, along with history and philosophy [5]. Both of these philosophers accept religion as a major personal and social phenomenon, an acceptance reflected in many important educational documents and generally accepted by most educationalists. In the study of teachers opinions conducted

by P. Ashton, P. Kneen et. al., primary school teachers

classified the childrens development under six major headings,

reflecting those areas of the Education Act of 1944 and the

Education Reform Act 1988.

.

    a)   intellectual

    b)   physical

    c)   aesthetic

    d)   spiritual/religion

    e)   emotional/personal

    f)   social/moral. [6]

More recently the D.E.S. curriculum document of 1985 lists 9

"areas of learning and experience for pupils for 5 - 16".

> The curriculum of all schools should involve
> pupils in each of the following areas of learning
> and experience:-
>
> Aesthetic and Creative
> Human and Social
> Linguistic and Literary
> Mathematical
> Physical
> Scientific
> Spiritual
> Technological. [7]

The many reasons for the inclusion of Religious Education in

such analyses include the historical, personal and social

factors previously mentioned and the major aim of much

education in developing all the faculties and areas of

experience which pupils need and encounter. Religious

Education explores deeper spiritual and metaphysical issues of

existence, adding a less prescriptive element to the highly

skill and knowledge based curriculum. It presents the

important chance of exploring belief.

> A major priority in school, ..., is to
> encourage boys and girls to explore for
> themselves the meaning of belief and unbelief,
> to bring their own preliminary questions and
> affirmations about life into relation with
> those of others and to learn from the exchange. [8]

In a purely social sense Religious Education has an important

part to play in preparing children for life as active and

responsible members of society. The prominence of religion and

the maintained dominance of religious and pseudo-religious

practices and values even in a highly secularized society make

it a necessity for children to have some insights into these

perspectives and their backgrounds.

> pupils need to understand that human beings
> in shaping their world, ..., are influenced to
> a greater or lesser extent by ideas and beliefs,
> by their past, by the places and conditions in
> which they live and by the ways in which they
> relate to each other. [10]

The multi-religious and multi-racial society children find

themselves in both inside and outside of school can be a very

confusing and conflict ridden place. Religious Education has

a distinctive contribution to make initially in combating

discrimination and prejudice by presenting fact and promoting

exploration of those problems, the hope is that such reasoned

exploration will promote a more positive, less discriminatory

attitude. Even the youngest of children will have some experience of the facts, fiction and prejudices that abound in such a society. As D. Bastide points out

> Children through books, magazines, newspapers
> and television are aware from quite a young age
> of the existence of different religions in the
> world, even if they do not have first-hand
> experience of them. [11]

A school not providing some form of introduction and exploration of the multi-religious nature of society is not fulfilling its social responsibility. It must always be remembered that the school may provide the only positive and factual representation of the multi-religious nature of society since it is a sad fact that parents may hold very negative views. This does pose the question as to how much the school should transmit or counter local views, in the case of multi-religious and multi-racial education the school should at all times respect the rights of individual choice, but also counter negative attitudes in the pupils, balancing these two concerns may prove difficult, but an attempt must be made for the sake of religious and racial harmony, an ideal which must be strived for. This is such an important issue it is named as one of the six aims of the curriculum in the D.E.S. Welsh Office analysis of "The School Curriculum".

> To instil respect for religious and moral
> values, and tolerance of other races, religions,
> and ways of life. [12]

Religious Education also contributes to the general
socialization of children by appealing directly to the more
spiritual and personal aspects of their characters and
developing skills which, although important for an
understanding and appreciation of religion, are also essential
requisites for a positive and adept member of society.
Empathy, respect and tolerance are perhaps the most obvious
areas developed by modern Religious Education, but
communication, autonomy, questioning and creativity are also
promoted, all of which can certainly be socially invaluable.
The inner search for meaning that Religious Education aims for
should make children more able to express feelings and be able
to defend their actions, perhaps even helping them to decide
upon a particular belief system to adopt and possibly a social
religious group to join. In the past this was a prime aim of
Religious Education, the "Christianisation" of children, now
it must be considered as a possible outcome, within the
control of the children or the adults they become.

Finally, as the Humberside Agreed Syllabus Handbook notes,

> many people would argue that it is a good
> education to help a child think deeply about
> life. [13]

Schools perhaps have an obligation to provide some form of
Religious Education because it is the only subject which may
ask them to consider their existence in a deeply personal and
spiritual manner. Asking them to put aside the physical

limitations and consider things with an open and questioning mind and in a more affective manner. Whether this is a moral obligation is debatable, but it certainly seems to be an essential aspect of human existence, without study of which would make education incomplete.

In the past the main criticism of Religious Education has been its essential indoctrination into the Christian faith. This criticism is out of place now since Religious Education no longer supports such an aim and although Christianity is still given prominence Religious Education is no longer Bible stories and the promotion of Christian values. Another major criticism of Religious Education is that due to its deeply personal nature it has no place in schools. As the previous arguments have shown, this is one of the main reasons for the inclusion of Religious Education in the curriculum. Often the school may be the sole instigator of such spiritual development, the home may not provide any positive exploration or may indeed provide rigid instruction. If the latter is the case and the home or a religious group does provide instruction in a particular faith, there is of course the option of withdrawal from Religious Education available. There are other criticisms possible, but finally the primary school is often considered as a place where Religious Education cannot succeed because of the very nature of the subject, this is considered fully later in this chapter but first an adequate definition of what constitutes the Religious Education of today must be found.

What is religion?

As with morality and Moral Education the domain of Religious Education relies heavily on the meaning placed upon the central term "religious", which requires a working definition of religion. Religion is very difficult to define, especially because aspects of religions are often contrary and vary greatly. Definitions tend to rely on the definers background. A psycho-analyst may see it as a "group orientation", [14] whilst a philosopher may see religion more as an individual reaction, [15] neither fully defines the area, both are open to much criticism, especially when the many forms of religious expression are considered.

Dictionary definitions of religion will often refer to religion as being a belief in a supreme being, but this precludes accepting Theravada Buddhism as a religion since it is non-theistic in character. It also precludes secular humanist philosophies, more often than not classed as religions. As S.C. Thakur, who provides an Indian perspective on the argument points out.

> There can be religion, either with or without the concept of God. [16]

A further complication which has caused much controversy in the past is the inclusion of Marxism, a definitely non-religion view of life. Another relevant argument is presented by D. Martin who considers many ostensibly secular ideologies

as containing religious elements, even atheism, since most
people will still have some deep "religious" aspects in their
characters, perhaps due to human nature or the effects of
society. As D. Martin notes

> our society remains deeply imbued with every type
> of superstition and metaphysic. [17]

In his well known analysis Ninian Smart provides a descriptive
account of religion as a "six-dimensional activity" [18],
those dimensions being the doctrinal, ethical, social,
experiential, mythological and ritual dimensions. The
doctrinal dimension relates to the beliefs or doctrines at the
core of religions. The ethical dimension refers to the way of
life which a religious follower adopts and is a key part of
the religion, being an overt method of believers following
their religion. The social dimension of religion relates to
the communal aspect of religions, such as groups of religious
believers and how they relate to each other and behave both
within their society and society in general. The experiential
dimension is concerned with the affective element of
religions, the feeling which believers initially encounter
which prompts belief and the continuing feeling which
maintains such belief. It also includes what could be called
spiritual and enlightenment experiences such as awe and
visions. The story element of religions is expressed in the
mythological dimension. This refers to the many literary,
musical and handed down by mouth, stories, hymns, histories,
poems, myths, legends, anecdotes, sayings, prayers etc., which

are ways in which the religion is expressed. The final
dimension N. Smart identifies is the ritual dimension which
concerns the actual practices of a religion, the actions of
the believers. The ways in which believers physically express
the religion through festivals, traditions, symbolism in its
many forms, gatherings and services, rites of passage and
ceremonies all form part of the ritual dimension of the
religion.

The influential approach to Religious Education provided in
"Discovering An Approach" considers religions to be trying

> to make sense of the whole range of human
> experience and provide an interpretation of
> life. [19]

This presentation of a meaning of life and answers to ultimate
questions and the personal search for meaning does include all
the major religions, but as D. Bastide notes a difficulty with
this definition is that some believers may argue that it is
based too much on the needs of the individual, when in their
particular religion (Islam, for example) it is the needs and
service of the deity of deities which is most important, not
the requirements of the individual regarding answers to
ultimate questions [20]. A further problem once again is the
preclusion of quasi-religions such as Marxism, although P.
Phenix would consider this as unnecessary since a Marxist
perspective and Marxist values are "real" characteristics of
life:

> Religion is concerned with ultimate meanings,
> that is, with meanings from any realm whatsoever,
> considered from the standpoint of such boundary
> concepts as the Whole, the Comprehensive, and the
> Transcendent. [21]

As will become clear later, this semantic argument is not truly necessary , perhaps the only way forward is to accept that such quasi-religions as Marxism, or life-stances such as Humanism can be included within the broad ranging domain of Religious Education, but are difficult to justify within the semantically agreed context of pure "religion".

Another perspective, similar in some ways to Ninian Smart's view, is presented by D. Martin when through a lengthy argument he attempts to define the two spheres of religion and the secular. [22]. Again much of the difficulty lies in problematical semantics, but D. Martin does provide four aspects peculiar to the religious domain, another descriptive account of religion. The four aspects he isolates as defining religion are the transcendent, the notion of other - worldly happenings, the belief in a next-world and supernature. Although these are not given as a definition of religion they do provide further examples of what may be considered to constitute aspects of religion.

From just these few perspectives from many it is clear that defining religion is no simple matter and does rely very heavily on the definers standpoint, which in many cases will preclude or directly clash with the beliefs of others. It is

also a difficult area because certain life-stances are considered within Religious Education, but cannot be adequately described as religions, this argument has been deferred since it poses the critical question of the semantic nature of Religious Education. From all of the meanings and aspects which can be considered to be within religions a broad definition can be drawn out. This definition concurs with that of "Discovering an Approach" and J. Holm's deceptively simple view;

> A religion provides a coherent interpretation of the whole of human life and experience and it also involves a way of life that is based on that interpretation. [23]

Therefore for the purposes of later arguments religion will be considered to be a way of making sense of human experience and promoting a way of living. This definition does not rely on belief in supernatural forces, nor does it preclude such beliefs and in doing so should prove useful and acceptable generally.

Historical definitions of Religious Education.

The general aim and meaning of Religious Education has changed
greatly over the years in which such education has been a part
of the curriculum, even its name has changed and for good
reasons. Before considering the aims of modern Religious
Education it is appropriate to briefly consider the historical
aspect of the subject, to present past perspectives in
comparison to the modern ideology.

Religion and education have been linked for many years,
especially since 1870 when compulsory schooling was introduced
and many schools were financed through religious institutions
in a distinct way of providing children with a solid religious
upbringing. This early form of Religious Education was
extremely didactic, based entirely upon the dominant Christian
faith and almost universal in its application. So widely
accepted was this approach to Religious Education that the
1944 Education Act made it a compulsory subject for all the
county schools of England and Wales, making daily collective
worship and Religious Instruction required by law, but also
including an exemption clause allowing freedom to be excused
from collective worship and Religious Instruction. Religious
Instruction agreed syllabuses were to be adopted by schools
and without specific reference to Christianity it was assumed
that Religious Instruction was to be the same as the Bible-
orientated indoctrination of the previous decades. Thus

syllabuses tended to list areas of study directly from the Bible and doctrinal sources, a very confessional approach well titled as Religious Instruction.

The Religious Instruction approach was questioned when in the 1960's a number of considerations came to the forefront of discussions involving the religious education of children. These considerations were religious, social and educational in character, including the influence of developmental psychology. Another consideration was the changing role of religion in society. The rejection and diffusion of religious life-stances, diminishing numbers of churchgoers and the questioning attitudes of leading churchmen [24] led to educationalists reconsidering the place and meaning of Religious Education in the school curriculum. The necessity of Religious Education in an increasingly secular society became an issue and the confessional approach which was basically an introduction or induction into a way of life which was no longer a socially accepted necessity, even though much of the Christian value system was still dominant.

The social situation in the country was changing rapidly. The most notable and influential change where Religious Education was concerned was the rise in the immigrant population across the country. This influx of Hindus, Sikhs and Muslims alongside ethnic communities from Africa and the Caribbean meant that schools could no longer be classed as mono-cultural, or for that matter mono-religious. This fact, although ingnored by many, soon began to worry the more

forward and questioning educational thinkers. The problem was how could Religious Instruction, in its basically confessional and Bible based approach be justified in classrooms with a large number of immigrant pupils when Christian belief and ethics were either irrelevant or countering their personal beliefs. Of course the right of withdrawal from worship and Religious Instruction was available. This was not however, seen as the answer, since often it would simply mean exclusion, fostering prejudice and creating a gap in the important path to religious understanding.

Change was also extremely evident in the classroom. The methods of learning were changing from the teacher-led formal classroom lessons, in which a body of knowledge was passed on, to enquiry methods in which the children were encouraged to explore their environment, feelings and imagination, and to question and consider alternatives. This obviously meant that the type of Religious Education being practised was not in line with the new trends in education. Another important aspect of education being promoted at that time was the child-centred approach to learning. No longer were the subjects and their components the major focus. Teachers were encouraged to provide for the individual abilities and needs of the children in a structured way. Again Religious Education had to adapt to these new circumstances.

The work of Jean Piaget [25] in analysing children's cognitive development prompted Ronald Goldman to investigate the

development of religious thinking. Goldman attempted to find "a descriptive account of how pupils think about religion" and presented a number of stages pupils' thinking could be considered to move through to become 'religate'. Thus a stage theory of children's understanding of religion and religious thinking becomes another consideration for those pursuing a new and relevant Religious Education. Alongside Goldman's work was the research of Harold Loukes, in the main concerned with secondary school pupils as suggested by the title of possibly his major work, "Teenage Religion" [27]. Loukes proposed a method in which questioning and discussion were vital for the success of Religious Education.

Late in the 1960's these considerations were influencing those responsible for Religious Education and far reaching changes were evident. As N. Smart and D. Horder put it;

> Change was welcome because the level of
> Religious Education prescribed by the 1944
> Education Act clearly was not succeeding, and
> the ever increasing pluralism of British
> society demanded a fresh approach. [28]

The social, theological and educational factors, including the work of Goldman and Loukes led away from Bible based Religious Instruction to a new form and expression, the experiential form of Religious Education. This form centred on the pupils' experiences and the exploration of such by means such as Goldman's life themes,

> teaching by means of themes bases upon
> the real life experiences of the children.[29]

What did remain from the old Religious Instruction was its
essential Christian approach. The new Religious Education
proposed by Goldman and Loukes was still intended to be a
nurturing into the Christian faith, albeit in a more
systematic and developmental manner.

It was not until the late 1960's and early 1970's that what
can be broadly termed the "religious studies" approach
arrived. It is this approach, in all manner of guises, that
remains the mainstay of modern Religious Education. Through
the work of Ninian Smart and the Lancaster project [30]
among others, Religious Education began to take a pluralist
stance. This phenomenological approach centred on gaining
understanding through empathy, its advantage over empirical
study being that through sympathetic learning strategies it
was possible for pupils to form their own beliefs and values.
As School Council Working Paper 44 notes,

> religious education is seen in the context of
> total growth towards wholeness of personality. [31]

Prior to this, the Church of England sponsored report into
Religious Education [32] had maintained that Religious
education must be educationally justifiable, a further
reflection of the move from nurture into an open-ended process
model of Religious Education. The response of the Lancaster
Project in primary schools was to produce a handbook which
presented aims for Religious Education and proposed methods

very different to those which had gone before, making
Religious Education a less didactic and more experiential,
discovery form of learning. The book was appropriately titled
"Discovering An Approach" [33] and remains a relevant and
thought provoking document over a decade after its
publication.

The Agreed Syllabuses which followed in the wake of such works
as "Discovering An Approach" reflected the pluralist, non-
confessional and experiential ideas which were the responses
to the changes in society, theology and educational
attitudes.

Recent works from various Education Authorities [34] Westhill
College [35] and D. Bastide [36] have maintained and endorsed
this phenomenological approach to Religious Education and have
attempted, in a number of different ways, to produce coherent
and workable methods of achieving success in Religious
Education.

The 1988 Education Reform Act and the accompanying rise of the
National Curriculum have led to new initiatives for Religious
Education to bring it into the 90's on a level footing with
the core subjects. Although the Education Reform Act
emphasises many of the clauses of the 1944 Act and indeed
underlines the pluralist approach to Religious Education
retaining reference to the still dominant Christian faith, it
places Religious Education outside the National Curriculum,

placing it as the second part of the Basic Curriculum. (i.e. R.E. and National Curriculum = Basic Curriculum). this does give Religious Education a special status (which it already had!) by being set apart from the National Curriculum, but this has caused some fears to be expressed. Because the National Curriculum subjects, at least initially, were to be tested and given specific and detailed Attainment Targets and Statements of Attainment, the fears were that so much time would be spent working towards these legally prescribed targets that Religious Education would be pushed out of the primary school curriculum and secondly with the "on paper" status afforded to the subjects within the National Curriculum, Religious Education would not be taken as seriously since it has no such Statements of Attainment and Attainment Targets. The much criticised National Curriculum Council afforded little alleviation of these fears and so other groups and conferences for syllabuses of Religious Education across the country are preparing Religious Education for this new education era with its own Statements of Attainment and Attainment Targets.

An aim for Religious Education.

Having considered the place, meaning and history of Religious Education an appropriate foundation has been laid to apply these findings to the involved process of determining a workable aim for primary Religious Education. The previous section has given some indication of the possible aims of Religious Education that have been utilised since 1944. Essentially those were confessional, empirical and phenomenological aims, the latter proving to be the most accepted at the moment, but these do not yet give a full account of what the present aim of primary Religious Education entails.

Obviously the confessional aim of nurture into the Christian faith lacks relevance. The Christian community has decreased, even if many people claim to have Christian values, society is now multi-religious with transport and communication advances making the world a smaller place. Educational advances and new ways of learning make indoctrinational education an anathema.

Empirical approaches to education are also obsolete since the ideals of child centred education and enquiry methods permeate the whole primary curriculum. To present children with a body of knowledge may be a simple and sometimes effective manner of filling their minds with a useful set of facts, it is not truly an effective education. People are more than fact storing entities, there is more to behaviour than processing

or following facts they hold. The empirical approach to Religious Education admittedly was seldom thought of in these simple terms, but this was the essence, the cognitive domain was predominant and the affective areas of life, although acknowledged were not given due importance.

Religious Education has the unusual distinction of referring directly to the cognitive and affective domains as well as the further, often confusing domain of the spiritual. The confessional approach aimed to fulfil all three references to the domains, but with a narrow focus, the empirical approach concentrated on the cognitive domain and the phenomenological approach brought the three domains together in a way for pupils to gain understanding through empathetic methods.

The cognitive dimension is essential for children to be prepared for the multi-religious society they will live in. The view that knowledge confounds prejudice is well acknowledged, but that knowledge cannot simply be attained by note, it must have an experiential side to it. For children to fully understand religion they must be encouraged to perceive the feelings which prompt the responses of believers, they must learn to empathise in a positive and sympathetic manner, experiencing the believers views, feelings and attitudes at second hand, but at least not be deprived of such a chance. As J. Marvell points out,

> The central aim of Religious Education should
> be to enable the learner to understand, not only
> cognitively but also affectively, that which is
> central to religion: the essence of the experience
> of revelation and response, as known by the
> religious person. [37]

and the major focus of this experience comes not from the

single input of the Christian faith, but from the many faiths

of the country.

> Religious Education is no longer to foster or
> nurture faith in any particular religion; it is
> to promote a sympathetic but critical understanding
> of religions. Its focus ... the teeming religious
> life of the towns and cites in which we live. [38]

The cognitive dimension of Religious Education is also vital

for the success of the affective and spiritual dimensions. The

knowledge and understanding of religious beliefs, behaviours

and ways of life will provide children with ideas and possible

ways of living which they can adopt, adapt, assimilate or

reject within their personal stock of ideas and ways of life.

This is an extremely important aspect of Religious Education,

since the subject should not simply deal with facts, but be

inclusive of the feelings of the pupils and the more spiritual

aspect of their personalities. Without first providing

possibilities, Religious Education cannot be expected to

promote the spiritual and affective growth of pupils. A

problem which does arise is the plethora of possibilities

which could be presented to children, inevitably causing

confusion, this will be discussed further when the methodology

of Religious Education is considered.

The second two domains within Religious Education, the spiritual and affective domains, are often collectively referred to as the "personal search" element. Religious Education is concerned with encouraging a personal search for meaning and answers to ultimate questions (e.g., Why am I here)? This personal search allows pupils to "grow deep rather than shallow" [39] and through consistent and sympathetic work to give them at least a chance to take up a way of living, be it a particular faith of the pupils' own conglomerate of life views which he or she acquires. Religious Education must enable this to take place through the fostering of the necessary skills for accepting, adopting or rejecting new ideas about life and living as well as presenting these ideas in a form they will understand and relate to. To do this an appeal must be made to the children's imagination, to their emotions and to their spiritual nature. It is an interaction of these which will allow children to progress in both their understanding of religion and their own personal quest for meaning. The principal aim for Religious Education seems well agreed upon in many sources, such as Local Education Authority agreed syllabuses and recent investigations into Religious Education, [40]. The aim is basically twofold, involving many facets and with the twin foci of the multi-religious social situation and the general areas of experiential, affective and spiritual education. As the Westhill Project handbook concisely puts it,

> The principle aim of R.E. is to help children
> mature in relation to their own patterns of belief
> and behaviour through exploring religious beliefs
> and practices related to human experiences. [41]

Similar aim statements can be found in many of the present

agreed syllabuses and in reports and literature regarding the

subject from the late 1960's onwards. Additional statements of

aims tend to back up the general Westhill statement or include

ways in which the aim may be achieved [42]. The aim must

ensure that a large number of principles are maintained within

it. Principles such as the requirements of the 1988 Education

Reform Act, non-denomination Religious Education in most

schools and Religious Education for openness and sympathy

where a multi-religious society is considered. The aim should

therefore be rather general, but holding a definite identity

for the subject. In this case such an aim might be that

> Schools should develop a knowledge and
> understanding of religion and through this
> foster the development of pupils own beliefs
> and values.

Religious Education and Development Theory.

The general aim for Religious Education could cover the whole
school age and can only be achieved through consistent work
over the years of schooling. It is obvious that many of the
skills and attainments required to realise fully the general
aim are difficult for primary pupils, mainly because their
thinking processes have not developed far enough. John Hull
points out

> The task facing Religious Education in developing
> its curriculum today demands that the psychology of
> religious development, the philosophical and
> theological problems, and the pluralistic context
> should be taken into account. [43]

and as "Discovering and Approach" notes

> If it is to be relevant, Religious Education
> must take account of the ways in which children
> think and learn. [44]

This is especially important in the early years when children
start moving out of egotistical thinking into broader
thought, because it is now that personality begins to form
fully and deeper questioning occurs.

When R. Goldman applied J. Piaget's views on the development
of thinking to religious thought to find "a descriptive
account of how pupils think about religion" [45] he gave two
stages which have relevance to the primary school and should
be taken into account when planning for pupils of that age.
The initial stage, the pre-religious stage, which Goldman sees
as continuing up to a mental age of about 7 or 8, is relevant

to work in the early years. Around this stage children see everything as fact, their interest is in the present situation and it is difficult to see things from another point of view. The school and family represent their main social interactions. On a more positive side, at this age children are very willing to explore anything new. Religious thinking is dominated by the way in which the pupils view everything presented to them as true, they have no capacity to distinguish even thinly disguised analogies or allegory and to them magic is a possibility, God is some sort of "giant confusing magician". Approaching even the "simplest" story involving the transcendent becomes a problematical exercise. Children also display monofocalism, often generalising mistakenly from a single focus.

Gradually the children in primary schools will move into a second stage of religious thought which Goldman calls the sub-religious level. Children are beginning to see things differently and the development of the capacity to empathise is starting to grow, but will not mature fully in the primary school. Many things are still seen at face value and inner meanings are elusive, especially problematical because at this stage the pupils (according to Goldman), begin to have a dualistic view of life - seeing the real and religious worlds as distinct. Although by the final years in primary school some pupils may have gained insight into analogy and parable etc., their meaning will be difficult to find and understand.

This comes later with personal religious thought (mental age 11-13). A clear and concise consideration of Goldman's research can be found in the work of D. Bastide who details the implications of the theory for Religious Education which will be considered later. [46]

Goldman has been criticised for being simplistic, as N. Slee sees it, his views are

> an imprecise shorthand summary of a complex
> relationship between the activities of thinking
> and the realm of the religious. [47]

his immediate uncritical assumption of the Piagetian view of cognitive development is dubious, as were his methods of data collection through clinical interview techniques. However the implications of his work are still important. The development of religious thinking being slower than secular thought must be a factor for teachers to consider when preparing and structuring Religious Education, it must build towards a fuller religious understanding by working with the children's capacities in mind. Linked to this is the possibility of providing "bad" teaching by presenting things to children when they are not yet able to grasp a full meaning. In the story of Noah, for example, God could be seen as a mass murderer through a child's monofocal view.

It has generally been agreed that much of primary Religious Education should be of the pre-religious form. Although this

has been critised for being artificial and "woolly" it seems
to be a most practical way of approaching Religious Education
whilst maintaining a link with the stages of religious and
broadly secular thinking. This "foundation course" in religion
consists in the main of what can broadly be termed secular,
perhaps a better phrase being that proposed by the Westhill
Project, that is "shared human experience". [48].

The best approach to achieving the general aim of Religious
Education, taking developmental analyses into account, seems
to be to lay the foundations of religious understanding in the
early years through broadly secular ideas and build-up on
those as the pupils progress through the school including an
increasing amount of explicitly religious material and themes
which become more religious in content and outlook. All of
this must take into account the progression of abilities the
pupils have in religious thinking as well as their normal
thought and emotional responses.

Objectives for Religious Education.

Because of the twofold nature of Religious Education and its general aim, its objectives can be considered within themes. The first set of objectives relate to the development of childrens self-awareness and their relationships with others, a vital pre-requisite of the empathetic and personal search elements of Religious Education. The second set of objectives are those which relate to the knowledge element of the general aim. These objectives are concerned with belief systems, a term common in many modern approaches to Religious Education (most notable, the Westhill Project). The use of the term "belief systems" rather that religions ensures that the non-theistic belief systems and the humanist life-views are not neglected since they do not fulfil the requirements (such as N. Smarts six dimensions), which will give them "religion status". The inclusion of these perspectives is essential to maintain a balance in Religious Education between essentially theistic or transcendent life-stances and those which do not fall into such categories, but nevertheless offer coherent ways of living. Perhaps the most important set of objectives comes third and these like the two previous objective themes by centring on the links between belief systems and the pupils personal development, be it religious or otherwise. A final small number of objectives are given as further considerations to be explored within the domain of Religious Education.

Objectives relating to self-awareness and relationships with others.

(a) The school should develop children's self-awareness, including the spiritual dimension.

In the early years of education the children's egotistic nature is an important consideration. The significance of this is that all good education will begin with the pupils own feelings and experience, working outwards from these starting points. Much of Religious Education is concerned with things beyond the pupils own experience, but in the lower years of the primary school especially, the school should be promoting childrens exploration of their experiences, which will help them gain a greater self-awareness, a vital factor in their personal growth and also, in this instance, in their understanding of religion and possible religious development.

In "Discovering An Approach" [49], four areas of Religious Education objectives were defined, one of which was the "Exploration of Experience". This category holds within it many ideas pertinent to the children's self-awareness. Through the close exploration of experiences children may come to a greater understanding of their own abilities, feelings, attitudes, aspirations, values, motives, etc. An understanding which will inevitably enable children to progress towards an understanding both of their own positions with regard to religious beliefs and hopefully which will also prepare

children for an exploration at second hand of those same

capacities in other people. A sound awareness of the self,

> the realisation of what it means to be an
> individual human being with physical,
> intellectual, emotional, aesthetic, moral
> and spiritual capabilities and needs, and
> the responsibility, which goes with freedom
> of choice. [50]

must be attained or at least developed to some extent for the

general aim of Religious Education to be fulfilled.

As has been previously argued it is possible to criticise such

an exploration of the self in the primary school as being too

complex in nature for the children to cope with. The important

ideal of starting from children's own experiences, the belief

expressed by J. Bruner [51] amongst others that children can

explore almost anything at any age in appropriate manner, and

finally the importance of a wide-ranging attitude to the

primary curriculum to provide for full individual progress

make such criticisms redundant. A further criticism, again

previously discussed within the domain of Personal Education

is that such education for self awareness is part of the

"hidden curriculum" anyway. However the explicit exploration

of the self can only be considered as a positive and necessary

part of education. Finally such an objective could be called

universal, not confined to the Religious Education pigeon

hole. This is certainly true, but self-awareness is so central

to much of religion it must be included under the Religious

Education banner as Schools Council Working Paper 44 notes

religious education is seen in the context of
total growth towards wholeness of personality. [52]

The second component of this objective is concerned with the

spiritual nature of children, an essential but problematic

component of the "self". The spiritual dimension has been

considered by the D.E.S. as

Feelings and convictions about the significance
of human life and the world as a whole which pupils
may experience within themselves and meet at second
hand in their study of the works and way of life of
other people. [53]

and in the Westhill Project analysis, spirituality within

belief systems is a term "used in a broad sense to include

other aspects of the inner life of a tradition" [54] such as

values, formative experiences (such as rites of passage in

belief systems) and random experiences which are inexplicable

in a secular sense and often considered as supernatural. In

his recent work "Human Development and Religious Education",

M. Grimmitt sees spiritual awareness as a central aspect of

human life, which may or may not be linked to religion, but it

is a definite aspect of Religious Education rather than any

other curriculum area, spirituality to Grimmitt is

a human capacity for a certain type of
awareness ... which may be stimulated by
religious consciousness but which is not
contingent upon it. [55]

M. Grimmitt's components of spirituality are mystical

experience, transcendent states and valuing, roughly relating

to those of the Westhil Project but bringing in the idea of

self-transcendence, a means by which people may find the
answers to ultimate questions, to "intuit certain ultimate
values".

These descriptions of the "spiritual" aspect of the self and
belief systems may at first seem far removed from the
"concrete" curriculum of the primary school, but this view
fails to reflect the many instances in which experiential
education takes place and asks the children to reflect on
their experiences in a deeper way. What the children write,
draw and talk about in school are only the observable results
of education, a "hidden" education of the emotions and self is
taking place at all times and this will include the spiritual
dimension much of the time. Themes which consider, albeit
implicitly, the ultimate questions of meaning, such as growth,
new life, change etc., will implicitly be promoting the
spiritual development of pupils by encouraging them to think
deeply or by simply presenting them with new perspectives and
possibilities which may become a part of their spiritual
"make-up ", adapted or rejected outright. Any self-reflective
activity will also have this effect and further develop the
spirituality of the children involved.

(b) Schools should promote and develop children's

relationships with others.

This objective concerns

> The perception of what is needed to co-exist
> with others, of their rights as individual
> human beings, and of the fact that knowledge
> and understanding of one another are necessarily
> very limited. [56]

To fully understand the beliefs and lifestyles of others, a

necessary part of Religious Education as a whole, the skills

necessary to develop sound relationships with others must be

developed as early as possible. The basic ideas of sharing,

respect, tolerance and consequences of actions to others all

result in the first instance from the ability to co-exist with

others in a mutually friendly atmosphere. It is also an

essential part of the development of self-awareness, since the

major actions of individuals will almost inevitably have an

effect on others because they exist in a social situation.

This understanding of social relationships is also important

for the understanding of the social organisations of

religions.

As a general aim of education this objective stands in its own

right but is nevertheless important specifically for Religious

Education since it takes the awareness of the children's own

beliefs one stage further to include and consider others,

making the link with mutual beliefs and socially defined

religions. It is well subscribed to by Local Education
Authorities agreed syllabi, including the influential
Hampshire Education Authority documents which state among the
objectives for Religious Education, that pupils should be
encouraged

> to grow in awareness of others and to develop
> relationships in a secure and tolerant setting. [57]

and the Redbridge Agreed Syllabus which presents four "Primary
Stage Objectives" one of which is the Awareness of Others".
[58]

Objectives relating to belief systems.

(c)   Schools should build on the children's knowledge and
      ideas about religion and belief systems.

The school is likely to be the only place where children will
find an unbiased and ideally well informed view of the many
religions and belief systems they will encounter either within
the community, through travel and migration or second hand
through the media, especially television. An exploration of
religions and other belief systems is an essential component
of a full education, since the reasons for education are on
the whole social and religion is essentially a social
phenomenon.

Building on the children's knowledge and ideas about religion in primary schools does have its limitations which could be argued as restricting greatly the importance and the breadth of this objective in primary schools.

> What is important in the primary school is
> not that children should be presented with a
> religion as a whole but introduced to various
> aspects of it and left with the impression that
> what is done matters greatly to its followers [59]

With this point in mind and the psychological considerations presented by researchers into the development of religious thought by such as R. Goldman and H. Loukes, the aspects of religion which will provide the most opportunities for exploration in primary schools are those best described as the "concrete" or the observable features. From N. Smart's useful analysis the social, ritual and mythological dimensions present the most possibilities, holding within them the observable features of dress, action, symbol and story etc. which are well within the theoretical boundaries of primary school curricula. This argument is really a methodological one and will be further discussed later. What is important is the acceptance of multi-belief Religious Education in the primary school. Some educationalists do feel that this objective is very limited by the social and psychological backgrounds and abilities of the children it is aimed at. For example J. Holm agrees that in the primary school

>It will be important at some stage to learn
>about one or two religions as a whole [60]

but goes on to limit this to the final years of primary

schooling in many schools

>Where a school does not include children of
>other faiths among its members, nine is probably
>the earliest age for undertaking any thematic
>study of other religions because of concrete
>operations of classifications and comparisons. [61]

Also in many agreed syllabuses the lower years are not given

the chance to explore religions except in an extremely limited

manner, [62]. This limiting of the children's experiences at a

young age is argued for because of the pupils lack of ability

to understand what is presented. However this idea is once

again, too restricting. The breadth of experience and

information that children can take on board should not

preclude experience and information regarding belief systems.

In fact, in an increasingly secular society the school has the

important role of introducing new ideas and knowledge, if it

fails to do this early enough this will cause problems in

later years. Arguing that the children may be mis-informed

through their lack of understanding reflects more on teaching

methods than on the children's abilities. Correctly presented

and carefully chosen aspects of the religious side of life and

the important pre-religious ideas discussed earlier will

provide an important foundation for the broader and more

explicit Religious Education to come.

Two of the most important ideas about religion which must be included in working towards this objective are that the children should be

> becoming aware of religion as a universal
> phenomenon in human experience and appreciate
> that religious beliefs are worthy of respect. [63]

The sensitive and knowledgeable handling of the facts and beliefs will enable children to allow these difficult parts of the general objective of exploring or building on the childrens' knowledge and ideas about religion.

This objective is possibly the most obvious objective of Religious Education since it is basically an empirical exploration of belief systems, but it must always be kept in mind that the facts are just the surface of this form of education. Presenting ideas and beliefs in the classroom will also have a subconscious effect on the pupils' personalities.

This wide ranging objective covers the basic religious beliefs, the communication of those beliefs, the history of religions, including events and leaders, important contemporary figures and local religious leaders, celebrations and festivals of many different kinds and comparisons between the belief systems studied. It goes hand in hand with the next objective, but stands separate to show that it is more concerned with general observations and a wide range of ideas. The next objective is, on the whole, concerned with individual and group responses to their beliefs.

(d)   Schools should develop children's appreciation of the
      ways in which belief systems affect behaviour, rules
      and morality.

This objective stands alongside the previous objective
regarding knowledge of belief systems. Where the previous
objective was concerned in the main with identifiable and
observable facets of religion, roughly the "concrete"
features such as dress, food and places of worship. This
objective relates more to behavioural aspects of a belief
system, the way in which belief modifies and dictates the
believers actions.

The sorts of behaviour which primary school children will be
able to appreciate most will be those which again are the most
observable facets of the religion. They will be able to
observe and consider rituals from different religions, rites
of passage and routines which believers regularly follow such
as Muslim prayer. The children will also be able to observe
belief in action through the moral attitudes of believers as
they react to situations requiring some form of moral
response. Most belief systems have a code of behaviour which
believers follow. Some examples are very overt such as the
Noble Eightfold Path of Buddhism or the Ten Commandments of
Judeo-Christian belief. These are certainly worth exploring in
primary schools.

Within this objective comes the development of the
appreciation of the importance of belief and it is therefore

important to look at the secular counterparts of the religious behaviour. In the new educational terminology of the National Curriculum the Association of Religious Education Advisers and Inspectors developed a report including possible Attainment Targets (which roughly correspond to objectives). The fourth Attainment Target was concerned with the "Application of Beliefs to Lifestyles, Moral and Current Issues" and acknowledged the importance of such a study even with young children when its Statements of Attainment for age 7 includes the ability to

> identify anything which they themselves do which
> they believe to be important

and at age 11 to

> explore a contemporary issue from the pupil's
> own perspective [64]

For children with little or no knowledge or experience of religion such introductory devices, often termed as implicit or pre-religious forms of Religious Education are extremely important.

(e) Schools should build on children's knowledge of
     Christianity and the beliefs and lifestyles of
     Christians.

This objective reiterates the previous two but with a definite central focus, that of the Christian faith. The reason for this separation of Christianity from the other belief systems the previous objectives refer to is to emphasise its legal and social importance and to highlight the need of a depth of

study into this belief system above the possible others.

The 1988 Education Reform Act puts Christianity in a central position in Religious Education. It states that all new agreed syllabuses of Religious Education have to

> reflect the fact that the religious traditions
> in Great Britain are in the main Christian ...

but does acknowledge the necessity for multi-faith Religious Education by continuing the statement

> ... whilst taking account of the teaching and
> practices of the other principal religions
> represented in Great Britain. [65]

The 1944 Education Act Section states that the agreed syllabuses must be non-denominational in approach and this is unchanged by the E.R.A. 1988 [66]. Thus schools must have non-denominational Christianity as an integral and major part of their Religious Education, but it must not be induction as it may have been in the past, rather it is introduction and exploration of possibilities.

The study of Christianity is important for social reasons acknowledged by the Education Reform Act 1988 as the "religious traditions". Even though congregations are decreasing there is still a great deal of passive commitment in Great Britain. Most of the celebrated festivals have a strong Christian background. Literature is often filled with references to Christianity, T.V. and films to a lesser, but still significant extent.

Churches are to be seen. Christian values are actively
promoted in school and society, even if they are not overtly
named as such. Because of all these facts it would be
inexcusable not to give Christianity some importance in a
school which has pupils from Christian or quasi-Christian
backgrounds and also extremely important in schools with
pupils from various faiths, since they do live in Great
Britain and need the relevant knowledge, perhaps even more
greatly than pupils from Christian backgrounds. Of course this
does depend entirely on the feelings of the pupils' parents
for they have the right to withdraw their pupils from
Religious Education if they so wish. However without a study
of Christianity these pupils will be missing an important part
of their social education.

> Understanding Christianity is important for an
> understanding of our society. [67]

The actual content of this objective is exactly that of the
previous two, but with direct reference to Christianity and
the relevant importance it holds legally, educationally and
socially.

Objectives linking the exploration of belief systems to
personal development.

(f) Schools should foster an appreciation of significant
     experiences in the children's lives.

The term "significant experiences" is a broad ranging one which covers both the important secular and religious or spiritual experiences and can be used as a bridge between the two facets of life. The focus of this is the way in which pupils perceive and relate to these "significant experiences" in their lives as Schools Council Working Paper 44 notes, Religious Education

> should provide children with opportunities for exploring their own and other peoples' experience to enable them to discover what religion is about; so that whether they eventually accept or reject a religious way of life, they will at least know what it is they are accepting or rejecting. [68]

Secular experiences such as birthdays and family gatherings or celebrations in school are times when the "ordinary" world of the child has an almost religious significance. By the study and discussion of these times children can be made aware of their meanings and further appreciate their importance. They should be encouraged to look for ways in which symbol and ritual are manifested in the secular setting.

The second aspect of this objective is to explore and appreciate religious or spiritual experiences, these can be most simply identified by being experiences which have some reference or meaning beyond the physical, either through religious inference or personal searching for meaning. The Redbridge Agreed Syllabus presents "Awareness of Religions and Spiritual" experiences as one of its four objectives for primary Religious Education and sees this as helping ...

    ... children to engage in their religious
    quest by :-

    (a) reflection on experiences of new life, birth
    growth and death;

    (b) responding to emotional experience such as
    love, joy and excitement as can be found in the
    family, the classroom and amongst friends. [69]

A further five points refer to stories, religious practices, religious language and symbolism, appreciating their own and others' beliefs, attitudes and traditions and finally the recognition of the ethical implications of belief. These have more to do with religious expression than the pupils' experiences and therefore do not belong in this objective.

Considering and exploring their experiences including birth, death, happiness and other emotions can be considered as exploring the spiritual side of life since the feelings which go with such areas of experience are often beyond the physical and can have deep and important meaning, even if it is in an unconscious form in young children.

(g) Schools should foster the children's empathy and respect for others.

This objective forms a vital and well subscribed component of modern Religious Education, as for example the Hertfordshire Agreed Syllabus names as one of its aims

      3. to grow in understanding of the feelings of
      other people in everyday situations. [70]

It could be argued as a very skill or attitude orientated objective, but this detracts from the major importance of the acquisition of these skills or attitudes in the success of Religious Education.

As a purely enabling device, empathy is a useful ability for pupils to practise in the development of their understanding of religion. The ability to see another's point of view is essential for an acceptance and exploration of that perspective. Religious Education expects children to consider many different views of life, beliefs and issues. If the children are unable to empathise then the teaching will fail. Of course empathy goes a stage further than simply seeing another's point of view, it has an affective element making it important that children "feel" what it is like to be that person and behave and believe in certain ways.

Empathy is more than a useful device for practical Religious Education, it is necessary in life as a whole firstly to enable people to become involved in a deeper way with the views of other people and thus help in communication and understanding, secondly empathy can be a contributory factor in the development of the second part of this objective, respect for others. A deep affective understanding of another person's views should confound prejudice and lead to a greater respect for both the individual and their beliefs.

The multi-cultural and multi-religious nature of society makes the ability to respect their opinions, lifestyles, beliefs and customs of others an essential requisite for a well adjusted member of society, but the attitude of respect for others goes beyond a racial or religious importance to include all people. Lack of respect for others and their lifestyles is a definite cause of confrontations and social problems and certainly an area which schools need to cover as part of their Social Education. Where Religious Education is concerned the main emphasis in primary schools must be to develop children's respect of religious beliefs and practices to ensure that the sorts of anti-social, anti-racial and anti-religious attitudes and activities of a small part of society are not maintained or condoned by the school. This is in fact noted as one of the six aims of the curriculum in "The School Curriculum"

> To instil respect for religious and moral
> values, and tolerance of other races, religions
> and ways of life. [71]

The actual contribution of individual life views to society as a whole must be seen also as a factor of this objective. As the Hampshire Agreed Syllabus notes in its objectives, pupils should be

> (b)(ii) appreciating the diversity of people's
> interests and abilities, and learning to value
> the contribution each person can make. [72]

The argument that empathetic behaviour and respect for others are difficult to achieve in primary schools, is considered in detail in Chapter Two. The conclusion arrived at there is that children do have those capabilities even at an early age and should therefore be offered the opportunity to develop them in a positive and useful manner.

(h)　Schools should encourage children to express their own thoughts and feelings about religion and belief systems.

The development of an understanding of what belief systems are and how people behave because of them will inevitably lead to children considering such new information both consciously and reacting to it with what could be termed "personal search" skills. These briefly include:

i　　Adoption of new ideas - taking a view as one's own

ii　　Adaption of new ideas - taking part of an idea and adapting it to fit with own beliefs

iii　Assimilation of new ideas - taking an idea and incorporating it into own beliefs

iv　　Rejection of new ideas

v　　Assessment of new ideas - reflection and judgement to decide which of the above (i-iv) to use

(These will all occur at some level when children consider new religious ideas and beliefs in a good learning situation).

vi　　Adoption of belief system - unlikely to happen in school, but preparation for such an event must take place.

To enable children to further develop their own individual beliefs they can and should be allowed to express their thoughts and feelings about belief systems in school. This expression can take many forms, from simply talking about their initial impressions to a deeper self-analysis and the many creative activities which can convey the children's feelings and thoughts in a less overt manner (drama, artwork, poetry).

There are two arguments which may be held against this objective. Firstly, and not uniquely, it could be argued that children in primary schools are unable to express their thoughts and feelings in any useful way. This, once more is decrying the capabilities of most children, who with correct and sensitive handling can describe their feelings and thoughts, perhaps not in adult detail, but enough to enable teachers to guide children to greater self-awareness and promote their personal search. The second criticism is about the fundamental question as to whether it is right to expect children to express their personal feelings and thoughts in such an open situation as the classroom. There are a number of reasons for discussing this criticism, but the main reason must be the essential nature of the objective for teachers to have a full working idea of the children's beliefs and thoughts on which to base future work. Apart from this reason it must be noted that the methods of involving children in an expression of thoughts and feelings should always ensure that criticism is not used and that sensitive issues are handled

extremely carefully, making the situation as safe and secure as possible, remembering that children should have the right to refuse to discuss their innermost feelings, although such a happening will be rare.

(i)   Objectives covering the general domain of Religious Education.

Schools should foster an appreciation of all forms of human creativity.

In involving the direct experience of children as they respond to human creativity this objective works towards developing attitudes such as sympathy, tolerance and empathy. This objective which is very general, involves numerous facets. The Hampshire Education Authority Agreed Syllabus states in its objectives for 4-8 year olds:

> b(ii) appreciating the diversity of peoples
> interests and abilities, and learning to value
> the contribution each person can make [73]

Through observing other people's creativity pupils can gain insights into those people in a way words cannot do. Creative forms of expression are eagerly taken in by children. Music, art and literature are full of rich, new things which, if correctly handled, can enhance children's understanding of the artists' feelings. It is another step towards "entering another's experience" [74]. Not only does this objective help

in the development of attitudes, but it is also of benefit in
later understanding of symbol, since in many cases it will
show that words are not the only form of expression. It is
also something which can involve the children directly in the
classroom. Creative work of all sorts is practised in school,
children take pride in their achievements and can put their
feelings into their work. This objective moves out from those
egotistical views to a social perspective. It also covers the
exploration of imagination and the ways in which childrens'
own imaginings and the imaginary worlds created by others can
help to explore and foster appreciation of possibilities both
within and beyond the real. As C. Mumford puts it

> Foundations for later understanding of religious
> concepts are being laid: as children become aware
> of the world of fantasy and imaginings, know what
> it is to enter into an imaginary world and experience
> its reality. [75]

A criticism which could be levelled at many of the previous
objectives is also possible with this one, that is that the
objective does not belong exclusively to Religious Education.
This is in fact, immaterial, since it obviously is an
important part of Religious Education in the way it can
promote the development of the child's views, feelings and
attitudes towards the creative expression of others and how
he or she may, through such expression, display his or
her own beliefs, attitudes and feelings. Certainly other
curriculum areas deal with creativity in overt manners, but
the added perspective of what could be seen as a cross-
curricular aspect of Religious Education is the exploration

of a more personal or spiritual significance of creativity
which in primary schools may be no more than a vague
impression unconsciously attained.

(j)   Schools should promote children's awareness of the
      natural world and foster associated feelings of awe and
      wonder.

An initial objection to this objective which must be cleared
up immediately is the common criticism of its placement within
Religious Education since it obviously deals with an area
defined under many names, but generally a form of
Environmental Studies. There is however, a crucial difference.
In Environmental Studies, "studies" is an important word, it
deals mainly with factual observation. In this objective the
natural world is explored in such a way that the children
begin to appreciate and gain feelings of wonder. In social
terms all of this is obviously very important and appropriate
in a primary school. The importance for Religious Education of
this implicit objective comes through the experience and
exploration of such things as:

(a)   man's interaction with the world, especially the
      local environment, but also on a wider scale
      involving ecological problems etc.

Religious Education is directly concerned with a
cosmic sense of being and the development of
global perspectives [76]

Linking directly to this is care and concern for animals and plants in the classroom. An important stage in developing sympathetic attitudes.

> (b) the order of nature and cycles of life, which are important pre-religious foundations for more explicit religious work later.
>
> (c) the variety of life and how it works together, on the whole, to form the world.
>
> (d) the mysteries of nature which can be explored through story and discussion.

(k) Schools should help pupils develop appropriate skills and attitudes related to Religious Education.

Of the four areas or objectives for primary Religious Education proposed in "Discovering an Approach" two of them deal directly with the skills and attitudes required in Religious Education. These are the "Development of Capacities" and the "Development of Attitudes". [77] Although skills and attitudes are often not included as, but considered implicit, in objectives they are such a vital and personal component of Religious Education that the importance of an objective status must be stressed, but it must be remembered these skills and attitudes are an essential part of many of the other objectives.

The skills necessary to pursue the aim of Religious Education can be categorised for ease. The skills of enquiry, expression, empathy, interpretation, reasoning and meditation

are promoted in Berkshire's "Religious Heritage and Personal
Quest" [78], but these appear to be more like general headings
than the direct skills. The Westhill Project [79] puts forward
four categories of skills for Religious Education, to those a
fifth is added in the following expansion. "Personal Search
Skills".

(a)   Skills of Investigation

Many of the skills that come under this broad heading are
cross-curricular, but the skills of raising questions,
explaining situations and looking for meaning are most
important for Religious Education. All three encourage pupils
to explore further than usual. If a child can learn these
three skills and use them then it is a step towards
understanding faith and its origins. If children have learned
to ask questions which go further than usual then they are
beginning to learn about how people have adopted belief
systems. Skills of investigations may be:

Observation, Classification, Recording, Raising questions,
Explaining Situations, Looking for Meaning.

(b)   Social Skills

Religion is a social phenomenon. To be truly able to
understand religion then pupils must learn about themselves
and others. Children learn about people all of the time, but

much of it is observation. To fully achieve the aims of Religious Education children must have skills which help them to understand people. The following seven social skills will help children understand sympathetically how others feel and also allow them to express their feelings:

Relation to others, Expression of Commitments, Recognition of Emotive Language and Action, Respect, Tolerance, Discussion, Clear Expression.

(c) Insight Skills

Much of Religious Education is dealing with seeing and understanding things beyond the norm.

Awareness is a skill which must be developed so that children become more involved in their experiences and thus come to understand them better. Empathy could be argued as an attitude, but is better placed as a skill since it can be learnt, practiced and developed, not simply felt and reacted to. Empathy, in the upper years of the primary school particularly, should be practiced as much as possible so that children learn how to "step into anothers shoes" and feel something of what things mean to someone else. In this way prejudice is worked against. Recognition of elements of religion which have deeper meaning and their exploration is also an important skill. Insight skills include therefore,

Awareness, Empathy, Recognition of Metaphor, Simile, Myth, Legend, Parable, Liturgy and Symbol.

(d)   Reflection Skills

These are more difficult to assess and teach in practice, but through discussion and with care children must learn how to consider and reflect on their experience as well as judge and assess the value of experiences, feelings and thoughts. These skills include -

Critical Awareness, Judgement of Value, Assessment of Value, Personal Reflection.

(e)   Personal Search Skills

These take the reflective skills one step further to the internalisation of ideas. When presented with, or coming to terms with new life views children will, if in the correct situation, internally process the idea and decide on one of the five courses of progress. The final stage in this is the adoption of a belief system, this is not an aim for Religious Education, but it is important to prepare children adequately for such an event.

The following skills are noted

     i.   Adoption of new ideas.

     ii.   Adaption of new ideas.

     iii.   Assimilation of new ideas.

     iv.   Rejection of new ideas.

     v.   Assessment of new ideas.

     vi.   Adoption of belief system.

It is essential that

> a school is not merely a teaching shop, it
> must transmit values and attitudes. [80]

Religious Education must also foster a number of attitudes.
These attitudes not only help to achieve the general aim of
Religious Education, but are useful life-attitudes. Many of
them could be called part of the "hidden curriculum", but they
need to be identified to give a focus for teaching. Possibly
the most important include the development of the importance
of religion, and interest in other ways of life, a search for
meaning and the social attitudes of respect and sympathy.
Alongside these come self-respect, reflection and
questioning.

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CHAPTER 6

Relationships between Personal, Social, Moral and Religious Education in Primary Schools

The philosophical backgrounds of the four curriculum areas under consideration contain many references towards the interconnections and interdependences of Personal, Social, Moral and Religious Education. Before the problems and possibilities of combined or separate methodologies are discussed and to aid in deciding whether the areas require such combined or separate treatment some consideration must be given to the relationships between the four areas. An exploration of the relationships between pairs of curriculum areas will provide some central linking themes and distinctions, helping to answer the question of combined or separate methodologies and demonstrate why the four areas require joint consideration to some degree.

Personal Education and Social Education

Alongside the relationship between Religious and Moral Education this pairing is very common in educational literature, especially referring to secondary schools, (a cursory glance at the bibliography will demonstrate this), and the linkage of "personal and social" issues is common in society as a whole. There are obvious reasons for this. On a vaguely semantic level society is considered to be a large

community of individual persons, each with their own personal
identity. The "social" exists because of the large "personal"
element, thus one becomes reliant entirely upon the other. In
fact this is a reciprocal arrangement in society since
individual or personal descriptions of people only become
possible where others are involved in a wider community, or
society. It would thus be difficult to consider Personal
Education as a separate entity in the "real" world. Some
aspects of Personal Education initially appearing to be
completely divorced from Social Education, such as self-
awareness and self-esteem, are certainly influenced to some
extent by the pressures and expectations of society.

The areas of Personal and Social Education are seen as a
single subject in many cases, but often, as in the case of K.
David's definition, sub-divided.

> Personal and social education includes the
> teaching and informal activities which are
> planned to enhance the development of knowledge,
> understanding, attitudes and behaviour, concerned
> with:
>
> oneself and others;
> social institutions, structures and organisations;
> and social moral issues; [1]

In the National Association of Head Teachers Annual Curriculum
Return (1989) "Personal and Social Education" is noted as a
single subject for consideration in primary schools [2].
Personal and Social skills are seen jointly as one of six
areas of core skills by the National Curriculum Council in
Curriculum Guidance 3. "The Whole Curriculum", a document

which also points out the complex nature of this area in its

encompassing of ideas from a wide range of curriculum areas.

> Clearly it would be possible to construct a list
> of an almost infinite number of cross-curricular
> elements which taken together make a major
> contribution to personal and social education
> (P.S.E.) [3].

Interestingly, but not providing conclusive evidence of a

change in curriculum thinking, the O.R.A.C.L.E. teachers'

survey of 1975 presented teachers' views of Personal and

Social Education in a separate format as two of the six

headings for pupil development, linking personal and emotional

capacities separately from the linked social and moral

development [4]. Most contemporary writers link the pair and

often consider them as a single entity. Indeed the common

ground and interdependence of the two areas has a strong

philosophical base.

In a number of cases the personal aspect of the pairing is

seen as dominant. As R. Pring states:

> P.S.E., ... should not be confused with a
> subject, a slot on the timetable, a particular
> curriculum innovation. Rather is it about the
> development of the person - an aim which is as
> broad as the educational enterprise itself. [5]

Others seen the social aspect as dominant:

> Social relationships between child and adult
> and peers are of central importance in the
> promotion of education in primary schools and
> the child's own feeling of selfhood. [6]

Both of these hold powerful arguments, but unnecessary in this instance. The importance of a good personal education goes hand in hand with the development of social skills such as the promotion of positive relationships. A central feature of self-awareness is the development of some form of autonomy and as J. Kleinig points out -

> Learning to be autonomous takes place in a social context, and autonomous desires, decisions and behaviour presuppose a continuation of social relations. [7]

Personal and Social Education combine to attempt to develop the understanding of self and personal considerations in parallel with the understanding and respect of others, the individual's social position and the relevant social skills necessary for fulfilling co-existence. The social aspect relies heavily in the development of the personal aspect especially in primary schools where different social situations are encountered and rely on personal knowledge to provide insights into the reactions of the children themselves and the actions and reactions of the children around them.

Original views of the highly individual based and extremely personal forms of "child-centred" education are thus shown as extremist and possibly counter-productive where the needs of society initially and the needs of the children are considered. As J.B.Annaud asserts

> ... the concept of a child-centred education not enough. We have rather to think of a "child-in-the-community-centred" education. [8]

To see the relationship between Personal and Social Education
as a continuum between autonomy and collaboration or co-
operation is a simplistic model. The interaction involved
between personal and social considerations in decision making
is complex and thus a more useful model would be to see the
two areas as containing separate elements, which at times,
will link, clarify or extend each other depending on the
situational factors involved. For example, the personal
ability to be constructively self-critical becomes adapted in
a social situation demanding disclosure of fallibility, but
retaining the relevant information or feelings to maintain
self-esteem.

Areas which are definitely concerned with both Personal and
Social Education or which are central to any methodology
involving these areas are communication, empathy, autonomy,
self-awareness, co-operation and social knowledge. These six
linking and essential factors are the major features upon
which a methodology of Personal and Social Education might be
considered.

Communication of all forms is the transmission of personal
knowledge or ideas in a social context. This requires
cognitive skills, but in many cases will also require personal
abilities and capacities. For example in such a social
situation clarity of thought and expression is important. A
level of self-awareness and a positive self-esteem will lead
to greater self-confidence which will prove helpful in a

situation requiring clear communication and possibly
assertiveness. In school co-operative activities and sessions
requiring some form of role-taking rely on children having
some understanding of their own abilities and limitations,
personal knowledge which enables positive social education.

The capacity to empathise with others is a skill which belongs
in the domain of Social Education rather than Personal
Education, but there is an important consideration to be noted
for in this case the two curriculum areas are definitely
inter-related. Empathy in simple terms is the affective
understanding of another's experience the knowledge required
to truly empathise must come from personal experience of
similar situations or feelings. That knowledge, whether it is
conscious or unconscious is fully achieved through the
development of self-awareness which will give insights into
the personal domain of others through the mutuality of certain
characteristics and the consideration of possibilities. In the
cases of respect and tolerance, both heavily reliant on some
degree of empathy, a knowledge and understanding of oneself,
based upon personal and social considerations will lead
directly to the possibility of viewing others in a similarly
important manner. R. Burns sees this as a central feature of
education:

> Education is a compulsory transmission of
> cultural experience and knowledge. Part of that
> transmission should be an understanding and
> acceptance of each individual's inherent value. [9]

The third and again linking factor is co-operation. This vital component of Social Education contains within it the capacity to empathise and the ability to communicate effectively for its success. As has been previously demonstrated these two areas require levels of self-awareness and some degree of knowledge of personality and the characteristics of others in comparison to the self, which are logically considered part of Personal Education. In this case they work in unison to provide and promote skills required for effective, productive, fulfilling and positive co-operation. Aspects of this which are forms of socially agreed co-operation may be showing manners and consideration of others, all of which are reliant on the development of empathy and effective communication, both enhanced and reliant upon the development of self-awareness and other aspects of Personal Education.

These first three factors of empathy, communication and co-operation could well be described as the domain of "interpersonal education", the development of positive relationships and the ability to participate as an active member of society whilst maintaining and relying on personal perspectives. It is in this interpersonal domain that Social Education and Personal Education merge into one and become indistinct. The development of self-awareness does however remain of prime importance.

In the interpersonal domain the self-awareness component of Personal Education has a direct effect on Social Education.

This relationship is a two-way process, underlining the interdependence of the two curriculum areas. Although individual meditation and self-evaluation may promote a certain degree of self-awareness with the focus of the social environment and the reliance on social skills such self-awareness would be at a purely philosophical level, the actual development and utilisation of self- awareness will only come through social interaction. Indeed in the primary school the development of self-awareness will rely almost entirely upon the children's abilities to step back from their social interaction and consider their personal motivation, abilities and feelings, enabling them to come to decisions about themselves and their courses of action in future social situations.

Although autonomy certainly will be affected somewhat by social constrains and considerations, it remains a central factor of Personal Education, separated from Social Education because of its very intense personal nature and the possibility that social considerations will be rejected in favour of purely personal decisions. For this reason, autonomy is identified as a key factor, not primarily as a connected factor.

The final key factor identified from these two curriculum areas and to be recognised in further pairings is social knowledge. This refers to those things expanded in the relevant objectives of Social Education found in Chapter Three.

Social Education and Moral Education

> To act morally is to act in terms of the
> collective interest ... the domain of the
> moral begins where the domain of the social
> begins. [10]

This emphatic statement by the renowned author of many
examinations of Moral Education underlines the whole
relationship between the areas of Social and Moral Education.
Although the uniqueness of personal morality and the
possibility of an innate morality are both ideas which have
been considered, the evidence of simple observation suggests
that morality is essentially a social phenomenon. There is
little point in contemplating the existence of morality
outside of a social context in this instance since the pupils
and the adults they will become will live and act in society
and this their morality will be influenced to some extent,
possibly totally, by social interactions and social
expectations. An alternative viewpoint is that Moral Education
is the central feature of Social Education, as R. Pring
suggests

> the current concern for personal and social
> education has at its centre moral development,
> helping young people to be better persons ... [11]

a view reiterated in his own work

> Values permeate the whole of personal and
> social education, and moral development is at
> the centre. [12]

Ultimately in society morality must rely on social
expectations for its definition.

In the development of personal morality social interaction of all forms will have considerable effects. Through observation of active moral agents pupils may internalise, assess and adopt moral strategies for themselves. Of course there is also the possibility of negative attitudes being developed, this is one reason for Moral Education, to provide children with positive guidance in moral decision making in social situations.

The relationship between Social and Moral Education although lacking detailed investigation where primary schools are involved has certainly been widely acknowledged. The Schools Council Working Paper considering Religious Education in Primary Schools raises the subject of objectives for primary school Moral Education and in doing so can be seen to cover the domain of Social Education, in some detail, with references to "personal relationships", community behaviour and other social skills.

> (a) to help children to become well adjusted to life, socially and morally, and to establish good personal relationships; (b) to enable children to build healthy attitudes - kindness, love, unselfishness, courage etc; and (c) to establish a code of behaviour for life in the community, which will include the commonly accepted standards of society [13]

Since the two areas are so profoundly interrelated, it could be argued that they are essentially the same thing. To place Social Education within the domain of Moral Education would however, subordinate the promotion of communication skills and co-operation, the provision of social knowledge in its various

forms, the fostering of a sense of community and the consideration of social issues to a purely moral perspective. Admittedly some of these do contain elements of a moral nature, social issues for example may have strong moral issues within them, but on the whole they deal with empirical social ideas and social skills requiring only a small degree of moral input. Placing Moral Education within Social Education may be more acceptable since the morality will be influenced on the whole by social implications and interactions. However, this would not truly reflect the personal side of morality and the promotion of individual moral perspectives, rational and autonomous decision making. It would tend to be a socially prescriptive form of moral education with its aim to transmit and perpetuate the moral codes of society, disallowing autonomy. This method of thinking about Moral Education is seen as a "basic morality" by the Durham Report on Religious Education

> this basic morality, consisting as it does of
> prohibitions whose justification is the need
> to preserve society, depends for its effectiveness
> upon the individual's having an interest in the
> preservation of the society to which he belongs [14]

Lack of interest in the preservation of the society may be seen as subversive. This may require positive action if it threatens the well-being of others, but it may be the reactionary stance which is how innovation and reform begins and must be encouraged to avoid social stagnation.

Since neither inclusion theory is satisfactory and there is a definite common territory of Moral and Social Education, what is required is some form of synthesis, but as in the case of the other areas this synthesis provides both discrete and connected key factors.

Areas definitely concerned with Social and Moral Education or which are central to a methodology are autonomy, responsibility, empathy, altruism, social values and knowledge, communication, co-operation and rationality.

Of these nine factors both the development of autonomy and rationality belong more in the domain of Moral Education than Social Education, they are the goals of Moral Education which rely heavily on personal development, but nevertheless cannot be entirely detached from social effects. R.T. Hall and J.V. Davis go so far as to consider Moral Education as

> education in personal and social decision making
> and in the principles, ideals, and values upon
> which intelligent human decisions are based [15]

Autonomous behaviour occurring in a social situation will possibly be affected by social expectations dependent on the form of the interactions involved. For example a child may behave in a less restricted manner with peers in a social situation than with adults, the level of autonomy depending on the restraining factors of the situation. Truly rational thought will necessarily involve the social factors of a situation since it must take into account all possibilities.

Children developing their own rationality will as a matter of
course include social perspectives in their decision making
since those decisions will in almost all instances be in a
social setting. The only factor unique to Social Education
must be the empirically based presentation and exploration of
social knowledge, as expanded in the fifth objective in the
domain of Social Education (Chapter Three).

Two factors which belong almost exclusively in the social
domain in this case are co-operation and communication. It is
important to note here that those factors will contain some
degree of morality since they are social functions dependent
on their users knowledge of themselves and the others
involved. That knowledge, to be complete, must contain moral
elements. For example in a co-operative situation requiring
the children involved to assess their own and others
abilities, degrees of honesty, fairness, justice and
compassion are involved, calling on the children to display
personal morality in a social situation. As the views of L.
Kohlberg suggest, pupils in primary schools will find out much
about social morality in co-operating with their peers. As
noted in the discussion of the domain of Moral Education,

> In using Kohlberg's theory of moral development, teachers
> of primary-aged children find that young
> children see morality mainly in its social
> dimensions. Figuring out what is fair and learning
> how to cooperate and share are what interest
> elementary school youngsters. [16]

Because of this low level of crossover both communication and co-operation will be regarded as basically key factors of Social Education in this case. To some degree the previous example demonstrates a distinctly interdependent feature of Moral and Social Education. Pupil responsibility in social situations relies heavily on social skills and knowledge, such as communication and co-operation. Such responsible behaviour is also permeated by both personal and social morality, which will dictate how responsible pupils are both to themselves and for others. Responsibility is thus a common factor of both Moral and Social Education, containing within it ideas of co-operation, communication and social knowledge. The ultimate form of such responsibility is altruism and is noted as a key factor itself, important in both Moral and Social Education. The consideration of others before oneself is certainly a difficult prospect for primary school children dominated by egocentricity, it is also a highly debatable subject, as an attitude which may override personal needs and motivations, but is nevertheless an idealistic possibility which has a central social theme and is inextricably linked to high moral behaviour. In a moral sense altruism is pure social morality and therefore provides a further bridge between the domains of Social and Moral Education. Another key common factor is empathy, which could also be seen as part of responsibility.

The development of empathy, with its important connections to tolerance and respect is a social requirement which will make moral judgements in social situations relevant and positive.

If a pupil, or adult for that matter, has the ability to see another person's point of view in both a cognitive and affective manner then a moral decision will have added dimensions and is likely to be more effective for both the decision maker and those affected by the decision. The encouragement of "children to expand their perspective to include others" [17] must be a component of education both in morality and in social skills.

The final key factors in this debate are social knowledge and values, the former containing the latter, but separate as in many other cases, to demonstrate their importance. The previous factors all combine with these two, but do not give a full account of either. Social knowledge will also include non-moral issues and factual knowledge important for a full understanding of society. Social values is concerned not just with those values in a child's experience, it goes further to involve wider moral issues, cases for and against certain actions, comparative morality and also the transient nature of certain moral attitudes in society.

To summarise, Social Education and Moral Education cover common ground in many areas since morality has a social base. Social interactions such as communication, co-operation and responsible behaviour all contain moral elements and the achievement of the general aim of Moral Education, including the development of rationality, altruism and autonomy relies upon social interaction and skills in such situations for its

success. This interdependence does not make the two areas one
and the same thing for both contain elements unique to their
domain, or at least only drawing slightly on the second area.

Religious and Personal Education

All education, as has been previously discussed, is in some
form personal education, but certain activities and certain
classical subject areas have a great deal to contribute. In
this conjunction of subjects aspects of Personal Education
contribute to the success of Religious Education and Religious
Education provides an extra dimension to the domain of
Personal Education. Recent documents from both HMI and the
Westhill Project reflect this important relationship. [19]

The four key factors, in conjunction or separate, of these two
areas are self-awareness, reflection, spiritual awareness and
religious knowledge.

Much of Personal Education deals with the development of the
pupils self awareness in its efforts to develop their
personalities. A full understanding of the self is incomplete
if it does not concern itself with religious or spiritual
dimensions. Whether or not a religious belief is held it is
still part of human existence to be concerned somewhat with
mystical or ultimate questions and the spiritual, inner
feelings of the human condition are unavoidable, even if

unacknowledged by subscription to the particular
interpretation or meaning for those questions and feelings
that a belief system would provide.

Unlike the previous subject relationships it is important in
this case to consider the three linked aspects of self-
awareness, reflection and spiritual awareness together since
the interaction of these three provide the basis of the
relationship between "Religious Education and Human
Development". M. Grimmitt asserts that spiritual awareness has
at its heart the process of individual human reflection on the
self, in other words the development of self-awareness [20].
Even in primary school children some form of spiritual
awareness is evident as even the most trivial discussions on
death, birth, destiny etc. will demonstrate. This awareness
may only be developed in school through giving pupils the
opportunity to reflect on their experiences and feelings, to
become more aware of both their secular and spiritual selves.
(Even this dichotomy is dubious, since the "self" certainly
does not possess separate "pigeon holes" for the secular and
spiritual, experiences are reflected on in a holistic manner).
M Grimmitt sees a great need for this crossover of subjects,
for the involvement of spiritual dimensions in self-awareness
development, as he puts it -

> Despite recent curricular initiatives ...,
> schools on the whole still provide very little
> opportunity with either the formal or informal
> curriculum for young people to engage in
> reflection on, and re-evaluation and re-
> interpretation of the self, ... [21]

This must be a definite part of the curriculum. Such reflection can only enhance self-awareness, spiritual awareness and the abilities to reflect on experiences in cognitive, affective and spiritual manners. Specific reference to spiritual dimensions in such reflection also dispels the myth that spiritual dimensions are purely the domain of social religion. An early acceptance of the spiritual side of life can only have a positive effect, whether a belief system is adopted in the future or not. In considering spiritual aspects of belief systems pupils also become aware of their own beliefs in comparison. A comparative consideration of another's view may help to clarify, modify or completely change a person's perspective.

> ... r.e. considers aspects of what it means to be a person; it also helps pupils investigate how personal development may occur both through individual religious experience and through membership of a faith community [22]

As with many of the deeper, more mystical aspects of Religious Education, primary school pupils may not have the level of awareness necessary to fully understand such implications, but once more it must be emphasised that because it is thought to be beyond their abilities does not necessarily mean that such activities will not have any effect, they may certainly provide a solid foundation for further work. An understanding of how religious values and beliefs influence the personal lives of believers can only really be achieved once the child has some understanding of how their own beliefs and values influence them. It may only be as simple as a belief that treading on an ant is inherently wrong, but such beliefs

provide a basis for a future understanding, perhaps of the sacredness of certain animals in different religions, or the Hindu idea of ahimsa - the view that life should be preserved. From the small beginning of allowing personal reflection and actively encouraging it the development of pupils in both personal and spiritual terms can only be promoted.

This view, although consistently seen as important by writers and educationalists concerned with Religious Education, is not always held in the wider field of psychological research. R. Burns, for example, sees self-awareness in more concrete terms, demoting the spiritual side in favour of logic.

> There is a need to emphasise and operationalise
> the implications of the cognitive and logical
> aspects of self-awareness as opposed to the more
> generalised, mystical interpretations of this
> often ill-defined topic. [23]

Such an opinion, if upheld in education would rob pupils of the opportunities and important personal developments which the "mystical" aspects of self-awareness would enable.

From the previous discussion the strong relationship between Personal and Religious Education can be seen to hinge on the relationship between self and spiritual awareness, both of which are promoted through reflection on experiences and feelings, a reflection which is concerned with all facets of experiences and feelings, whether the pupil holds religious beliefs or not because the spiritual "needs and faculties of the soul" or inner spirit is not uniquely a religious phenomenon.

The fourth key factor of this conjunction is one which belongs almost exclusively in the domain of Religious Education and would be termed the "religious knowledge" element of Religious Education. This factor deals with the empirical side of Religious Education, the knowledge of Christianity and other religious and belief systems which is necessary for a full understanding of the nature of beliefs and the effects of religious and belief systems on behaviour. Of course such knowledge must contain and acknowledge the spiritual and personal dimensions of its content, failing to do so presents a factual and arid picture of living faith and the ways of life believers have adopted, such sterility is not a part of good education as a whole. It must however be accepted that building on the pupil's knowledge of religion is a positive method of confounding prejudice with understanding and also a way of prompting reconsideration of the pupil's own lifestance. Although the promotion of understanding and the building up of knowledge about religious and belief systems will contain elements affecting the personal and spiritual dimensions of pupils, it is placed apart because it is a vast area with other relevances, such as in promoting tolerance, respect and racial harmony, making it necessary to highlight it as having a distinctive contribution to make.

Religious and Social Education

At many levels and in many different areas these two aspects of the curriculum have strong links and interdependences. The

relationship has at its base the social dimension of almost
all belief systems and the effects those belief systems have
upon society.

One of the six dimensions of religion identified by Ninian
Smart is the social dimension [24]. Smart sees this as
including the ways in which religious beliefs are manifested
in society. These may be overt and on a grand scale, such as
in festivals which completely transform society at certain
times in certain places, they may also be more subtle and
individual, but still manifested in a social sense, such as
the ways in which belief will affect personal attitudes and
behaviour. The social manifestation goes further than this to
include features of the landscape, churches, crosses,
memorials, dress, etc. the multitude of religious references
in literature, common language and the media. In fact
notwithstanding the apparent secularisation of society, at
every level belief systems, especially Christianity are
interwoven with society. The two are inseparable.

The effect of this interweaving of religion and society and
the reliance upon one upon the other in many senses makes it
vital that in the promotion of either Religious or Social
Education the aspects of one within the other must not be
forgotten. To omit some reference to the effects beliefs may
have on society makes incomplete any attempt to explore social
issues, develop tolerance and respect, provide a full social
knowledge and develop an understanding of social groups (of

which religious groups must be one of the largest), all of
which are either objectives or part of the general aim of
Social Education. The Waltham Forest Agreed Syllabus of
Religious Education points out that

> It is not possible to understand human life
> and human history without understanding religion [25]

This is an important statement for it underlines the fact that
without reference to religion and without a comprehensive
understanding of the basic effects belief systems have on
society and individuals, any attempt to educate in a purely
secular sense denies the children a perspective which pervades
society and has always been a major part of human life. Such
an education, which may be argued for by atheists on the
grounds of negating indoctrination, is in itself doctrinal,
teaching the invalidity of belief systems and in effect
denying personal choice within the educational institution.

A form of Religious Education which omits the social aspects
of belief systems is a much less likely prospect than Social
Education without including religious perspectives because
religious expression is usually a social phenomenon and the
major way in which religions are maintained and promoted.
Thus Religious Education must develop both knowledge and
understanding of the social dimension of belief systems.
Neglect of this would make the subject introspective, dealing
with the narrow focus of personal beliefs. Without social

perspectives the justification of such explorations would be difficult to define and provide a very limited view of belief systems.

The previous arguments display the strong and entwined relationship between society and belief systems and thus between Religious and Social Education. It is necessary, as before, to define the important common areas of concern and further areas which are perhaps so central to the domains of Religious and Social they must be given some priority.

The most central area of concern common to both Religious and Social Education is the development of skills and attitudes which reflect the individual's ability to relate to others, especially those who have different capacities, ideas, beliefs and backgrounds, these include tolerance and respect, but the most critical and common capacity is empathy. In the previously defined sets of objectives within the domains of both Religious and Social Education the ability to empathise with another person facilitates the possibility of a full understanding of that person's viewpoint, a critical factor in the promotion of an understanding of belief and also very important in social relationships. In primary schools the foundations for empathy are being laid mainly through activities which are best described as part of the domain of Social Education. The encouragement in the initial years to think about how others may feel, to develop tolerance and respect for others view, characteristics and most commonly,

for their failings is essentially social training, without which the disciplinary structure of the learning environment would fail and the possibility of promoting anti-social behaviours through mishandling would become a reality. It is only when this initial groundwork has been completed that there is a chance for children to consider to some degree, how belief systems affect the lives of others and how it may feel to be within such systems and live the lives of believers. It must be stressed that this process is gradual and has small beginnings, but it is essential and the development of empathy for religious viewpoints can only be achieved once broadly secular viewpoints in more experiential situations have been considered. The deeper, more affective understanding of how belief systems affect the lives that the ability to empathise of course contributes to the Social Education of children by broadening their outlooks and fostering the important knowledge and respect for the many believers, of all forms, who they will meet in a wide variety of social situations. As M. Grimmitt notes

> An essential task of schools then is to enrich
> pupils stocks of personal visions especially those
> providing models of the human and extend the childrens'
> repertoire of beliefs and values beyond those of
> their social backgrounds [26]

A full understanding of new and different "personal visions" can come only through empathic responses, developed initially through an emphasis on their immediate society (i.e. peers, family and significant others) extending to the wider community, which may include religious visions, and finally to people who may be on the periphery of their experience.

It is with the central area of empathy and the understanding, respect, tolerance of others, their views and beliefs that Religious Education and Social Education become united. Further to this can be the development of awareness and understanding of differing lifestyles. This obviously has an affective side, in which empathy becomes important as has been previously discussed, but there is also an empirical element which will be covered and is important both in its own right and as a background to the affective element. Through both Social and Religious Education schools hope to provide a knowledge of communities and society as a whole. This includes the development of understanding and awareness of how individuals behave, but must also include the facts behind such behaviour. These may be either facts about society which directly affect lifestyles such as laws, requirements, important social institutions, knowledge about health and fitness, social issues and to some extent, politics amongst others. Facts about social groups and the wealth of knowledge about the socially observable features of religions, such as behaviour, dress, places of worship and diets. Alongside social groups could also be knowledge about services such as the police, fire brigade, health service workers of all kinds and professionals; knowledge about political groups, environmental groups, football fans and ethnic groups etc. These lists are by no means exhaustive but give an idea of the wide range of facts or social knowledge, both secular and religious which are extremely important for full participation in society.

A further important area of concern which relates to some degree to religious and belief systems in a social setting is the development of knowledge and understanding with regard to significant social experiences. These experiences are those which most children will have at some point and which can be explored in both affective and cognitive manners, they include family experiences such as birthdays, parties, births, coming of age, death, marriage and inclusion in wider social experiences such as festivals and starting at a new school. Many of these experiences have an explicit religious element, dependent on the communities to which the pupils belong, the most obvious being christenings, bar-mitzvahs, funerals, festivals and other religious celebrations. Some will also include secular expressions which provides implicit Religious Education, such as the tremendous amount of symbolism attached to celebrations like birthdays or secular weddings. These social experiences must be explored both for their contribution to the social development and their possible contributions towards the religious education of children. The school provides an ideal setting for such exploration and it must not be neglected.

To summarise, the domains of Social and Religious Education interlinked considerably, in the main due to the social nature of religion and belief systems. A central area is empathy and the development of tolerance and respect. Also important is the presentation of facts about society and religions, an

exploration of significant social experiences, both secular
and religious and an awareness and understanding of lifestyles
and how they are affected by society and religions.

Moral and Personal Education

As R. Pring notes

> Schools have always been concerned with personal
> and social development. Teachers give moral
> instruction and advice. Pupils explore personal
> and moral issues through literature. [27]

This placing of personal and moral development alongside each
other is an obvious and important one. In dealing with the
personal development of children much of the work will be
aimed at their emotional growth and perceptions of the self in
developing self-concept, self-esteem, a positive self-image
and self-discipline as well as a questioning and reflective
attitude towards themselves. R.S. Peters sees much development
as undeniably bound up with Moral Education when he asserts
that "the education of the emotions is inescapably a moral
matter" [28].

Questions of personal values arise in developing aspects of
the children's personalities, moral choices about the self
must be made. For example where the maintenance and
development of self-esteem is involved, children will
encounter situations which, should their moral decisions prove
to be in error, may set up intense personal reactions of self-
doubt and insecurity. F. Dunlop argues in response to R.S.

Peters that personal, emotional education is a "matter of development", implicit in human life itself, rather than a moral matter [29]. However, such a view seems simplistic and perhaps reactionary since an analysis of most emotional situations will show some moral content and in many cases will be purely moral. The youngest of children have such choices to make and the success of those will directly affect their personalities.

This close relationship between aspects of Personal Education and personal morality underpins the relationship between Personal and Moral Education. To educate for positive personal development must include, by its very nature, the development of personal morals which are essentials for a full and rewarding life. Some central areas of concern which relate both to the domain of Personal and Moral Education can be identified, these areas are responsibility, autonomy, rationality, reflection and empathy.

Responsibility for oneself is an important area to be developed, especially where young children are concerned. Aside from what is usually classed as Health Education (Hygiene, Safety, etc.) there is the responsibility for maintaining one's own self-esteem, for avoiding problems which could lead to the development of negative self-images. It is am important step towards maturity and relies heavily on the development of a personal system of morals within which it is possible to operate, but which also, to some extent, is

compatible with general social morality. Responsibility for
one's own well-being, be it psychological or emotional, will
require moral choices. For example children faced with
playground dispute may find that a decision will either cause
a negative peer response or will mean that a teacher will
reprimand them, the decision about a course of action (perhaps
whether to fight or walk away) is a value laden one which will
have some direct effect on their own personal integrity. In
such an example, depending on the children involved, peer
group reaction may be harsh if the child is seen as a coward,
self-esteem will be dented and negative emotions felt on the
other hand the reprimand of an adult may be a harsh attack on
self-esteem and pride. In such cases children must come to
understand that their decisions will directly affect their own
feelings. Obviously this is idealistic since children will
often act on impulse, but some attempt must still be made to
impress upon children, especially in an increasingly
individualist society, that they hold many keys to their own
development and that misuse may cause distress. This all leads
to a second area of concern expressed within the domain of
Moral Education but with tremendous effects on personal
development and thus Personal Education, that is rationality.

Rationality has been presented as a key element of Moral
Education, but as the playground dispute example demonstrates
it is also essentially an area with consequences stretching
beyond the domain of Personal Education. J. Kleinig sees it as
central to education:

> ... central to education is a person's
> development as a rational agent, where this
> includes the development of authenticity,
> self-awareness, consistency, sensitivity,
> perseverance and a realistic grasp of the
> world in which he/she is productively active [30]

The ability to reason and consider arguments to come to the best decisions is a key factor in the development of positive personalities and the maintenance of self-esteem. Children who continually fail to succeed because of lack of reasoning or because they have not yet developed the ability to override "gut reaction", are continually suffering from blows to their self-esteem which may have serious future consequences. Inhibited and "difficult" children are often such because they suffer from a low self-esteem. There is a vicious circle in operation in such cases. Children may become withdrawn and fail to use any reasoning ability because they feel inadequate, compounding such feelings by a lack of ability. Children may behave anti-socially because they cannot control their emotions enough to employ rational thought and thus they suffer continual reprimands which reinforce feelings of inadequacy and possible negative feelings towards the establishment. Rationality provides a usually positive manner of making important decisions which may directly affect the development of pupil's personalities by ensuring success in relationships with others and maintaining self-esteem through such success. As such it is an essential requisite in Personal Education and has a major rôle to play in practical morality.

Developing children's responsibility and rationality are both
ways in which personal feelings about themselves can be made
positive through leading a rewarding life, a further element
of such a life which straddles both the domains of Personal
and Moral Education is the development of autonomy. The
general aim of Moral Education asks for pupils to develop as
morally independent individuals and one objective is devoted
to allowing freedom and promoting pupil autonomy, with the
proviso that social morality is given due regard. This basic
right of choice in moral decision making and in the wider
experience of children is extremely important where personal
development is concerned. Rigid, rule-enforcing, didactic
régimes in schools will in most cases produce conformity and
dependence, stifling creativity and occasionally causing the
backlash effect of anti-establishment behaviour. Although some
degree of conformity and dependence is necessary to maintain a
social balance, too much denies children of possibilities and
this cannot be the aim of a positive and open education.
Without autonomy children cannot develop fully as individuals,
they will be subsumed into the greater whole, either the
institution or society, losing character and possibilities.
The key to independent development must be the ability and
right to choose paths of development. In the primary school,
this freedom will be limited by the abilities of the pupils,
but some degree of choice must be allowed and encouraged, with
the usual praise afforded for wise choices and positive
criticism given if choices are not the best. The effects on
personal development of the successful exercising of

authority, be it in moral decisions or otherwise, will be similar to those of rationality, which works alongside autonomy as the process leading to the decision allowed by freedom of choice. Self-esteem will be enhanced as decisions prove fruitful and are given due praise, thus the self-image is reinforced, boosting self-confidence and fostering a good attitude to life in general. A lack of autonomy or basic freedom can only lead to a low self-esteem and poor self-image from constant negative reactions and the ability to exercise free will, self-confidence will be seen as inhibiting instead of divergent.

Empathy has been noted as a central area of concern, it is particularly so in the domain of Moral Education where an understanding and respect for the needs and feelings of others is a requisite for effective social morality. In Personal Education empathy is a capacity which will promote positive self-image, failure has the opposite effect, in various degrees depending on the personalities and abilities of the children involved. It is therefore an essential requisite of Moral Education with consequences in the domain of Personal Education. As an informing element in the moral decision making process, empathy may provide affective understanding of those who will be affected by any action and also presents possible further personal knowledge through comparisons with others which may or may not contribute to the moral decision making process. In primary schools the older children will be beginning to develop fuller empathic responses and these can

be fostered and related to important decisions and resulting actions, promoting moral autonomy within social structures and in this way extending the children's personal knowledge of their affective nature.

Reflection on the ways in which moral decisions and their own developing morality affects how children feel about themselves and shows strengths and weaknesses. It is essential if constructive Moral Education is to succeed and the aims of Personal Education are to be met. Young children must be encouraged to consider the results of their actions, both moral and otherwise and to decide on what constitutes success and failure to them. Through this reflection they will come to understand themselves better and perhaps learn what could make them feel better about themselves or develop a more positive self-image. Autonomy allows choices, empathy and responsibility inform such choices and rationality provides the process by which the choices are made, reflection is the evaluation of these choices which promotes personal growth and provides feedback to enable more capable future decisions, without such feedback the process is failing, reflection must be allowed and encouraged for progress to be made. Since many decisions are value laden and encompass moral issues, yet have a deep personal importance, the school must explicitly consider ways of promoting a good decision making process. This all begins in the primary school where children first encounter wider and more common issues and must daily make decisions, the outcomes of which affect personal development.

To summarise, the relationship between Personal and Moral Education hinges on the effects of moral decisions on the self-esteem and self-image of children, but the intensely personal nature of moral autonomy must not be under-estimated. Primary schools have the task of developing the moral decision making process to ensure that self-esteem is maintained and a positive self-image is developed, by praising success and promoting reflection on both success and failure to allow a growth in personal understanding. The central areas of concern come mainly from the domain of Moral Education, but each has a consequential effect on personal development.

Religious and Moral Education

The relationship between Religious and Moral Education is one of the most involved and debated in the sphere of education. P.R. May notes:

> If Moral Education lessons are ever to become a feature of the curriculum of primary and secondary schools, one of the main issues to be faced is the relationships between these periods and Religious Education in school [31]

The two areas are often treated as almost synonomous. E. Lord and C. Bailey attempt to explain the reason for this and see separation as non-committal:

> The strong moralistic strain in British protestantism provided the grounds for a general assumption that religious and moral education were virtually synonomous, or if differentiated then only to the extent of making it clear that it was hoped the first-named would produce some progress in the second as its result. [32]

Another common view, which has traditionally proved to be the one which relates most directly to actual practice is that Moral Education is part of Religious Education. The recent National Curriculum documents endorse this view somewhat:

> The central position of non-denominational
> religious education in promoting spiritual,
> moral and other development has been recognised
> since 1944. [33]

An important point is made here by using the term "moral development" instead of Moral Education, showing that the authors do not believe all Moral Education is part of Religious Education, but Religious Education can contribute to the development of personal morality.

The position of Moral Education within Religious Education in educational literature is almost entirely dependent upon the belief of the authors. A Christian author may see morality as so interwoven with religious belief that it is obviously a part of Religious Education, this may be true of any religious person as J.E. Greer points out:

> ... for the religious person, belief and moral
> commitment belong inescapably together in one
> ultimate vision [34]

N. Smart's dimensions of religion include the "ethical dimension" and certainly it plays a major rôle in beliefs, but it must be remembered that secular ethics are a possibility,

but more difficult to define. The issues become more complex where social morality is concerned because much of this is derived from religious sources. The assertion of the Durham Report, based on such a point, that ...

> ... morality is so closely bound up with religion
> as to be unintelligible without it ...   [35]

and thus

> ... morality without religion, although possible,   is
> bound to be more or less defective.

seems itself rather harsh and difficult to justify. In an increasingly secular society personal morality, although based in many cases on the religiously defined social morality, is no longer dependent on or requiring reference to its religious background or the divine imperatives. What is true about this is that morality and faith are closely linked. E. Cox presents such an idea when he notes that moral decisions are still an act of faith when they are made by non-believers, that faith is a personal rather than religious faith [36]. This could be argued as entering the spiritual domain, but this complicates the issues. Plainly belief in oneself and one's own actions is a form of faith, it is not religious, yet holds an almost religious significance. To argue that morality is dependent on organised religion is therefore difficult. It may be that

> For many people the ultimate sanctions for
> morality are religious. [37]

but equally the "ultimate sanctions" for many others may be
personal or social ones, perhaps derived from religion, but
having lost religious importance and relevance.

In an incidental form morality pervades Religious Education
because Religious Education is concerned with beliefs and
beliefs involve morality. E. Cox sums this up and crosses over
into the areas of personal and spiritual development when he
argues

> There is here a plain link between m.e. and r.e.
> If r.e. includes a study of the beliefs that groups
> of people hold and of how they respond to them, it
> can be imparting an appreciation of the inevitable
> connection between belief and moral decisions as
> well as a consciousness of what pupils themselves
> believe and of how their beliefs are influencing
> their response to problems of conduct. [38]

Religions provide examples of moral codes and systems of
belief which are influenced by such codes or present the
reasons for them. In providing pupils with this knowledge and
the chance to explore the issues involved. Religious Education
will include moral development in an explicit manner. But such
moral development will be within the restrictions of Religious
Education, thus it will not be indoctrination into a
particular religious moral code, it will be presentation and
reflection on a wide variety from which the pupils may choose.
Such a choice will include possible rejections and adaptations
of moral ideas.

Another view of the relationship is that religions provide the final stage of moral thinking. In a number of different forms L. Kohlberg presents a seventh stage of moral development, a cosmic rather than natural view of the relationship between morality and the ultimate questions. [39].

However, this seventh stage is beyond the bounds of primary schools in the developmental scheme. What is more possible is the faith element which young children may possess when they make moral choices. This is demonstrated in the following adaptation of the work of E. Cox when he presented a sequence of questions in moral choices:

Shall I take my little sister to the cinema?
Yes it will cheer her up.

Why should I cheer her up?
Because people ought to be happy.

Why ought people to be happy?
I don't know, I just believe they ought.

E. Cox asserts that:

> Religious people can always ask one more
> question in these sequences than people who
> are not religious [40]

In the above example such a further question may be "Does God want that? And Why?", the believer's reply being "Yes, because

he does!" making the moral decision an act of faith and thus making the development of personal morality, ultimately a religious prerogative but only in the case of people who have adopted a belief system. It is true to note that some primary school children will have been brought up with belief systems and may have willingly adopted them, but this does not justify teaching about morality solely from a religious standpoint, unless the whole teaching group is agreed upon their personal beliefs, an unlikely coincidence certainly in state schools and an assumption denying the individualism of the children involved.

The relationship may also be considered from the Moral Education side, by considering Religious Education as part of Moral Education. This simplistic idea obviously fails to fully cover the domain of Religious Education, but in a subtler form religious ideas may be included within Moral Education. The third set of objectives for Personal and Social Education in "Personal and Social Education 5-16" concerns "moral ideas and behaviour" including "moral ideas and codes relating to religion and philosophy" as one of only three stated areas emphasising the importance of such matters [41]. E. Cox takes this relationship seriously in stating that

> ... a moral education that does not recognise
> connection between beliefs and decisions is
> going to be superficial. [42]

"Beliefs" does refer to secular beliefs along with religious ones in this case, upholding the necessity to recognise that human nature is not always prescribed by religious belief,

though it may implicitly be informed or affected by it.

The whole relationship between Religious and Moral Education
is further complicated by social expectations of education.
The doctrinal, didactic Religious Studies which essentially
promoted Christian values has left a legacy of expectations
and concerns, especially that Religious Education should
promote a moral attitude and that the "revolutionary"
Religious Education of the last few decades fails to do this.
The secularisation of society and apparent devaluing of
Religious Education have given rise to fears that moral growth
will be affected. On the other hand a convinced secularist may
see the association of religion with morality as a mistake and
possibly a regressive attitude, disallowing personal freedom
and inhibiting moral thought through a high degree of
prescription. R.E. Carter in considering existentialist
insights sees such non-religious morality as equally valid.

> There is no doubt that religions have been major
> sources of moral concern and insight, but the
> openly atheistic or non-religious stand of some
> existentialists makes it equally evident that a
> concern for ethics is not diminished one iota when
> you are left on your own. [43]

The significant point to note from much of the previous
discussion is that freedom of choice in religious matters is
necessary, but the development of respect and understanding of
social morality is an important and valid aim of education, as
"Primary Practice" asserts:

> It cannot be the aim of a state school in a
> pluralist society that all its pupils necessarily
> become religious, but it should be its aim that
> all its pupils become moral. [44]

Where religion and morality, and thus Religious Education and

Moral Education have the basis of their relationship is in

their common concerns and origins. Belief systems are directly

concerned with the answering of ultimate questions about

concepts such as destiny value and purpose. It is through

providing answers or at least part answers to questions such

as "why am I here"?, "what happens when you die"? etc. that

belief systems are formed and have an effect on believers.

Morality in its essentially questioning nature is also

attempting to find answers to the everyday questions about

belief and behaviour, the background of which must, in

personal cases, be the individuals own perspectives on

ultimate questions, possibly informed by religious belief.

P.R. May sees this as central to morality in much the same way

as it is seen as central to belief systems:

> At the heart of any discussion about morality
> and moral behaviour lies belief concerning the
> origin, nature and destiny of man. [45]

The Durham Report also notes this important perspective on

Moral Education and its reference to the ultimate questions

which permeate Religious Education.

> ... moral education must remain inadequate and
> incomplete if it tries to avoid all reference to
> basic questions of meaning, purpose, and value [46]

The previous limited examples of the arguments over the relationship between Moral and Religious Education demonstrate the divergence of thinking in this area, a fuller study of which is not required here. What is apparent is that certain central differences and similarities can be identified between the two curriculum areas and the aspects of life they relate to. The central areas of concern which link the two areas are knowledge and understanding of the ethical dimensions of belief systems, autonomy, responsibility and empathy. The first of these has been discussed to some extent within the previous arguments. The development of understanding and respect for the ethical aspects of belief as demonstrated by believers is an important component of Religious Education contributing to many of its objectives and the general aim. Without reference to the ethical dimension of belief systems Religious Education lacks a basic and important area of knowledge and understanding which often dictates and illuminates the actions of believers. As a part of Moral Education the moral behaviour of believers and an exploration of the ethical dimensions of belief systems provide examples of personal morality based on religious faith. Both of which may inform and influence the development of children's personal morality within such belief systems or outside of them. Although it is has been argued that

> Moral education without reference to religious belief would be an arid, de-personalised and ineffective exercise. [47]

It must be noted that morality can and does exist independent of religion, in becoming more personal by removing the reference to religious authority and replacing it with personal faith, or perhaps less personal as a pure expression of social morality. Fear that Moral Education "without reference to religious ideas" will be ineffective may be justified, but are not the concern of an education striving to avoid indoctrination. What must be a part of education is the presentation of a practical number of alternatives including the major ones in any given area. This is the case in the relationship between Moral and Religious Education. Ethical dimensions of religions are alternatives for consideration, alongside secular possibilities, no one should be presented as fact. In British society, Christianity must have an important part to play in Moral Education, not only in providing an example of moral code, but also as a background to much of what constitutes social morality and the legal system.

Personal autonomy is an important area of concern and a debatable issue which is reflected in both Religious and Moral Education. The promotion of freedom of choice is a direct reflection of an individual based education. In both Religious and Moral Education individual choice is an extremely important issue since both areas of education present the possibility of indoctrination. Arguments in earlier sections presented cases against indoctrination in both Religious and Moral Education, it is sufficient here to note that both areas must be treated in an exploratory rather

than didactic manner, upholding the ideal of autonomous decision making about beliefs and values. Within this argument the common concern of personal responsibility also arises, for in both areas it must be ensured that children understand that their choices and consequences of such choices are their own responsibility. By presenting alternatives and promoting exploration and discussion, autonomous decision making may take place in an informed and open situation.

Many of the objectives and the general aims of both Religious and Moral Education relate to the ability of children to empathise, to see, respect and feel another's point of view, beliefs and values. In Moral Education it is an essential component of moral reasoning, since in most cases the problem requiring a solution will have some effect directly or indirectly on another person, an affective knowledge of whom will inform and direct the reasoning process towards a more mutual solution. In Religious Education it is essential for a full appreciation of how a believer feels and is a useful tool to be applied when exploring any new belief system. Both curriculum areas would lack their fullest interpersonal dimensions if empathy was not encouraged, making it a common requisite. A common methodology for the promotion of empathy is a possibility which could be explored.

A point of divergence between Religious and Moral Education is rationality. As an essential of moral decision making it must be promoted, but Religious Education must consider things

which may be thought of as irrational. The achievement of some form of balance or dialogue between these two factors is difficult without confusing children and leaving them without the full ability to think rationally or with the view that the irrationality of religion makes it worthless. The way to achieve a positive view of the relationship between religions and rationality is to ensure that children understand that religion often deals with metaphysical issues which are outside the domain of rationality and rely not on empirical fact or philosophical reasoning, but the undeniable ability of people to have spiritual belief. If this dimension of education is explored to some extent and accepted, then rational principles are seen to be set aside and kept for empirical and philosophical debates. It must also be noted that the rational discussion of religion cannot be ignored since it is from this that agnostic and atheistic viewpoints are derived, and such views must be considered as well as religious belief systems.

The debate over the relationship between Religious and Moral Education will no doubt continue, perhaps indefinitely, but in one thing most writers agree and that is the existence of a link or links between the two areas. The previous discussions attempt to map out the connections between the two areas and provide a number of central common areas of concern which must be addressed in schools, these being the knowledge of belief and value systems, autonomy, responsibility and empathy, the

further starkly conflicting area of responsibility must also be explored in a careful manner to avoid confusion or an atheistic form of indoctrination.

It must be abundantly clear from the previous discussions regarding the connections between the four curriculum areas under examination that they are definitely inter-connected and in many cases reliant upon each other to succeed. It must also be clear that the areas also possess some degree of uniqueness, having areas of concern peculiar to their domains. Appendix B shows the major linking areas between the subjects and also those areas of concern which are unique to their particular subjects. The table can by no means be considered as a complete exploration of the connections, but it does contain the major foci involved in the complex interconnective discussion.

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CHAPTER 7

Personal, Social, Moral and Religious Education and the Education Reform Act (1988)

The advent of the Education Reform Act (1988) and the accompanying dawn of the National Curriculum have been the most dramatic changes to the education system in England and Wales since 1944. The bill was debated in the House of Commons and the House of Lords for over three hundred and fifty hours, making it the longest single issue of debate since the Second World War. The new legislation has caused reconsiderations in all aspects of education. Systems within education have been seriously questioned and in some cases, such as the financial management of schools, completely changed. The curriculum, for so long generally controlled by individual schools is now more centrally defined and dictated to some extent by the national government through the use of working parties and the newly created National Curriculum Council. Politically the Act has given a more central role for the Secretary of State for Education within the education system by giving responsibility for most of the curriculum to the government and effecting a reduction in the powers and responsibilities of local education authorities by giving schools greater autonomy in areas outside the curriculum and by redefining the roles of school governors. A further controversial change related directly to the National Curriculum and the cause of much debate is the introduction of assessment arrangements for pupils making schools more accountable and in an effort to provide parents with detailed information about progress.

These changes relating to educational politics and policies
for school management, curriculum and assessment procedures as
well as the more specific requirements of the Act have
initiated questions in primary schools about what they do and
how they do it. All areas of the curriculum have been affected
to some extent and Personal, Social, Moral and Religious
Education have certainly not been exempt from the changes, all
four requiring serious consideration in the light of the Act
and the accompanying National Curriculum, the implications of
which across and between the four areas are many, varied and
extremely important for primary schools. In a later section
the problems and possibilities of the National Curriculum will
be considered in detail in relation to Personal, Social, Moral
and Religious Education. This chapter deals with those four
curriculum areas and the general implications of the Education
Reform Act (1988).

The general aims of the Education Reform Act were apparently
to raise the standards of education and to redefine certain
aspects of the education system in the light of changes in
various educational areas such as examinations and the new
"grant maintained" status to be available to schools. In the
light of the former aim the Act immediately makes the purposes
of education clear when it states that the,

curriculum of each maintained school is balanced
and broadly based and:

a)   promotes the spiritual, moral, cultural,
mental and physical development of pupils
at the school and of society; and

b)   prepares such pupils for the opportunities,
responsibilities and experiences of adult
life. [2]

The implications of these two statements for Personal, Social,
Moral and Religious Education are clear. The curriculum should
have within it aspects which promote spiritual, moral and
social education (implied through the "cultural" reference).
Also implicit within this is the promotion of personal
development both through the previous aspects and active
within the preparation for adult life which is also advocated.
As far as Personal Social and Moral Education are concerned,
this is all the Act in general has to offer, although it
should really be enough. The position of prominence given to
these aspects of development should be reflected within the
curriculum as is the intention of the Act. However, because of
the nature of the curriculum which the Act goes on to define
in terms mainly of the National Curriculum (with reference to
Religious Education, which is considered later) the emphasis
is shifted to intellectual development. The next chapter
considers more fully the implications of the Act's institution
of the National Curriculum, but the Act's influence certainly
goes further than this.

Personal and Social Education previously separated in this
study are now combined when considering their position after
the Act. Apart from the major statement cited earlier the Act

and the development of pupil's capabilities within them. As a
piece of legislation aiming to provide new impetus for
education it does not detail the curriculum and further
reference is not expected, although in the definition of the
basic curriculum it would have been an opportune point at
which to reiterate the aims of the curriculum. [3].

The objectives for Personal and Social Education which were
considered in Chapters 2 and 3 made it clear that both areas
of development will be occurring in primary schools a great
deal of the time, however the burden facing teachers with
regard to the National Curriculum has caused much curriculum
and time reappraisal which has been detrimental to both
Personal and Social Education. Both subjects could have been
included in the National Curriculum in some way and perhaps
they should have been. Leaving both of these important areas
with the legal obligations, but without the elevated level of
awareness afforded to the National Curriculum does little to
promote the aims for the curriculum as a whole which the Act
so prominently maintains. Both Personal and Social Education
do permeate the curriculum in ways in which the knowledge and
process based subjects of the National Curriculum do not, but
they do have unique identities, identifiable objectives and
possible methodologies beyond the hidden curriculum and beyond
the placement within the general and under emphasised cross-
curricular themes. Activities are possible which will form
direct programmes of Personal and Social Education in primary
schools and the Act has certainly missed the opportunity of

advocating such a positive and potentially fruitful approach to some of its major concerns. This is perhaps more true of Personal Education than Social Education, because much of the National Curriculum does promote aspects of Social Education in a variety of ways.

On a wider front the Act legislates on a number of issues which could have some bearing on personal and social development. One potentially difficult area is assessment. In its efforts to raise educational standards and provide a means to discover how far such efforts have an effect the government, through the Act has demanded detailed teacher assessment of pupils and nationally standardised assessment of pupils at particular ages. Individual progress in academic subjects is to be measured by the national criteria prescribed in the final orders of the National Curriculum subjects. Although a commendable attempt to raise standards, there is a serious danger to individual development. To some degree the assessment procedures start at the criteria rather than with the children. Recording and reporting in terms of the national criteria becomes impersonal and with many criteria teachers are faced with a huge task. The personal side of education where teachers could make assessments of pupils in wider terms than simply academic achievement has been lost at a national level, although it is still possible for committed teachers to pursue such a course as well as that which the law demands. Of course the curriculum retains its individual focus, but the focus is upon achievement of academic rather than personal goals. Education, being a social and personal

activity, will never lose its personal and social aspects, but
with such a shift of emphasis and the added pressures,
teachers must retain their own philosophies of education and
as has particularly been the case in primary schools, ensure
that the pastoral care which contributes greatly to personal
and social development, is not lost as teachers become "tools"
for the delivery of a set of testable objectives. As R. Pring
points out, such a system lacks width:

> the experience of assessment ... is that it
> tends to narrow rather than broaden the
> educational experience of young people. [4]

The unfortunate emphasis placed upon assessment albeit with
good intentions, effectively makes assessment objectives the
aspects of the curriculum which gain the most attention.
Obviously personal and social development are difficult to
assess in an objective manner, but both may be included as the
School Examinations and Assessment Council noted

> Everywhere the emphasis is on basing records and
> reports upon evidence, even in the area of personal
> and social qualities, where assessment scales are
> being replaced by descriptions of activities. [5]

S.E.A.C. also note the need to "respect a child's privacy" in
such reporting. The Education Reform Act assessment
requirements have led to a flurry of activity to prove
progress and demonstrate the abilities of pupils. In many
cases such demonstrations will intentionally or
unintentionally come to the attention of pupils and this may

have one of a number of outcomes, some positive and some
negative. Whichever outcome occurs, it will certainly have an
effect on self-esteem. Pupils aware of their own shortcomings
faced with a positive test result or favourable teacher
assessment will receive a boost in self-esteem and confidence,
but those same pupils faced with failure may lose self-esteem
at an alarming rate. It is clear that care must be taken at
every level to ensure that such loss of esteem does not
happen, but with the general trend towards both accessible and
numerous records teachers may find such a requirement
difficult.

One objective of Personal Education which the Act certainly
brings sharply into focus through its requirements for both
assessment and the curriculum, is the development of pupils as
individuals. In keeping with the general traditions of modern
education the Act, through its definition of the National
Curriculum, with its focus on individual attainment and
progress the accompanying individual assessment procedures
maintains an approach to education which focuses on the
individual. As will be made clear in the next chapter, such a
clearly individual based approach is an admirable aim, but not
entirely fulfilled through the curriculum the Act has
initiated.

The Education Reform Act (1988) as a piece of legislation does
not reflect many of what have been previously defined as the

objectives of Personal Education in particular. For example
there is a prescriptive tone to the document which is only to
be expected because of its legal background. However this tone
is pervasive and may even filter down to pupils' experiences
within primary schools. The didactic nature of the curriculum
prescribed by the Act and interpreted by teachers may make
classroom practice follow a similar pattern and thus make it
more unusual for pupils to be given opportunities to employ
self-direction, a key objective of Personal Education.

The intention of the curriculum demanded by the Act must
include the cultural development of pupils and this could
certainly be read as a requirement for Social Education. It
does of course go further than Social Education to include
cultural heritage and customs, but there is an undeniable
social development element. The curriculum concerns of Social
Education are considered in the next chapter, but the Act has
further implications for Social Education than those regarding
the formal curriculum.

The objectives of Social Education include the encouragement
of co-operation and as previously discussed the procedures
outlined by the Act tend towards a very individual based
approach to education. As a social activity education will
naturally involve degrees of co-operation, but most activities
will involve co-action. Of course to be fully educated in the
manner expected by the Act, pupils will have to develop co-

operative skills to fulfil the requirement that the curriculum develops society as well as the school. The development, in social terms, of society must be a co-operative one or the development is likely to be short-lived. The inclusion of the supplementary "spiritual, moral, cultural, mental and physical development" of society can only be satisfied by taking into account the needs and characteristics of society and ensuring that in its structures the curriculum has aspects which contribute to such an aim. This is almost an explicit plea for Social Education, a requirement that schools should encourage pupils to interact with society in such a positive way as to promote the development of society as a whole. A high ideal, but even at the primary level an aim which can be worked towards through the objectives for Social Education detailed in Chapter 3 since these objectives will not only foster pro-social attitudes and behaviours, but also provide pupils with the essential social skills to make their positions in society effective and forward thinking, thus promoting the development of society as well as the pupils themselves.

Moral development and thus Moral Education of both pupils and society is another area of concern expressed within the Act. As with Personal and Social Education, it gains the single major reference in Section 1 [6], but unlike them there is no other apparent effect on the promotion of Moral Education, excepting those which relate to the curriculum. The Secretary

of State for Education has the ability, if they so wish, to
identify Moral Education within the National Curriculum,
although historically this is unlikely since in primary
schools it has so often been linked with the hidden
curriculum. However, there is a more likely and more
contentious reason for this which again relates to common
practice in both primary and secondary schools and that is the
traditionally strong connection between Moral and Religious
Education. As Chapter 6 contested, both subjects have their
points of convergence and certainly a programme of Religious
Education which failed to give some consideration to religious
responses to moral issues would not give a true picture of
religious life and would not be allowing pupils to develop
their own beliefs and values in an informed sense. However
certain vociferous sections of the government and particularly
within the House of Lords made it very clear that it was their
belief that a key, if not the key, intention of Religious
Education is to educate pupils in the moral standards of
Christianity. [7]. Religious Education as equated with Moral
Education in much the same way as has occurred in numerous
primary schools where curriculum planning for Religious
Education has tended to include things such as "playground
behaviour" and questions such as "why shouldn't we steal"?,
using the parables of Jesus and the Ten Commandments as the
only authority in such areas. The apparent intention to
continue such practice, advocated for whatever reason, shows a
fundamental misunderstanding of the nature of Religious

Education. As E. Cox and J. Cairns agree in their analysis of the debates,

> Parliamentary speeches in support of the Act
> frequently give the impression that moral training
> is the reason for including religious education in
> the curriculum. [8]

Thus it is not surprising that the Act goes no further on Moral Education, since it appears to be considered covered by the clauses relating to Religious Education.

In a wider sense the Act makes some of the objectives for Moral Education harder to realise. For example, the rigidity of the curriculum implied by the National Curriculum makes autonomy less of an issue and the fostering of respect for social morality has become something more when the curriculum must promote the moral development of society. If the Moral Education component is to fulfil this sort of role a higher priority should have been given to it, rather than have it subsumed by Religious Education or left to struggle in contest with other curriculum pressures.

Out of the four curriculum areas under consideration, the Education Reform Act (1988) has the most to say about Religious Education. In the now familiar phrase, the Act makes spiritual development of pupils and society a key factor in the curriculum and then goes on to outline much about the provision and even the content of Religious Education in

schools. [9] It is certainly worth noting that both of these
aspects of the Act were non-existent in the original Education
Reform Bill and it was only when that was debated and amended
by the House of Lords they appeared. It is also worth noting
that more time was spent debating the Religious Education and
Collective Worship clauses of the Act than any other points.
The pages of Hansard made it clear why this occurred and show
some insights into the reasons why Religious Education was
given such consideration when the references to the other
subjects of the "basic curriculum" were passed with little or
no comment.

The 1944 Education Act made Religious Education the only
compulsory subject in the curriculum of state schools and also
made it the only optional school subject by including clauses
which allowed parents to withdraw pupils from Religious
Education and allowed teachers the right not to teach it. This
legislation remained more or less unchanged by the Act and
that was all the original Bill was to do. What changed,
perhaps in the light of common practice, but also for good
reasons was the legal name of the subject. The 1944 Education
Act cited "Religious Instruction" and the 1988 Act calls it
Religious Education. Religious Instruction could quite easily
have meant instruction in an indoctrinatory sense, Religious
Education means much more and puts the subject firmly as one
which has an educational rather than an indoctrinal basis. The
effect of such a change in primary schools is probably minimal

since Religious Education has been the more accepted form since the early 1960s and it is the accompanying "content" clauses which truly remove any legal possibility of teaching in an indoctrinatory fashion.

The debate over the content of the Religious Education to be made legal by the Act centred on one issue, the balance between the religious content of Religious Education, specifically how much it should include Christianity and what consideration should be given to other religions, if any. Chapter 4 made it clear that some consideration of Christianity is an essential aspect of Religious Education for social and cultural as well as educational reasons but as E. Cox and J. Cairns noted in their analysis of the debates over Religious Education the arguments had

> the emotional and evangelistic tinge that so
> often accompanies discussion of religion, and
> the subsequent Act may have been affected
> accordingly. [10]

and subsequent debates in the House of Lords have continued to show that the aims of Religious Education in educational terms do not go far enough for some, Dr Robert Spink speaking in parliament asserts that

> The facts are absolutely plain. We are a Christian
> society and we should teach the Christian faith. We
> should teach an awareness and understanding of other
> major religions but only in an academic manner. [11]

In the light of such comments when the Act states that new,
agreed syllabuses must

> reflect the fact that the religious traditions in
> Great Britain are, in the main, Christian whilst
> taking into account of the teaching and practices of
> the other principal religions represented in Great
> Britain. [12]

the emphasis is squarely put on Christianity. This emphasis is
also clear from the continuing make up of the Standing
Advisory Councils on Religious Education which local education
authorities are required to set up since the Education Reform
Act (1988) mainly in order to advise on the Religious
Education given in accordance with an agreed syllabus. [13]
The four committees of a S.A.C.R.E. represent the Church of
England, the local education authority, the teacher
representatives and members of other Christian denominations
and other religions, [14]. It is not inconceivable that a
S.A.C.R.E. be composed of Christians only in certain local
education authorities and this would be reflected in any
Agreed Syllabus Conference convened by a S.A.C.R.E. to
produce a syllabus for Religious Education for county schools.
Such local agreed syllabuses, required by law since 1944,
provide the basis for the teaching of Religious Education in
counties and vary greatly. Although bias is unavoidable when
producing a syllabus, over-representation of one faith may
inhibit "taking account" of the other principal religious
traditions.

The effect upon primary schools of the new legislation for the content of Religious Education in primary schools has relied heavily on the local education authority's responses to the challenge for Religious Education. It is fair to note that the agreed syllabuses produced since the late 1960s have tended to reflect the approach which the government has adopted with a substantial Christian component and, in varying degrees, consideration given to either developing ideas about religion as a whole through consideration of different faiths, or a systematic approach to the study of different faiths as an educational pursuit in its own right. What the Act has changed is the legal content, by introducing the requirement for considering religions other than Christianity, through any new agreed syllabus and in effect in primary schools this has led to much debate. The prevailing attitude to Religious Education in many schools was that Christianity was the root of Religious Education and other religions would tend to be considered in only the most forward thinking schools or those in which there were numbers of pupils from religious backgrounds other than Christianity. All state schools are now required to consider a range of religions and this certainly makes Religious Education a subject with more depth and scope than perhaps previously considered. At the primary level, this is a long required and essential change, enabling pupils to learn about different faiths at an early age and promoting understanding, tolerance and respect at a time when building foundations such as these is essential. In our multi-cultural,

multi-faith society even the youngest children will in most
cases have some experience of differing cultures and faiths
and this should certainly be explored. Through the agreed
syllabuses, which do and will conform to the requirements of
the Act, all primary schools will have to ensure that not only
is Christianity considered in Religious Education, but other
faiths also and this causes some problems. In those schools
where the major or only focus has been a Christian one and
especially those where Religious Education has been of a
nurturing nature, teachers have and will find that their
experience of other faiths which they must take account of
does not equip them for teaching the subject according to the
law. An obvious result of this has been both the calls from
teachers for resources and the production of such by both
local education authorities and other publishers in response.
Another response, particularly in primary schools has been the
negative reaction of some teachers to the new legislation.
For religious, ethical or educational reasons some teachers
have claimed that the new legislation is highly problematic.
On religious grounds the requirement regarding "principal
religious traditions" has been criticised by teachers who
feel, for whatever reason, that the only religion which should
be considered is Christianity and teachers belonging to other
faiths have claimed that the law does not adequately reflect
the reality of religion in Great Britain and is open to
interpretations which would limit the time spent on different
faiths considerably. A similar view may be held by teachers

who are strongly opposed to any mention of religion in schools
and have in the past approached Religious Education as Moral
Education in primary schools. This may be because they feel it
is unethical to promote religion of any form through Religious
Education, such a misconception is not uncommon but the
Education Reform Act has given the religious aspect of
Religious Education such a strong highlighting that it makes
an easy target for such complaints. In the same way the
educational argument against Religious Education is based in
the anti-indoctrinatory lobby which has not been satisfied by
the Act's emphasis on Christianity. It is an unfortunate fact
that if teachers feel strongly enough, they may refuse to
teach Religious Education in schools and this is probably more
likely to be taken up in primary schools where the class
teacher usually has responsibility for Religious Education and
may not be able to reconcile the legal requirements with his
or her conscience. Clearly, the Act has brought these
arguments to the fore and this has done some damage to the
already tarnished reputation of Religious Education. Of course
if approached in its truly educational sense and if the Act is
interpreted favourably, Religious Education can be presented
as a truly educational experience, with no room for
indoctrinatory practices and with clear reasons for the
emphasis on Christianity and the inclusion of the "principal
religious traditions". It is the responsibility of those
providing schools with agreed syllabuses to ensure that
Religious Education is not misrepresented and open to the

misuse, abuse and neglect of the past. This challenge has been taken up by Agreed Syllabus Conferences and other organisations who have gone to great lengths to ensure that Religious Education in schools is of the form suggested by the objectives in Chapter 5. Primary Schools, as has been mentioned previously, have benefited from the more specific nature of recent works by making it easy for non-specialists to employ a wealth of "new" approaches. However, at times the balance between Religious Education and the rest of the curriculum has been called into question and agreed syllabuses and other documents proposing large amounts of work at Key Stages 1 and 2 have not been favourably received. What now remains to be seen is whether the translation of the Religious Education clauses into the form of agreed syllabuses and then into actual practice in primary schools makes a difference to the subject. It should, because of the more direct approach to Religious Education through the content clauses, but there is a real concern that Religious Education may flounder even with such national and local support and this is due to the positioning of Religious Education.

The history of Religious Education in schools can be traced back to the links between church, government and education, which in the past, were very strong. The debates in the House of Lords on Religious Education prove that the relationship is still quite strong in some quarters. In 1944 it was clear that such a relationship operated best at a local level and thus

control of the subject was given to local bodies, the education authorities, who had to provide locally agreed syllabus. In 1988 the Education Reform Act introduced the first national curriculum, to be compulsory to pupils from age five to sixteen in maintained schools. As has been previously noted Religious Education was not part of the original plans for the new educational initiatives and thus did not feature in the National Curriculum and was not placed into it when the amendments were made. This apparent exclusion was explained by the introduction late in the day, of a new term - the "basic curriculum". The basic curriculum, according to the Act consists of Religious Education and the National Curriculum claiming that the former has equal standing in relation to the subjects of the National Curriculum [15]. The reasons for not including Religious Education in the National Curriculum, apart from its relatively late arrival in the Act may also relate to its unique nature. It seems inconceivable to have a non-compulsory subject and one which teachers could refuse to teach in a compulsory national curriculum, but surely some special dispensation could have been made for its own terms. This is particularly questionable since if Religious Education is truly educational and has no element of nurture within it then grounds for withdrawal and refusal to teach would be difficult to recognise. The other concern is the locally defined nature of Religious Education and it is arguable that it would also be inconceivable to have nationally defined Religious Education because agreement on content would be

difficult to reach. However, a brief look at recent agreed
syllabuses and major Religious Education documents shows an
unsurprising consistency in both content and approach. A
further argument along these local lines is that locally
defined Religious Education reflects the community it is
taught in. This is no real reason for not including Religious
Education in the National Curriculum because the same argument
could be made for both History and Geography, both of which
refer to local studies in their respective fields. A third and
possibly creditable argument is the problem and outcry that
could have been involved as local control was removed,
S.A.C.R.E.s would possibly have to be disbanded and agreed
syllabuses of whatever form or age consigned to the history
shelves, a series of actions the government may have wished to
avoid. Whatever the reasons for the maintenance of local
control of Religious Education and its place outside of the
National Curriculum the effects of this aspect of the
legislation have been both the most damaging and the most
helpful for Religious Education.

The placement of Religious Education outside of the National
Curriculum has certainly, and most probably unintentionally,
made it even less of a subject in primary schools. The next
chapter considers this in further detail, but it is sufficient
to note here that the phasing in of the National Curriculum
has been approached in primary schools as the single most
important aspect of curriculum planning in most, if not all

schools, with a particularly time consuming and all
encompassing emphasis on each subject as it has arrived. This
has truly been to the detriment of Religious Education in
primary schools, for unlike secondary school teachers most
teachers in primary schools have had to take the whole of the
National Curriculum on board, requiring much time, effort and
professional discipline. The focus on the National Curriculum
has been so great that other subjects, (particularly Religious
Education which according to the Act is on a par with the core
and foundation subjects of the National Curriculum), have been
either forgotten or considered in much less detail than the
National Curriculum. Primary schools have been sent numerous
details and documents relating to the National Curriculum and
these have further drawn attention well away from Religious
Education. This has all been unintentional, but is
unfortunately the truth and it makes comments such as those of
the chairman of the National Curriculum Council in 1992 and
education spokesman [16] both patronising and blatantly
dismissive

> It is only now that we can begin to see whether
> we have in place a curriculum, which includes R.E.
> just as much as the National Curriculum, that
> reflects the original vision of the Education Reform
> Act. [17]

Four years is a long time in any institution and quite long
enough for a subject to be almost removed from the curriculum,
for in this case no matter how strong the legislation for
Religious Education the pressure brought on primary schools to
deliver the National Curriculum has undoubtedly had such an
effect.

The single most positive result for Religious Education
arising from its not being included in the National Curriculum
has been its continuation as a "model" subject, for as before
there is arguably more happening in a curriculum development
sense in Religious Education than in any other subject. In
comparison the numbers of academics, teachers and others
involved in the working parties that provide the National
Curriculum documents must be quite small. Large numbers of
people across the country have been involved in the production
of syllabuses, guidance, schemes of work and handbooks for
Religious Education and continue to do so. The effect of this
is that schools through local education authorities and
publishers may have access to a plethora of Religious
Education resources which can only promote the subject.
Unfortunately the lower status of Religious Education in
primary schools makes it more difficult to both gain and
implement such resources and the stipulations, if interpreted
in a particular way, call for teachers to gain a wide
knowledge and understanding of a number of faiths which make
such resources invaluable.

The government's "commitment to strengthen the position of
Religious Education" [18] as manifested within the Education
Reform Act (1988) is not truly reflected in reality. It relies
heavily on the local education authority's commitment to
Religious Education and more particularly upon individual
school's realisation that the National Curriculum is not the

full curriculum. However such a realisation is not helped by the continual demotion of Religious Education through national documents and worse still the addition of confusion to the matter through ambiguous and damaging statements. For example many curriculum documents fail to give Religious Education a place alongside the National Curriculum and some only give it the slightest of mentions and within a key National Curriculum Council document the form of Religious Education is outlined using a very confusing phrase

> An important part of the teaching of religious
> education is the provision for pupils of knowledge
> and understanding of Christianity and the other
> major religious educational traditions to be found
> in this country. [19]

This apparently means that practices common in Religious Education at the time of the Act should continue and can be interpreted as the continuation of a nurturing form of Religious Education. The basic problem lies in the Act's placement of Religious Education outside of the National Curriculum, had it been within, such nationally available documents would have been more carefully prepared.

A further factor for Religious Education in primary schools raised by the Act is the relationship between collective worship and Religious Education. Although not under full consideration have the implications of compulsory collective worship, on whatever grounds, within a school where Religious Education is aiming to develop knowledge and understanding of religion and contribute to developing pupils' own beliefs and

values, require primary schools to ensure that there is no conflict of interests.

The Education Reform Act (1988) has certainly raised issues in Religious Education for all primary schools, it remains to be seen whether the new requirements as interpreted both by local education authorities through agreed syllabuses and by schools themselves, to respond in a positive way for the subject in the light of the pressure and possibilities of the National Curriculum.

References: Chapter 7

1. Education Reform Act, (1988), H.M.S.O.
2. ibid., Section 1(7).
3. The basic curriculum being Religious Education and the National Curriculum.
4. Pring, R., (1989), The New Curriculum, Cassell Educational Ltd, p.109.
5. S.E.A.C., (1990), Records of Achievement in Primary Schools, H.M.S.O., p.16.
6. Education Reform Act, (1988), op.cit., Section 1(7).
7. The debates recorded in Hansard from the time make this quite clear.
8. Cox, E. and Cairns, J.M., (1989), Reforming Religious Education, Kogan Page, p.77.
9. Education Reform Act, (1988), op.cit., Sections 2,9,8,11 and 13.
10. Cox, E. and Cairns, J.M., (1989), op.cit., p.76.
11. Hansard (Parliamentary Debates), Thursday 16th July 1992, H.M.S.O., p.1251.
12. Education Reform Act, (1988), op.cit., Section 8(3).
13. ibid., Section 11(1)(a).
14. ibid., Section 11(4).
15. ibid., Section 2(1).
16. Hansard (Parliamentary Debates), op.cit., Comments from Mr.E Forth, Parliamentary Under-Secretary of State for Schools.
17. From a speech by David Pascall, Chairman of the N.C.C., at Keele University, Friday 10th July 1992, entitled 'Standards in R.E.'.
18. D.E.S., (1989), Circular 3/89, D.E.S., p.4.
19. N.C.C., (1990), Curriculum Guidance 3: The Whole Curriculum, N.C.C., p.2.

CHAPTER 8

Personal, Social, Moral and Religious Education and the National Curriculum

(Appendix C provides a useful summary of the National

Curriculum)

Personal Education and the National Curriculum

In considering the implications of the Education Reform Act

(1988) upon the philosophy and methodology of Personal and

Social Education in primary schools it was possible to pair

off the subjects since the Act itself gave very little

reference to either and where it did, they tended to either be

together or rephrased and together. Most National Curriculum

general policy documents tend to pair Personal and Social

Education in to an encompassing term, but it is possible to

use the criteria expressed as objectives within the sections

relating to the philosophical backgrounds of the two areas [1]

to identify discrete references to Personal or Social

Education in both general policy documents and specific

subject related documents of the National Curriculum.

Why presumably the government, the National Curriculum Council

or subject working parties chose to group Personal and Social

Education as a single "subject" appears not to be documented

anywhere. Perhaps it is simply a throwback term retained in

the new educational system to avoid confusion, but as has been previously argued such a convenient general term poses problems and dangers. It appears to preclude the possibility of any form of Personal Education discrete from Social Education. This whole area poses problems, for is it possible to "personally" educate without reference to society? What should be clear from the objectives details earlier is that there are certain capacities within Personal Education which it is possible to foster that do not require a social situation to operate in, but will be useful in social situations as well. Such capacities as encouraging analysis and acceptance of feelings, self-direction, the development of caring attitudes to personal property can all be developed individually, but of course operate and perhaps develop best in a social context. For the purposes of this analysis it is unnecessary to pair Personal and Social Education, but as before to keep their relationship in mind.

The National Curriculum structure, guidance and implementation has a number of clear and possibly disabling implications upon the practice of Personal Education as outlined by the objectives in Chapter 2. In the short time the National Curriculum has operated in schools, these implications have shown themselves in numerous ways and to some extent been addressed. However, as seems to have been the case too often, the curriculum changes brought about by the introduction of the National Curriculum have left educationalists and more importantly classroom teachers with little or no time to step

back and consider the "whole curriculum", the focus has tended to shift, first from subject to subject in the core curriculum then from subject to subject in the emerging final subjects of the National Curriculum.

One immediate aspect of the National Curriculum which has a definite and wide ranging impact upon the personal education of children in primary schools is its heavily content based nature. The first impressions of many primary school teachers were very much concerned with the sheer size of the "new" curriculum. To some degree this apparent problem has been re-considered, since primary school teachers soon began to realise that much of what appeared "new" was already being done. However, there is certainly a large content base which must be taught in primary schools and this has proved to be difficult where Personal Education is concerned. In the past primary school teachers had a largely autonomous role where the curriculum was concerned and that meant that there was ample opportunity for teachers to construct their own curriculum with a sound base in their own philosophy of education. In many cases this meant that the focus of the curriculum was the development of the child, as the centre of the curriculum in the sense intended by the Plowden Report [2] catering for individual needs in all aspects of the curriculum. The National Curriculum purports to do the same, with pupils working at different levels in different subjects,

requiring different activities and learning opportunities in order to succeed, but the structure itself allows and demands a very high curriculum based form of education. The curriculum is set in the form of the National Curriculum and this is applied to the individual children as and when appropriate. The outcome of this is effectively the possibility of a depersonalising of the system. Emphasis, because of the demands to be considered later, can be too easily placed upon the delivery and success of the curriculum rather than the development and the success of the children.

The sheer weight of the National Curriculum in terms of Attainment Targets and numbers of Statements of Attainment delivered through the Programmes of Study in Key Stages 1 and 2 is placing considerable demands on primary schools in developing systems which facilitate effective and fruitful delivery of the curriculum in schools. Local and government guidelines have attempted to address the problems of curriculum time allocations, giving the subjects of the Basic Curriculum percentages of weekly time for their effective delivery. Again the emphasis is very much upon the delivery of the subjects primarily within the National Curriculum framework. Richard Pring, in his analysis of the "New Curriculum" precisely points out the basic problem that the large content base of the National Curriculum poses for both Personal and Social Education

> The tutorial work, the drama, the personal guidance
> the negotiation of learning objective, are all geared
> to developing the trust, the confidence, the ideals
> the imagination and empathy, the sense of responsibility
> and the autonomy which are crucial to personal and
> social development of young people. These must have a
> place in curriculum design and planning. They hardly
> receive a mention in the National Curriculum. [3]

As Pring further notes the development of personal qualities

has no specific time devoted to it, leaving the whole area of

Personal Education another poor relation to the content based

curriculum.

One aspect of the National Curriculum which has caused much

concern amongst teachers and huge investments of time and

resources in educational establishments has been the necessary

assessment, recording and reporting of attainment in National

Curriculum subjects. Apart from the implementation of Standard

Attainment Tasks which were introduced due to the Education

Reform Act (1988) there is ongoing assessment of progress in

National Curriculum subjects through the monitoring process of

Statements of Attainment, Attainment Targets and possibly

Profile Components. This whole exercise can be handled in a

number of ways. Some schools have gone into extremes of

detail, through the assessment and recording of attainment in

all Statements of Attainment in an ongoing way, requiring a

great deal of teacher time, effort and commitment. Other

schools have adopted a more conservative and limited approach

relying to a greater degree on teacher assessments of

capabilities which may not be based entirely upon evidence.

Whichever method of assessment is taking place in primary

schools it is a new demand on teacher time, a demand which is

manifested during contact time due to the necessity to observe
or assess. Teachers have always been involved in informal and
formal contact time assessment, but the structure of the
National Curriculum has meant that there are now available a
large number of criteria expressed through the Statements of
Attainment requiring assessment of some form and consequently
some form of recording and reporting. Consistent and criteria
based assessment is an essential part of the educational
process, there is no denying this point, however it must be
handled very carefully. Pressure which has in many cases been
brought on by individual establishment's assessment and
recording policies, has unfortunately led to the problem of
assessment becoming a master of the curriculum, rather than
the curriculum tool it is meant to be. In such cases the
curriculum which is taught is based upon the assessable
outcomes. It is this form of assessment controlled curriculum
which poses a serious threat to the personal education of
children in primary schools. Where assessment in National
Curriculum subjects is a dominant feature in classroom life,
subjects with no criteria become secondary to the main focal
areas of the curriculum and in some cases are suspended
completely.

The development of pupils in Personal Education in primary
schools has always relied heavily upon the teachers commitment
to developing pupils personally as well as academically,
unfortunately the form of assessment outlined above causes

provision for this development to be very incidental or completely ignored, there is simply not the time available for the primary school teacher to fulfil the necessary pastoral role when the pressures of continual assessment according to National Curriculum criteria in all subject for all pupils are brought to bear. Another possible effect of this assessment procedure is the unfortunate possibility of further depersonalising the classroom. In extreme cases the pupils can be seen as the "empty vessels" into which the National Curriculum is poured and measured with little regard being paid to the vessel's upkeep and general condition. This is an extreme and good primary schools teachers will never fall into such a poor form of teaching, but it is nevertheless a possibility brought about by the National Curriculum. When faced with a class list and series upon series of boxes requiring ticks to show progression in Attainment Targets the focus is so heavily upon the intellectual capacity of the children that the personal capacities become extraneous to the process.

In the past there have been ample opportunities in the class teacher based primary schools for individual teachers to put aside time in and outside of teaching programmes specifically for some form of personal development. This may have taken the form of extra curricular activities, personal interviews to talk problems through or activities in class time with a bias towards developing personal capacities. Numerous projects and

ideas have been successful in promoting pupils' personal
development in a structured or planned manner rather than
relying on the many opportunities which arise in every
classroom. Such activities have usually been fruitful in
their enhancement of the personal development of the children
involved. The effect of the recent curriculum developments on
such planned activities has been to squeeze them out of the
primary school curriculum in many cases due simply to the lack
of time available. The pressure of fulfilling the multitude of
Statements of Attainment, as has been mentioned before, means
an unavoidable focus upon them and correspondingly unavoidable
use of available time to concentrate on their achievements.
Time which may in the past have been available for activities
focussing on personal development, is becoming more difficult
to find as the curriculum becomes more defined.

One of the objectives of Personal Education is to foster and
protect the self-esteem of pupils. This requires systems of
teaching which will maintain a pupil's self-image in a
positive way. The National Curriculum assessment procedures
present an unfortunate possibility for the self-esteem of
pupils to be eroded and care must be taken in schools to avoid
this. As a general policy it is a positive step to allow open
access to all but the most confidential of schools records.
This encourages full involvement of all parties in the active
development of the pupils, the school and the curriculum. What

may be contentious in this system is that it is open to abuse

by any of those involved. School records of attainment before

the National Curriculum were usually brief and limited -

reporting was the same. One reason for this was the difficulty

of criteria referenced assessment without full sets of

criteria (certainly of a national standard). The National

Curriculum documents provide national criteria in the form of

Statements of Attainment and this means that recording and

reporting is now a comprehensive exercise. There is much to be

gained from this and it is fundamentally a much needed move

forward in educational thinking and planning, but the possibly

detailed records available to different parties can have

individual consequences. In "worst case" scenarios such

detailed records can provide unthinking people, children or

adults, with ammunition for ridicule and derision of

individuals. There is the unfortunate possibility of a very

competitive form of teaching and learning to take place if

general records, again in a "worst case" scenario are openly

displayed like a scoreboard. S.E.A.C. [4] naturally points

out that such an occurrence should be avoided

> Children should not see assessment in the
> context of the National Curriculum as stressful
> competitive. [5]

The effects of this are obvious. Pupils consistently failing

or slow in developing can immediately be seen as such to

anybody, including themselves when they compare their results

to those of others. This may be a positive motivating force for some, but for most it will have a negative effect on an essential requisite for good learning, the pupils' self-esteem. What could have serious consequences for a pupil's self-esteem is the use of recorded results by peers as a source of ridicule or the possible use of the results by parents for comparison purposes and as a point of reference which they may see as a positive motivating device and use with their children without considering the pressure that such demands may make and the effect on self-esteem of being repeatedly told to do better.

The apparent rigidity of the structure of the National Curriculum has had a knock on effect where school curriculum planning is concerned. Many schools have adopted a more tightly defined and monitored curriculum as a device to deliver the requirements of the National Curriculum. There has been further effects in the classroom and some reports have proposed, albeit in a suggestive rather than forceful manner, that classrooms become more formal than they have perhaps been in recent years [6]. The outcome of this again in "worst case" scenarios is the almost complete abandonment of practices which will develop an essential feature of Personal Education, that is self-direction. Although the National Curriculum does not appear to advocate whole class teaching, the constraints of time and the bulk of the requirements have certainly led some schools to reconsider their views on the use of this method of teaching. The practice of self-direction in the classroom relies heavily on a trust between the teacher and

learner and is a method of promoting self-reliance in later life. Methods of teaching, such as whole class teaching and rote learning essentially preclude self-direction since the learner is given all the directions to follow and that is basically all that is expected. In primary schools the opportunities for self-direction, even in minor ways such as collection of equipment (papers, scissors etc) are numerous, but actual self-direction in work is only a possibility if the classroom and curriculum are organised to enable it. Formalisation and curriculum constrictions do not allow full development of self-direction in the early stages of schooling when it is perhaps most appropriate.

A cursory analysis of the numerous National Curriculum documents and the educational practices it has fostered shows that Personal Education has apparently been somewhat overlooked. Its major position in the curriculum is in the form of the very secondary orientated cross-curricular dimension of "Personal and Social Education", one of a number of such dimensions which are supposed to be fostered in a cross-curricular manner through the subjects of the National Curriculum and presumably Religious Education and the wider curriculum. The final orders of the National Curriculum subjects show a sparse reference to Personal Education, but is

there to some degree in many of the constituent parts,
Attainment Targets, Programmes of Study, Statements of
Attainment and the accompanying Non-Statutory Guidance.

The final orders for the National Curriculum [7] subjects and
their accompanying documents, the Non-Statutory Guidance have
been the main focus of attention for most primary school
teachers. They define the curriculum aims and objectives for
each subject in the forms of Attainment Targets and Statements
of Attainment, give examples of learning activities to address
individual Statements of Attainment, provide outlines of
possible approaches to particular areas of study and work
through examples of schemes of work relating to each subject.
As such they provide the backbone of the curriculum and are
the major tool in the teachers application of the National
Curriculum. It is interesting and relevant to analyse such
documents to determine how far they go in supporting the
National Curriculum Council's view that personal and social
development is a cross-curricular enterprise, for surely such
key documents must reflect that fact. The documents do give
some attention to the personal development of pupils to
varying degrees and in most cases in an extremely implicit
manner. An analysis of the English, Mathematics, Science,
Geography, History, Technology, Art, Music and Physical
Education final orders and Non-Statutory Guidance shows that
there are few mentions of anything explicitly connected with
the objectives for Personal Education previously defined.

There is however a need for balance here, for although the
documents tend towards a lack of specific reference to
Personal Education there is an underlying trend in the
phrasing of certain sections which points towards good
educational practices which will contribute to the development
of particular personal competences - the National Curriculum
cannot really go much further than this or it will be heading
into the realms of defining methodology as well as curriculum,
which is not within its remit.

Curiously the document perhaps most likely to contribute to
Personal Education is one which manages, probably by accident
rather than design, to evade much which could have been useful
in the development of personal skills. In English work pupils
have always been encouraged, especially in creative writing
and oral work, to communicate and examine their own personal
perspectives on things, to explore and analyse to some degree,
their feelings and to commit to paper more personal things
than in other subjects. It has also been a subject in which
skills of self-direction have been fostered through the medium
of creative writing and also in dramatic activities which can
play a major role in personal development. Although the
National Curriculum English does not in any way preclude these
properties of the subject it makes no reference in Key Stage 1
or 2 at all to such possibilities - not even in the form of
the non-statutory examples or the Programmes of Study. The
content base and the process examples both fail to give any
indication of this. Of course the document is written from a
subject orientation, but the high status of personal skills

afforded in other National Curriculum documents (which are certainly less likely to be read than the English document which every primary school teacher should have a copy of) is not reflected in any way in the statutory orders. It is only when the Non-Statutory Guidance is read that there are more of the possibilities made apparent, and then it is perhaps too little. The most effective climate for Personal Education is advocated

> Effective plans provide for a classroom where
> children feel sufficiently encouraged and secure
> to be able to express their thoughts, feelings and
> emotions [8]

as is the maintenance of self-esteem, albeit in relation to limited contexts.

Many activities which promote personal development are easily integrated into the English curriculum, but even in the Non-Statutory Guidance there is little reference to such. "Hot Seating" is advocated, in which one person is questioned, perhaps in a role play situation and this has consequences on personal development - positive if handled well, but negative if poorly initiated and controlled.

The key History document of the National Curriculum, the final orders, has had some profound effects upon the curriculum as a whole with its controversial introduction of a new format for the curriculum, the Study Units which certainly at Key Stage 2

have meant that curriculum planning has been reappraised and
new long and medium term planning restrictions have been
initiated to accommodate the prescribed Study Units. The
specific implications of the National Curriculum History
document upon Personal Education are highlighted by its lack
of detail with regard to personal development of a non-
intellectual form.

The major focus of much of the History document is the
acquisition of knowledge about historical events and
developments through the Study Units and the development of
skills of enquiry and understanding through the Attainment
Targets and Statements of Attainment. There is little to
suggest any personal developments except intellectual ones.
About the only reference to the personal side of this
discipline is a single Statement of Attainment which asks
pupils to "give reasons for their actions" [9]. Most of the
rest of the documents, orders, examples and Non-Statutory
Guidance deal with History from the perspectives of others be
they those involved or historians. Personal opinions appear to
play little or no part in the proceedings. This is all perhaps
understandable from the point of view of those contributing to
the document and concentrating upon their particular subject
area, but nevertheless there is such a strong argument
proposed by the National Curriculum Council for the
integration of personal development as cross-curricular skills
that there should be clear pointers as to how History can

contribute to this and vice-versa. Once more the implied
methodology of the documents does not adequately "support"
the arguments for integration of Personal Education, the
implied methodology is very subject skills and knowledge
based.

In the very creatively orientated area of Technology in
schools as prescribed by the National Curriculum there are
ample and varied opportunities to develop personal competences
to explore personality through creative expression, to employ
degrees of self-direction and develop self confidence in a
variety of activities and areas. The National Curriculum
Technology documents do not deny this, but at the same time do
not place any emphasis upon such "by-products" of the design
process.

An important element of the Technology Attainment Targets,
especially Attainment Target 4 which deals with evaluation is
the realisation that enterprises in Technology may fail. This
has implications for Personal Education since failure is
normally equated with a lowering of self-esteem and this is a
negative effect, possibly affecting self-confidence and self-
image. The idea that Technology has failure built in to it
through the evaluation process is not however a strictly true
assumption, for failure is not presented as the end of the
process and this is an important factor for Personal
Education. Pupils, according to the National Curriculum

document and the Non-Statutory Guidance should be encouraged
to solve problems in Technology from an early age - initially
these problems may be teacher set, but once basic ideas and
skills have been appropriated the pupils will discover further
problems in the Technology activities which require solutions
to move forward. In this way a degree of perseverance is
required and fostered through the constant cycle of attempts
and failures until the goal is achieved. This requires many
personal skills which are important aspects of Personal
Education, the realisation that failure is not wrong, but a
part of the process of moving forward has far reaching
implications, certainly beyond the Technology curriculum.
Seeing a project come to fruition holds much that boosts self-
esteem and confidence, probably more so if the pupil has
successfully negotiated a series of problems along the way.
The actual process in Technology has many openings for the
employment of self-direction, in fact it is an important
aspect of the teaching of Technology and the creative
processes involved that the teacher take a step back from the
proceedings to allow pupils to solve their problems
individually and collectively and only to become involved if
it is absolutely essential. A further consideration which is
not really addressed in the Technology documents is handling
failure, but individual teachers must be aware that this can
be a demotivating, esteem lowering factor and so treat it
sensitively and actively encourage others to do so also.

Unsurprisingly neither the original large National Curriculum orders for Mathematics and Science [10] nor the trimmer recently amended documents [11] really present anything other than vaguely implied contributions to the promotion of Personal Education. All are heavily weighted (and probably rightly so) towards a very analytical curriculum with experimentation, testing and observation at the fore. Within such an analytical base it is clear that the individual's development of understanding and capacities within the particular subject areas are well catered for and to expect any more than this is perhaps wishful thinking. It is, in fact, only in the Science document in the biological field that any personal development in the terms of the objectives for Personal Education is actively given some ground and then in the clinical manner, to "find out about themselves" in a physical sense and thus promote self-care abilities and gain an understanding of human growth.

Personal likes and dislikes also appear fleetingly in the orders [12]. It is once again the Non-Statutory Guidance that Personal Education becomes more of an overt part of the National Curriculum. The Science guidance asserts

> Good science education will depend upon nurturing certain attitudes, such as willingness to tolerate uncertainty, co-operation with others, the giving of honest reports ... [13]

Certainly a noble effort and a flowing commendation for
teachers of Science to enable personal development within the
strictures of a very academically based Science curriculum -
an affirmation in fact of good practice which unfortunately is
not reflected in the statutory part of the National Curriculum
document. In similar terms the Mathematics Non-Statutory
Guidance asserts that

> Activities should, where appropriate, involve both
> independent and co-operative work [14]

and goes further in a positive and useful manner, recommending
a number of activities which

> should enable pupils to develop their personal
> qualities. [15]

The concern is once again that these noble sentiments are not
adequately reflected in the statutory documents. The hope is
that good practice will prevail and that these statements of
good intent are merely there to reassure all those concerned
that the methodology can still be positively in favour of
promoting personal development despite the restrictions and
encompassing nature of the legal requirements.

One of the most positive documents which explicitly advocates
personal education is the Physical Education document where
the statutory orders actually define the Physical Education
curriculum with reference to personal development, both
implicitly and explicitly. Explicit statements such as

> In order to develop positive attitudes pupils should
> be encouraged to: ...
>
> *   understand and cope with a variety of options,
>   including both success and failure;
> *   appreciate the strengths and be aware of the
>   weaknesses of both themselves and others in
>   relation to different activities. [16]

which form part of the general requirements of all the

Programmes of Study. The accompanying Non-Statutory Guidance

also advocates good practice in Physical Education

contributing to the "establishment of self-esteem through the

development of physical confidence" [17] giving the example of

gaining the ability to swim 25m unaided. The immediacy of the

outcome in Physical Education is a positive aspect as far as

Personal Education is concerned. When things go well, it is

obvious they have, (for example completing a sequence of

movements without mistakes), and this is an immediate boost to

self-esteem. The reverse is unfortunately also true, should

the child fail, there is an immediate blow to self-esteem

compounded by the observation of others and possible peer

derision. The Non-Statutory Guidance makes no suggestions

towards dealing with failure and its effects on self-esteem.

The Physical Education Non-Statutory Guidance also rightly

points out that Physical Education includes "making decisions"

and developing "personal qualities of commitment, fairness and

enthusiasm" [18], this makes positive contributions towards

the achievement of the objectives of Personal Education

relating to self-direction, personal disposition and positive

attitudes, it also, for Key Stage 2 proposes the development

of independence as an important element in progression in

Physical Education, stating that pupils should

> pupils assume further responsibility for taking
> decisions about, for example, the choice of groups
> personal hygiene and how to respond to tasks. [19]

again supporting the objectives relating to developing

positive attitudes, individuality, self-direction and also

encouraging the development of self-care abilities. All in all

the Physical Education document provides important reminders

about the implicit nature of Personal Education within its

domain.

In adult life the arts have many important social roles, but

are also extremely important to an individual' life in many

cases. Personal identification with styles of art and forms

of music often form an important part of an individual's

personality, not only providing for social contexts in which

common terms of reference may be in preferences to art forms

or styles, but it is in personal isolation that benefit

derived from art, whether music, poetry, sculpture etc. is

deeply felt. Contemplation of artforms is a therapeutic

device, whether it is simply listening to a piece of favourite

music or looking at a well-liked sculpture. Art may be thought

provoking, relaxing or inspiring on a very personal basis. It

is possibly not such a surprise to discover that neither the

Art nor the Music document explicitly refer to personal

development as defined in the objectives for Personal

Education, but undoubtedly both curriculum areas have openings for the fulfilment of specific objectives. As with other subjects, success or failure in Art and Music has an effect on self-esteem and it will be especially noticeable in Art in primary schools. Teacher and peer group approval of a picture or model is extremely important for pupils, and teachers must be sensitive to this.

Both Art and Music provide media through which personality and feelings can be expressed. The possible use of imagery provides pupils with opportunities to express themselves in a "safer" way than through spoken or written language since there is the chance that different interpretations may be proposed, some of which the pupil may offer to hide the true intent and meaning of the imagery. Neither document nor the accompanying Non-Statutory Guidance addresses this intense and deeply personal possibility which is in fact at the heart of much art. There may be good reasons for this, but although the attempts to make the subjects academic enough for inclusion in the National Curriculum (i.e. both subjects have defined skill development and critical analysis and awareness as important factors) they do so in such a way as to depersonalise these areas of experience with only the briefest references to "appreciation" of art and music. It is a sad reflection on the National Curriculum that these two deeply personal aspects of life are treated in such an impersonal manner.

Under its wide remit the National Curriculum Council

not only has responsibility for the National Curriculum but

also a number of other aspects of the "whole curriculum". In

its various reports and publications the National Curriculum

Council has made an effort to promote Personal Education as a

set of cross-curricular skills which it notes should be

> fostered across the whole curriculum in a
> measured and planned way. [20]

These skills are under a general heading of personal and

social skills which is itself one of a set of essential skills

identified by the National Curriculum Council and which were

to be expanded upon with "further guidelines", because in the

next century according to the National Curriculum Council

"these skills, ..., will be at a premium". The skills are

themselves one of three identified Cross-Curricular Elements.

"Curriculum Guidance 3" goes on to identify personal and

social education itself, noting that the cross-curricular

elements do not "encompass all that is P.S.E". pointing out

that the National Curriculum, Religious Education, extra

curricular activities and other subjects also contribute to

Personal and Social Education. Unfortunately this is not

spelled out with most of the National Curriculum documents as

the previous sections proved. The guidance continues to note,

quite rightly, that curriculum management, school organisation

and teaching methods creating the school ethos "all make an

important contribution to the personal and social education

programmes in school", but once more this is a restatement of

what has always been and does not offer guidance about the

"personal and social education programmes". In its final words

on Personal and Social Education the guidance points out once

again that the education system has a

> duty to educate the individuals to be able
> to think and act for themselves with an
> acceptable set of personal qualities and values
> which also meet the wider social demands of adult
> life. [21]

The identification and constant reminders that Personal and

Social Education should be occurring and that personal and

social skills are being fostered through the National

Curriculum and in the whole curriculum give a false and

ultimately dangerous view of education as already providing

for both Personal and Social Education. As has been previously

argued for the case of Personal Education this is not

necessarily true and the advent of the National Curriculum has

in fact failed to promote this essential area of the

curriculum. Assurances and fine statements such as those in

"Curriculum Guidance 3" and reiterations such as those in the

National Curriculum Newsletter of June 1991 which stated with

regard to P.S.D. (Personal and Social Development) that

> At the heart of P.S.D. is the promotion of
> personal qualities, skills, attitudes and
> values which enable individuals to think and
> act for themselves, to manage relationships
> with others, to understand moral issues and to
> accept social responsibilities.

and that

> Subject teaching contributes to P.S.D by
> promoting intellectual development, confidence,
> self-discipline in study, decision making, a
> sense of achievement and an ability to work
> with others [22]

Such statements may serve to illustrate limited possibilities and also to heighten awareness to some degree, but in primary schools more than in secondary schools (where established P.S.D. programmes may have been retained since 1988), the development of programmes and structures for Personal Education requires the support and proper guidance of an organisation such as the National Curriculum Council, not reminders or vague ideas as the newsletter does whilst maintaining that "P.S.D cannot be left to chance" [23]. Curiously two years previously the National Curriculum Council Newsletter noted that for P.S.E. (Personal and Social Education)

> the teaching of P.S.E. is perhaps the most
> important of the cross-curricular elements of
> the whole curriculum, since no component of
> the school curriculum can neglect its potential
> influence on P.S.E. Indeed it is argued that
> P.S.E. could act as a "central thread linking all
> parts of the curriculum [24]

The National Curriculum Council appears to have addressed the problem they were given to solve by the Secretary of State in giving "early consideration to cross-curricular issues, in particular personal and social education ..." [25], but has provided no real solutions or clear guidance where Personal Education is concerned, concentrating more upon social development through four of the five cross-curricular themes (Careers Education and Guidance, Economic and Industrial Understanding, Environmental Education and Citizenship), only addressing part of what constitutes Personal Education within the cross-curricular theme of Health Education.

Social Education and the National Curriculum

The National Curriculum has certainly raised some issues where the case of Social Education as a part of the curriculum is concerned in primary schools. It apportions a great deal more of its content, either implicitly or explicitly, to those competences which fall within the domain of Social Education as expressed in Chapter Three, and in analysis the National Curriculum appears to support much more of what could be termed as Social Education than it does Personal Education, but in almost every case the emphasis appears to be in the secondary phase and primary school Social Education seems to be less of a consideration.

In the previous section it was noted that the introduction of the National Curriculum has serious and wide-ranging repercussions for the fulfilment of good Personal Education in primary schools, a number of which apply equally to Social Education. Once again the sheer bulk of the National Curriculum requirements, most noticeably felt by the all-subject class teacher in a primary school have caused major reconsiderations of the primary curriculum, leading in most cases towards the squeezing out of the subjects which do not have the same weight as the National Curriculum from the school curriculum and the almost inevitable subject focussing situations since the publication of the first documents where schools have concentrated effort upon newly documented

subjects. Social Education has no true document and thus becomes subjugated. The immediate effects of this for Social Education have been to both limit the time available within lessons for delivering what would be considered as the Social Education curriculum (as defined by the objectives) and to leave even the most hard working class teacher with less of the essential pastoral time due to the extent of the responsibilities relating to the National Curriculum.

Defined, well-structured programmes of work in Social Education when well delivered often prove very successful in promoting social capacities and understanding. Although it is possible to incorporate such programmes into the curriculum in implicit ways without a great deal of effort, the pressure upon teachers to deliver the National Curriculum is so embedded in the professional psyche that it is probably a rare occurrence. Social Education has long been considered an important incidental activity, more a part of the hidden curriculum, but at least there was some time to consider it and if required or felt appropriate, to bring it into the curriculum in an overt way through the use of techniques which would develop essential capacities or through open discussions and other methods which provided the social understanding required to interact in social situations and to prepare pupils for the social life beyond school. Effort must now apparently be made to justify such activities in terms of the

National Curriculum - not because this is legally expected, because in specific terms it is not, but because the approach of primary school teachers to the curriculum has become necessarily based on the policy and practice of the National Curriculum, in particular the subject documents which are the only documents primary schools have been legally required to teach from (except of course for the agreed syllabuses of Religious Education considered later).

The actual time required to deliver the National Curriculum in primary schools, no matter how familiar teachers are with the requirements, goes well beyond the normal class time and can certainly begin to erode those times when class teachers would normally fulfil their pastoral roles. In Social Education it is essential that good relationships are maintained and that there is some opportunity for some form of pastoral programme to deal with individual concerns. In the past this part of the hidden curriculum has been seen as an essential part of the teachers role in bringing pupils closer to understanding of social situations through open discussion, allowing pupils the chance to disclose personal social concerns and offering advice on them, dealing with anti-social behaviour in a positive and in some cases pro-active manner. Teachers heavily involved in the continual assessment of pupils, preparation of multi-level work and general administrative tasks required in the light of the bulk of Statements of Attainment, Attainment Targets and Programmes of Study within the National

curriculum documents have often found that although they may endeavour to retain the level of pastoral commitment, the more observable result and record keeping based aspects of the job take precedence to the detriment of the pupils social development. Teachers attempting to do everything may well succeed, but such noble professional attempts may lead to them being stretched further than their capabilities will allow.

A fourth issue which is perhaps less detrimental towards Social Education as a whole, but may certainly prove to have a negative effect on individuals is the prevalent concern for assessment, more specifically the continuous assessment of pupils in terms of Attainment Targets and Statements of Attainment and the reporting of such. In a social context the immediate effect of making individual achievement common knowledge can have an impact on the maintenance of a community such as a class. Children tend naturally to be able to group themselves according to ability and this itself can lead to social difficulties such as bullying. The "publication" of results only seems to reinforce the situation and gives a solid frame of reference for the negative influences. One observed incident of the use of a wallchart plotting individual achievement against Statements of Attainment appears to have fortunately not been the norm since the combined needs of and requirements of all those in the education system have made it clear that this sort of blatant and debilitating classification by ability is not a technique

which promotes good education. The professional judgement of teachers and the obvious needs of children have ensured that such practice is unusual thus initial fears of the social implications of National Curriculum "scoreboards in classrooms" have been avoided in favour of the more confidential approach of the past.

Interestingly, but perhaps not surprisingly most of the National Curriculum documents and associated Non-Statutory Guidance support many of the objectives of Social Education making it a much more approachable and identifiable feature within the National Curriculum than its oft-named partner Personal Education. The promotion of many social skills is evident in much of the Non-Statutory Guidance and the examples given within Programmes of Study and Statements of Attainment listings and the development of social knowledge and understanding is actually promoted through a number of individual Statements of Attainment within subjects.

At the heart of society is communication. Without the basic ability to transfer ideas from person to person there could not be a true society, only individuals following their own personal instincts. Because of this one of the major objectives must be the encouragement of effective communication. Pupils in primary schools who do not have any sensory impairment will use the written and spoken word in the main to communicate with others. The National Curriculum English document is obviously based on communication and quite

rightly places a lot of emphasis on communicative skills. In
its approach to the first Attainment Target, Speaking and
Listening, it is necessarily providing pupils with
opportunities to continuously develop their social interaction
skills, for example in the statement 1.2a which states that
children should "participate as speakers and listeners in a
group engaged in a given task" and in the Programme of Study
which encourages teachers to ensure that

        All activities should:

        *   include provision for pupils to talk and
                listen in groups of different sizes and to
                a range of audiences. [26]

In some cases the main documents also hint towards the
continuous development of other social capacities such as the
encouragement of co-operation through "collaborative planning
of activities" [27], the development of tolerance and respect
through patient and attentive listening and positive
interaction [28], the development of understanding of others
through a wide range of reading which includes the analysis of
characters [29] and of co-operative strategies such as paired
writing. Curiously although in the main the Programmes of
Study and a number of Statements of Attainment which provide
opportunities for the integration of Social Education with the
English curriculum the examples tend towards very individual
activities - presumably because of the omnipresent assessment
problems when dealing with groups.

The English Non-Statutory Guidance gives more indications of the essentially social nature of the subject and its possible contributions to Social Education when it immediately identifies the "context for learning" as an essential factor. In discussing the "classroom ethos" it notes that the sense of community and all that entails needs monitoring and, more explicitly that pupils should be given opportunities to "participate and initiate on equal terms" [30] and even more importantly for the positive development of social skills in action

> A guiding principle should be to ensure that over
> a period of time children learn to work harmoniously
> and effectively with a range of other children. [31]

Active Social Education is further encouraged as part of the English curriculum through the many mentions of discussion situations, drama and role play which when correctly handled can all promote effective communication, a deeper understanding and respect for people, courtesy, community and dependent on the areas of experience included, may develop important areas of social understanding.

It is a fact that most primary school classrooms operate on a group basis with many activities requiring group collaboration, if not the fullness of co-operation and where a weighty subject such as Mathematics is concerned it seems only right to assume that this practice would be reflected. This is sadly not the case with the National Curriculum Mathematics

document which steadfastly refuses explicitly to acknowledge
the work of groups and the possibilities this opens for the
promotion of mathematical understanding. The Attainment
Targets, Statements of Attainment and Programmes of Study are
certainly written from a content standpoint with some
discussion of process and methodology finding its place in the
Programmes of Study, but it is the examples which disappoint
from the point of view of those considering Social Education.
Almost every example has at its heart a reference in one way
or another to individual activity - there are no specific
references to any exploratory activity in Mathematics which
takes place in a group situation. It is true to note that
there is no exclusion of groupwork apparent in the examples
and it could be argued that implicit within the document as a
whole is the idea that individuals may be working in groups -
but the general impression given is that Mathematics is learnt
in isolation from society, thus precluding any positive social
development.

In stark contrast to the manner in which the statutory
Mathematics document manages to highly individualise the
subject, the Non-Statutory Guidance explicitly makes bold
statements about how the approach to Mathematics in schools
can be enabling for social development and also how positive
for the subject and the individual involved such activities
can be. Activities should "where appropriate, involve ... co-
operative work" [32] and although individual work and progress

is rightly seen as of "central importance" the importance of socially based situations is stressed and its benefits for Mathematics pointed out.

> Pupils should be encouraged to undertake work in teams, discussing mathematical problems, evaluating ideas and alternative solutions and jointly finding ways to "crack" an onerous assignment [33]

Discussion is a method the Non-Statutory Guidance encourages and the "personal quality" of "the ability to co-operate with a group" is cited as requiring development within the broad Mathematics curriculum.

The apparently different views of the Mathematics curriculum where Social Education is concerned are understandable to a degree. The subject document is intended to be used to deliver the relevant mathematical knowledge, skills and understanding and to ensure provision for assessment and evaluation not to provide for other curriculum areas. The Non-Statutory Guidance on the other hand deals with the methodology of the subject and the introduction of the new orders in practical terms, in doing so it must place mathematics in the broader "whole curriculum" and thus give some indications of links with other curriculum areas. What continues to be disturbing is the unfortunate prevalence of only making important statements such as those which relate to Social Education in a document which by its own definition has only a guidance role and so may be deemed as of lesser importance than the main document. The Non-Statutory Guidance appears to have been looked at

perhaps no more than twice by many busy teachers - whereas the
statutory document must be constantly referred to.

The National Curriculum Science document follows a similar
course to that of the Mathematics document with an
individualised content based approach and examples which
although not overtly negating work of a social context,
concentrating on individual achievement and activity.
Curiously a number of actual statements in the original
Science final orders made explicit reference to group work and
discussion but these did not survive the review and in the
latest Science document the statements have lost their
original social context and become more content orientated.
[34] To some degree the Science document supports Social
Education in its statutory sections by placing emphasis on the
development of "communication skills" and the use of "group
activities" at Key Stage 1 Programmes of Study, Statements of
Attainment and examples. At Key Stage 2 this is reduced to
"opportunities to participate in small - group discussions",
presumably all the necessary communication skills have been
developed by Year 3 and group activities are no longer
important after Year 2. This is of course not true, marring an
otherwise commendable effort within the academic document to
offer some degree of methodological support. What is again
unfortunate for Social Education is that although these
references to the development of social competences within the
Science curriculum are statutory, they are placed in a little
read position preceding the reference section on Programmes of
Study, Statements of Attainment and examples.

The commendations towards aspects of the Science curriculum which support the objectives of Social Education are further underlined within the Non-Statutory Guidance which asserts that

> Appreciating the contribution science makes to
> society will encourage pupils to develop a sense
> of their responsibilities as members of society and
> of the contributions they can make to it [35]

although what exactly this means is not developed any further. The sense of their responsibilities and the contribution pupils can make to society arising from the study of science may include required social knowledge, understanding the relationship between unemployment and scientific advances and an understanding of social groups with scientific connections (such as doctors) and may help to develop a respect for different views of science (for example the various theories about the origins of the universe). Although such understanding is more likely to be best developed in secondary schools the groundwork can be done at a primary level. A study of social issues which are raised by scientific advances is couched in ethical and moral terms, but the effect is the same, such study enables pupils even at primary level to develop their understanding of social issues through the medium of a particular subject area. The Non-Statutory Guidance also echoes important approaches to the subject which can contribute to Social Education. One which is referred to on more than one occasion is discussion as part of a "range of teaching strategies" [36], group work is implicitly encouraged

and co-operation is cited as a requisite of "good sense
education" [37] responsibility towards others and the
environment is also overtly encouraged.

The National Curriculum History document continues the trend
of not giving any statutory indications of Social Education
occurring within the Statements of Attainment of the subjects
curriculum, nor does it avoid the individual nature of
examples which most of the other subjects also exhibit. In
fact it is not until Key Stage 2 that there is any overt
reference to social history which may provide important social
knowledge and there is no reference to the development of
essential social skills in either Key Stage 1 or 2. To be
fair, there is implied Social Education occurring within the
History curriculum as pupils explore the lives of "different
kinds of men and women" [38] and are "taught about past
events", both of which should be the foundations of social
knowledge, especially of a political kind, but also offering a
general understanding of how society works and the basis and
structure of many social groups. It is clear that much of Key
Stage 1 is aimed at providing pupils with the ground rules and
basic ideas about history and it concentrates particularly on
developing skills of enquiry and investigation. Within Key
Stage 2 these skills are put into contextual practice in Study
Units which concentrate on particular periods of History. It
is within these Study Units that to some degree the History
document addresses aspects of Social Education from the social
knowledge perspective. To some extent four of the six

possible Core Study Units (those dealing with the history of
Britain) include a study of social norms of the those periods.
Thus there are ample opportunities to explore contemporary
comparisons which is in effect an exploration and development
of social knowledge and understanding and asserts that

> Pupils should be taught about the social, cultural
> religious and ethnic diversity of the societies
> studied and the experiences of men and women in these
> societies. [39]

Such an approach is commended by the document. The final two
Core Study Units, dealing with Ancient Greece and
"Explorations and Encounters" also provide such a context for
the development of social understanding through their
enquiries into the ancient Greek and Aztec societies.

The Supplementary Study Units also provide similar contexts
for developing social knowledge. S.S.U.A deals with a theme
over time, for example "Land Transport" - social issues and
advances raised by the development of land transport must be
discussed and particularly appropriate to the usually cross-
curricular nature of the primary curriculum associated studies
may include the development of an understanding of "rules of
the road", road safety, environmental problems caused by
transport and a study of different groups of road users - all
of which contribute towards effective Social Education as
described by the objectives.

The Key Stage 2 local history unit (S.S.U. B) concentrates on

the study of "one topic of local history". This could
certainly provide openings for developing communication skills
through local interviews, tolerance, a fostering of a sense of
local community, an understanding of local social groups and a
general development of social knowledge. All of which would
depend upon other areas of study chosen and the time reference
it is given. For example a study of the changes in education
in the area is more likely to include personal interviews and
videos about community than an investigation into the
development of houses and homes.

The third form of Supplementary Study Unit (c) is a unit based
on a past "non-European" society, for example Ancient Egypt,
and the document states that this should "involve study from a
variety of perspectives" [40] which include social
perspectives and also that it should cover "key features"
which include "the everyday lives of men and women". These
Study Units may promote social understanding and knowledge in
the same way as the four "history of Britain" Core Study
Units, but the gains will inevitably be less relevant since
there is not likely to be any direct point of reference
between the society under consideration and the contemporary
situation. However, there is still the often revealing
possibility of comparisons. All in all the History document
manages to promote the development of social understanding and
knowledge from a historical perspective in a positive and
overt manner through the Study Units of Key Stage 2, what is

not made explicit in any noticeable way is the development of
social skills within the History curriculum, as appears the
norm with the National Curriculum documents it is the Non-
Statutory Guidance which addresses this.

The History Non-Statutory Guidance immediately makes it clear
that among the purposes of the History curriculum are the
contribution of knowledge and understanding of others'
attitudes to pupils, the enrichment of other curriculum areas
and most importantly for Social Education the preparation of
pupils for adult life. As has been made clear the first of
these claims is certainly addressed at Key Stage 2, the second
should include Social Education and the third part about
preparation for adult life, though the National Curriculum
document is limited in its scope, only involving some degree
of social knowledge, understanding and essential social
skills. Unlike most of the other subjects associated with
Non-Statutory Guidance the History N.S.G. fails to mention any
practical suggestion for approaching the History curriculum in
any way which will promote the essential skills of Social
Education such as co-operation and effective communication,
its main focus is on an expansion of the Study Units and less
time is spent on actual teaching methods. This expansion of
the Study Units does follow a similar pattern to those for the
Core Study Units in the final orders and thus there is some
degree of developing social knowledge and understanding
through the Supplementary Study Units, for example in S.S.U. 5
(Land Transport over Time) the "social consequences" are cited

as an area of study and S.S.U. 6 which deals with "Domestic

Life, families and childhood" over time certainly presents

many opportunities for developing an understanding of

community and social values. In a separate section the Non-

Statutory Guidance also presents teachers with a reminder that

through the History curriculum it is possible to teach about

sensitive issues which will include social issues - this sort

of activity certainly contributes to Social Education, helping

to fulfil the objectives relating to developing an

understanding of social issues and the formation of the

pupil's own opinions on issues. The whole idea of presenting

pupils with "potentially sensitive" topics through History is

also seen by the document as helping pupils to develop

tolerance and respect, so long as the method is carefully

considered

> Through the skilful handling of sensitive issues,
> teachers of history can help pupils develop tolerance
> and mutual understanding. [41]

The development of essential social skills is given some

consideration in the History Non-Statutory Guidance, in stark

contrast to the History orders. In fact in a section which

describes cross-curricular skills and themes the Non-Statutory

Guidance advocates the use of discussion, debate, group

investigations and role play as useful teaching strategies in

both the promotion of historical understanding and the

development of cross-curricular skills and themes. [42]. These

four strategies are of course excellent mediums for the

interactive development of essential social skills such as co-operation, clear communication and general good manners. The "diversity of past societies" so obviously covered by the Study Units of Key Stage 2 is seen to provide further opportunities for a widening social understanding and the Non-Statutory Guidance also proposes that History provides a means of developing positive social attitudes.

> Through history pupils acquire understanding and respect for other cultures and values. They should develop what the History Working Group called "the quality of open mindedness which questions assumptions and demands evidence for points of view. [43]

Considering the fact that one of the Attainment Targets of the Geography curriculum is "Human Geography" which will inevitably offer opportunities for a deeper understanding of social issues and society as whole it is disappointing to discover that such obvious cross-curricular concerns are given little overt reference in the statutory National Curriculum document. There is an implicit approach to developing an understanding of certain social norms through the study of human geography at Key Stages 1 and 2, but overt references are not made in either Statements of Attainment or Programmes of Study and there is certainly no indication on the practical side to the development of social skills within the examples from the Geography curriculum.

The Geography Non-Statutory Guidance does indicate that there should be an "increasing awareness of social ... issues ..." [44] as part of the planning and progression in Geography but gives no indication about how this may be achieved or any

examples of such planning in progress, either of which would have made it clearer to teachers how the National Curriculum document could be interpreted with these in mind without having to expend a lot of time developing strategies. Once more there is a lack of explicit references and examples of how Social Education can be promoted through a National Curriculum subject, particularly in the area of developing social skills, occurring in both the statutory and non-statutory Geography publications.

Both the Art and Music National Curriculum documents make it clear in their content that opportunities should be given for pupils to "work individually in groups and as a whole class" [45]. The Art document advocates such an approach in its introduction pages and various examples and the Music document within the Statements of Attainment which in places refers to "group performances". Neither document goes into any detail, but at least proposes methods of teaching which should ensure development of social skills within the statutory sections. Unfortunately due to the wide ranging nature of the subjects and the need, certainly at Key Stages 1 and 2, for specific guidance for teachers in the basic principles and processes of these subjects the bulk of the Non-Statutory Guidance deals with content and processes which are peculiar to the subjects and in places where reference to the cross-curricular nature of the subject is made this is confined to National Curriculum subjects. It is perhaps understandable for this reason that

there is a limited amount of implicit Social Education, but
within the confines of the Art and Music curriculums there are
openings for the possibility of Social Education due to the
nature of the subjects. As communications media they both
offer opportunities for interaction and this is most
effectively demonstrated through the examples of working in
groups, perhaps on musical composition or artistic collage.
The subjects also offer chances for developing tolerance of
others views (i.e. musical and artistic tastes and
interpretations), developing an understanding of social groups
which have art and music as their focal points and to some
degree an understanding of the right to choose, personal
preferences and the freedom of expression usually allows.
However these concerns are only implied within the document
and it is really up to the individual teachers at Key Stages 1
and 2 to develop such ideas since no guidance is given.

One of the National Curriculum documents which explicitly
promotes the social skills development aspect of Social
Education is the Physical Education final orders. In the
general requirements of the Programmes of Study there is
significant reference to aspects of Social Education as being
important in developing positive attitudes

> In order to develop positive attitudes pupils
> should be encouraged to:
>
> *   be aware of the effects and consequences
>   actions on others and on the environment;
>   and
>
> *   appreciate the strengths and weaknesses of
>   both themselves and others in relation to
>   different activities. [46]

The same section further notes that from the safety aspect concern for others is also something which pupils should explicitly be taught. A key to good Social Education is the development of effective interactive skills and in physical activities this is often an essential feature. One enduring aspect of society is the way in which people interact in the context of physical exercise, whether it is in competition in the form of various sports or non-competitively in the form of exercises and activities. The Physical Education document naturally wishes to promote such activities and does so in such a way as to also promote social skills development. This could have been left as an unwritten incidental, but in an unusually (for the National Curriculum documents) open manner the social side of the subject is brought to the fore. One criticism about this must be noted however, for in its treatment of Key Stage 1 and 2 there is quite a marked difference in approach which demonstrates an unnecessary dichotomy of thought. At Key Stage 1 the activities promoted through the Statements of Attainment and Programmes of Study relating to the single Attainment Target of Physical Education are almost entirely limited to the individual with partners only being mentioned in a games situation. Even the examples relate more to individual work than group work. Compared to Key Stage 2 this shows an erroneous point of view which considers Key Stage 1 pupils to be less able in social situations than Key Stage 2. It is true that their abilities in social interaction may tend towards egotistical behaviour,

but this will not occur all the time and it would have been
more realistic and useful for the advantages and possibilities
of more socially inclined activities to have been included at
Key Stage 1. At this stage although the statements are
necessarily individual based for assessment purposes the
Programmes of Study contains references to social situations
and the development of social skills. For example pupils
should

> be assisted to plan, refine and adapt performance
> when working with others ... [47]

thus encouraging the co-operation and communication skills of
pupils, their understanding of the needs and abilities of
others, their respect and tolerance of others and their
abilities to take on social roles such as leadership and
develop an understanding of what these entail. All excellent
and important ways of fulfilling the objectives of Social
Education. This ideology is further exemplified through a
number of examples accompanying the Key Stage 2 Programme of
Study and Statements of Attainment which offer possibilities
for partner work and the development of co-operative skills.
One with a particularly high profile for Social Education is

> - judge how well individuals co-operate in a
> group task; take on the responsibility of a
> team leader or captain. [48]

The Physical Education Non-Statutory Guidance further
emphasises the Social Education aspects of the subject over
all four Key Stages and so clarifies the point that although

not explicitly referred to in Key Stage 1 it may still be

occurring. It states that Physical Education can contribute

to

> the development of inter-personal skills (e.g.
> by helping pupils to be aware of their roles as
> members of teams and groups and taking account
> of others' ideas. [49]

In a section considering the elements of progression within

the Physical Education curriculum the Non-Statutory Guidance

offers the most obvious guidance for the promotion of social

skills of all the National Curriculum subject documents. The

section cites the importance of independence and interaction

relating "more to pupils" personal and social development than

to skill development referring of course to Physical Education

skills development. This is followed by a breakdown of aspects

of independence to be developed then some suggestions of

aspects of interaction, all of which obviously will promote

good, positive social skills. (Although there would

undoubtedly be some argument about the social nature of

competition in certain sectors it is a facet of society and

certainly the single overriding factor in much sporting

activity). Interaction skills are seen by the Physical

Education Non-Statutory Guidance to be developed when "pupils

increasingly"

> * give feedback on their own and others'
>   performances;
> * share space and resources;
> * work co-operatively in groups;
> * work competitively against others;
> * help and are helped by others;
> * determine their own grouping. [50]

Social Education, unlike its usual partner Personal Education, is given quite a lot of consideration in the many documents associated with the National Curriculum. Considering Section 1 of the Education Reform Act of 1988 and the request of the Secretary of State for the National Curriculum Council to

> give early consideration to cross-curricular
> issues, in particular, personal and social
> education ... [51]

this is not surprising. However much of what appears to relate to Social Education, under the overall title of "personal and social education" is directly aimed at Key Stages 3 and 4, in the form of P.S.E. courses, with no specific reference to those curriculum areas at Key Stages 1 and 2. The National Curriculum Council Annual Report of 1989-1990 refers directly to "Curriculum Guidance 3" as the document which emphasises the importance of cross-curricular elements in fulfilling the aims of the Education Reform Act (1988) in the promotion of personal and social development by describing them as "ingredients" in the "broad education of the individual" and augmenting the basic curriculum. [52]. For Social Education "Curriculum Guidance 3" subtitled "The Whole Curriculum" is the key document providing impetus for the subject which is unfortunately lacking in other places, such as the National Curriculum subject documents.

The previous section which considered Personal Education outlined the approach presented in "Curriculum Guidance 3" to

the curriculum. Basically "personal and social education" is
seen as being composed of a large number of cross-curricular
elements, subdivided into themes, dimensions and skills, some
of which are more appropriate to Social Education than others,
all of which are seen to make a "major contribution to
personal and social education", [53]. This is true but only
when taking "personal and social education" in its widest
possible sense, encompassing the whole of what education
actually means and the document makes this quite clear, thus
moving away from the actual natures of those two subjects and
diluting their effects.

The various objectives of Social Education outlined earlier
are on the whole well represented through the approach to the
whole curriculum. Dimensions of education such as the
preparation for life in a multi-cultural society must
effectively contribute to the development of tolerance and
respect, to the provision of social knowledge and the
development of an understanding of the social issues
surrounding multicultural aspects of society. It may also in
certain cases, help to foster a sense of community and
certainly contribute to the developing and understanding of
social groups. The equal opportunities dimension, including
issues of culture, language, special needs, gender and
disablement provides similar essential opportunities even at
Key Stages 1 and 2 where it must be an aim to provide the
basic understanding of such issues through appropriate and

positive activities. The document makes it clear that the
school ethos should have a positive role in this aspect of
Social Education. A further point, again an essential
objective for Social Education which is covered is the
provision of social knowledge which will prepare pupils for
life in "multi-cultural, multi-lingual Europe" and in fact,
the rest of the world - a wide remit and probably aimed at the
later key stages, but nevertheless as has been argued before
certainly a possibility in both Key Stages 1 and 2 through a
multitude of awareness raising activities from developing an
understanding of the world as composed of different countries
to learning to count to ten in French.

"Curriculum Guidance 3" presents a listing of "content
independent", cross-curricular skills which the National
Curriculum Council consider to be essential and which should
be "fostered across the whole curriculum in a measured and
planned way". These skills include two forms which relate
directly to Social Education, these are "communication
skills" and the directly relevant "personal and social
skills". Unfortunately that is as far as the key document
goes in developing this line of thought. It is fair to note
that communication skills are well dealt with through the
English documents, but apart from implicit and often cautious
remarks personal and social skills are not defined. The other
five forms of skills are certainly given more coverage in the
major National Curriculum documents. "Communication skills"

(as noted) in the English documents, "Numeracy skills" through the Mathematics documents, "Study skills" through the components of the Programmes of Study in all subjects, "Problem solving skills" through the majority of documents and "Information technology skills" as Attainment Target 5 of National Curriculum Technology and in numerous other documents within different components. Considering the vital importance of the development of personal and social skills and thus both Personal and Social Education which the document underlines the apparent "leave it to the teachers" leaves a lot to be desired, not least a positive and useful breakdown of personal and social skills and methods of their development. The document partly makes up for its lack of expansion on the nature and development of personal and social skills by ensuring that Social Education is given a degree of prominence through the third aspect of cross-curricular elements which is the set of five themes which the National Curriculum Council sees as "essential parts of the whole curriculum". To some extent the five themes tends towards a very secondary school orientated approach to the curriculum and their titles suggest that they are more appropriately considered in possibly a Personal and Social Development course in secondary school, but the document asserts that the themes contain aspects which are appropriate within Key Stages 1 and 2 as well as Key Stages 3 and 4. The five themes are "Economic and Industrial Understanding", "Careers Education and Guidance", "Health Education", "Education for Citizenship" and "Environmental Education".

"Economic and Industrial Understanding" seeks to provide pupils with an understanding of "how to organise their finances and how to spend their money", develop ideas about economic issues and understanding of "wealth creation", reflecting the prevalent view of life at the time of the documents writing. As far as Social Education is concerned there is a definite individualistic slant to these which although necessary does not truly add to Social Education in any positive manner. The theme also advocates "direct experience of industry and the world of work", in a primary school this is certainly possible through study visits and will promote greater understanding of how society works as a whole and particularly the social aspects of employment, perhaps even displaying good examples of how co-operation is an essential part of adult life and possibly giving pupils some insight into aspects of community.

Although not actually written down the "Careers Education and Guidance" theme seems to be directed solely towards secondary schools, stating as it does that

> Schools should offer
>
> - access to individual guidance
> - systematic careers programmes
> - access to up to date sources of information about educational, vocational, training and careers opportunities ... [54]

No indication is given about the possibilities in primary schools for developing an understanding of careers and

employment, although this will be likely to take place in a number of different primary schools and will certainly contribute to social understanding and knowledge.

Within the "Health Education" theme the emphasis is once more upon individuals but implicit within the components of Health Education are aspects of Social Education. One component which certainly contains such aspects is sex education, again the emphasis here may be on secondary schools, but the exploration of personal relationships and of gender is certainly relevant to Key Stage 2. "The importance of the family as a social institution" is a part of the "family life education" component which should be and is considered at Key Stages 1 and 2 with relevance, particularly at those Key Stages, of working from the pupils experiences, usually the family. "Family life education" is seen as developing "attachment love and concern in caring for others" which are goals certainly inherent in the objectives of Social Education. Social knowledge and understanding is further developed under the heading of Health Education through components dealing with social considerations of health (e.g. disease), safety and environmental health, all of which often raise important social issues.

"Education for Citizenship" is one theme stretching across a number of the objectives of Social Education in its component parts. Seeking to establish "positive, participative citizenship", to provide "motivation to join in" (presumably

to join in society) and to provide "essential information" for
attitude, value and skill development "towards citizenship"
this component in itself aims to develop the social rights
and understanding aspects of Social Education in an explicit
manner whilst also contributing to the development of
important social skills. Its component parts (community,
democracy in action, public services, a plural society,
leisure, being a citizen) although broken down within the
document with a slant towards secondary Sociology and P.S.E.
courses all hold within them aspects of Social Education from
the understanding of "collective responsibility; rights and
duties" in the "community" component to the "importance of
participation" which is seen as an aspect of "being a citizen"
and can only really take place if the social skills of
effective communication and co-operation are developed.

"Curriculum Guidance 8" enlarges upon the notes on "Education
for Citizenship" from "Curriculum Guidance 3" by defining the
knowledge which would be involved in them there, underlining
its overlap with and contribution to Social Education through
advocating knowledge of

> ... how communities are organised and the
> importance of rules and laws ...
> ... how communities reconcile the needs of
> individuals with those of society ...
> ... the nature of co-operation ...
> ... similarities and differences between
> individuals ... [55]

listing the skills involved in "Education for Citizenship" as
including

> Personal and social skills ...
> ... working with others ...
> ... exercising democratic responsibilities
> and rights ... [56]

and finally the relevant attitudes

> ... independence of thought on social and moral
> issues ... a sense of fair play ... respect for
> different ways of life, beliefs, opinions and ideas
> ... a willingness to respect the legitimate interests
> of others ... [57]

Many social issues which can certainly be tackled in the
primary school curriculum emerge from the "Environmental
Education" theme which "aims to increase pupils' knowledge" of
environmental processes, vulnerability and management.
Prevalent social concerns about the environment will
invariably come up in the primary classroom, due in part to
media influence. The development of a greater social
understanding is possible through exploring such concerns.

Moral Education and the National Curriculum

Section 1 of the Education Reform Act (1988) clearly states
that the curriculum in state schools should promote the moral
development of pupils, it would therefore be an obvious
expectation for Moral Education or moral development to be
either included within the National Curriculum subjects,
associated documents or considered in some depth elsewhere.
Moral Education, with its discrete and shared objectives does
not appear as a curriculum component in any of these ways.
Instead, as a general rule Moral Education is presented within
"personal and social education" or as something more to do

with the ethos of a school. Both of these "methods" of Moral
Education hold their merits as recognised in the earlier
sections on Personal, Social and Moral Education, but there
should be more to this curriculum area.

In the same way as both Personal and Social Education have
suffered through the introduction of the National Curriculum
so too has Moral Education. Primary school teachers on the
whole have always given some attention to Moral Education in
the same way as Personal and Social Education, through the use
of personal interviews as part of their pastoral work, through
classwork investigating issues brought up because of incidents
and through the general ethos of the school and classroom.
Once more it is unfortunately true that the time spent in
preparation, delivery, evaluation and assessment in terms of
the National Curriculum has made it a difficult and at some
times impossible task for teachers to set aside time for the
more pastoral aspects of their duties. One serious consequence
of such time restrictions for Moral Education is that when in
the past teachers could devote time to pro-active approaches
there appears to be a tendency towards reactive approaches.
These are more of the admonishment and punishment form of
Moral Education which lacks the developmental aspects of the
positive approach. In time such an enforced approach has an
effect on the general ethos and the positive effects of a good
school ethos are negated by the lack of time available for
pro-active approaches and the resulting reprimand based
system. The long term effect on social morality of such a
system could possibly create a very different society.

An interesting possible effect of the introduction of the National Curriculum upon Moral Education in whatever form is the way in which it has affected the individual teachers approach to the curriculum and how this in turn may affect the pupils. Before the National Curriculum in general schools and individual teachers had some degree of autonomy where the curriculum was concerned, much of that autonomy has been removed by the National Curriculum which in basic terms presents the teaching material and the order in which it must be taught, leaving teachers to some extent with the methodology of its delivery in the classroom. A question this raises for Moral Education concerns its effects on the individual teacher's approach to the pupils work. Having had their autonomous position eroded somewhat (albeit for admirable reasons), does that have an effect on the autonomy they afford to the pupils? Again the time limitations do cause some difficulty here. The National Curriculum presents the essential components of the curriculum which must be covered at certain Key Stages. It was possible before the National Curriculum for pupils at both Key Stages 1 and 2 to be self determining to some extent, deciding on which work they would do. Of course when this form of curriculum organisation was employed there were limitations set by the teacher to ensure pupil progress and individual curriculum balance. Such practices are still possible and may even be easier to prepare and evaluate using the National Curriculum documents, however the time taken to properly administer such a teaching situation is not as practically available as before and this

positive approach to allowing freedom and promoting autonomy
is likely to become rarer.

The development of rational approaches to thinking is an
essential component of any moral education programme and one
which is well represented in the National Curriculum with its
emphasis on rational and logical thought in subjects such as
Mathematics, Geography and Science as well as its enquiry
based work in History and Technology. These aspects of the
National Curriculum should contribute to the general
development of rational thinking and in some cases, as will be
obvious from the National Curriculum subject analysis, will
address moral issues within the subject areas. Although much
of this appears within Statements of Attainment, Programmes
of Study and Non-Statutory Guidance for Key Stages 3 and 4
there are references and possibilities also within Key Stages
1 and 2.

Explicit references to Moral Education within the National
Curriculum subject documents and associated publications from
the National Curriculum Council are few and far between,
especially within the final orders and the associated Non-
Statutory Guidance. The English document is a prime example of
this, making no overt references to anything which will
contribute towards fulfilling the more discrete objectives of
Moral Education within Key Stages 1 and 2. This does not
necessarily preclude the possibility of Moral Education

through the English curriculum for it is often possible
through drama and through stories to convey understanding of
morality and in follow up work to develop pupils own moral
capabilities. In fact at Key Stages 1 and 2 the use of stories
which illustrate socially accepted morality and moral issues
is often a key method of Moral Education in primary schools,
the National Curriculum English document fails to acknowledge
such an important point, although through some of the
Statements of Attainment relating to reading and listening an
analysis of characters and their motivation occurs which will
inevitably shed light on their morality and the moral issues
they face. At the primary stage the follow up to stories is
likely to make some degree of analysis of such aspects of
character and stories, thus promoting moral development both
in context and in its wider sense.

The English Non-Statutory Guidance continues along similar
lines with anything pertaining to Moral Education with
statements which would more readily be associated with Social
Education. For example this is one of the National Curriculum
documents which recognises the importance of the classroom and
school ethos, claiming that this "context for learning" is an
area which must be addressed in a positive manner.

Aspects of the classroom ethos such as the possibility of choice, the encouragement of rational thinking and the fostering of a morally sound atmosphere will all play their part in ensuring some of the objectives of Moral Education are met in the primary classroom. Autonomous and rational thought are also promoted through the Non-Statutory Guidance references to co-operation and collaborative learning situations which tend towards social skills. For example mentioning that

> Children can be encouraged to make decisions on
> how they work with others   [58]

clearly requires the development of autonomous thought and points towards rational thinking also within the context of the English curriculum. Methods useful in Personal and Social Education which can also contribute to Moral Education are encouraged by the Non-Statutory Guidance. Role play activities, discussions, "freeze-frame" activities where individuals must consider their actions and motives and the open discussion of "views and opinions" can all contribute to Moral Education on one level or another and are all mentioned in the English Non-Statutory Guidance for Key Stages 1 and 2.

Evidence of an approach to Moral Education through the National Curriculum within the documents associated with Mathematics would be quite unexpected given the nature of the subject and its traditional approach in primary schools. However because of the methodology promoted through much of

the Mathematics documents and the accompanying Non-Statutory Guidance there are opportunities for certain aspects of Moral Education to be covered to some degree in an incidental manner. Although Moral Education is not referred to in either the final orders or the Non-Statutory Guidance the Mathematics curriculum as defined in those documents supports the development of autonomous, rational thought through its encouragement of open learning situations. Children should be encouraged, according to the documents, in many cases to discover personal methods in Mathematics and to think things through in clear and systematic ways. In the context of Mathematics these attributes are commendable, but they should also have "knock on" effects on Personal, Social and Moral Education. At Key Stages 1 and 2 these should be encouraged in every subject, but in Mathematics where solutions and methods could be clearly defined and not open to question the opportunity to explore and redefine the subject on personal terms has far reaching consequences for individual and social development. Certainly for Moral Education the transference of skills such as rational thinking would be an important contribution from the Mathematics curriculum as would the pupils realisation of autonomous thought and learning. The Non-Statutory Guidance also acknowledges the usefulness of co-operative work and work leading to self-reliance and proposes that pupils need to develop "independence of thought and action ..." all of which if handled in a positive manner, make contributions to the objectives for Moral Education.

In much the same way as the Mathematics document the National
Curriculum Science final orders and Non-Statutory Guidance
promote the development of open and enquiring methods of
learning and the social skills and situations which should
help pupils gain an understanding of social morality and
develop their own moral attributes and associated skills.

To some degree the final orders for Science at Key Stages 1
and 2 generally promote and support certain aspects of the
objectives for Moral Education, although explicit reference to
the moral concerns of Science comes more in Key Stages 3 and
4. One of the objectives of Moral Education is to promote
understanding and respect for the needs and feelings of
others, to do so the basic information must be presented and
explored. At Key Stage 1 and continuing into Key Stage 2
aspects of Attainment Target 2 which relate to biology
contribute to Moral Education through the exploration of the
needs of self, others and the environment. Although the
"needs" under scrutiny will be of the scientific kind it is
unlikely that exploration of the needs of self and others at
Key Stages 1 and 2 would only concentrate on these.

As far as the environment is concerned the Science document
promotes understanding and concern for the life around us and
in doing so echoes the general social morality and
expectations of society, developing awareness and fostering
respect. It is also likely that certain rules, such as "The
Country Code" will be considered at Key Stages 1 and 2 under

Attainment Target 2, thus developing further awareness of social morality and intending to promote respect for such rules of the countryside. This may even extend to include preservation laws at Key Stage 2. Through the media pupils already have an interest in such areas and the school is able to develop their interest in promoting both the Science curriculum and general social and moral growth. Although more likely to be covered at Key Stages 3 or 4 the Science document also contains statements which ask pupils to consider the general effects of Science and scientific history, thus touching on some of the moral questions raised by Science. The Non-Statutory Guidance does not restrict this to the later Key Stages and rightly so. Certainly at Key Stage 2 valuable learning in both Science and general morality can occur through the consideration of moral issues brought about by Science.

> A study of some of the moral and ethical issues raised by technology can bring added awareness of the wider issues and difficulties involved in the application of science in the developing and developed world [59]

The Non-Statutory Guidance for Science, as with that for Mathematics, promotes other important objectives of Moral Education relating to developing autonomy and rational thought.

> Good science education will depend upon
> nurturing certain attitudes, such as willingness
> to tolerate uncertainty, co-operation with others,
> the giving of honest reports ... Understanding
> and clarifying one's own thinking is often an
> essential part of learning ... science helps pupils
> become independent learners. [60]

The study of history as presented in the final orders for

National Curriculum History offers a number of opportunities

for the promotion of Moral Education, but as with the other

National Curriculum documents these are limited in both scope

and number. One Statement of Attainment within Key Stage 1

actually addresses a key factor of Moral Education, the

activity of giving "reasons for their own actions" which the

early statement (1H1 1b) calls for is not really built on in

Key Stage 2 and so the impetus for the developing of reasoning

and the critical consideration of actions and motives both of

self and others which is an important part of continuing Moral

Education is lost. The further opportunities afforded by the

History statutory document for Moral Education come in a

similar form to those for Social Education as part of the

social aspect of the areas studied, especially certain of the

History Study Units. There is ample opportunity to discuss and

discover the social morality of both past and present society

and to consider the differences in values and social rules and

laws as part of the Study Units which relate to past

civilisations and to different periods in British History.

Certain other aspects of the History curriculum as presented

in the statutory document support the development of rational

thinking and the critical awareness of the needs of others

through the investigation and analysis of historical evidence
(Attainment Target 2) and the considerations of individual and
group motivation within certain key historical actions and
periods.

The History Non-Statutory continues the trend of the final
orders noting as it does that the purposes of History include
the enrichment of other areas of the curriculum and
preparation of pupils for adult life and maintaining that

> through history pupils acquire understanding and
> respect for other cultures and values [61]

but only giving any indication as how these goals are to be
achieved implicitly within the expansion of the Supplementary
Study Units which were outlined in the final orders. Thus the
comparative form of Moral Education, which basically gives
insights into social morality with little to offer pupils
overall and practical moral development, continues through the
study of areas such as "Domestic life, Families and Childhood"
through the ages (Supplementary Study Unit 6) and the
investigation of ancient non-European societies such as
Ancient Egypt (Supplementary Study Unit 7). As the Non-
Statutory Guidance notes

> Disagreements about political, social and moral
> questions can be found in all past societies. Those
> topics are potentially sensitive because they may
> touch on deeply held beliefs of pupils and their
> families [62]

The apparent warning about the "potentially sensitive" nature of such study is balanced by a statement which makes it clear that "skilful handling " can develop "tolerance and mutual understanding". Opportunities for further enlightenment as to how the History curriculum can benefit Moral Education, amongst other subjects, are not taken up in the Non-Statutory Guidance which opts towards the much needed factual and practical advice about the Study Units. What the History Non-Statutory Guidance does point out is that through History pupils should develop "the quality of open mindedness which questions assumptions and depends upon evidence for points of view" [63] clearly contributing to the development of rational thought and the respect for individual and social values which is so important in the development of personal morality. Considering how much morality has been a motivating factor for many individuals and within many historical situations there could have been more made of this at Key Stages 1 and 2, but the obvious need for more detail of the curriculum itself has been an overriding factor in the constitution of the Non-Statutory Guidance.

The final orders for National Curriculum Geography and the accompanying Non-Statutory Guidance contain little to support the objectives of Moral Education, concerned as they are so much with the content of the Geography curriculum in the Statements of Attainment, Examples and the Programmes of Study. Implicitly there are openings for Moral Education which are very much inclined towards the sphere of Social Education,

but include possibilities for Moral Education. These
opportunities fall into the categories of "social issues" and
in the main, deal with issues regarding the environment. At
Key Stages 1 and 2 within the Geography document there are
some hints towards developing an "environmentally friendly"
conscience which matches the general social morality as far as
the environment is concerned and there is also brief reference
to considering similarities and differences between
"individuals, group and communities" which may or may not
include morality. Such explorations should promote
understanding of the needs and feelings of others involved in
such debates and also foster an understanding of the
environmental consequences of their actions and a sense of
responsibility towards the environment, all of which make
contributions to certain objectives of Moral Education in
limited contexts. The Non-Statutory Guidance underlines one of
the possibilities, noting that in the planning of Geography
the

> increasing awareness and understanding of
> social, political and environmental issues
> involving issues involving different attitudes
> and values [64]

should be taken into account. On the practical side of Moral
Education there are no real examples of methodology within the
Geography curriculum which will contribute to Moral Education,
although there are teaching methods which within any subject
will develop essential skills and attitudes and contribute to
Moral Education.

Three subjects with a similar creative outlook fail to give any indication as to the ways in which Moral Education may manifest itself within their respective curriculums. Art, Music and Technology rightly tend towards activity and evaluation based curriculums which neither convey moral understanding of any form nor contribute much in the way of practical morality, excepting that many activities will involve taking others feelings and needs into account and should, according to much of the guidance, promote individual thought and activity which will contribute towards the development of pupil autonomy.

The Physical Education documents offer opportunities for the development of autonomy and taking into account the needs and feelings of others in an implicit manner as with the other National Curriculum documents. Physical Education does go a little further in promoting moral development in one specific area, that is in the promotion of sportsmanship, which has its base in the social morality of the common pursuit. As part of the general requirements for the Programmes of Study in the Physical Education final orders it is noted that

> In order to develop positive attitudes pupils
> should be encouraged to:
>
> *   observe the conventions of fair play,
>   honest competition and good sporting
>   behaviour [65]

and further, though only in Key Stage 2, as an actual point within the Key Stage Programme of Study stating that pupils should

> *   be encouraged to adopt good sporting behaviour and recognise and reject anti-social responses including unfair play [66]

Through the promotion of such things as fair play and the rejection of unfair play pupils are being asked to practice that specific social morality and it is to be hoped that through considered approaches teachers will both present possible reasons and opportunities to explore on a personal level the concepts of fair play and general sporting behaviour.

Since the National Curriculum documents on the whole only give the merest incidental and implicit attention to Moral Education and because of the status moral development is given in the Education Reform Act (1988) it would be reasonable to assume that Moral Education or at least what the Act terms "moral development" must be considered in depth within the literature associated with the National Curriculum which broadens out into the "Whole Curriculum". The influential National Curriculum Council publication "Curriculum Guidance 3. The Whole Curriculum" would be the most obvious place for Moral Education to be given some detailed consideration, although the limited experiences previously discussed with reference to Personal and Social Education are not encouraging [67]. Such a major educational aim, as stressed in the Act

would have been welcomed as perhaps a cross-curricular theme, in the same manner as Health Education is catered for. Unfortunately Moral Education is demoted almost out of sight by being subsumed within a multitude of cross-curricular elements and given no identity of its own, and thus no true teaching points which are essential for its success as such a major curriculum component. Certainly there is no argument that moral development is ignored, it is noted as one of the "concerns" of the cross-curricular themes [68], but by its inclusion within such things as general personal and social skills and the Health Education and Education for Citizenship themes, the objectives previously defined are never detailed and the status of the subject is lost.

Curriculum Guidance 8 gives further detail to the cross-curricular theme of Education for Citizenship and it is only here that Moral Education is given some real attention, but this is limited very much to the development of knowledge and understanding of social morality. The document directly addresses social morality in its most obvious terms by defining amongst the "knowledge" which pupils should gain both legal knowledge and the knowledge of general society's moral nature, "the role of custom and law ..." and knowledge of "fairness, justice and moral responsibility" [69], Curriculum Guidance 8 considers that Education for Citizenship attempts to develop certain attitudes such as

independence of thought on social and moral issues;

a sense of fair play;

respect for different ways of life, beliefs, opinions and ideas;

a willingness to respect the legitimate interests of others. [70]

These certainly relate directly to the wider objectives of Moral Education and go a little further to highlighting moral development in the curriculum, with autonomous decision making being given the attention it requires and echoes the sentiments of the Physical Education documents in encouraging fairness, however much of this will be considered as Social Education and taught from the perspective of social morality rather than the true development of autonomous morality. To counteract this the document, perhaps uniquely so for the National Curriculum Council publications actually goes on to outline the major focus of Moral Education.

> Pupils should be helped to develop a personal
> moral code and to explore values and beliefs.
> Shared values, such as concern for others,
> industry and effort, self-respect and self-discipline,
> as well as moral qualities such as honesty and
> truthfulness, should be promoted. [71]

Such admirable and much needed guidance is to be applauded, but the context in which it appears greatly diminishes its impact. The guidance appears to be written with the secondary school in mind and perhaps to aid Personal and Social Education courses in such institutions. In primary schools with the burden of the delivery of all of the National

Curriculum subjects resting usually on the shoulders of the class teacher the likelihood of a document such as Curriculum Guidance 8 being given the consideration required to fully implement its guidance is not very high. In fact it may be true that many primary school teachers may not have even seen the document, let alone read it, since unlike the National Curriculum subject orders the copies of Curriculum Guidance were limited to a small number per school (unless further requests were made), rather than the one per teacher copies of the National Curriculum Final orders. This is understandable to a degree in the present economic climate, but there could surely have been a condensed version, perhaps of all the Curriculum Guidance documents presented to all teachers, after all they are expected to teach the "whole curriculum" not just the National Curriculum so it seems logical to present other documents which contribute to the "whole curriculum" in the same way as National Curriculum documents. By not doing so the subjects of the National Curriculum become the major focus in some cases to the exclusion of other important curriculum areas and since Moral Education is not even given the luxury of the status of a theme its profile is very low within the scheme of things.

Religious Education and the National Curriculum

The Education Reform Act (1988) Section 2 states that Religious Education is part of what it calls the "basic curriculum", along with the National Curriculum subjects. This

vision for education after 1988 gives Religious Education an
equal footing with the core and foundation subjects of the
National Curriculum in state schools, the core being
Mathematics, Science and English and the foundation subjects
being Technology, History, Geography, Art, Music and Physical
Education in primary schools. In the informative and
clarifying D.E.S. Circular 3/89 this relationship and the
status of Religious Education are both stressed

> religious education has equal standing in
> relation to the core and other foundation subjects
> within a school's curriculum, but it is not
> subject to nationally prescribed attainment
> targets, programmes of study and assessment
> arrangements [72]

Ostensibly the reason for Religious Education not being
included within the National Curriculum is its locally defined
nature as prescribed by the 1944 Education Act which requested
local education authorities to prepare their own agreed
syllabus for Religious Education or adopt that of another
education authority. The reason for this local definition
is to reflect the local religious community and allow its
members to have a direct say in the provision of Religious
Education within their county. How far such a local
requirement is really necessary was considered in the previous
chapter.

In the cases of Personal, Social and Moral Education it is
fair to say that in general they are approached in an implicit
manner in primary schools with occasional lessons and sessions

prepared which may concentrate on particular aspects of those areas. The prevalent approach to the curriculum in state primary schools is through topic-based learning and this has certainly led to many problems for Religious Education, but has also offered the chance for religion to be seen in its widest context through careful planning and presentation. Many primary schools who have adopted the topic-based approach have continued to separate Religious Education and present it as a lesson apart from the topic work which encompasses most other curriculum areas. It is unfortunately true that the Religious Education clauses of the 1944 Education Act have fallen into degrees of disregard in some schools, with Religious Education becoming subsumed by collective worship, removed from topic planning and effectively the curriculum, only being taught as Christian nurture or Bible study, being underfunded, rarely staffed with specialists in primary schools, only being considered as moral education and in some cases completely absent from the curriculum. The reasons for these unfortunate situations are many and varied, but it is sufficient to note here that although the teaching profession and educationalists in general may be sympathetic to Religious Education often deeply held personal beliefs and attitudes make the teaching of Religious Education into a much more contentious issue than any other curriculum area. Thus, even before the arrival of the National Curriculum the status of Religious Education in many schools was not very high and although it had long held

the monopoly as a compulsory subject the addition of the
National Curriculum subjects in many cases served to further
diminish the status and role of Religious Education.

Personal, Social and Moral Education as aspects of the hidden
curriculum and cross-curricular concerns have been previously
considered and it has been made clear that the pressure of the
National Curriculum subject introduction has certainly made
the promotion of those areas more difficult, the same is true
of Religious Education, notwithstanding the compulsory nature
of the subject as defined by the Education Reform Act 1988.
Understandably primary schools have concentrated on the
administration and introduction of the National Curriculum
subjects as documents have come into schools. It is very
unfortunate for Religious Education that although the Act
clearly defines the position of Religious Education in
relation to the National Curriculum most documentation
available in schools, and especially that which reaches the
classroom teacher is concerned with National Curriculum
subjects alone. Unless a local education authority has
promoted an agreed syllabus, a school addresses the issue or
individual teachers are committed to the establishment of
Religious Education in the curriculum, it is unlikely that it
will be given the attention required since the focus has been
and continues to be upon the implementation of the National
Curriculum. A great deal of time and effort on the part of all
those involved in primary education since 1988 has been put

into implementing the National Curriculum and ensuring its success. There are certainly sound educational reasons for this, but not to the exclusion of other curriculum areas.

Actual curriculum time for Religious Education before the National Curriculum was again dependent on the situation the the commitment of individual teachers, schools and education authorities to some degree. With the numerous requirements and recommendations of and about the National Curriculum teachers have gradually found that even with the best will in the world and the most detailed and careful planning the actual delivery of the full range of experiences and objectives reqired by the National Curriculum is a demanding task, so demanding in fact that an expectation to deliver a subject which is not part of that process becomes a low priority. Thus in both planning and implementation of a school curriculum Religious Education may be considered a supplementary subject to the National Curriculum and not receive the time required.

Recent thinking about primary curriculum planning has indicated that the advent of the "new" curriculum means that topic approaches require more thought and primary schools should consider the possibility of some, if not all, subject based teaching [73]. Such an approach certainly prompted by the National Curriculum, would probably benefit Religious Education by affording it a definite timetable slot, but the compartmentalising of subjects inevitably gives them a

restricted outlook. It is essential for the study of religion and development of pupils' own beliefs and values to be linked to the real world, so that religion and belief are seen to be aspects of humanity, not just a subject on the timetable.

Perhaps the most interesting and in most cases positive effect of the arrival of the National Curriculum in relation to Religious Education has been the amount of debate and number of publications which have related the curriculum structures in the subject documents to the domain of Religious Education. Many Standing Advisory Councils on Religious Education (SACREs) and other groups have wrestled with the concept of applying National Curriculum terminology such as Attainment Targets, Programmes of Study and Statements of Attainment to Religious Education and there have been a variety of responses to this opportunity [74]. In some cases there has been a conscious decision not to adopt the National Curriculum framework, possibly because of a desire to demonstrate the separate and special nature of Religious Education, possibly because it was felt to be inappropriate to a subject which does not necessarily have a knowledge base in a similar way to National Curriculum subjects or perhaps because it was felt to be too difficult a task, especially for Agreed Syllabus Conferences to agree upon. However, the majority agreed syllabuses in both draft and final form and the most recent Religious Education documents have attempted, in various ways, to emulate the National Curriculum in response to what M.J. Taylor notes as

a growing concern, in some quarters, that teachers
of R.E. need clear guidance on learning experiences
(Programmes of Study), goals (Attainment Targets) and
evidence of and criteria for learning (Assessment
Arrangements). [75]

Some have taken Attainment Targets, Programmes of Study and

Statements of Attainment on board in their fullest sense [76],

whilst others have adapted the National Curriculum format in

some cases merely renaming curriculum attributes [77]. There

have been various forms of Attainment Targets proposed, the

most workable generally restating the dual purpose of

Religious Education, but more complex and numerous structures

have also been developed in which the Attainment Targets

relate to specific areas of religious belief and practice

or relate to the response of pupils to their experiences and

the development of their own beliefs, values, attitudes and

spirituality. Where Statements of Attainment are concerned in

the early days of the National Curriculum the initial ten

level model of statements was proposed and prepared for

Religious Education, with at least one group proposing more

than ten levels for Religious Education since it went beyond

the age of compulsory education [78]. Such attempts to map out

progression in Religious Education in such a restrictive,

linear manner have become less common, especially in the light

of the changes to the National Curriculum structures and

statements initiated by Music, Art and Physical Education

final orders. [79]. Programmes of Study for Religious Education

have tended to be open in structure, as they are in National

Curriculum subjects and usually organised into groups by

either Attainment Targets, concepts, areas of concern or

strands of similar content. In all these areas in a way

reminiscent of the National Curriculum the various authors
have tended towards a "content-free" approach in Attainment
Targets, Statements of Attainment and Programmes of Study, by
approaching religion and pupil responses in generalised terms,
it is only in a small number of cases that specific religious
content has been included.

There is no need for great detail here, but it is sufficient
to note that the numerous activities across the country by
teachers, academics, SACREs, Agreed Syllabus Conferences and
other groups engaged in applying National Curriculum
structures to Religious Education may have had a
positive effect on the subject. Schools in various counties
have been provided with new or revised agreed syllabuses
encompassing the new terminology and defining Religious
Education in similar ways to the National Curriculum subjects.
In this process Religious Education is highlighted and schools
are made more aware of its legal status and position in
the curriculum and in some cases proposed methodologies. The
use of National Curriculum structures has been favourably
received on the whole with busy teachers appreciating the
similarity with other subjects because they are not having to
learn a new curriculum, but work within a familiar one. It is
certain where National Curriculum structures have not been
adopted and where they have been significantly changed then
teachers in primary schools will have to learn and use a
different process. Such a situation is likely to add to the
unfortunate dismissal of the subject and the lip-service it
has been paid in the past as teachers respond to the enforced
different format. The same thing is less likely to occur in

secondary schools where the subject orientated curriculum will tend to have specialist teachers who, in the case of Religious Education, may not even have to consider the National Curriculum in any way.

The final orders for National Curriculum subjects also provide assessment arrangements as part of the government's attempts to provide instruments for ensuring progression and the raising of standards in education [80]. The assessment process is certainly still evolving and many changes have occurred since the initial implementation of the National Curriculum subjects. One aspect of assessment is the continual teacher assessment of National Curriculum subjects in relation to the Statements of Attainment and Attainment Targets. This tends to focus on the Statements of Attainment and takes many forms which are demonstrated in a number of documents. At the end of a Key Stage there is a summary of teacher assessments which provides a level of attainment for each Attainment Target and in Mathematics, Science and English there are statutory, nationally prescribed Standard Assessment Tasks (SATs). Other National Curriculum subjects may be tested by SATs, but they are voluntary. One result of this amount of assessment is that because Religious Education is not part of the National Curriculum it does not necessarily have to be assessed and there are not national provisions for SATs. It is almost inevitable that many teachers will teach specifically to foster attainment of the National Curriculum levels and

achievement in SATs because the publicising of school results and reporting to parents, as well as the pupils' own individual progress in subjects pressurises them to do so. Thus it is likely that a subject without the status afforded to the National Curriculum subjects and the pressure of assessment and achievement levels will be given less thought, preparation and possibly time.

One way of avoiding the above problem for Religious Education has certainly been the development of National Curriculum style documents including assessment arrangements and levels of achievement, but this has proved to be a difficult task. A cursory glance at the larger National Curriculum documents will show that although the levelling system purports to be a linear progression through the Attainment Targets there are many points of possible argument within such a structure. There are cases where it is very possible for pupils to achieve statements at high levels without achieving those lower down. The whole system is flawed by the simplicity of the linear approach, although it must be conceded that there was probably no other way of doing it without making the system so complicated as to be unworkable in schools. It is into such a system that Religious Education moves when adopting National Curriculum formats and this has caused much debate and controversy. Agreed syllabuses which were revised quickly after the initial National Curriculum subjects were published which follow the original ten level model often seem contrived and repetitive, with it being unclear what the

differences between certain levels are and it being obvious
that linear progression through stages is not always the norm.
The effect of this in schools can only be damaging for
Religious Education as teachers struggle to comprehend and
utilise the system that is provided.

A further consideration of the use of levelled statements in
Religious Education which has certainly caused some concern is
the number of statements required. Religious Education has a
twofold nature, having a content base and a personal base as
defined in Chapter 5. Developing levelled statements which
adequately reflect both aspects of the subject has proven a
difficult task and in some cases resulted in large, difficult
to implement documents.

One very important debate arising from the development of
Statements of Attainment and Attainment Targets for Religious
Education is the whole question of assessment. In National
Curriculum terms assessment is generally used to measure the
achievements of pupils against the nationally prescribed
criteria (Statements of Attainment), most of which deal
exclusively with knowledge and understanding. Undeniably
Religious Education has assessable elements in the development
of pupils understanding and knowledge of religion, but it also
involves the more questionable areas of pupil response
to religion, the development of their own self-awareness and
spirituality and the possible fostering of their own beliefs
and values. As J. Rudge points out

> whilst such a step by step progression can,
> possibly, be mapped out, in certain limited
> areas of training in particular skills, it
> cannot be applied to the broader areas of
> understanding, and even less so to those aspects
> of education that are concerned with the
> development of attitudes, beliefs and values. [81]

Such areas would be difficult, if not impossible to assess in

any meaningful way and it is certainly not the place of those

within education to actually assess beliefs, values and

spirituality even if it were possible. What is possible is the

assessment of pupil abilities related to these areas, how well

they are able to show and develop self-awareness and their

abilities in discussing and evaluating beliefs and values for

example. Again it is questionable whether such things are

measurable in any way except on a personal level and this

certainly precludes the National Curriculum model of

assessable attainment. As R. Gower rightly notes

> there are many people, particularly in the
> voluntary sector, where R.E. sometimes has a
> purpose beyond education about religion, who
> have felt that assessment detracts from the
> special nature of R.E. because there are
> attitudes and inner responses which are not
> subject to assessment. [82]

A major problem this causes in primary schools has been

previously discussed, but has further relevance here.

Religious Education as a subject not under the control of the

Secretary of State for Education and not within the highly

defined structures of the National Curriculum is not required

by any law to be assessed. It is feasible for any agreed

syllabus to be produced without reference to assessment,

although National Curriculum Council guidelines do not

recommend such a situation. [83] The unfortunate truth of this matter relates back to the status of Religious Education, for should it not be assessed it is unlikely to be treated in the similar way to National Curriculum subjects as the government expects and the subject requires. It is therefore essential for Religious Education to be assessed in some way, not just because assessment is an educationally valid activity which when conducted properly helps the development of both the subject and the pupils, but because of human nature as a non-assessed subject it will become even more of a second class subject.

Although the exercise certainly has its problems and critics the numerous workable and well thought out documents and agreed syllabuses which have been produced along National Curriculum lines prove that it is possible to approach Religious Education in a similar way. Religious Education has certainly benefited from the research this exercise has involved and the bank of resource materials it has afforded, there is however still the question of implementation of the subject in primary schools. Even with such a broad base of academic and professional resources available and the appearance of numerous agreed syllabuses underpinning the subjects legal status and providing sound curriculum guidance it must still compete with the National Curriculum subjects for curriculum time and resources.

With the other curriculum areas under consideration it was
clear to some extent they were represented within the
statutory and non-statutory subject documents. This was to be
expected since Personal, Social and Moral Education as
subjects do not appear in an isolated way and the approach
that is implied is an implicit one. Religious Education is
different, it has subject status, albeit along different lines
to the National Curriculum. Thus the expectation of
representation of Religious Education within the National
Curriculum documents and associated work is not as high as
that for Personal, Social and Moral Education. However it must
be noted that the prevalent approach to the curriculum in
primary schools is still through topic work and Religious
Education as part of an integrated curriculum can be both
successful and preferred. Unsurprisingly the representation of
Religious Education within most of the National Curriculum and
associated documents is limited since they concentrate quite
rightly upon their subject areas and tend to only bring in
other subjects within the Non-Statutory Guidance.

Although it is quite possible within the topic approaches to
the curriculum to organise it so that subject boundaries
become blurred and a more holistic methodology be successfully
implemented the National Curriculum documents tend to be
dominated by the subject orientated approach and thus
reference to Religious Education or opportunities for
Religious Education within and alongside National Curriculum
subjects is scarce.

There are no references to Religious Education or indications
of the possibilities of cross-curricular approaches to
Religious Education within the National Curriculum documents
for English, Mathematics, Science, Physical Education and
Music. This does not of course mean that these subjects cannot
contribute to Religious Education in any way, but it is a pity
that in general they do not reflect the possibilities.
Activities in Religious Education as with most subjects will
inevitably also contribute to the English curriculum and has a
particular contribution to make towards Attainment Target 1,
Speaking and Listening. The response aspect of Religious
Education to some degree relies on pupils articulating their
personal thoughts, feelings and beliefs and the simplest and
most accessible method of doing this is through discussion. It
is also an important aspect of the modern methodology of
Religious Education, for pupils to have the chance to hear
about belief and religious practices from the believers
themselves contributing to and drawing on the pupils English
skills. As a method of teaching within Religious Education the
use of story can be very fruitful and of course has strong
links with the English curriculum. Links between Mathematics
and Religious Education will always be contrived, but many
primary schools have proved that topic planning centring on
religious themes may easily include mathematical activities.
The same is more or less true of Science, excepting that in
primary schools work on environmental and personal themes in
Science may be linked to aspects of the study of religion and
involve personal responses to beliefs and values of others. It

is unlikely that Physical Education and Religious Education
will ever be considered together apart from the specific
physical activities involved in certain religious practices,
such as gesture and dance, which may be covered at the primary
stage. Similarly with Music, the connection with Religious
Education is only likely to be evidence within the study of
festivals and celebrations and associated music. The National
Curriculum Music document hints towards the exploration when
considering the appreciation of different musical styles.
Considering the possible and often used links between
Geography and religion, it is surprising that this is not
exploited much in the Geography final orders. In thematic work
concentrating on particular areas of the world it is almost
inevitable that the beliefs of the people there will be
considered, yet in one example of the study of India at Key
Stage 2 there is no mention of religion a key to understanding
much of the culture of that particular country. It is only a
level 4 example [84] mentioning places of worship and the
following reference to multicultural education (including
religion within it) at a later part which point towards how
Geography can be a way to explore different cultures and
traditions. As the document puts it

> Multicultural education seeks to prepare pupils
> for life in a world where they will live and work
> with people of different cultures, religions,
> languages and ethnic origins. Geography's role is
> to help pupils build an informed and balanced
> view of the world and their place in it. [85]

Certain National Curriculum documents do specify possibilities for Religious Education to be linked with their subject areas to a greater extent and demonstrate how subjects can successfully be linked and approached through a variety of activities. The National Curriculum Art final orders specify early on that

> 2.   Pupils should understand and appreciate art in a variety of genres and styles from a variety of cultures, Western and non-Western. [86]

Within most religions various art forms have a major role in communicating and celebrating beliefs and at the primary level the National Curriculum Art document certainly shows that it is both possible and expedient to use such an approach. The Key Stage 1 statements are accompanied by a number of examples which suggest considering themes such as "Mother and Child" expressed through various kinds of art including icons and doing activities involving the study of costumes and cards associated with festivals and special events. There is less at Key Stage 2 with only a scant reference to ceremonial clothes amongst the suggestions and the usual place for cross-curricular links, the Non-Statutory Guidance makes no reference to religion or Religious Education at all.

The National Curriculum Technology orders contribute little in the way of explicit religious knowledge and understanding, but do make much of the understanding of others viewpoints and

considering others needs. Design activities revolving around aspects of religion would thus inevitably have to take account of the feelings, beliefs and values of believers. For example an activity involving the design of a chanukiyah could take place starting with the pupils considering both the essential and decorative elements of the artefact and thus considering its importance to Jewish people. Although the Non-Statutory Guidance claims that the Technology Statements of Attainment "require pupils to consider other cultures" [87] there is little evidence of such and once more the Non-Statutory Guidance, which is less likely to be deeply considered for reasons discussed earlier, is the place where a whole section on "Cultural Diversity" is found. In further guidance it also notes opportunities for approaching Technology activities in contexts, including festivals and celebrations and actually mentions Channukah when discussing Technology activities within themes - a rare explicit reference to be found to religion in any National Curriculum documents [88].

The subject within the National Curriculum which could potentially damage the status of Religious Education the most is also the one which offers the most scope for the study of religions and the development of pupils' own beliefs and values. When the History final orders arrived in primary schools in 1991 there had to be an immediate and far reaching reappraisal of curriculum planning, particularly at Key Stage 2 [89]. In schools still dominated by a topic based approach it appeared initially that the History final orders were

dictating topics which had to be covered by presenting a new focus of attention in the form of Core and Supplementary Study Units. It was also envisaged that the bulk of these study units, particularly at Key Stage 2 would effectively be another factor in the squeezing out of the lower status subjects, including Religious Education. However, the arrival of the National Curriculum History curriculum has tended to have the opposite effect. Not only do the History final orders and Non-Statutory Guidance contain more references to religion and Religious Education than the other subject documents, but due to the structure of the History curriculum there has been a great deal of thought in primary schools about moving away from topic based work (especially at Key Stage 2) into subject based teaching. The benefits and drawbacks of such an approach have been previously considered, it is important to note here that at least a subject based approach possibly initiated by the requirements in History, should guarantee the inclusion of Religious Education in the curriculum and ensure adequate time is available.

The National Curriculum History final orders for both Key Stage 1 and Stage 2 include substantially more opportunities and suggestions for Religious Education than other curriculum areas. The small number of Statements of Attainment and associated examples offer little, except the possible contribution to developing personal beliefs and values when analysing and evaluating historical ideas and evidence, but

the Study Units and key elements of the Programmes of Study
more than make up for that. At Key Stage 1 pupils are asked to
consider famous men and women, including saints and presumably
religious leaders and founders; they are to develop "an
awareness of the past" through stories from different periods
and cultures; they are to learn about the past through the use
of artefacts and also be taught about

> past events ... commemorated by succeeding
> generations, for example: centenaries, ...
> religious festivals, ... [90]

All of these activities when approached within the context of
religion or when referring to people and events of religious
significance will contribute to the Religious Education
curriculum and the development of pupils' understanding at Key
Stage 1.

At Key Stage 2 the study of "history from a variety of
perspectives" is advocated and these include religious and
cultural perspectives, as the document points out

> pupils should be taught about the social,
> cultural, religious and ethnic diversity of
> the societies studied and the experiences of
> men and women in these societies [91]

and even details an example regarding Greek religion and the
ways in which Greek drama reflected religious beliefs, a
definite contribution to understanding the relationship
between art and religion and a possible "way in" to discussing
the nature of deities and contrasting ancient and modern
beliefs. Each of the History Core Study Units at Key Stage 2

has within it an element involving the study of religious beliefs and practice linked with the focus of the unit. For example the Core Study Unit based on Victorian Britain includes teaching about "the importance of religion in the lives of Victorians" [92]. Obviously to realise such requirements activities must go into some depth so that pupils can gain the necessary understanding. Similar requirements occur with the other Core Study Units and opportunities are also preferred within the selection of Supplementary Study Units, one of which actually deals with "Homes and places of worship" and another with religion in the local community over a period of time. [93]. The third form of Supplementary Study Unit, (C), which centres on a "past non-European society" is similar to the Core Study Units in that it is necessary to consider the society from different perspectives, including religious and cultural. Thus the History final orders, when approached fully in a primary school make it impossible to avoid the study of religion in some way, but it obviously does not fulfil the wider objectives of Religious Education.

The History Non-Statutory echoes the final orders in many of its features, especially with regard to the Supplementary Study Units. The final orders defined the content of the Core Study Units at Key Stage 2 which included religious perspectives in most cases and the Non-Statutory Guidance further clarifies the Supplementary Study Units with a similar regard to religion. For example links with religion and thus Religious Education occur in the Supplementary Study Units

related to "Houses and places of worship", "land transport" which includes pilgrimage and "Domestic life, families and childhood" which, according to the Non-Statutory Guidance, should include consideration of "birth, marriage and death" and "families and religions". As well as reiterating much of what appears in the final orders with regard to past societies and their cultures, ideas, beliefs and attitudes the History Non-Statutory Guidance is one of the few National Curriculum documents which considers links with other subjects. It is here that the document makes a conscious point of referring its audience to the common ground between Religious Education and the History curriculum, although the example given is unlikely in primary schools.

> Many skills and concepts involved in R.E. are
> the same as those in history. History study units
> deal with topics also taught in R.E., e.g. ecumenism
> in the twentieth century and Islam. Teachers may
> find that their R.E. agreed syllabus allows links
> at all key stages. [94]

Apart from this one effort on the part of the History working parties to develop the links with Religious Education to some degree, the National Curriculum understandably is aimed at promoting the National Curriculum subjects and an expectation for any more than this is perhaps unrealistic, but as National Curriculum History proves it does not take much to highlight opportunities for cross-subject linkage.

The National Curriculum Council has produced numerous associated documents which purport to examine and further

define the whole curriculum. In fact the remit of the National
Curriculum Council includes Religious Education and a
Professional Officer for Religious Education has been
appointed. However, at times it seems that the National
Curriculum Council tends to align itself more to the National
Curriculum than to the curriculum of the nation, for the
National Curriculum Council is poorly named. In fact the remit
for the Council allows it to advise on Religious Education,
the NCC itself notes that it

> has a responsibility to offer advice to
> SACREs, agreed syllabus conferences, and LEAs [95]

on both Religious Education and collective worship, which is
not under discussion here.

The National Curriculum Council's major Religious Education
document firmly emphasises the position of Religious
Education, but its audience was limited by distribution and by
its directed intent. [96]. As a publication advising Standing
Advisory Councils on Religious Education, Agreed Syllabus
Conferences and local education authorities about the problems
and possibilities regarding the adoption of National
Curriculum frameworks for agreed syllabuses it relies on local
initiatives to translate its guidance into practice in
schools. However the fact that such a publication exists
redresses the balance between consideration of the National
Curriculum and Religious Education to some degree and the

guidance within certainly makes it clear that Religious
Education can be treated in a similar way to the National
Curriculum. Such a document can only offer an incentive for
hesitant local education authorities to revise their agreed
syllabus in the light of the Education Reform Act 1988 and the
National Curriculum provides a fresh impetus for local
Religious Education.

The National Curriculum also produces an annual analysis of
S.A.C.R.E. reports which is useful in gaining a national
overview of the subject, although its use beyond S.A.C.R.Es
and academics is limited. [97]. These annual reports are sent
to schools, usually to the head teacher and may have some
effect in reminding schools of their duties with regard to
Religious Education.

Both the "Local Framework ..." and the "Analysis of
S.A.C.R.E. Reports" had a limited circulation, although copies
were available on request, thus it was unlikely that such
guidance and information would be noted much at the grass
roots level of teaching staff. Once again relying on
interested parties to pass on information to those who had not
had immediate access.

The guidance that the National Curriculum Council has brought
out on the "whole curriculum" and other themes fails at almost
every stage to explicitly consider Religious Education and in

its most influential document serves only to confuse matters
when it makes it appear that Religious Education although part
of the basic curriculum is actually an additional subject at
the same time.

> The National Curriculum alone will not provide
> the necessary breadth, but the 10 subjects together
> with religious education (defined in the Act as the
> "basic curriculum") can form the foundation to be
> augmented by
>
> ... religious education ....[98]

If the National Curriculum Council is unclear about the
position of Religious Education, what chance have teachers?
This initial confusion is admittedly not manifested further as
the document continues stating that Religious Education's
contribution to an understanding of issues, values and beliefs
is "too obvious to labour" in the document and refers only to
ensuring it provides a knowledge and understanding of
Christianity and of the curiously rephrased "major religious
educational traditions" in Great Britain. This last statement
serves to further confuse the issue, for it could easily be
interpreted as meaning the traditional approach to the subject
(which may simply be Bible Stories), implying from the full
statement that Religious Education consists of the study of
Christianity in a traditional manner. It is assumed that the
"major religious educational traditions" actually refers to
the major religious traditions and is an unfortunate and
misleading typing error. Such an error when taken at face
value or upheld in schools would undermine Religious Education
in schools and conflicts with the Education Reform Act of
1988.

In the section on whole curriculum planning which has provided
a much used reference in primary schools the document poses
questions about the curriculum which require consideration.
Most areas have multiple questions, Religious Education only
has one, "Has an agreed syllabus been incorporated into the
curriculum"? [99] This is certainly insufficient and once
again demotes the subject, even "extra-curriculuar activities"
are afforded six questions. Questions about the provision,
planning and methodology of Religious Education could easily
have been included in this form of checklist and would
certainly have raised awareness of the issues involved in
Religious Education. Leaving it as it is with one referral
question in a form of "curriculum checklist" is just not
enough for a subject which has equal status with those within
the National Curriculum. The only positive thing arising is
that throughout the rest of the checklist the curriculum is
referred to in its widest sense, not just the National
Curriculum as in many other places. Unfortunately when it
comes to the summary of "Whole Curriculum Planning" at the end
of the document it is only the National Curriculum that is
mentioned as an initiator of curriculum review and evaluation,
apparently providing a "fresh opportunity" to do this. However
the emphasis appears once more to be upon the National
Curriculum with little consideration for anything else.

One aspect of the education system which the National
Curriculum Council addressed once all the subjects were
introduced was the training of teachers and this reflects the

commitment to Religious Education by providing an equal amount
of guidance for Religious Education as for most National
Curriculum subjects. Considering the locally defined nature of
Religious Education the National Curriculum Council rephrased
and enlarged on Department of Education and Science guidance
in its booklet for student teachers giving clear and
unequivocal guidance for schools and going further than other
documents by commenting on Religious Education's links with
the five cross-curricular themes [100]. Unfortunately such a
consideration is not explicitly reflected in the series of
"Curriculum Guidance" documents which expand on the themes.

As has been previously intimated it is perhaps unfair to be
too critical of the limited consideration given to Religious
Education within the documents relating to the National
Curriculum, but there have certainly been many missed
opportunities as far as cross-subject links are concerned and
in the continuing definition of the curriculum in terms of the
National Curriculum only. Understandably the subject documents
must promote the subjects, but this has effectively divided
the curriculum as a whole and given a limited focus in most
cases. The National Curriculum Council has redressed the
balance somewhat in the general curriculum publications by
usually giving due reference to Religious Education and in
producing advisory documents and commissioning enquiries and
reports, addressing their role within the sphere of Religious
Education but unfortunately the limited audience of most of
these publications, or the placing of Religious Education in

subsidiary sections impairs the documents usefulness and impact. The fault lies at the new heart of the education system, within the Education Reform Act (1988), for by retaining the localised nature of Religious Education the impetus for curriculum reform has been referred and diluted by leaving local education authorities with the responsibility to promote Religious Education. Thankfully many authorities have taken up this challenge, but as has been previously noted such a task, without the national support and status afforded to the National Curriculum subjects in primary school, is not an easy one.

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CONCLUSION

The four subject areas whose domains were considered in detail
in the opening chapters certainly have their own unique
histories, characteristics and objectives. They provide much
of what the "formal" curriculum does not. They refer in an
overt way to the development of pupils' spirituality,
morality, personality and social understanding and
competences, thus they are essential components of the primary
curriculum. A reflection of this is the fact that they fulfil
the principal aims of the curriculum as required by the
Education Reform Act of 1988 [1]. All four areas have
specific objectives which may be approached through the hidden
or formal curriculum and they continue to be a major source of
concern to the government, teachers, pupils and parents. They
have numerous points of mutual contact and any methodology for
their approach would certainly have to take such points into
consideration. However they all have discrete areas of content
which require appropriate and consistent approaches in primary
schools. Unfortunately the general trend in primary schools
has been to approach Personal, Social and Moral Education
through the "hidden" curriculum and the pastoral care system.
To adequately fulfil the objectives proposed in the opening
chapters such an approach would be too haphazard and hopeful,
these curriculum areas demand a more comprehensive and
concerned approach if they are to succeed with all pupils. In

the particular case of Moral Education it has often been
linked with Religious Education, but as Chapter 6 concluded
the two subjects do have their own discrete areas and it would
be unfortunate if primary schools continue to approach Moral
Education through Religious Education or replace true
Religious Education with a generalised form of Moral
Education.

The Education Reform Act of 1988 emphasised the importance of
Social and Moral Education through its reference to the
curriculum supporting moral and cultural development and
preparing pupils for "the opportunities, responsibilities and
experiences of adult life" [2]. In doing so it makes it clear
that curriculum planning must include such development, but
does not make any attempt to further clarify this concern.
That further detail of the curriculum is left both to schools
and to those who guide schools, such as the Department for
Education (formerly the Department of Education and Science)
and SCAA (The School Curriculum and Assessment Authority,
which has arisen from the amalgamation of the National
Curriculum Council and SEAC).

Recent initiatives and publications tend to support the ideas
presented within this study. The most obvious of these being
the government's recent work on Religious Education initially
through the offices of the Department for Education (DFE) and

then the School Curriculum and Assessment Authority (SCAA). The DFE guidance found in their circular of January 1994 with regard to Religious Education attempts to clarify what constitutes the subject and how an agreed syllabus should reflect this [3]. This broadly agrees with the objectives presented in Chapter 5, as does the massive amount of work which went into producing model syllabuses of Religious Education which agreed syllabus conferences for individual counties were asked to consider as developmental models for their own agreed syllabus [4]. The basic aims and objectives presented within the models prepared by SCAA and produced with the aid of working groups from various religions and secular organisations concur with those presented in Chapter 5 and had they been widely available (with a number of amendments perhaps) could have been instrumental in enhancing the provision and quality of Religious Education across the country as a nationally 'agreed' form of the subject. The possible reasons for Religious Education not being part of the National Curriculum were discussed at length in earlier chapters, but it is interesting to note here that six years on from the Education Reform Act which reaffirmed Religious Education as locally controlled a form of optional national Religious Education has emerged.

A second strand of change which has initiated further development of all four of the subjects under discussion and which has caused much concern and upheaval in schools has been

the development of new systems for the inspection of schools
[5]. Alongside the usual curriculum areas which an inspection
includes, now the more affective and personal areas of
development, always a part of the inspection process, have
become a major area of scrutiny. The inspection of the
spiritual, moral, social and cultural (SMSC) development of
pupils at a school, although only a number from many aspects
of school life being inspected, has led to schools into
'rediscovering' these areas of education and to renewed
interest in the curriculum beyond the knowledge base of the
National Curriculum itself. Chapters 7 and 8 considered at
length the problems which the Education Reform Act 1988 and
the National Curriculum have caused in many schools with
regard to planning and implementing the curriculum beyond the
national one. Unfortunately it appears to be only through the
fear of criticism and the revelations of the breadth of a
school inspection that many schools have turned their
attention towards these essential curriculum areas. One
further interesting point to note here is that although within
the still developing ideas about spiritual, moral, social and
cultural development found in the documents of the Office For
Standards in Education (OFSTED) there is much which agrees
with the philosophy outlined in Chapters 2 to 6, there is
still no detailed guidance about how the aims and objectives
can be fully realised in primary schools [6]. There is a
general trend towards considering philosophy rather than

methodology in such documents and it is really there that the methodology needs to be considered to ensure the rigour of inspection is not compromised by generalised philosophical perspectives with no real criteria upon which to base opinions.

The third and probably most effective change which is likely to affect Personal, Social, Moral and Religious Education in the coming years is the 'slimming down' of the National Curriculum as a result of the recommendations of the Dearing Report [7]. The 'curriculum overload' and the resultant diminishing of the less knowledge centred areas of the curriculum were issues discussed in detail in Chapter 8 and in 1994 six years on from the initiation of the National Curriculum, having no doubt realised through the protestations of those expected to deliver the curriculum, the government started a major process of change in the National Curriculum itself [8]   . That process had a dual aim, the first part being revision related to ensuring that the primary school curriculum was more manageable. This would hopefully take pressure off teachers and allow them time to consider the subject areas beyond the National Curriculum, including Personal, Social, Moral and Religious Education although this possibility receives very little attention within the debates. Secondly, the revised curriculum in its slimmed down form would free time in the actual classroom which schools could use to develop their own particular initiatives. Although

certainly at Key Stage 1 and probably at Key Stage 2 this time, should it truly be available, is likely to be used in developing the core subjects, it does offer an opportunity for planned and rigorous work in areas beyond the National Curriculum. It also offers the possibility of allowing more time for Religious Education because the pressure of the other curriculum subjects, so often blamed for poor quality Religious Education or its complete absence, may be removed to some degree. One further point worthy of note with regard to the curriculum review is that in the influential Dearing report itself Religious Education is stated as of equal status with the foundation subjects of the National Curriculum [9]. This implies that Religious Education should have parity of time and resources with all the National Curriculum subjects outside of the core of English, mathematics and science. Should this recommendation be fully implemented then Religious Education would be recognised as integral in curriculum planning and school organisation alongside the National Curriculum as was always intended, but not always recognised. Interestingly Religious Education is the only subject within the basic curriculum which will remain unchanged by the ongoing curriculum review, making it (on a local level) possibly the most stable subject and hopefully ensuring better development than other subjects which may require considerable rethinking. Of course there may be a negative side to this for some local agreed syllabuses which have adopted the pre-review National Curriculum formats and terminologies for they will

soon appear dated and possibly be expecting more from teachers
than their National Curriculum counterparts, with all the
negative feelings towards the subject that such a situation
inevitably engenders.

Chapters 2 to 6 presented analyses of the domains of Personal,
Social, Moral and Religious Education which led to general
aims and more specific objectives for those subjects in
primary schools. These could certainly provide a background
for the development of methodologies for approaching those
curriculum areas, be they as discrete subjects with specific
content, as planned and developmental aspects of the hidden
curriculum or (as Chapter 6 suggests) to some degree
approached through mutually beneficial activities which may
link two or more of these essential areas of the curriculum. A
key issue in putting the proposed philosophies into practice
must be the reactions of all those who would be involved in
these areas of the curriculum, from the politicians who define
educational policy through law to the pupils who receive the
curriculum themselves and their parents' expectations. Within
the confines of this study all possible views cannot be
considered, but some examples will serve to illustrate the
possible problems.

In many ways the basic philosophy and specific objectives
presented in Chapters 2, 3 and 4 with regard to Personal,
Social and Moral Education could be considered to be a very

humanistic approach to education, with the generally agreed principles and values of mankind providing the basis for the development of these areas. There are of course certain aspects of this approach which could prove contentious depending on the viewpoints of those scrutinising it. One area of concern which could be raised, particularly by parents and teachers from a variety of backgrounds, has already been considered within the first few chapters and that is the degree of autonomy which the objectives for all the subjects under discussion promote. Such autonomy may be seen as threatening and in some ways even as anarchic, but what must be remembered is that autonomy will be nurtured in a controlled environment and there will inevitably be social limits to the expression of autonomy and within which the whole ideal is developed. This is particularly reflected in the objectives relating to Social Education, where the development of social understanding is presented as an important objective in itself.

Some of the major reservations about the basic philosophy and objectives presented for Personal, Social and Moral Education would certainly arise from the many people involved in education who hold particular religious views and whose commitments to their own faiths inform the way they live and how they believe others should also live. From the perspective of many parents also the personal, social and moral

development of their children whilst at school is an essential part of education and they too may firstly express their concerns about the lack of time spent on these areas and also on the philosophy behind them. The degree of commitment and the amount of influence beliefs have differs between individuals even within faith groups themselves and thus the ideal of a rational and autonomous form of life which pervades the basic philosophy presented earlier could certainly be considered as both difficult and threatening by some individuals for whom life has a purpose and meaning beyond the secular. For example it would be feasible for a Christian to respond to the objectives of Personal, Social and Moral Education and the relative freedom which they promote with the argument that some of the objectives, particularly those relating to Moral Education, would not be appropriate for Christian pupils since their morality is defined by the teachings of Jesus and thus open exploration of their own personal morality is unnecessary and could lead to conflicts of interest. From the Muslim perspective some of the followers of Islam may also see the presented philosophies as in direct disagreement with the principles of their faith. The Muslim way of life is defined within the Qur'an which Muslims believe contains instructions from Allah about how to live their lives. These instructions, which Muslims submit to as the key part of their faith, in many ways echo some of the objectives for Personal, Social and Moral Education, but for a Muslim central to the concepts involved in these areas of personal

development is their faith and their submission to the will of Allah. Perhaps more than the other principal faiths to be found in Great Britain the Muslim's whole way of life is based very much in his or her religious convictions and thus education is seen within that perspective, as G. Sarwar the director of the Muslim Educational Trust asserts,

> Islam views education as a process through which a child's total personality is developed in preparation for their life and their Akhirah (the life after death). [10]

This of course agrees with the basic principle reflected throughout this study, that education goes further than the knowledge based curriculum, but it goes a stage further by adding the religious dimension, something which in general education should not be attempted because in doing so it moves closer to indoctrination and an inclusive form of education which can both exclude those without religious beliefs and members of faiths with different views. Although many Muslims will argue that Islam does 'encourage a free, open and enquiring mind' [11] this is always within the framework of the faith itself and thus has defined limits. The objectives for Personal, Social and Moral Education would certainly go some way beyond those limits in certain cases, especially where individuals are encouraged to explore their own morality. Morality for most Muslims is already defined through the Qur'an and thus it could certainly be argued that an open exploration and development of morality, even within the general confines of social morality, could impinge upon the

morality expressed within Islam and Muslims could justifiably argue that from the standpoint of their faith such openness undermines their way of life. A more practical problem related to this argument could certainly arise when teachers attempt to translate the proposed philosophy into methods of delivery in the school. A Muslim child presented with the opportunity to explore an aspect of their own personal, social or moral development in some appropriate way could reply sincerely that the will of Allah informs them totally in such matters and thus the exploration is irrelevant and possibly even blasphemous.

Members of the various faith communities represented within Great Britain could all certainly argue that some aspects of the proposed philosophies of Personal, Social and Moral Education in primary schools do not reflect their own particular traditions, beliefs and values. The Sikh ideal of Sewa or service to others for example would demand a more socially structured approach which offered further possibilities and direct development of that particular notion. Those with beliefs in karma would also expect those ideas to inform their actions in all cases and this would also need reflecting in the principles. Unlike the situation with regard to Religious Education, such objections cannot be immediately acted upon through a legal withdrawal and of course the permeating nature of the subjects themselves tends to lead to a whole school policy or ethos reflecting the principles. In such a situation the only recourse for those

who feel that the nature of Personal, Social and Moral Education in a school is not what they would wish for their pupils is to remove them from the school. A situation no school can afford in the modern educational climate. From the point of view of particular faith groups, most notably Christians, Muslims and Jews alternative arrangements are available in certain parts of Great Britain through the provision of schools based upon the beliefs and values of particular denominations and traditions. The very real problem this causes is one of reinforcing the differences and possibly the tensions between faith groups and between secular and religious views of life by physically separating those who hold differing views.

It is important to note once more that although concerns may well be expressed by particular individuals within faith traditions, (especially those who could be described as 'fundamentalists'), on the whole the principles expressed through the objectives for the areas under consideration agree with, support and actively promote many of what are considered to be essential and universal aspects of human existence such as freedom, community, equality, personality and morality. It could certainly be argued that the approaches to Personal, Social and Moral Education defined earlier in this study are based within the humanist tradition. The objectives reflect the broad values of mankind in their outlook and it would therefore be unlikely that strong objections would be raised

from those professing life stances such as humanism or rationalism or those who would be considered to be atheist or agnostic.

Teacher commitment is an issue which has serious consequences within these areas of education. Commitment to a particular faith will affect the perspectives teachers have towards education and towards Personal, Social and Moral education. In the county schools which this study relates to the commitment of the staff to a particular faith or life stance varies greatly, from total atheists to those who hold fundamental religious beliefs. What should be common to all of those involved in education, whatever their other views, is a concern for the development of pupils in the fullest possible sense, a development which is underpinned by the requirements of the Education Reform Act of 1988 in its opening statements about the aims of education [12].

Some Christians would certainly argue for the centrality of Christian ethics within the general curriculum of all schools and P.R. May clearly feels that especially in the development of attitudes a Christian based curriculum has much to offer.

By emphasizing the worth, and safeguarding the rights, of every individual, and by pointing the way to balanced, wholesome living, Christian teaching can help to maintain the best standards in our educational theory and practice. [13]

The general point of view expressed by May and echoed in the teaching of many Christians involved in education would itself of course cause many problems with teachers who cannot themselves subscribe to the belief that the Christian way of life is the best way, nor could parents of pupils whose faith is not Christian feel happy to allow their children to be taught within such a system. Interestingly although such a statement is true in most cases there is a growing trend for parents concerned with moral values and even those from outside of Christianity to send their children to schools with a strong Christian base because the development of particular attitudes is central to the school's philosophy.

The greatest difficulty in the ideals of teaching from a particular faith stance within the areas of personal, social and moral development must come from the emphasis inherent in such teaching on the authority behind what is being taught. If the authority comes from a religious source, such as the revealed word of a deity or the teachings of a person considered to have some form of transcendental inspiration, then the whole system will rely upon some acceptance of this background. The danger comes in varying degrees from the possibility that an individual may at some point decide that they do not accept the authority and thus may feel that the attitudes and values they had previously accepted cannot be considered in the same way and may even decide that they should be rejected along with the rejection of their authoritative source. Such a case is extreme and it would be

more likely that certain values and attitudes would be maintained because they are socially accepted beyond the system from which the individual accepted them. Thus teaching from the point of view of religious authority within the domains of Personal, Social and Moral Education can have detrimental effects upon individuals who reject the background to their learning and would possibly find themselves in the position of having to question values which they had previously held to be true and to possibly question without any previous experience of such doubts since the religious background may not have been open enough to allow free exploration of ideas.

Although those involved in education should not be forced to compromise their beliefs they must be encouraged to see education in the general terms of society as a whole and avoid implying in any way that their own perspectives are the right, or worse still, the only ones. The moral imperatives of certain religions would have to be put to one side by teachers involved in Moral Education, or best used to illustrate particular perceptions of morality. It cannot be the place of an individual teacher in a county primary school to present their own particular faith or life stance as the one which the pupils should adopt, whether it is done through the possibly indirect methodology of Personal, Social or Moral Education or through the more overt Religious Education curriculum. In certain ways this ideal must be compromised for the sake of social unity, but it is only those social traditions and legal

restrictions which maintain the balance of society which require some form of direct teaching. Such systems of behaviour tend to concur with most aspects of belief systems, be they theistic or non-theistic, based as they are on broadly agreed principles of human behaviour.

The humanist argument, which broadly coincides with the objectives presented for Moral Education, that 'morality comes from understanding human nature' not from a divine source continues to note that such morality reflects 'human experience, thought, feeling and commitment' [14]. It must be hoped that those involved in education, whatever their own particular standpoint, see the value of this statement from the point of view of open education and understand that although in principle it denies the possibility of approaching morality from a religious perspective an exploration of that perspective could certainly be beneficial.

A more basic point is that the education system in county primary schools is legally obliged to promote personal, social and moral growth and thus those contracted to deliver the ideals of education in the classroom, those who have control of the schools and those who benefit from schooling should be prepared to accept the form of education which the Education Reform Act 1988 expects. Individual commitments of teachers from the points of view of life stances such as humanism and from particular religions would lead to the need for teachers to individually appraise the relationship between the principles of Personal, Social and Moral Education and their

own personal perspectives on life, but ultimately the onus must be on those in education to ensure that it is the future of the children and their free and open development which is considered the most important factor in curriculum content and planning. This of course could cause some difficulty for those with particular convictions who feel that they have a view of life which would be of the greatest benefit to the children. The dangers of indoctrination, usually considered in connection with Religious Education, may still cause concern where individual teachers and those controlling the curriculums within schools translate their own convictions into curriculum aims and teaching methods. There must be some degree of flexibility built into the educational system so that teachers with particular commitments, be they religious or otherwise are allowed to express those commitments in positive terms yet understand that if they do so they must also ensure that their perspective is not the only one considered.

A further issue raised by the development of more overt Personal, Social and Moral Education in primary schools could be the reaction of parents to the whole area. As the D.E.S. noted,

> Parents have the major part to play, but the role of all teachers is vital because personal and social development and responsibility are intrinsic to the nature of education. [15]

Thus it must be the case that all parents come to understand the joint nature of education. Increasingly parents appear to

be handing over the responsibility for the personal, social and moral development of their children to the schools and this is one reason why these areas of education have become all the more essential over the last decade or so and why it seems incomprehensible that the National Curriculum Council did not pay them any more than the 'lip-service' described in Chapter 8. What schools must ensure is that parents are made aware of what the school is hoping to achieve in terms of personal, social and moral development, but also make it clear that such endeavours, more than any other aspects of the curriculum must be a partnership between home and school. This is the crux of the problem where the personal values and commitments of parents do not echo those which the school is attempting to foster and one reason why the objectives of Personal, Social and Moral Education reflect a generally acceptable perspective on life.

The place and form of Religious Education within the curriculum in primary schools has caused much discussion since it was made compulsory in 1944 and none more so than in its reaffirmation in 1988. Although Personal, Social and Moral Education are certainly issues in the primary curriculum and may cause a wide variety of reactions from individuals who follow particular religious and non-religious ways of life there tends to be a consensus about the content of such areas and broad agreement with the aims, although as previously discussed certain groups within society may wish to see their own particular perspectives included, be they religious or secular.

The open, exploratory, questioning and questing form of Religious Education proposed in Chapter 5 and reflected within the general traditions of Religious Education since the Education Reform Act 1988 and for about a decade prior to that is certainly not accepted by all and its teaching within schools can cause much concern from all those concerned. The reasons for the inclusion of Religious Education within the curriculum were discussed at length in Chapter 5 yet although there are sound educational and social factors involved in the arguments for Religious Education in the curriculum there are still those with interests in education who feel that as a curriculum subject in county primary schools Religious Education is misplaced. In many cases this feeling is due to a concern founded on the outdated perception of the aims of Religious Education. Those who still consider Religious Education to be about preparing pupils for their lives as Christians and feel that this is not the function of schooling have not truly grasped the nature of modern Religious Education as expressed in national and local documents for many years. It is not only parents, governors and some teachers who may still have this view of Religious Education, some politicians still perceive it in this way. What the educational establishment must ensure is that at every opportunity the modern form of Religious Education is stressed and discussed, from school prospectuses to government debates.

The government's assertion that Religious Education should be concerned in the main with Christianity 'whilst taking into

account the teaching and practices of the other principal religions represented in Great Britain' [16] has certainly caused controversy. As discussed in Chapter 5 there are sound educational reasons for ensuring that Christianity is given more consideration than other religions, however it must be realised that in doing so and in the government's expectations the form of Religious Education is open to both criticism and abuse. The abuse comes from those within education who feel justified in terms of the contents of the 1988 Education Reform Act, to base almost all of their Religious Education curriculum upon Christianity. Much discussion has been evident on the percentage of Christianity which should predominate the Religious Education curriculum and in some cases individuals, from politicians to classroom teachers have argued, usually from a Christian standpoint, for anything up to 99% of the Religious Education curriculum being concerned with Christianity, with the other principal religious traditions of Great Britain being mentioned in passing to fulfil the law. In such cases it would be justifiable to some degree to consider such domination of Religious Education by one particular religion as a form of indoctrination, or at least as a methodology which promotes the Christian perspective by deliberately not considering any other in any reasonable way. Some Christian teachers arguing from the point of view of their faith could see Religious Education as a way of promoting the Christian faith and their commitment to Christian beliefs would be in conflict with the open form of Religious Education which the objectives defined in Chapter 5 promote and which the government apparently agree with.

Alongside Christian teachers who may argue for the promotion
of Christianity through the Religious Education curriculum are
the large numbers of Christians who have influence in
Education, from the members of parliament who have in the past
argued for 'Christian' education to school governors and
parents. In county schools such an approach to Religious
Education cannot be condoned for it is concerned with a form
of education which does not allow for an open growth of
personality and belief. The expectation that all pupils will
hold or wish to hold the same beliefs is opposed totally to
the ideals of freedom which epitomise much of modern society.
As well as Christians who could argue for a different form of
Religious Education and education in general to that which
this work illustrates there could just as justifiably be
members of the Jewish, Muslim, Sikh, and other faith
communities who, particularly in certain areas of Great
Britain may argue for Religious Education to be based on their
own faiths. As with Christian requests for such forms of
Religious Education there may sometimes be alternative
arrangements possible for pupils and in Religious Education
there is always the option to withdraw the pupil from such
lessons if they so wish. What could be more difficult are the
perspectives of teachers who come from particular faith
communities and cannot reconcile the difference between the
open nature of Religious Education and their own religious
backgrounds. Once more these teachers have an option which

legally allows them not to teach Religious Education [17].
Such opting out situations are not however in the best
interests of Religious Education. In many cases it is not the
philosophy behind the Religious Education which teachers
object to, it is the content, specifically the expectation
that Christianity is given the most treatment. What would be
better would be an acceptance of the presented form of
Religious Education. Teachers and those in control of
education with evangelical attitudes would be best placed in
controlled schools where their own particular belief system is
the basis for education. In county schools such individuals
must be aware that their own particular religious mission and
the aims of education may clash and as employees they must
respect and adhere to the philosophy of their employers.

From another perspective there could and have certainly been
some arguments from groups and individuals outside of faith
communities about the nature of modern Religious Education as
reflected in Chapter 5. Some atheists, agnostics and members
of non-theistic traditions such as humanism who have chosen in
one way or another to reject religion as a part of life could
claim that from their point of view there is no value in
having religion within the curriculum. Once more the
perception of Religious Education appears to be tainted by the
past when Religious Education and initiation into the
Christian faith became synonymous in most schools and the
public clearly considered them to be one and the same thing.

Those involved in both the delivery and receipt of modern Religious Education must be made aware of the important change in the nature and emphasis of the subject. There can surely be little justifiable argument from those groups previously mentioned once they accept that Religious Education has nothing to do with nurture and is in itself educationally valid at least from a social point of view. A counter argument is often made here and that is that by only offering pupils the chance to explore religious systems of belief a one-sided view is being presented. Schools must be aware of this and at a classroom level ensure that statements about religion are qualified with expressions such as 'some people believe this, other people do not'. At a planning level it would also be appropriate to ensure that some time was spent in considering non-religious belief systems. This should not necessarily demand much detail since through their usual studies pupils would quickly realise that some people are religious and other people are not. Whether the exploration of non-religious belief systems is a matter for Religious Education is debatable. Certainly the objectives noted in Chapter 5 would allow for such study alongside the consideration of religions, but there is also the possibility of considering non-religious beliefs in a cross-curricular manner. Either way schools must ensure that the differing perspectives are highlighted and understood and in doing so the argument against Religious Education presented by those with strong feelings from non-religious perspectives becomes groundless. In fact many

humanists see Religious Education as an extremely important element of the curriculum and consider the emphasis on Christianity in Great Britain as important for social reasons. They consider that learning about different ways of life helps people to understand themselves and humanity as a whole and so long as the balance is maintained between theistic and non-theistic perspectives then the problem of the possibility of indoctrination is surmounted.

The future development of Personal, Social and Moral Education relies heavily on the commitment of those within education to maintain these essential curriculum areas in the reformed curriculum and in ensuring that all opportunities for personal, social and moral development within the National Curriculum are taken. It is possible to explicitly provide activities which promote these subjects and these should be encouraged and developed further in an effort to maintain the "breadth and balance of the whole curriculum" and put the position of the National Curriculum into perspective by developing pupils affectively and not only cognitively. The restrictions on time, resources and consideration affecting Personal, Social and Moral Education caused by the emphasis given to National Curriculum subjects in primary schools must not be allowed to suppress these aspects of the curriculum.

Religious Education has maintained its position in the curriculum through the legislation of the Education Reform Act

(1988) and the content has been somewhat clarified. The challenge is for local education authorities and schools to provide a broader and more relevant Religious Education curriculum within the limitations of the Act whilst maintaining the educational integrity of the subject as a whole. The Act presents Religious Education in a positive, although reflective manner, responding as it does to past practice and re-enacting the statutory position and conscience clause safeguards of the 1944 Education Act. It also effectively places Religious Education on the periphery of the curriculum by maintaining its locally defined status and by introducing further compulsory subjects in the form of the National Curriculum. The numerous National Curriculum related documents and the way in which the subjects are treated in many cases as the only relevant parts of the curriculum presents a further challenge for Religious Education particularly in primary schools, that of maintaining its curriculum position at all. Even the force of law cannot compete with the pressure on time, resources and in-service training which the National Curriculum has initiated. Clearly the government has missed the opportunity to promote the basic ideals of the Act by not including Religious Education in the National Curriculum and has effectively relegated Religious Education out of the serious planning league where the curriculum of many primary schools is concerned. The many recently published Religious Education documents, both locally and nationally produced go some way to redress the balance,

but the responsibility rests with the curriculum planners in primary schools who must ensure that the position of Religious Education is not further undermined through lack of attention.

In general the National Curriculum, for all its good has only really promoted the cognitive aspects of primary school curriculums and the mental development of pupils, with little regard except in particular aspects of particular subjects, to the spiritual, moral and cultural development of pupils. Fortunately the National Curriculum Council (now part of SCAA) and other organisations have been made well aware of this and initially through the "Curriculum Guidance" documents the National Curriculum Council did attempt to rectify this problem [18]. Speeches by the Chairman of the National Curriculum Council and the Secretary of State for Education also reflected renewed interest in the vital areas of the curriculum outside of the National Curriculum [19] and this has been further brought to the fore by the requirements expressed in documents presented by the Office for Standards in Education, especially concerning spiritual, moral, social and cultural development which now has its own acronym, SMSC [20]. Unfortunately this renewed interest may be too little and too late for many primary schools, which after years of implementing the National Curriculum and taking on board the new requirements and revisions may now feel they have the stable and forward looking curriculum the government desires.

Subjects such as Personal, Social, Moral and Religious Education and the accompanying development of personal, social, moral and spiritual aspects of pupils may by now be considered as secondary to the prime purposes of education the National Curriculum has unintentionally fostered. It will take much effort on the part of those involved in primary education to incorporate these areas of pupil development into an already crowded curriculum even with the 'slimming down' promised as a result of the Dearing review [21]. As far as Personal, Social and Moral Education are concerned the argument that they are part of the hidden curriculum and form of cross-curricular theme will probably still be used but as contested earlier this sort of approach simply cannot fulfil the objectives for these subject areas unless it is planned in great detail and such planning requires the sort of time which is not available due to the present requirements in primary schools.

In the case of Religious Education the local education authorities must ensure provision is made for Religious Education of a truly educational nature which not only reflects the requirements of the Act, but is of a form which develops the pupils in the areas of their own spirituality, beliefs and values. The position of Religious Education related to the National Curriculum must be positively stressed and adhered to if the subject is to retain the status it requires to function in a primary school.

The challenges must be for schools to initiate a more defined and developmental approach to all four of the curriculum areas under discussion; to ensure that teachers, parents, governors and other interested parties clearly understand the nature of those subject areas and the approaches which aim to allow the fullest development of pupils' personality, spirituality, morality and social capabilities within certain limits generally accepted by society; to allow for teachers approaching those subject areas the freedom to express their own personal views with an understanding that should they choose to do so they will ensure that their perspectives are not placed above all others; and to critically analyse individual school curriculums, both overt and hidden to determine the extent to which these areas of the curriculum are actually developed and what changes would have to be initiated to ensure their fullest inclusion.

Chapters 1 to 6 provide a philosophical framework on which it would be possible to base approaches to Personal, Social, Moral and Religious Education in county primary schools. A pro-active and developmental methodology would need to be ensured to adequately fulfil the aims and objectives of each of the areas. They must be given the attention they deserve for the sake of the pupils fullest development beyond that of the formalised and content based National Curriculum. Such a methodology must relate both to overt and hidden curriculum activities and take into account the areas of joint concern

which the four subject areas have. Chapters 7 and 8 made clear the requirements of the Education Reform Act of 1988 and both the opportunities and restrictions the Act and the resulting National Curriculum have resulted in. Schools must look further than the documents of the National Curriculum, whatever their final form, for their whole curriculum planning with the hope that upon the review's completion some of the burdens which have stifled development in areas beyond the National Curriculum will be removed and thus both time and resources may be available to consider the four vital areas this study is concerned with.

The whole curriculum in primary schools must include Personal, Social, Moral and Religious Education in a planned and measured way, preferably approached as discrete subjects with important points of common interest, but not necessarily taught in a discrete manner in schools retaining a topic based approach to learning. Limitations which are implicit in the new curriculum arrangements must be reconciled with the need for considering approaches to pupil development in these affective areas and the domain of Religious Education, without which education becomes nothing more than a knowledge-based system designed only to promote the intellectual aspects of individuals and society. A new methodology is required to replace the now dominant cognitive one, only then can primary schools function in a way which truly develops pupils as "whole" people with spiritual, moral, emotional, personal and social needs as well as intellectual ones. In doing so

primary schools would provide the essential foundations for children to grow into the contented, stable and responsible adults that society needs and all those in education would wish their pupils to become.

References: Conclusion.

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APPENDIX A
SUMMARY OF DEVELOPMENTAL PROFILES in Primary Schools

Approx. Age	PIAGET COGNITIVE DEVELOPMENT	PIAGET MORAL DEVELOPMENT	KOHLBERG MORAL DEVELOPMENT	SELMAN SOCIAL PERSPECTIVE TAKING	ERIKSON SELF-CONCEPT DEVELOPMENT
0	Sensori-motor				
2	Pre-operational Pre-conceptual Pre-concepts (generalisations) Egocentricism	Egocentric Imitative			Developing basic trust. A sense of autonomy within a framework of rules.
4	Intuitive Impressions give ideas centering on one aspect. Lack of conservation	Moral realism Rigid right/wrong idea of justice. Justice subordinated to adult authority.	L1 PRE-CONVENTIONAL S1 Oriented to rewards. Avoids punishment Obedience No differentiation of moral values.	Egocentric Does not see other points of view.	INITIATIVE vs GUILT 'Blunt sense of initiative'. Curiosity Testing
7	Concrete operations Decentring Classification Seriation Hypothesis-Reality Recognises adult fallibility (cognitive deceit).	Heteronomous Rule following Authoritarian stage Co-operative approach to rules.	S2 Oriented to instrumental values. Fairness Naive Instrumental hedonism Contentment is goal. L2 CONVENTIONAL S3 Oriented to mutual inter- personal expectations. Reciprocity Empathy important	Concrete individualistic perspective. Aware of shared feelings/interests. Acknowledgement of differing viewpoints.	INDUSTRY vs INFERIORITY Seeking recognition and praise.
10		Autonomous Mutual consent to change rules. Moral relativism- all have an equal right to justice and consideration. Generalising acceptable differences and developing group ideas.	S4 Oriented to a wider social view, including agreed duties. Authority maintained morality	Accepts different viewpoints. Follows rules and rule systems. Coming to terms with the equal validity of other viewpoints.	
11	Formal operations Follows form of arguments without concrete bases. Hypothetico-deductive reasoning.	Autonomous morality	L3 AUTONOMOUS S5 Oriented to rights of individuals. Moral relativism Social contract	Generalising accepted different points of view and developing group perspective.	FORMATION OF IDENTITY

APPENDIX B

SUMMARY OF RELATIONSHIPS BETWEEN THE FOUR SUBJECT AREAS

	RELIGIOUS EDUCATION	MORAL EDUCATION	PERSONAL EDUCATION	SOCIAL EDUCATION
RELIGIOUS EDUCATION	Religious Knowledge Knowledge of Christianity	Ethics within belief systems Autonomy Empathy Ultimate questions	Spiritual awareness Reflection Self-awareness	Social/Religious knowledge Significant experiences Empathy
MORAL EDUCATION	Ethics within belief systems Autonomy Empathy Ultimate questions	Rationality	Responsibility Autonomy Rationality Reflection Empathy	Responsibility Empathy Altruism Social values
PERSONAL EDUCATION	Spiritual awareness Reflection Self-awareness	Responsibility Autonomy Rationality Reflection Empathy		Communication Empathy Self-awareness Co-operation
SOCIAL EDUCATION	Social/Religious knowledge Significant experiences Empathy	Responsibility Empathy Altruism Social values	Communication Empathy Self-awareness Co-operation	Social knowledge

APPENDIX C

A précis of the National Curriculum (with reference to the primary age-range in England)

The National Curriculum has been gradually introduced into schools since its conception within the Education Reform Act (1988). One of the first changes its initiation made was the renaming of age groups. Pupils in their first two years of schooling are referred to as being in Key Stage 1, in the year groups Year 1 and Year 2 (Y1 and Y2). Pupils in the next four years of schooling, aged about 7-11 are within Key Stage 2, in the year groups Year 3,4,5 and 6 (Y3, Y4, Y5 and Y6). At Key Stages 1 and 2, the primary years, the National Curriculum in England consists of three "core subjects", Mathematics, Science and English, and six compulsory foundation subjects, Technology, History, Geography, Art, Music and Physical Education. (A "modern foreign language" is not compulsory in the primary years).

Each National Curriculum subject is defined in its own Standing Order (often referred to as the "final orders") which has been proved by parliament and by the end of 1995 all orders for National Curriculum subjects in primary schools should be in use with all pupils.

The Standing Orders consist of Attainment Targets (ATs) which are the broad objectives of the subject and define knowledge,

skills and understanding to be acquired within each subject area. The Attainment Targets are subdivided into Statements of Attainment (SoAs) which are more specific objectives and usually defined in ten levels of attainment which go over the four Key Stages of compulsory education. Art, Music and Physical Education do not have a statutory ten levels but do have Statements of Attainment which relate to each Key Stage. Certain groups or sequences of Statements of Attainment relating to similar themes are often classed together in Strands which run across a number of levels or sections of Programmes of Study. The Programmes of Study (PoS) detail the "matters, skills and processes" which should be taught during Key Stages to ensure the Attainment Targets are fulfilled. The Programmes of Study vary from subject to subject. Both the Statements of Attainment and the Programmes of Study have accompanying examples of activities which will fulfil the requirements. These examples are of a non-statutory nature and are used not only as exemplification, but also as clarification.

Accompanying the Standing Orders each National Curriculum subject is a set of Non-Statutory Guidance which further clarify the content of the orders and offer a wide range of additional information regarding content, methodology assessment (which is usually related to the Statements of Attainment) and record keeping amongst other things.

The National Curriculum Council (NCC) is the organisation
created through the Education Reform Act to monitor and
promote the curriculum, with responsibility not only for the
National Curriculum, but for the rest of the curriculum also.
To fulfil these obligations the National Curriculum Council
has published a number of documents which detail some further
aspects of the curriculum, these are known as the "Curriculum
Guidance" series. Further publications detail more of the
National Curriculum Council's curriculum development and
report on other aspects of education.