A HISTORICAL ANALYSIS OF THE DEVELOPMENT OF THE RELIGIOUS EDUCATION PROGRAM OF THE INTEGRATED SCHOOL SYSTEM

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Abstract

The religious education program of the Integrated school system has experienced unprecedented growth since 1869. The purpose of this historical analysis was to examine the factors, through an examination of primary and secondary sources, that influenced this development.

Prior to Integration, very little religious education was taught in the Anglican, Salvation Army, and United Church school systems. With Integration came an increased interest in the development of a viable religious education curriculum. The first major challenge faced by the Integrated Education Council centered on approaches to the teaching of religious education. Experiences in the amalgamated schools had indicated that confessional religious education was not practical in a multidenominational setting. In 1969 however, there were few people in Newfoundland who had the expertise in religious education to articulate a suitable approach for Integrated schools. In 1970, the Integrated Educational Council was fortunate in enlisting the support of Edwin Cox and was able to articulate a list of aim based on an emerging idea of the open, child-centered approach to religious education. As the Council became more aware of the direction it wanted to take in its program, it was able to embark on a more meaningful process of curriculum development. This process has resulted in the implementation of an effective program of religious education that is constantly being

evaluated and revised. Since 1969, there have been an ongoing discussion between officials at Memorial University and the Denominational Education Councils regarding teacher education in religious education. At the undergraduate level this issue has been complicated, in part, by the different denominational aims and philosophies for religious education and by the fact that different degree programs are needed to prepare secondary school teachers and primary/elementary teachers.

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Table of Contents

List of Tables

CHAPTER 1

FOCUS OF THE STUDY

Religious education in Newfoundland has traditionally been presented by the churches as being the main vehicle within the schools through which a Christian presence is manifested. Despite this view, very little religious education was taught in the Anglican, Salvation Army, and United Church school systems prior to 1969.

For decades before Integration, the lack of religious education in the school system was perceived by the church leaders to be a significant problem. However, attempts to increase the amount of religious education being taught were often met with limited success. Ironically, much of the problem concerning the lack of religious instruction could be linked to deficiencies associated with denominational education. With the growth of the amalgamated school system in the twentieth century, the question of religious education became more complicated. The churches had a difficult time in providing religious instruction in their own schools where a vast majority of the students were of the same denomination. Such difficulties could only increase in the attempt to provide an effective program of religious education in amalgamated schools where the student population came from different denominational backgrounds.

During the 1960s the education system of Newfoundland was characterized by sweeping changes. Perhaps the most significant of these changes was the integration of the Anglican, Salvation Army, and United Church school systems in 1969. To some, Integration signalled the end of religious education in the schools operated by the participating denominations. However, the churches had no intention of abrogating their right to teach religion. In reality, Integration provided the stimulus for the unprecedented development of religious education that has occurred since 1969.

The whole concept of religious education has changed since the time period prior to Integration when the subject was viewed as a vehicle of denominational indoctrination. Through systematic curriculum development and revision, the Religious Education Committee of the Integrated Education Council has attempted to build a program that is viewed as an integral part of the total education process. Even with the significant changes that have occurred, the religious education program continues to evolve. Religious education is, to quote Sherman Stryde (personal communication, March 3, 1989) "still in a state of becoming".

Purpose

The purpose of this study is to examine factors that have influenced the development of the religious education program of the Integrated school system.

Scope

This study is constructed around several major topics. These topics are: the development of the Integrated school system; the articulation of an approach to Integrated religious education; the development of a religious education curriculum, and an examination of the issue of teacher education as it relates to religious education.

The histories of religious education and the denominational system of education are closely linked. Therefore, it is impossible to examine one without reference to the other. The emphasis of this study however, is on the development of religious education after 1969. No attempt has been made to provide a comprehensive history of denominational education.

This study examines the development of religious education only in the Integrated school system. No attempt has been made to describe the history of religious education as it pertains to any other denomination operating schools in Newfoundland and Labrador.

Sources and Procedure

In completing this study the historical method of research was used. The bulk of the sources used are primary documents. They include: annual reports of the school boards of the denominations involved in Integration; annual reports of the Integrated Education Committee (Council) and its Religious Education Committee; regular minutes of the Religious Education Committee; and, correspondence between representatives of the Integrating denominations. Secondary sources, including books and journal articles have also been used. Some information was obtained through personal interviews with people who are now, or once were, actively involved in the development or administration of religious education.

Significance of the Study

The system of education in Newfoundland and Labrador is a unique one. Such a system of church and state cooperation does not exist anywhere else in North America. An important element of this uniqueness is the inclusion of religious education as a part of the regular school program. However, researchers have neglected the subject in terms of its place in the schools of Newfoundland and Labrador. This study is an attempt to fill a part of the void created by the lack of research dealing with religious education in the province.

The dearth of research materials may be attributed to the fact that there are still many who view religious education in schools of the Integrated system as being a vehicle of religious indoctrination. For example, the writer has often heard students refer to religious education classes as "church". The writer has also talked to parents who wanted their children removed from the religious education program because they feared that the program was indoctrinating their children.

This erroneous view of religious education is not confined to parents and children. There are teachers and administrators who have failed to keep pace with the development of religious education in Integrated schools. Consequently, they fail to see that the philosophy and aims of religious education have changed in the period since Integration.

This study attempts to provide a comprehensive examination of the process of development that has led to the evolution of a program that does not include indoctrination as one of its aims. As a result, the study might be used to clarify any misconceptions regarding the approach to, or the aims of, religious education in schools of the Integrated system.

CHAPTER 2

A BRIEF HISTORY OF THE ANGLICAN, SALVATION ARMY, UNITED CHURCH, AND AMALGAMATED SCHOOL SYSTEMS

Early Newfoundland

During the first two hundred years after Europeans discovered the potential of Newfoundland as a fisheries resource, little attention was paid to the provision of educational facilities. The population was comprised mainly of migrants who engaged in the summer fishery. Therefore, there was no need for schools. By the early eighteenth century however, the number of permanent settlers was sufficient to necessitate the development of some type of educational system.

It is not known for certain who was responsible for the establishment of Newfoundland's first school. Some provisions for education may have been made by Franciscan priests who settled in Placentia during the late seventeenth century. However, it is difficult to prove the existence of such facilities as all records of that colony were taken to France when the English gained complete control of Newfoundland in 1713.

There is evidence to suggest that the first Newfoundland school was established at Bonavista in 1722 by Henry Jones. Jones was either a member of, or acted under the auspices of the Society for the Propagation of the Gospel.

The Contribution of the Religious Societies to the Early Development of Education

The arrival of Henry Jones and the Society for the Propagation of the Gospel marked the beginning of a period in Newfoundland's history when most educational facilities were provided by a number of societies. The most significant of these societies included the Society for the Propagation of the Gospel, the Society for Improving the Condition of the Poor in St. John's, the Newfoundland School Society and the Benevolent Irish Society.

Between 1722 and 1843 the Society for the Propagation of the Gospel operated schools in as many as twenty Newfoundland communities. During that period it offered some measure of education to hundreds of Newfoundland children. The educational efforts of the Society for the Propagation of the Gospel ended only after ocher societies and the Government of Newfoundland assumed some of the responsibility for education.

At the beginning of the nineteenth century Governor Gambier, the Roman Catholic and Anglican churches and some of St. John's wealthier citizens established the Society for Improving the Conditions of the Poor in St. John's. For a period of twenty years this society funded the operation of schools in St. John's. Members hoped that these schools would improve the deplorable moral condition of the poor which, according to Rowe (1964), had resulted from the lack of education and the inexhaustible supply of black rum. By 1827

responsibility for the schools operated by the society had been assumed by the Newfoundland School Society.

The Newfoundland School Society was established in 1823 by Samual Codner, a young St. John's merchant. Codner's goal was to provide a high quality of education for all people. By 1846, the Newfoundland School Society had founded 44 schools in communities such as St. John's, Harbour Grace, Twillingate and St. Georges. According to Rowe (1976) these schools were absorbed into the Anglican system after the establishment of denominational education in 1874.

Another of the societies active in the early development of education in Newfoundland was the Benevolent Irish Society. The Benevolent Irish Society was established in 1806. Its aim was to meet the needs of orphans of Irish descent. For twenty-one years the Benevolent Irish Society focused on the provision of charity. However, in 1827 the Society opened a school to serve the needs of orphans and other poor children in St. John's.

All of these societies had originally intended that their educational facilities be nondenominational. However, it soon became apparent that school populations were determined, for the most part, by religious affiliation. Students of the Newfoundland School Society, for example, were predominately Anglican while those who attended schools operated by the Benevolent Irish Society were almost exclusively Roman Catholic.

Early Church and State Relations in Education

For over 100 years, funding for educational purposes came predominantly from the various societies. This era ended in 1836. In that year the Government of Newfoundland passed the first Education Act. The legislation in the 1836 Education Act proved to be the first attempt by the Government of Newfoundland to establish a nondenominational school system. This Act provided funds for the society schools in St. John's and in the larger communities. The legislation of 1836 also provided for funds that would be made available for the establishment of elementary schools in the smaller communities outside of St. John's. These elementary schools would be under the administration of nine newly appointed, nondenominational school boards.

Problems developed soon after this system of education was created. A Protestant majority dominated the government. Consequently, when the appointments were made to the school boards there was an uneven distribution of Protestant and Roman Catholic members. The extent of this imbalance was examined by McCann (1988b) who noted that of 117 school board positions, only eighteen went to Roman Catholics.

Problems with the nondenominational system also resulted from what McCann (1988b) referred to as the "No Popery" crusade of the nineteenth century. Evangelical Protestants spoke vociferously about what they considered to be some Roman Catholic plot to take control of the colonies. The climate

created by this religious confrontation did nothing to improve a school system that required both Protestants and Roman Catholics to cooperate.

In 1843 the Government enacted legislation which divided the education grant between the Protestant (Anglican and Methodist) and Roman Catholic school boards. Complaints about educational funding soon emerged, particularly from the Anglicans. The 1843 Education Act required a certain amount of cooperation between the Anglicans and Methodists. Such cooperation was unlikely however, given that the relations between the two denominations during that period were not good. According to Rowe (1964), "Many Anglicans resented the disruptive effects of Methodist zeal in communities which had hitherto enjoyed religious and educational harmony" (p. 84). For thirty-six years the conflict between the two denominations frustrated the Government's attempts to develop the system of education. By 1874 Government had recognized that the only way to address the problem between the two denominations was to subdivide the Protestant grant.

Further controversy between the churches and the Government was generated as a result of the Education Act of 1844. In that year the Government provided funds for the establishment of a public academy in St. John's. This legislation invoked a great deal of criticism from the Anglican and Roman Catholic bishops who saw a public school as a threat to the churches' role in education. Despite this

criticism, the Government opened its school. The public school was a failure from the start so in 1851, the Government decided that it should be divided into three branches. Ultimately, these branches became the Anglican, Roman Catholic, and Untied Church colleges in St. John's.

Attempts by the Government to deal with the denominational controversies in education were often met with hostility. By 1874 the members of government had come to the conclusion that the only way by which to dispel the controversy was complete denominational separation of education funding. Therefore, in the Education Act of 1874 the grant was divided among the denominations on a per capita basis. Denominational reaction to this legislation was positive.

The denominational system was further entrenched in 1876. The Education Act of that year called for the hiring of three denominational superintendents. It also allowed for the creation of three separate school boards for the denominational colleges in St. John's.

As a result of the legislation of 1874 and 1876 the structure of education in Newfoundland changed significantly. Schools were funded by the churches with a supplement coming from the denominational grant. Each denomination existing within a community was given the right to operate schools and to establish a school board. These boards were overseen by the superintendents. This contrasted significantly with the

system of education established by the Education Act of 1836 which saw schools operated by boards whose membership was intended to be multidenominational.

Throughout most of the nineteenth century the education system in Newfoundland was dominated by the Anglican, Methodist, and Roman Catholic churches. By the turn of the twentieth century however, the Salvation Army had become active in education.

In 1885 the Salvation Army held its first meeting at Portugal Cove. By 1892 that denomination had grown sufficiently to warrant recognition in the field of education. Such recognition came when the Governor-in-Council allowed for the creation of a Salvation Army school board. At that time the Salvation Army did not operate any schools and Salvationist students attended schools run by the other Protestant denominations. The denomination grew quickly however, and by 1903 the Salvation Army had sixteen schools in operation. By 1910 the Salvation Army had grown large enough to warrant the hiring of a denominational superintendent.

Problems and Issues in Denominational Education

The education system created by the 1874 Education Act may have been a victory for the churches in their attempt to procure denominational education. However, on an operational

level the denominational system was characterized by serious inadequacies.

The first problem to emerge was related to curriculum. Most Newfoundland schools had neither the facilities nor the teaching staff to provide a curriculum that included anything more than the "three R's". Only the larger schools could provide an expanded curriculum. In an attempt to bring uniformity to the curriculum, the Government appointed the Council of Higher Education in 1893. This council prescribed a common syllabus and conducted annual examinations. For the first time teachers had guidance in their day-to-day activities and the public had an instrument with which to evaluate both pupil and teacher (Rowe, 1976). However, the dismal results achieved on examinations prescribed by the Council of Higher Education reflected the deep-rooted problems of the denominational system.

The second problem to affect the education system at the turn of the twentieth century was the lack of funding available to small school boards. As a result of these financial difficulties, many boards were forced to operate schools which were poorly equipped. Also, boards which were experiencing financial difficulties could only pay small salaries to their teachers. Consequently, they attracted applicants who possessed a minimum of professional qualifications.

A third problem experienced within the denominational system of education was linked to geographic factors. Schools in larger Newfoundland centers were reasonably adequate. However, most communities in Newfoundland were small and many were made up of people from a number of denominations. In almost all instances each denomination attempted to provide a school for its adherents. The resultant schools were often one-room, poorly-equipped facilities. Within these schools a teacher was expected to teach all subjects to all pupils. The chances of high school graduation within these schools were very small.

Fourth, the education system of Newfoundland was strongly influenced by socioeconomic factors. Because of their economic status, poorer residents could only attend the small, local schools. Those who were wealthy (and that number was small) could afford to send their children to the denominational colleges in St. John's where they would receive a superior education. A spirit of elitism was fostered within these colleges as students were taught that they were being educated for leadership. Noel (1971) suggests that throughout the nineteenth and part of the twentieth century, the students of the denominational colleges competed exclusively with each other and often did not mix socially with the children of the same religion from the lower class schools in St. John's.

The Origin of the Amalgamation Movement

At the beginning of the twentieth century the churches and the Government realized that attempts had to be made to alleviate the problems affecting the school systems. One suggested avenue of improvement was interdenominational cooperation. The legal authority for such cooperation was granted by the government of Sir Robert Bond in the Education Act of 1903. This Act allowed for the amalgamation of school services in areas where the population was too sparse to allow the operation of separate denominational schools. Under the 1903 Act, amalgamated schools would be governed by the following financial and administrative scheme:

> In such cases the Boards and Superintendents consenting to such arrangement [amalgamation] may allot a portion of the funds accruing to their respective Boards for the purposes of such schools, and such fund shall be paid to the Board of Education of the denomination having the majority of population in such settlement, and such Boards of Education shall have the management of said school... (Education Act, 1903, p. 99)

Some felt that this act violated the spirit of the denominational system. However, according to McCann (1988a) the churches may have felt that the establishment of amalgamated schools would be a temporary measure. Denominational schools would be restored once the population

of the communities that possessed amalgamated schools had increased.

The first amalgamated school was established at Grand Falls in 1905 by the Anglo-American Company. This modern school was built to cater to the pupils of workers who would be brought into the area to work in the company's pulp and paper operation.

A second attempt at amalgamation was made in St. John's in 1919. During that year, the Protestant denominations discussed the possibility of the establishment of an amalgamated school. Despite a fund-raising drive to support the new school, the attempt failed due to what Andrews (1985a) describes as the hesitation of some Anglicans to unite with the nonepiscopal churches in matters of education.

Within a few years the amalgamation movement gathered momentum. Amalgamated schools were established in company towns such as Corner Brook, Millertown and Buchans. These schools were modern, well-equipped facilities. The companies in these communities augmented teacher salaries, and in many instances the amalgamated schools were staffed by well trained teachers.

The Amulree Commission and Commission of Government

In 1929 the world slipped into a period of severe economic depression. Newfoundland did not escape the hardships imposed by the Great Depression and, consequently,

by the early 1930s had accumulated a massive public debt. A Royal Commission was called to examine Newfoundland's financial difficulties. In 1933 the report of the Amulree Commission was released and one of its recommendations was the replacement of representative government with a six-man appointed Commission of Government. In 1934 this recommendation was implemented.

In keeping with the principles of the Amulree Commission, the Commission of Government developed a policy on education which was essentially nondenominational. In order to implement this policy, the Commission of Government announced reforms such as the establishment of state schools in St. John's and the abolition of the offices of denominational superintendent. The churches, fearing the loss of control of their school systems, complained loudly about the proposed implementation of such reforms.

At that time the church had substantial public support on the question of education. The Commission of Government recognized that this support could be mobilized against them. Consequently, the Government decided that the implementation of radical reforms to the education system would not be in their best interests. Instead, reforms would be implemented on a piecemeal basis.

One method to be used by the Commission of Government to gain control of the school system was the program of reconstruction grants. According to McCann (1988a), the goal

of Government was to construct interdenominational schools and/or schools that were outside of the direct influence of the churches. The committees of amalgamated schools in company towns repeatedly requested a larger share of reconstruction grants. Technically however, they were not eligible for government funds because earlier legislation had stated that amalgamated schools could only be established in sparsely populated communities which could not sustain denominational schools. In order to avoid breaking its own laws, the Commission of Government enacted legislation in 1943 which removed the reference to sparsely populated areas. This legislation was very significant for it brought existing amalgamated schools into the public (government funded) school system, and allowed for the establishment of new, amalgamated schools in any part of the country, regardless of population.

Another significant aspect of the Education Act of 1943 was that it allowed for the establishment of separate boards for amalgamated schools. Prior to this legislation, amalgamated schools were under the control of the denominational boards or school committees. The boards created under the 1943 legislation were different than the denominational boards. Amalgamated boards consisted of appointed denominational representatives and elected members, whereas all members of denominational boards were appointed. Also, amalgamated boards assumed ownership of their schools

whereas in the denominational boards, the churches owned the schools.

During the latter part of the 1940s, very little new legislation (education or otherwise) was enacted by the Commission of Government. The lack of new legislation was likely the result of the uncertainty that arose as Newfoundlanders debated their political future. This political process ultimately led to the dissolution of Commission of Government, and to Confederation with Canada in 1949.

Impact of Confederation

The terms of union with Canada guaranteed that Newfoundland would maintain its denominational system of education. Consequently, Confederation did not result in any major changes in the administrative structure of the system. However, Confederation did have an indirect impact on education in Newfoundland. One of the social programs made available to Newfoundlanders after 1949 was the Family Allowance Plan. Parents would be eligible to receive the financial benefits provided by this plan only if their children were in regular attendance at school. Predictably, school attendance rose sharply after Confederation.

Other factors contributed to the increased attendance after Confederation. One such factor was the general increase in population that resulted from the post-war "baby boom".

Another factor was the relative prosperity of the time. As a result of the improved economic condition of Newfoundland, more families could afford to send their children to school or allow them to stay longer in school.

On the one hand the increase in school attendance was a significant development, in that more of the province's children were becoming educated. On the other hand however, the schools existing at the time were not equipped to handle the sudden influx of new students.

The Amalgamation Movement: 1950 - 1965

The increase in school attendance after Confederation created a widespread demand for new educational facilities. Perhaps the greatest amount of growth was experienced within the amalgamated school system. During the period between 1950 and the beginning of discussions on Integration in 1965, the number of amalgamated schools increased significantly. So too did enrolment figures. The extent of the growth in enrolment is documented in Table 1.

Table 1

Enrolment Statistics for Amalgamated Schools: 1950 - 1965

Year Ending	Total Student Population	Amalgamated Enrolment	%
1950	78,271	4881	6.3
1951	79,328	5419	6.8
1952	83,698	5859	7.0
1953	87,813	6304	7.2
1954	92,364	6833	7.4
1955	97,800	7393	7.6
1956	102,633	8358	8.1
1957	108,108	9326	8.5
1958	113,243	9590	8.5
1959	119,279	10,221	9.3
1960	124,867	10,735	8.6
1961	128,917	11,021	8.5
1962	133,747	12,629	9.4
1963	137,700	13,624	9.9
1964	140,735	14,142	10.0
1965	144,129	14,920	10.4

Note: Table 1 indicates that the school population increased by 184% while enrolment in Amalgamated schools increased by 305%. Statistics taken from Department of Education: Statistical Supplement (1950-1965).

The growth of the amalgamation movement during the period described in Table 1 may have been a result of a growing feeling among the non-Roman Catholic denominations that through amalgamation, they could procure better educational facilities for their children. Typical of the view of these churches was a comment found in the 1953 Report of the Diocesan Synod of Newfoundland. This document included the following reference:

> The Synod sees no objection to the development of amalgamated schools in areas where circumstances are such as to render such developments as desirable in the interests of pupils... (cited in Andrews, 1985b, p. 73)

Another factor which may have accelerated the growth of the amalgamation movement was the development of a central administrative body for amalgamated schools. The first step in the establishment of this body was the formation of the Association of Amalgamated Boards in 1952. This association met annually to discuss the issues affecting amalgamated schools and to make recommendations to the Department of Education. One of the requests made by the Association of Amalgamated Boards was that a Superintendent of Amalgamated Schools be appointed by the Department of Education. This recommendation was rejected. However, a Director of Amalgamated School Services was hired in 1957. This was the first time that amalgamated schools had a representative

within the Department of Education. The Director was not given the same status as the denominational superintendents and, thus, was not included as a member of the Council of Education, the powerful decision-making body consisting of the Minister of Education, the Deputy Minister and the denominational superintendents.

Religious Education in the Anglican, Salvation Army, United Church, and Amalgamated School Systems

The denominational system of education had been created to ensure the continued presence of the church in school related matters. Perhaps the main vehicle through which this influence was manifested was the right to provide religious instruction.

In the early society schools religion was very prominent in the curriculum. However, the Education Act of 1838 included a clause which left religious instruction out of the curriculum. Within this Act it was stated that, "All ministers of religion shall have the power to visit the school under the boards of education; provided, nonetheless, that no minister shall be permitted to impart any religious instruction in the school" (cited in Burke, 1937, p. 219). The 1838 Act also included a clause which forbade the use of books that were sectarian.

After much opposition from the churches, the Government softened its approach to religious education. While past

Education Acts had forbidden the inclusion of religious instruction in the regular school curriculum, the 1838 Act implied that religion could be taught as long as the content was not deemed objectionable by the parents. When the Government created the denominational system in 1874 no attempt was made to ban the teaching of religion.

At the turn of the century the churches continued to express the importance they placed on religious instruction. For example, in the Report of Schools Under Church of England Boards (1908) education was defined as a combination of religious and secular instruction. The Methodists expressed a similar view about the importance of religious education. In the Annual Report of the Superintendent of Education, 1923-1924: Methodist, the following statement was included: "Everything possible should be done to encourage, and so far as is practical, insist upon the adequate provision being made for the moral and religious training of the coming generation" (Curtis, 1925, p. 101).

During the same period in which the above statements were made an ironic situation was emerging regarding the teaching of religion. Despite the importance attributed to the teaching of religion by the denominational leaders, the subject was not being taught. In the Report of Schools Under Church of England Boards (1919) Dr. W. Blackhall commented that schools were not prizing the privilege of teaching religion and that teachers were not taking a lively interest

in the subject. The superintendent of Methodist schools expressed the same concern in the Annual Report of the Superintendent of Education, 1921-1922: Methodist. In this report it was stated:

> Newfoundland established the right to moral and religious education. However, this does not ensure effective training in these important subjects; and it is feared that many young Newfoundlanders reach a mature age with but a limited knowledge of religious and moral truth. (Curtis, 1923, p. 184)

In stressing the lack of religious instruction in Methodist schools, the superintendent cited Council of Higher Education statistics. These figures indicated that of 3087 students writing C.H.E. exams, only 417 took the Scriptural History exam (Curtis, 1923).

Why wasn't religion being taught to extent that one might expect? There are two suggested explanations. The first reason for the lack of religious instruction is related to the lack of a structured curriculum. Religious education was the churches' medium through which denominational doctrine and values could be inculcated into their students. Generally speaking, teachers were expected to teach the catechism of the church and the denomination's interpretation of the Bible. This broad body of information was not structured into any specific programs of religious instruction. There were few,

if any, syllabi, textbooks or teaching aids available to teachers.

The lack of such materials was a matter of concern for the denominational superintendents as early as the first decades of the twentieth century. In the Report of Schools Under Church of England Boards (1915) Dr. W. Blackhall, commenting on the lack of religious instruction, stated that some well-defined courses as a guide to teachers would have been helpful. A similar comment was made by the Methodist superintendent in the Annual Report of the Superintendent of Education, 1924-1925: Methodist. In reference to religious instruction at Prince of Wales College, Curtis (1926) wrote,

> During the school hours Rev. Mathers takes college courses in one-half hour periods, including grades intermediate and downwards. As no textbooks are supposed to follow this course of teaching, it will be impossible to appraise its value in terms of knowledge acquired. (p. 117)

There was a temptation to blame the lack of teacher interest as one of the main causes underlying the lack of religious instruction. If such a lack of interest did exist, it was closely linked to the dearth of curriculum planning. Teachers' attitudes towards the subject area may have been affected by the fact that they did not know what they were supposed to teach in a religion class.

The second major reason accounting for the lack of religious instruction can be linked to the small school problem associated with denominational education. A vast majority of the schools in Newfoundland during the first half of the twentieth century were one-room facilities. Teachers had to teach all subjects to all students in as many grade levels as there were in that school. This put an extremely heavy workload on even the mst experienced teachers. In the Annual Report of the Superintendent of Education, 1925-1926: United Church Curtis (1927) described the effect of this heavy workload on religious education when he wrote, "In not a few cases teachers have their day crowded to excess with what is regarded as regular school subjects and see no way of getting in an effective system of religious training" (p. 100). Teachers barely had time to prepare for their academic courses. Given this fact, it is not difficult to understand why little attention was paid to religious education, a subject area that wasn't even organized into specific courses.

Throughout the 1930s, 1940s, and 1950s the lack of religious instruction in the schools continued to be a problem for the leaders of the denominational systems. Despite numerous attempts to encourage teachers to include religious education as part of their regular instruction, the subject received little attention in the schools.

The increase in the amalgamation of school services during the 1950s caused a new problem for the denominations

with respect to religious education. The Anglican, Salvation Army, and United Church leaders insisted that religious education had to be included as a part of the curriculum of amalgamated schools. Each of the denominations and the amalgamated boards was entrusted with the duty of ensuring that their students were receiving religious instruction. There is evidence which suggests that this task was not being fulfilled. For example, information provided by certain people who served in the amalgamated system states that very little, if any, formal religious instruction occurred in the amalgamated schools with which he was affiliated. He suggested that if there was any religious education within the amalgamated schools it took the form of morning devotions or an occasional visit from a denominational representative (Coombs, personal communication, June 11, 1985).

Despite the spirit of cooperation that permeated the operation of amalgamated schools, the three major Protestant denominations still were characterized by differing approaches to the Christian faith. If religion was taught, it was primarily catechism. As a result of the doctrinal differences and of the confessional approach to religious instruction, it would have been unlikely that either of the denominations would have used the religion materials of another denomination. Therefore, the only way to solve the problem of religious instruction in amalgamated schools was if a common program was produced and accepted by the Anglican, Salvation Army, and United Churches.

CHAPTER 3

DENOMINATIONAL EDUCATION IN THE 1960S: THE MOVE TOWARDS INTEGRATION

By the 1960s Newfoundland had entered into a period of rapid growth and development. The school systems however, were not keeping pace with this development. Despite the increase in the number of large, modern amalgamated schools, the Newfoundland school system continued to consist mainly of ill-equipped, one-room facilities. The low salaries and heavy workload imposed by the one-room school kept most trained teachers away from the small communities. Many of the Protestant boards bordered on financial collapse and, consequently, could do very little towards offering a viable education program. The cumulative effect of all of these factors was that very few Newfoundland children were graduating from high school.

The Royal Commission on Education and Youth

In 1964 a Royal Commission on Education and Youth was appointed. This appointment, according to Warren (1975), Chairman of the Commission, was linked to political factors:

> Certainly education was going through a period of rapid growth and expansion. The government wanted some indication of potential growth, with financial

> implications. It also was seeking new ideas for educational development. An election was to be held shortly and the incorporation of new programs into an election platform would do nothing but 'help' the cause. The publicity associated with the Commission (and other commissions established at that time) would guarantee members of the Commission and the public at large that the government was indeed looking to the future and ready to grapple with the many problems that faced the province. (p. 338)

Between 1964 and 1967 the members of the Commission collected data. The analysis of this data was released in the two volumes of the Report of the Royal Commission on Education and Youth. The report suggested that there were inadequacies in virtually every facet of education in Newfoundland.

While the Commission did not advocate the destruction of the denominational system, it did make recommendations toward a modification of the system. These modifications included the reorganization of the Department of Education, school board consolidation and increased interdenominational cooperation.

Soon after the report was released, negotiations between the government and the churches began. The result of these negotiations was the reorganization of the Department of Education in 1968. Under the new arrangement, the churches were moved outside the Department of Education. The positions

of denominational superintendent were abolished and in their place the Denominational Education Committees were created. As a result of this reorganization both the Department of Education and the Denominational Education Committees were given clearly defined duties. (One duty assigned to the Denominational Education Committee was the development of a religious education program.)

The Report of the Royal Commission on Education and Youth (1967) also provided a wealth of information on the problems affecting small school boards. Based on this data, the Commission recommended that there be an increase in school board consolidation. Within two years after the report was released, the number of boards had decreased from 309 to 35. Undoubtedly, an important factor which contributed to this decrease was the decision by the Anglican, Salvation Army, and United Churches to integrate their school systems in 1969.

Integration

While the Royal Commission on Education and Youth was conducting its study, the discussions that ultimately led to Integration were in progress. These talks began in the early months of 1966 when representatives from the United and Anglican Churches met, ostensibly to discuss the integration of their school services in the St. John's area.

There are a number of factors that brought the churches together at that time. One of these was the desire to develop a common religious education program. Another factor was the interest on the part of the representatives of the two churches in improving the quality of education they offered. Perhaps the most important factor was the rapid growth of the amalgamation movement.

The authorities of the Anglican, Salvation Army, and United Church school systems were cognizant of the benefits associated with interdenominational cooperation. Amalgamation, their main method of cooperation prior to Integration, posed somewhat of a problem. Amalgamated schools came under the authority of amalgamated boards and the Director of Amalgamated School Services. Therefore, as the number of amalgamated schools increased, the control that the denominations exerted over the schools decreased. Given the increase in amalgamation over the sixteen year period prior to the discussions on Integration, it was likely that the movement would continue to expand. It was feared that eventually the churches would have few schools to administer. What was needed therefore, was a framework of inter-denominational cooperation in which the churches could retain some control over the schools. "With this in mind the concept of complete amalgamation at both the Departmental and local district levels, or their integration, took shape and began

to appear as a practical and systematic solution" (Diocesan Synod Education Committee, 1969, p. 105).

For some time the United Church had been evaluating its position on denominational education and similar to other denominations, had experienced great difficulties with its school systems. The frustrated attempts to deal with the problems facing the education system increased the desire of the Church to completely withdraw from education in Newfoundland. This point is reflected in a statement made in 1962 by C.L. Roberts, then Superintendent of United Church schools. Roberts wrote:

> If the time ever comes when the several religious denominations now operating schools in Newfoundland ever come to agree on a nondenominational public school system of education, the United Church will be ready and happy to give its approval and support to such a system. (cited in Rowe, 1976, p. 158)

In 1965, as Roberts reiterated the views of his church, he did not refer so much to the elimination of the denominational system as to the possibility of Protestant integration. In the 1965 Report of the United Church Superintendent Roberts wrote:

> As a church we will be completely willing to withdraw from public education at any time the government of Newfoundland will be willing to assume the responsibility. We are further willing to unite

> in a common cause with any other Protestant denomination or denominations in creating a larger more fully integrated systems with common school boards, property and management. (p. 4)

The Anglican Church had traditionally been one of the strongest advocates of denominational education. By the 1960s however, with the ongoing difficulties, the Anglicans were forced to rethink their position on denominational education. A similar reevaluation of policy was occurring within the Salvation Army.

December 23, 1965 was an important date in terms of the evolution of Integration. On that date, C.L. Roberts wrote a letter to Roy Dawe, then Secretary of the Diocesan Synod Education Committee, stating:

> At the last session of the Newfoundland Conference of the United Church of Canada authority was given to our United Church Education Council to enter into discussions with your church through your Anglican Diocesan Committee concerning matters of mutual interest in the operation of our respective school systems in this province. Such discussions might well cover a variety of subjects including integration of our school services in such form and pattern as might be acceptable to each other as well as other aspects of our educational program. The United Church Education Council was of the opinion

> that a joint meeting of some representatives of your council might be a most practical and initial step to take in initiating these discussions. (cited in Andrews, 1985b, pp. 240-41)

On January 13, 1966 it was decided by the Anglican Diocesan Committee to meet with representatives from the United Church Council. According to Andrews (1985b) this decision was a commitment on the part of the Anglican Church to begin serious negotiations with the United Church.

After a few meetings, it became apparent to the Joint Anglican/United Committee that the Salvation Army should be invited to participate. In the early months of 1967 an invitation to this effect was forwarded to the authorities of the Salvation Army. After some discussions between the Provincial and Territorial Commanders it was decided that the Salvation Army would enter into the integration discussions, albeit with some caution. The terms of reference underlying the Army's participation were outlined in a letter from Commissioner C. Wiseman to Colonel W. Ross. These guidelines were as follows:

> (a) That consideration be given to the suggestion that all denominations operating day schools in Newfoundland should be invited to join in these discussions.
>
> (b) That a committee, comprising the members of the Salvation Army, Education Committees in St.

John's, the Divisional Officers, and others as necessary, be set up by the Territorial Commander on the recommendation of the Provincial Commander to engage in conversations in [sic] behalf of the Salvation Army.

(c) That the fact that the Salvation Army enters into these discussions does not commit the Army in advance to acceptance of integration.

(d) That Newfoundland Salvationists shall be informed of developments as the conversations go on, and that so far as possible their judgement shall be carried.

(e) That it is clearly understood by all that the final decision with respect to integration rests with the Territorial Commander.

(f) That in the event of the Salvation Army becoming part of the integrated school system, any syllabus of religious instruction proposed for use in the system at any time shall be subject to the approval of the Territorial Commander on the recommendation of the Provincial Commander.

(Wiseman, personal communication, July 13, 1967)

On March 17, 1967 the Salvation Army joined the discussions on Integration. With the inclusion of the Salvation Army the joint committee became known as the

"Integrating Committee". Collectively, the Integrating Committee worked to solve the problems posed by plans for Integration.

By June, 1967 the Integrating Committee had completed a proposed set of guidelines for Integration. The subsections of this document focused on the reorganization of the Department of Education; the establishment of a denominational committee and the functions of that committee; the churches' influence at the local level; the consolidation of school boards; centralization at the elementary level; the use of school property; regulations regarding the assets and liabilities of the denominational school boards, and the provision of religious instruction.

In September, 1967 the Integrating Committee wrote to the Minister of Education, expressing the intention of the committee to include the Roman Catholic and Pentecostal denominations in the discussions on integration.

On September 20, 1967 an invitation to this effect was issued to Pastor A.S. Bursey, Superintendent of Pentecostal schools. At first the response of the Pentecostal Church was negative. The Report of the Diocesan Synod Education Committee (1969) later reported however, that while the Pentecostals did not wish to be full partners in integration, they did wish to continue to cooperate in programs of amalgamation and in areas where they operated small ineffective schools.

Discussions with the Roman Catholic Church also took place in the later months of 1967. The response of the Catholics was similar to that of the Pentecostal Church. While the Roman Catholics did not want to integrate with the Protestant denominations, they did want to continue to cooperate in areas where such cooperation would improve the quality of education.

The discussions on Integration continued throughout 1968. By the early months of 1969 the churches had completed their negotiations. On March 29, 1969 the revised set of guidelines, entitled the Document of Integration (see Appendix A) was signed by the leaders of the three integrating denominations.

Later in 1969, the Presbyterians signed a subsequent agreement that provided for the Churches' participation in Integration. At that time the Presbyterian Church did not operate schools in Newfoundland. It did however, have a vested interest in Integration, due to the fact that a number of Presbyterian children attended Protestant or amalgamated schools. This interest was reflected in a letter written to the integrating denominations by the Moderator of the Newfoundland Presbytery. This letter dated February 29, 1969, included the following statement:

> The Presbytery of Newfoundland, therefore, expresses to you the desire of our church to sign the Document of Integration in order to safeguard and to ensure

> what resources we have will be used within the new integrated education system of your respective church bodies. (cited in Andrews, 1985b, p. 301)

After negotiations between the Presbyterian Church and the Integrated Education Committee, it was decided that government money made payable to the Presbyterian Church would, henceforth, be transferred to the Integrated Education Committee.

The Document of Integration

(See Appendix A.) The Document of Integration (1969) must be examined in part in light of the changes in the education system that were unfolding as a result of the Royal Commission on Education and Youth.

Recommendation 1 of the Report of the Royal Commission on Education and Youth (1967) stated, "We recommend that the Department of Education be reorganized along functional rather than denominational lines" (p. 70). In response to this recommendation, the Government, in its Education Act of 1968, provided for the creation of the Denominational Education Committees. Under the reorganized structure, these church/education committees were responsible for the constitution of school boards, teacher certification, capital expenditures, and the development of religious education programs.

Had Integration not occurred, there would have been three separate Protestant denominational committees. However, the administrative framework established by the Document of Integration consisted of one committee made up of representatives from all of the integrating denominations. The major duties of the Integrated Education Committee were the same four that had been delineated in the Education Act of 1968.

Recommendation 24 of the Report of the Royal Commission on Education and Youth (1967) called for a reduction of the number of school boards. In keeping with the principles of the Royal Commission the guidelines of Integration provided for the reduction of school boards from over 200 to approximately 20. This would be done through the integration of all of the amalgamated boards and boards of the integrating denominations. The Document of Integration also stated that all of the schools in the consolidated, geographic districts would be turned over to the new, integrated boards. The integrated boards would, in turn, honor all contracts and pay all debts incurred by the various denominational boards prior to integration.

Integration and Religious Education

Very early in the process of negotiation, the Anglican and United Church representatives realized that any integration of their schools would not be possible until some

agreement on religious education had been reached. Experience with the amalgamated schools had shown that providing denominational religious education in a multidenominational setting was practically impossible. Therefore, a common program of religious education was essential if the subject area was to assume a legitimate place in the curriculum.

An attempt at addressing the problem of religious education was made before the beginning of formal discussions on integration. In February, 1966 a committee consisting of representatives from the United Church Education Council and Diocesan Synod Education Committee was appointed. The mandate of this committee was the development of a common religious education program. By October, 1966 a subcommittee had developed a set of guidelines. In their Report to the Joint Anglican - United Religious Education Committee, the subcommittee members listed two purposes that religious education should seek to attain:

> (a) The purpose of the religious program shall be to provide learning experiences which shall help young people understand the Christian faith as it is reflected in the scriptures, and learn to live that faith every day.
>
> (b) The teachings of the Christian faith and its application must run concurrently through the whole program. (Abbott, et al., 1966, p. 1)

In this report the subcommittee also presented some basic principles to be followed in the program. These included:

1. In order for a real religious education to occur, the program in Religious Instruction must be integrated with the whole education program.
2. The Religious Education Program must teach the child to be a Christian where he is.
3. The program must be presented in a language that the child will understand and with illustrations that the child will understand.
4. The program must be a means to an immediate end as well as a means to an ultimate end.
5. Honesty is essential.
6. In devising a Religious Education Program the child's natural curiosity must be utilized.
7. The program must be such as to foster tolerance.
8. To ensure that the Religious Education program continues to meet the needs of our pupils, it is recommended that there be no pupil examinations in this area, but that the program itself be evaluated periodically.

(Abbott, et al., 1966, p. 2)

In September, 1967 another subcommittee was appointed to conduct a search for materials that would fit the aforementioned guidelines. A grant of $1000 was provided to the committee to spend on sample materials. An exhaustive search was conducted in countries such as Great Britain, New Zealand, Australia and the United States. According to Kearley (personal communication, February 3, 1989) any materials that were catechismic or overly simplistic were rejected. The committee envisioned a program of religious education which was educationally sound and which avoided the catechesis which dominated past approaches to religious education.

In 1968 the subcommittee outlined their pilot program in the Report of the Sub-Committee on Curriculum for the Joint Committee on Religious Education. This report was submitted to the church leaders and was subsequently approved.

For Kindergarten, the subcommittee recommended the Church Kindergarten Resource Book by Josephine Newbury. They also provided a list of materials that could be used in conjunction with this book.

For Grades I through VI a series of programs used by the Lutheran schools in America were recommended. According to the subcommittee, the early sections of the program consisted of Bible centered, life situational material. This led into a study of biblical teaching (Grades V and VI).

There were a number of reasons why the Lutheran program was selected. First, the program closely met the envisioned needs of the time. Second, the reading level of the books was appropriate. Third, in the examination of the Bible, controversial theological material in the first five books of the Old Testament was avoided. Therefore, the material could be examined from a historical, rather than a theological approach. Fourth, the material was not sacramental. Finally, the early sections of the Lutheran program were value oriented (Kearley, personal communication, Feb. 6, 1989).

The subcommittee was not so fortunate in its search for materials to be used at the junior high level. At the Grade VII level, a course was recommended that included a study of the history of Christianity and of the denominations involved in integration. In Grade VIII a course centering on the life of Christ was included. For the Grade IX's, the subcommittee recommended a values program built around a text called Principles to Live By.

For Grade X and XI the following recommendation was made:

> We would recommend that at this stage we turn from Biblical studies to what in effect will be a series of studies of the type of question and problem with which the adolescent is faced from day to day. Also, because the young person of today will, of necessity, move among peoples of different cultures

> and beliefs, it would be well at this time to give some background knowledge of other great religions of the world. (Kearley, Mehaney, and Anthony, 1968, p. 6)

Specifically, the program selected by the Religious Education Committee for use in senior high was the Quebec version of the West Riding Syllabus. This program was revised for Newfoundland schools and was given the title Christian Sociology.

It is of some interest to note that in the preparation of the first common program, some consideration was given to a connection between religious education and family life education. The subcommittee recommended that units of family life be included in elementary, junior and senior high levels. Given that family life only entered the school curriculum in the 1980s, the recommendation of the subcommittee was somewhat ahead of its time.

In 1968, the proposed program of the subcommittee was pilot tested in St. John's, Happy Valley, Clarenville and the Conception Bay area. The response to the pilot was positive. Consequently, the decision was made to implement the program across the province when Integrated schools opened in 1969.

Very soon after the implementation of this program, however, problems arose in the junior and senior high levels. Many schools did not offer the courses as a part of their curriculum. There were three reasons which might suggest why

this happened: (1) school boards had difficulty in finding personnel who could teach religion in the higher grades; (2) some superintendents may have given religious education a low priority; and, (3) the Grade VII and VIII and IX materials were inadequate (Kearley, personal communication, Feb. 6, 1989).

Despite the problems being experienced in the middle and higher grades, the original program was quite significant in terms of the history of Religious Education in this province. The program was completely new. It was innovative in the sense that it embodied a philosophy that saw the purpose of religious education as being more than the nurturing of faith. The syllabus developed by the subcommittee of the joint Anglican/United Religious Education Committee was the first religious education program in Newfoundland's history to reflect an attempt at educating rather than indoctrinating. It was also the first program to focus on life-situational material. In short, the subcommittee had built a strong foundation upon which all further developments could rest.

CHAPTER 4

POST-INTEGRATION DEVELOPMENTS IN RELIGIOUS EDUCATION: THE EVOLUTION OF AN APPROACH

When the first Integrated schools opened in 1969, the outlook for religious education was positive. As a result of the reorganization of the Department of Education, an organizational framework conducive to the development of religious education was in place. Prior to the reorganization of the Department of Education responsibility for the development and implementation of religious education programs was assumed by the individual boards. These boards often lacked money and trained personnel and, as a result, could not maintain legitimate religious education programs. This changed in 1969 because one of the tasks assigned to the newly created Denominational Education Committees, created by the reorganization of the Department of Education, was the development and implementation of religious education programs. This marks the first time that the subject area was controlled by provincial bodies instead of small school boards.

The attitude of the members of the first Integrated Religious Education Committee was another factor that contributed to the positive outlook on the future of the subject area. While very few members of this committee had expertise or experience with religion in the educational

setting, this was compensated for by a strong desire to develop a religious education program that held a respected place in the curriculum. As A.B. LeGrow (1980a wrote:

> We began in a time of ecumenicity and the spirit of that time was that of high hopes, when we were aware that religion was a heritage we valued and that it was a fundamental element in the business of schooling. (p. 41)

There is some speculation that this spirit of ecumenism may have been increased by the feeling that if support for the development of religious education was not shown, the individual or church would risk appearing less than committed to Integration.

Members such as LeGrow were to play a major role in the future development of religious education. Their expertise would come with time. However in 1969, they possessed a sense of commitment to a task that would prove to be anything but easy.

The Debate Over "Confessional" Or "Open" Religious Education

Perhaps the main task facing the Religious Education Committee in 1969 was the clarification of a philosophy and approach to the teaching of religious education. Very little curriculum development could occur without the sense of

direction that a suitable philosophy and approach would provide.

When the Joint Anglican/United Church Religious Education Committee first met in 1966, they knew that they did not want a program that advanced a particular religious stance. However, according to LeGrow (1980b), while the Religious Education Committee had no trouble enunciating what they did not want, considerable difficulty was experienced in stating what was wanted.

By 1968 the Religious Education Committee had approved a program for use in Integrated schools. During the process of selecting materials for the Integrated program, the Religious Education Committee had come to some conclusions as to the direction the subject area should take. They had determined that the program should be life-situational, values-oriented and sensitive to different points of view.

The notion of what was wanted in an Integrated religious education program was further developed as a result of two colloquiums held in 1970 and 1971. One of the major topics of discussion during these colloquiums was approaches to religious education. One approach to be discussed was the confessional stance. In a Christian society, confessional religious education confines itself to the study of Christianity. The aim of the study is Christian nurture. This was the approach that the Integrated denominations had espoused in the religious education programs taught prior to

1969. Confessional religious education posed a significant problem for Integrated schools because it presupposed that there was one Christian viewpoint in the school. Integrated schools however, were denominationally heterogeneous institutions. In any given Integrated classroom a number of different approaches to Christianity were represented.

Another approach to religious education that was discussed at the colloquiums was the "open" approach. This approach was later defined in the following manner:

> This approach is seen as being open because divergent ideas are not hidden, and because conclusions are not drawn for the child. It is an approach which respects the individuality of religious decisions as well as the individuality of the timing of the choice. (Young, 1980a, p. 73)

In a very general way, the program that had been developed in 1968 reflected some of the principles embodied in the open approach. Gradually, many of the members of the Integrated Religious Education Committee began to feel that the direction they had started to take in the program of 1968 was the most appropriate for their system. However, in 1971 the principles of the open study of religion were very new to many members of the committee. As a result, there was some difficulty in articulating the philosophy underlying the approach and the specific aims that the open study of religion should seek to achieve.

The Influence of Edwin Cox

In order to help overcome the problem of articulation, the Integrated Education Council, in 1970, enlisted the help of Edwin Cox, one of Britain's foremost scholars on the subject of religious education who had accepted a position in the Faculty of Education at Memorial University. Although Cox only held this position for one year his contribution to the development of the Integrated religious education program in the formative years was considerable.

In Great Britain the provision of religious education in all schools was required under the Butler Act of 1944. The basic curriculum tool used by religious education teachers was the syllabus. Throughout the 1940s and 1950s the approach that these syllabi took was a confessional one. However, in the 1960s some British educators began to question this approach. One of the polemics was Edwin Cox.

Like most other British educators of the 1950s, Cox thought that the main goal of religious education was Christian nurture. At that time Cox called the religious education class a Scripture lesson and contended that the purpose of the subject was to provide children with the experience of knowing and loving God (Greer, 1985). During the 1960s, Cox's approach to religious education changed radically. In his book Changing Aims in Religious Education he spoke not of a program aimed at Christian nurture, but instead of one that was "open-ended". In this book Cox wrote:

> There is a growing feeling that religious education ought to be, in the jargon of today, 'open-ended'. This means it should have as its aim the giving to children of a religious view of life and then allowing them freely to make up their own minds how that view shall express itself both in belief and in practice. (Cox, 1966, p. 66)

Cox's change in thought emanated, in part, from his contention that British society was 'secular and pluralistic'. In his description of the secular, pluralistic nature of Great Britain, Cox did not mean to imply that the society was irreligious. He defined religion as being a person's attempt to find answers to his deepest questions. It was, according to Cox (1966), a personal search for meaning that was a matter of individual choice. The problems and questions facing humankind might vary from age to age, but the search for answers was an important part of the human psyche. Therefore, in Cox's definition, all humans were religious.

British culture was characterized by a large number of religious and ethnic backgrounds. Therefore, it was certain that in the search for answers about personal meaning an individual would be exposed to a number of different viewpoints.

Cox believed that the way in which people answered questions had changed in the secular, pluralistic society. Traditionally, the answers to the fundamental questions of

humankind could be provided in the parabolic, allegorical language of religion. However, as a result of twentieth century scientific and technological innovation, humans adopted a more empirical mode of thought. The metaphysical answers of Christianity began to have little meaning in a society whose thought was based on scientific inquiry and proof. In this regard Cox wrote, "Our age is one that has found the ideas that the church deals with not altogether relevant to the experiences of a scientific and technological age" (Cox, 1971a, p. 3). According to Edwin Cox, the secular, pluralistic nature of society had major implications for religious education. In the search for personal meaning, individuals no longer accepted the unquestioned authority of the teaching of Christianity. Instead they were forced to conduct the search in a society festooned with divergent religious interpretations and philosophies. In such a society a religious education program that focused on one point of view was inadequate. Instead, Cox maintained that religious education should, in very general terms, be a guide in the search for answers to the fundamental questions of humankind. More specifically, Cox (1971a) wrote:

> The purpose of religious education is to help pupils to understand the nature of our present secular, pluralistic society, to help them to think rationally about the state and the place of religion in it, to enable them to choose objectively and on

> sound criteria between the many conflicting religious statements that are made in a pluralistic society, and to work out for themselves, and to be able cogently to defend, their own religious position or the rejection of the possibility of having one. (p. 4)

Based on these criteria, Cox (1971a) listed four aims that religious education should seek to attain in a secular, pluralistic society. They included:

> 1. To enable pupils to understand what religion has contributed to our culture...
> 2. The second aim is to help pupils understand what people believe and how their beliefs influence their lives...
> 3. The third aim will be helping the pupils to understand that a rational attitude to life includes making up one's mind on certain fundamental or ultimate questions of the nature of life and of human personality...
> 4. Fourthly, there is the aim of helping the pupils to decide for themselves what their working hypotheses or acts of faith are going to be; that is, deciding their own religious stance... (p. 5)

Cox maintained that Christianity had a special status within the open-ended approach to religious education. In

helping students in their search for the answers to ultimate questions, it was important to provide answers to the questions from the past. In British society, the answers from the past were Christian ones. Therefore, emphasis should be placed on that religion. But again, Cox stressed that in the study of Christianity the aim was not confessional. Instead, open-ended religion would "largely involve teaching of the sources and faith of Christianity" (Cox, 1966, p. 68).

During the 1960s the change in Cox's thinking was influenced by research on the way that children think and learn about religion. Perhaps the greatest influence on the ideas of Edwin Cox came from studies conducted by Ronald Goldman.

In Britain many of the syllabi of religious education required a study of the Bible and of Christian doctrine. It was believed that religion was a body of knowledge that could be absorbed as other facts are learned (Goldman, 1965). In Readiness for Religion Goldman (1965) wrote, "After twenty years of this kind of teaching the results achieved are depressingly meagre" (p. 3). As a result of this concern about the failure of religious education, he conducted a study of the way in which children learned about religion. Goldman picked a sample group of 200 children and adolescents and documented their answers to questions centered around three Bible stories and pictures. The purpose of his study was to determine if children's religious thoughts followed the same

three stage developmental pattern as was outlined by Jean Piaget. Goldman concluded that humans did go through stages of religious development, somewhat in the same way as they go through the cognitive stages. He delineated five stages of religious development as opposed to Piaget's three. Goldman's stages were summarized by Cox (1971b) in the following manner:

1. Pre-religious thinking (up to 5-6 years old): the child is intellectually unable to think logically about religion. Thoughts are conditioned by recent experiences (e.g., Why did Jesus not turn the stones into bread? - Because the bad man did not say please).
2. Intermediate stage (age 6-7): an intermediate stage where a child tries unsuccessfully to think in concrete terms (Why was Moses afraid to look at God? - Because God had a beard and Moses was afraid of beards).
3. Concretistic thought (age 7-11): thinking can be logical but is conditioned by the inability to go beyond thinking about tangible objects and beyond the limits of their own experience (Why was Moses afraid to approach the burning bush? - Because he was afraid to get burnt).
4. Intermediate stage between concretistic and abstract thinking (age 11-12): children are attempting abstract thought, albeit with some difficulty (Why

was the burning bush not consumed? - Because it was a kind of holy, nonburning flame).

5. Abstract thought (age 13): some adolescents begin to think in abstract terms and begin to see religion as a personal relationship with God.

Goldman noted that progression through the stages of religious thinking was a product of the child's experiences. As the child's experience increased so too would the maturity of his/her religious thought. Goldman also concluded that religious thinking develops later than ordinary thinking. Two reasons were given to account for the slower pace of religious learning:

> A reason for later development is that Religious thinking demands a richer experience before religious language can be used. Religious thinking is filled with symbols, metaphor, allegories, and parables. Another reason for this later development is the poor or premature teaching given to children which prevents them from developing in the natural sequence of religious thinking. (cited in Elias, 1983, pp. 52-53)

As a result of the work of Goldman, Edwin Cox began to question the type of religious education that was being taught in Britain. He concluded that British religious education syllabi that focused on doctrine in the early grades were of little pedagogical merit. In fact, Cox went as far as to

imply that such teaching was detrimental to the learning process. He wrote, "To attempt to teach concepts before the child is ready for them is not only to invite failure but also to run the risk of inhibiting the child from acquiring the desired learning when it is possible to [sic] him" (Cox, 1966, p. 83).

Cox (1966) set out to develop a strategy of religious education that was based on the principles of Goldman's theory. He recommended a program of religious education which was organized in the following manner:

> Infant school: Children should be exposed to the beauty and mystery found in creation. They should also be given the experience of love and kindness on which more mature theological concepts are built.
>
> Junior school: A religious education program should include factual knowledge about religion, material aimed at understanding personal relationships and at improving the attitude of children towards religion. In regards to attitude, Cox was reacting to the study done by Kenneth Hyde in 1965 (cited in Cox, 1966). Hyde concluded that children who entered high school with a favorable attitude towards religion would learn from a religious education program. Those whose attitude was negative would learn little. In response to these findings, Cox stressed the importance of inculcating a

positive attitude towards religion during the early grades.

Early secondary years: At this age students began to think abstractly. It is at this age that students experience religious feelings. Therefore, the religious education program should focus on the spiritual experiences of Bible characters. Through such study the student could relate his/her own spiritual experiences with those of the Bible characters.

Later secondary years: Cox argued that the aim of religious education at this stage is to find the beliefs and values that are imperative to individual students. This could be achieved through discussion of religious or semi-religious issues.

When Edwin Cox came to Newfoundland, he brought with him a clear idea of the approach, the aims, and the content that he felt should be present in a religious education program. Cox advocated a program of religious education that focused on divergent points of view. Therefore, it was conducive to the multidenominational characteristic of Integrated schools. However, there was some question, within the Integrated systems, as to whether or not Cox's ideas had educational merit. Cox himself was convinced that the open approach was as applicable to Newfoundland as it was to Great Britain.

During the 1950s and 1960s Newfoundland experienced a period of rapid growth and development. The Smallwood

administration had embarked on an ambitious program of industrial expansion. New communication and transportation links brought Newfoundlanders closer to the scientific and technological developments of the rest of the western world. In a short period of time Newfoundland was transformed into a relatively modern society and this rapid development began to have an effect on the attitudes of Newfoundlanders, particularly among the young. Cox (1973) wrote, "The young have speedily acquired the materialistic assumptions of the affluent, pre-packaged society" (p. 30). As a result of these developments, Newfoundlanders were being exposed to new and different value systems. Newfoundland children began to question the traditional value systems that had been instilled in them, mainly by the Christian denominations. In short, Newfoundland had become, in Cox's opinion, a pluralistic and secular society.

A number of the members of the Integrated Religious Education Committee recognized the educational benefits associated with the use of Cox's open approach in the development of their program. One such member was A.B. LeGrow, one of Cox's strongest supporters in Newfoundland. In his defense of Cox's approach to religious education LeGrow focused on the nature of education and on the secular pluralistic characteristic of Newfoundland society. He wrote:

> Education is the process of self-realization that is both individual and corporate; it is the process

> in which I 'become' but only with 'others'. Education is a social process. In a pluralistic and materialistic society how better obtain the goal of human self-realization than in an atmosphere where all programs are open to diverse points of view and opinion, and in the process contributes to purpose and meaning. It is a situation where children are encouraged in their quest for meaning, to question, and, assisted by the teacher in that quest arrives at answers about life that are really answers for him. (LeGrow, 1980b, p. 3)

The Aims of Integrated Religious Education

As a result of the influence of Edwin Cox the Integrated Religious Education Committee had developed a firm idea as to the direction that their religious education program would take. The next task facing the committee was the articulation of specific aims of religious education that reflected the approach.

This proved to be a relatively simple task for the subcommittee appointed to write the aims. In 1971 Cox had identified four aims of the open study of religion in an article entitled Educational Religious Education. The aims that Cox had written were deemed to be appropriate to the Newfoundland situation and, in 1972, were reworded and included in a document entitled The Aims of Religious

Education for Integrated Schools. The Integrated version of Cox's aims was:

1. To enable student to understand what religion, and in particular, Christianity, has contributed to our total way of life in the western world.
2. To assist students in their understanding of what constitutes belief, what people believe and how their beliefs determine their behavior and/or otherwise influence their lives.
3. Help students clarify their thinking on some of the fundamental questions about themselves and their relationship to their fellow man, to the universe and to a transcendent order.
4. Help students develop for themselves an approach to life based on Christian principles. (It is more in keeping with the best in our religious traditions that a person be enabled to make the proper decisions then it is to have these decisions imposed on him.)

(Integrated Education Committee, 1972, p. 1)

The acceptance of the Aims of Religious Education for Integrated Schools in Newfoundland in 1972 marked the solidification of the open approach as the basis for future curriculum development. It would be erroneous, however, to imply that all members of the Religious Education Committee

were supporters of Cox's open-ended approach. Disagreement was inevitable in an organization that represented four different denominations. Within the Religious Education Committee there were many different viewpoints as to the direction that the subject area should take. Young (1980a) and LeGrow (1980b) both made references to the fact that there were those who wanted Religious Education to reflect a confessional stance. Reccord (personal communication, February 3, 1989) stated that some members could not understand how Cox's ideas could work in Newfoundland.

There was a considerable amount of infighting occurring among the committee members during the debate over the approach and aims of Integrated religious education. The open approach was finally accepted due, in large part, to the persistence of A.B. LeGrow. In 1970, LeGrow had been appointed as Executive Officer of the Integrated Education Committee. As part of his duties, LeGrow was made Chairman of the Religious Education Committee. In the debate over approach LeGrow was a strong supporter of the ideas of Edwin Cox. As previously stated, there were a number of members of the committee who questioned Cox's ideas. However, the persistence of LeGrow in advocating the open approach ultimately resulted in it being accepted by a majority of the committee members.

Another notable point about the 1972 aims is that they make specific references to Christianity. It can be inferred,

therefore, that the aims reflect an approach to religious education which is not totally open. The fourth Integrated aim, for example, makes reference to the development of an approach to life based on Christian principles. Aims that reflect a totally open approach would not make reference to any one religious stance, for to do so might be implying that one religious stance is more appropriate than another. It is not meant to imply here that the Integrated aims are confessional. The approach reflected in the Integrated aims involves important elements of open religious education. For example, integrated religious education allows for the study of different religious points of view. It also allows the student to make up his/her own mind on questions of religion and morality. In other words, if the Integrated approach were to be plotted on a continuum with confessional religious education at one end and open religion on the other, it would be located closer to the open pole.

The Integrated aims of religious education must be considered in reference to the Newfoundland situation. As with all subject areas, the Integrated religious education program has to be in accordance with the Aims of Public Education in Newfoundland and Labrador (1959). This document focuses on the duty of schools to help students develop Christian principles and values. Therefore, in order to be consistent with the general aims of education, the aim of the

Integrated religious education program had to emphasize Christian principles.

The aims of religious education must also be considered in reference to the fact that Integrated schools are predominately Christian, despite their multidenominational characteristic. Consequently, the aims of religious education will obviously show some bias towards the religious tradition that permeates the school system.

One of the major challenges facing the Integrated Education Committee after 1969, was the articulation of an approach to religious education which was germane to the Integrated school. Ultimately, the committee developed an approach which was based largely on the ideas of Edwin Cox. This approach allows for the study of different religious viewpoints and does not impose any beliefs on students. Some people have charged that open religious education does not recognize the importance of Christianity in Integrated schools. However, this is not so, as this approach provides for a study of Christianity in relation to other religious viewpoints.

CHAPTER 5

THE DEVELOPMENT OF A RELIGIOUS EDUCATION CURRICULUM

In the early 1970s the Religious Education Committee began a process of curriculum development. The aim of this process was to develop a program that was in line with the emerging idea of child-centered, open, religious education. The task of curriculum development and revision proved to be difficult. One of the major problems was the lack of pre-packaged curriculum materials which met the needs of the Religious Education Committee. Also contributing to the problem was the fact that there were very few people in Newfoundland who had the expertise or the training that would allow local production of materials.

One factor which aided the process of curriculum development was the fact that a curriculum was in place during the first years of Integration. Soon after the program developed by the subcommittee of the joint Anglican/United Religious Education Committee was introduced, complaints about the primary, junior high, and senior high courses were heard. These complaints centered both on content and materials. However, despite the complaints, the program had established a good foundation on which a systematic plan of revision could be built. The subcommittees had shown a tremendous amount of foresight when they developed this program. As was stated previously, the subcommittee wanted the program to be both

educational and nonconfessional. Much of the material they had selected was open in its approach. Also, some of the courses were well-received in the schools. As a result, very little attention had to be paid to courses in some grade levels (particularly in the elementary grades). Instead, the Religious Education Committee could direct its attentions to areas of the curriculum which caused the greatest amount of concern.

Primary Religious Education

An area which posed a significant problem for a number of years after Integration was the primary area. In the early years of Integration, the religious education program in the primary grades included a Kindergarten resource book and three books from the Lutheran Church of America series. This early primary program was not successful.

In the early 1970s, the Religious Education Committee became aware, somewhat by chance, of a guidance kit entitled DUSO 1 (Developing Understanding of Self and Others). This kit consisted of materials that focused on themes such as self-concept, getting along with others and decision-making. A teacher in St. John's was using DUSO 1 in a special needs class and she found that the children responded enthusiastically to the materials and the approach. Arrangements were made to pilot DUSO 1 in schools in St. John's and the response from teachers was very positive. As

a result, in 1975 the Religious Education Committee adopted DUSO 1 as the major resource for the Religious Education program of Kindergarten and Grade I.

The introduction of DUSO 1 was a significant development in the production of a program for the primary grades. However, the revision of the primary religious education program was far from complete. One of the criticisms to be levied by teachers using DUSO 1 was that, while the program contained material that was implicitly religious, there was nothing in the course that explicitly dealt with religious concepts. Another of the problems to emerge in the primary area was that the DUSO 1 program was being used only in Kindergarten and Grade I. This left the Religious Education Committee with no suitable materials for Grades II and III. In the Report of the Religious Education Committee (1977) it is stated that there were those who had hoped that DUSO 1 could be used in all of the primary grades. This plan did not work. Some schools participated in a limited pilot of the DUSO 2 program in Grade II and III. The results of the pilot of DUSO 2 however, were not positive.

In order to address the problems of curriculum development in the primary grades, a subcommittee was appointed in September, 1976. The mandate of this committee was twofold: (1) to write a philosophy for the primary religious education; (2) to locate suitable materials to supplement the DUSO 1 program.

The Development of a Philosophy and Materials for Primary Religious Education

During the 1970s, particularly in Great Britain, the whole question of primary religious education was under examination. Many of the questions emerged from Goldman's research. As was previously stated, Goldman concluded that the religious thought of children developed through a succession of stages. Therefore, religious materials had to reflect the child's developmental capabilities. To many this meant that any teaching of the Bible in primary grades was unsuitable because of the abstract nature and language of the scriptures. In Great Britain this caused some concern because most of the syllabi for primary grades focused exclusively on Bible content. Goldman's findings left people wondering what could be included in the religious education programs of the primary grades.

As a result of the conclusions of Goldman, a number of researchers focused on the question of religious education in the primary grades. Much of the British research became the basis of the Philosophy of Primary Religious Education (see Appendix B) which was prepared by a subcommittee of the Religious Education Committee.

In the Philosophy of Primary Religious Education, the Integrated Education Committee (1977) explains that children's thought during the primary school years is mostly concrete and illogical. This negates the value of a study of religious doctrine or abstract religious concepts. As a result of the

child's stage of development, the focus of primary religious education should be to provide a foundation on which more difficult religious concepts can be built. The Philosophy of Primary Religious Education is built on the idea that primary level children are more receptive to the horizontal dimension of religion (relationships with self and others). It is only when the child understands the horizontal dimension that he/she can fully grasp the vertical dimension (humankind's relationship with God). For example, "It is fruitless to discuss the Christian concept of a loving and forgiving God with a young child unless the child has some experience of love and forgiveness on the human level" (Integrated Education Council, 1984, p. 12).

This philosophy contends that the study of religion should be built on the child's experiences. In this regard reference is made in the Philosophy of Primary Religious Education to the work of Jean Holm. Holm (1975) maintains that religious education in the primary grades should focus on the whole act of living. She poses three questions:

(a) Does what we are doing help the children to understand themselves, other people and the natural world better?

(b) Does it help them to understand better their relationship to other people and to the natural world?

(c) Does it rouse for them questions about what is human experience? (pp. 165-166)

Children respond naturally to the wonder, mystery, and awe of the world around them (LeGrow, 1980a). This response ultimately gives rise to questions that focus on the fundamental meaning of life. Hence, they are essentially religious questions. The primary philosophy advocates a program that examines the significance of the mystery of the world. Through such a study the child can better understand the principles that underlie existence.

In keeping with the aforementioned principles, the Philosophy of Primary Religious Education lists the following goal: "Primary religious education should assist the child in reflecting on the questions which spring spontaneously from living, thus providing them with the basic skills and attitudes necessary for both developing religiously and understanding humankind's relationship to God" (Integrated Education Committee, 1977, p. 4).

In conjunction with the development of a philosophy of primary religious education, members of the subcommittee sought out religious materials to supplement the DUSO 1 program. The material they ultimately chose was the Arch Book series--a collection of Bible oriented stories. Even with the addition of the Arch Book series, some teachers were still not entirely satisfied with the religious component of the program.

Another problem which continued to affect the development of a primary religious education program was the confusion about what to teach in Grade II and III. In 1977

there were no uniform courses in these grades. Some schools continued to use the Lutheran Church of America materials while others experimented with DUSO 2. Neither of these alternatives was well-received.

As a result of these concerns, the subcommittee asked Sherman Stryde to conduct an evaluation of DUSO 1. Stryde (1980) concluded that the DUSO 1 program was being well-received by teachers. He also concluded that efforts should be made to locate new materials that focused on the vertical dimension of religion. At about the same time, Chris Wright was conducting an evaluation of DUSO 2. Wright (1980) concluded that the use of DUSO 2 should be discontinued. In its place Wright recommended that DUSO 1 be extended to include Grade II. For Grade III, Wright recommended that a program be developed to replace Chosen to Serve.

In response to these studies, the primary subcommittee began an extensive revision of the religious education program in Kindergarten to Grade III. By 1984 this revision had been completed for Kindergarten, Grade I and Grade II. What resulted was a program that consisted of three resource guides. Within this program, DUSO 1 is only one of many recommended resources. The program is based on a series of themes that include, religious values, religious sensitivity, and religious seasons. The objectives of the primary program focus primarily on the horizontal dimension of religion. In each of the three grade levels simple religious concepts are introduced. Two aims accompany the primary program: "(a) to

create a favorable attitude towards religion and religious education and, (b) to help children see that religion is related to everyday living" (Integrated Education Council, 1984, p. 12).

In 1984 a subcommittee began to work on a replacement for Chosen to Serve. By 1988 the revised program entitled Friends of God was ready for pilot-testing. The central theme of the course is stewardship. The text is built around a series of 'frames'. These frames focus on a particular theme (e.g., courage). Within each of the frames are a number of stories about people who have made a contribution. These people might be Biblical characters, famous scientists or doctors, or local people who have done something special. Assuming that the pilot will generate a positive response from teachers, the new course will be introduced across the province in September, 1989.

Religious Education in the Elementary Grades

The task of developing a program for the primary grades was a long and arduous one. This same experience was not evident in the development of the religious education program for the elementary grades.

In 1968, the subcommittee of the joint Anglican/United Religious Education Committee adopted the following sections of the Lutheran Church of America series for use in the elementary grades:

Grade IV: Learning God's Ways

Grade V: God's Way in the Old Testament

Grade VI: God's Way in the New Testament

When this program was introduced, the response from teachers was generally, very positive. There was some concern that the reading level of the Grade V text was too advanced. As a result, in 1973 the text was rewritten. During most of the 1970s the elementary materials were considered adequate because they fitted the Integrated notion of the open approach and, in terms of content, did not exceed the capabilities of students.

In 1977, the Religious Education Committee directed their attentions to the revision of the elementary program. In order to gather suggestions as to how the program could be improved, the committee circulated a questionnaire to elementary teachers. The negative responses towards the elementary program were not about the content, instead, the criticisms were directed towards the quality of the textbooks of the three courses. A summary of the criticisms of the texts was provided in the 1977 Report of the Religious Education Committee. In this report it stated, "In a few instances the reading level is a bit high, the material is presented in an uninviting format, and the illustrations are dull" (p. 2).

In the early 1980s the revised texts for the elementary grades were introduced. Very soon after this, it became apparent to members of the Religious Education Committee that

the books were of inferior quality. The books were dull in color and bound in a manner that made them lack durability. Again, plans were made for revisions. These plans were expedited by the fact that the supply of texts at the Department of Education depository were getting low. The Religious Education Committee had the choice between settling for a few more years with inferior textbooks, or doing a relatively quick revision of the textbooks. The committee chose the later. Within one year, three textbooks were revised. In 1985 the new hard-cover texts were implemented in Integrated schools.

Generally speaking, the subcommittee responsible for the revision of the elementary program experienced few problems. The problems with the courses had centered on textbook quality, not on content or approach. There were however, some concerns with the Grade V text. For example, Gustav and Weincke (1981) suggest in Bible People and Bible Times that Moses and the Israelites crossed a marsh. No account was given of the literalist view of the same event. In the revised text the Biblical description of the crossing of the Red Sea is also included. By including both interpretations, the subcommittee has brought the text more in line with the principles that underlie open religious education.

The current elementary program provides a study of more explicit concepts than would be found at the Primary level. The Grade IV course, which is based on the revised edition of God's Way in His World builds on the concepts of the mystery

and awe of the world. Intertwined within the stories that focus on natural and scientific phenomenon are simple religious concepts. Through such a study it is hoped students will understand that science and religion are not opposed to each other, and that both are attempts to deal with the mystery and awe found in nature.

As the child progresses into the upper elementary grades the focus of the study shifts to the Old and New Testaments. In recognition of the stage of intellectual development of the elementary level child, the courses in Grades V and VI do not attempt to deal with the difficult doctrinal questions that emerge in Bible study. Instead, the two courses attempt to examine the Bible from a simple historical, cultural perspective. Specifically, the Grade V and VI courses introduce the child to topics such as biblical chronology, the cultural background of the Bible, biblical personalities, and the relevance of the Bible in today's world.

Religious Education in the Junior High Grades

When the members of the subcommittee recommended a program of religious education in 1968, they made reference to the fact that they were not satisfied with the materials that had been chosen for the junior high levels. Complaints were heard almost immediately after the program was implemented in 1969. Different programs were experimented

with. However, these experiments were not successful in identifying suitable materials.

During the first years after Integration the Religious Education Committee became familiar with the Longman's Developing World series that was being introduced into the schools of Greater London. In 1972, the Committee initiated a pilot of the materials in the Avalon Consolidated and Terra Nova Integrated school boards. The response to the pilot was positive. As a result, in 1973, From Fear to Faith (a course dealing with the development of faith) and Paths to Faith (a course in world religions) were implemented in Grade VII and VIII respectively. Some schools piloted Part 3 (Our Faith and Theirs) of the Longman's series in Grade IX. However, the results of this pilot were not successful.

In 1973, the Religious Education Committee was without a suitable course for Grade IX. An exhaustive search for prepackaged materials did not identify any appropriate materials. Consequently, the committee decided to write its own Grade IX course. A list of guidelines was written for a course entitled, Christianity: Its Diversity of Thought and Organization. These guidelines described a program that included a history of the Christian church and an examination of the Christian denominations. It was discovered that some teachers in the Corner Brook area were teaching concepts similar to that outlined in the guidelines. As a result, the Religious Education Committee asked these teachers to collate their materials into a text. By 1975 this task was completed

and in 1976 the course (renamed Our Christian Heritage) was implemented across the province.

The courses in the junior high grades remained virtually unchanged throughout the 1970s. However by 1981, the Religious Education Committee had come to the conclusion that the text, Our Christian Heritage, needed some revision. This decision was the result of criticisms from teachers that Section 1 of the text dealing with church history did not contain enough information. By 1982 a revised edition of Our Christian Heritage, which included a much-expanded section on Christian history, had been completed. In 1983, the revised edition of the text was implemented in all schools of the Integrated system. Ironically, there have been criticisms that the section in the revised text dealing with church history contains too much material. Some teachers have been complaining that completion of the section takes most of the school year. Consequently, very little time is left for a study of the Christian denominations.

In 1981 the decision was also made to revise the Grade VII course. This decision was made after a survey of teachers indicated that many sections of both the Grade VII and Grade VIII texts needed more detailed explanations. During the process of revision, problems developed that centered on the approach taken by the authors of From Fear to Faith. The text examined the development of faith from an evolutionary point of view. A debate ensued as a result of the fact that there were those on the subcommittee who

thought that the more conservative view of the development of faith should be presented in the new text. Their view hinged on the Biblical idea that the world was created in a perfect state, that man had fallen from grace as a result of sin, and was trying to get back to God. Given this view, Stryde (personal communication, March 3, 1989) stated that there were those who thought a more applicable name for the course was "From Faith to Fear to Faith".

In order to settle the dispute, the decision was made to present both the Biblical and the evolutionary ideas of the development of faith. Reccord (personal communication, March 21, 1989) stated that considerable difficulty was experienced when attempting to present the two approaches in a manner that Grade VII children could understand. Eventually after four years, the project was finished. However, completion occurred only after a number of drafts were written and after there were a number of personnel changes at the subcommittee level.

Following the completion of the Grade VII revision, the subcommittee began the task of developing a new Grade VIII course. As a result of the difficulties experienced with From Fear to Faith, the subcommittee decided that they would not attempt to rewrite the Grade VIII text. Instead, they envisioned a completely new text. In 1988 the new text, entitled Prisms of Faith replaced Paths to Faith. The revised course is similar to the one that it replaced in that it focuses on world religions. There are however,

differences in terms of approach. Paths to Faith attempts to compare religions by examining their development. Prisms of Faith, on the other hand, selects various themes (e.g., worship, religious festivals) and relates different religions to the themes. According to Reccord (personal communication, March 21, 1988), the goal of the course is to make students aware of the fact that religion is a common experience that is manifested in different ways.

Religious Education at the High School Level

Very little emphasis was placed on the development of the Integrated High School religious education program in the four year period after 1969. The lack of revision was not an indicator of the success of the programs that were being used during the period. Instead, it can be linked to a series of discussions between the Integrated Education Committee and authorities from the Roman Catholic Church. The purpose of these discussions, which began in 1971, was to explore the possibility of creating a common high school religious education program. In the 1971 Report of the Integrated Education Committee, Clifford Hatcher, past Executive Secretary of the Integrated Education Council, explained that the desire to create such a program arose out of the belief that only a joint Integrated/Roman Catholic religious education course would be accepted by Memorial University for matriculation purposes.

During the next two years the Integrated/Roman Catholic efforts to create the common program intensified. A philosophy was written and people were selected to write units of material for inclusion in the common program. Such developments caused Hatcher to include in the 1973 Report of the Integrated Education Committee that the common program would soon be a reality.

No common Integrated/Roman Catholic program was ever developed. Reccord (personal communication, March 21, 1989) implied that the failure of the committee to develop a common program was linked to the question of approach. During the period in which these discussions were being held, the Integrated Religious Education Committee was developing an approach to the teaching of religion that was based largely on the ideas of Edwin Cox. Cox's approach was an open, nonconfessional one. This contrasted sharply with the confessional approach to religious education traditionally taken by the Roman Catholic authorities in Newfoundland. This difference in philosophy may have been too great to overcome. Consequently, the movement to develop a common Integrated/ Roman Catholic program failed.

In 1973, as a result of the failure of the joint Roman Catholic/Integrated Committee to develop a common course, the Religious Education Committee was faced with the task of developing a suitable replacement for the Christian Sociology program. Around that time very little religious education was being taught in the high school grades. Reccord

(personal communication, February 3, 1989) suggests that one of the reasons accounting for the dearth of religious education at these grade levels centered on the Christian Sociology program. This program consisted only of an outline. As there were no textbooks or teacher guides, the teacher was essentially required to develop his/her own course. Reccord stated that there were few teachers who had the expertise or the training which would enable them to develop Christian Sociology into an effective program. As a result, the program was confined almost exclusively to the larger schools that had a religious education specialist.

Another problem associated with the Christian Sociology program was that the course was not accepted as a matriculation course. Therefore, it could not be used for university entrance purposes. Some members of the committee felt that this fact could contribute to the failure of religious education at the Grade XI level. This concern was reflected in the November 14, 1974 Minutes of the Religious Education Committee. In these minutes it was stated:

> There are few students, if any, who would drop a regular matriculation subject and take a religious education course since it would be to their advantage to take the matriculation course. Because of this religious education could be a failure in the Grade XI portion of the Newfoundland students under the Integrated system. (p. 2)

With these considerations in mind, the Religious Education Committee focused their attention on the development of a suitable high school program. Two teachers were asked by the Religious Education Committee to develop a revised version of the Christian Sociology syllabus for use in Grade X. The two teachers concluded that a revised syllabus would not constitute much of an improvement as more materials for teachers were needed. Therefore, it was decided that a text would be developed. The two teachers prepared an anthology of articles that focused on broad themes such as religion and society, lifestyles, values, communication, science and religion and the Bible (this unit was later removed from the text). By 1976 the new program, based on a text entitled Dimensions of Religion, was completed and was being introduced in schools in the Integrated system.

At about the same time that Dimensions of Religion was being developed, plans were being made for a new Grade XI course. The original plan was to develop semester courses based on four themes including, the bible, world religions, church history and applied religion. This plan did not proceed as well as was expected. As was written in the 1976 Report of the Integrated Education Committee, "It is possible that we have gone too far and have provided more options than is feasible or necessary" (p. 12). Consequently, by 1976 the Religious Education Committee had narrowed their choices down to two including, the Bible and world religions.

A.B. LeGrow assumed responsibility for the development of a Grade XI course centering on Old Testament themes. This course, which was built around LeGrow's text entitled The Old Testament: It's Culture and Themes, was implemented in 1977. At the same time as the Old Testament course was being written, the Religious Education Committee sought out materials for its world religions program. In this case the text was not written locally. Instead, the committee selected a book entitled What Man Believes which was being used in the Grade XIII program in schools in Ontario. In 1977 the world religions course, based on the text What Man Believes, was introduced as an alternative to the Old Testament syllabus.

While these two courses were being developed the Religious Education Committee was negotiating with the officials from Memorial University regarding the granting of matriculation status for religious education. After examining the two courses, the University officials agreed, in 1977, that both would be accepted for matriculation purposes. This was a significant development in the history of Integrated religious education for it marks the first time that the subject was placed on a more equal footing with other courses in the high school curriculum.

During the late 1970s and early 1980s plans were being made for the introduction of the Revised High School Program. The proposed introduction of this program presented two challenges for the Religious Education Committee.

The first challenge was establishing the status of religious education within the new program. The committee wanted religious education to be included in the twenty core courses required for graduation. This posed somewhat of a problem. Student participation in religious education is subject to the conscience clause in the Schools Act (R.S.N., 1970). This clause gives a student the right to opt out of the subject if that student's parents object to religious instruction. If religious education was in the core a student who opted out of the program would not be able to graduate. In response to this problem, the Religious Education Committee (1980) made the following recommendation to the Department of Education: "Of the requirements necessary to complete the school leaving certificate, a minimum of two shall be religious education when students are members of the participating denominations in Integration, subject of course, to the provisions of the Education Act" (p. 3). The Department of Education refused to accept this recommendation and instead, placed religious education in a category called 'Human Development'. Department regulations state that a student must complete two courses from four subject areas including, religious education, fine arts, family studies, and physical education. This decision was not satisfactory to the members of the Religious Education Committee as it made the study of religion an option. Therefore, schools which did not want to offer religious education as a part of their program in high school did not have to do so.

Despite the objections of the Religious Education Committee, the decision of the Department of Education was final. Therefore, the committee recommended to the Integrated Education Committee that they remind schools of their obligation to teach religious education. In response to this request, the Integrated Education Committee developed the following policy on student participation in the high school religious education program:

> Subject to the provisions in the Schools Act, R.S.N. 1970, students in Integrated Schools shall be required to enroll in a minimum of three one-credit courses in religious education, one of which shall be Religious Education 1100. It would be preferable to enroll in at least one course in each level of the three levels of the reorganized high school program. (cited in Integrated Education Council, 1987, p. 8)

The second challenge to emerge from the proposed inception of the Revised High School Program was related to curriculum development and revision. In preparation for the introduction of Grade XII, the Religious Education Committee was faced with the task of revising its high school program to meet the needs imposed by the extra grade level. What resulted was a process of curriculum development that ultimately culminated with the introduction of the two "streams" of study.

The Bible stream includes two courses. The Religious Education Committee recommends that the Old Testament course (2109) be used in Level II (Grade XI). For Level III (Grade XII), a New Testament course was developed. This course includes an examination of the Gospel of Luke and Acts of the Apostles. It is based on a textbook entitled A Doctor Remembers which was written by John Corston.

A world religions stream was also introduced. When developing this stream, the Religious Education Committee simply divided the text What Man Believes into two separate courses. Volume 1 of this text is currently being used as the basis for the Level II course entitled, Primitive and Eastern Religions (2100)> In terms of content, this course examines the nature and development of faith and then focuses on the Eastern religions. Volume 2 is the required text for a Level III course entitled Western Religions (3100). This course involves a study of Christianity, Islam, and Judaism.

Only two of the religious education courses included in the high school program have been revised since the inception of Grade XII in 1983. The first of the two to be revised was the Old Testament course. A survey indicated that teachers were experiencing some difficulty with LeGrow's text. Many respondents said that the text needed to include more background material. John Corston, the author of A Doctor Remembers was asked to write the new Old Testament text. By 1986, Corston's book, entitled Journey Under God had replaced The Old Testament: It's Culture and Themes. The text,

Dimensions of Religion has also been revised since 1983. One of the inherent challenges of this course centers on the fact that it is based on modern, moral issues. Because some of the important issues change over time, the text of Religious Education 1100 must be revised periodically in order to remain contemporary.

In the early 1970's the Integrated Education Council embarked on an extensive program of curriculum development. One of the main goals of this program was the development of courses for all grade levels which were consistent with the aims of religious education. Those responsible for curriculum development at the various grade levels found that their task was influenced by additional factors. At the primary level the development process was influenced largely by new research on the relationship between intellectual capacity and religious development. The development of a program for the elementary and junior high grade levels was dominated by the search for appropriate, high-quality materials. At the high school level the factors that influenced the development of the religious education curriculum included a failed attempt to create a common Catholic/Integrated course, the attempt to procure matriculation status for religious education, and the implementation of the Revised High School Program.

The Changing Process of Curriculum Development

The religious education program that currently exists in schools of the Integrated system is the product of an evolutionary process. As the program changed, so too did the way in which the courses were developed and the functions of the Religious Education Committee.

In the early years after Integration, the members of the Religious Education Committee were responsible for all aspects of curriculum development. However as the 1970s progressed, the committee began to include classroom teachers in some aspects of the process of curriculum development. The increased involvement of teachers has changed the role of the Religious Education Committee. In the 1980s the function of the committee is to monitor the development of religious education courses. Subcommittees are appointed to do most of the work involved with curriculum development. These subcommittees report back to the main committee for approval or direction.

During the first years after Integration the development of the religious education curriculum was a process generally consisted of experimentation with prepackaged materials. If the program was nonconfessional, and if the response of piloting teachers was positive, the program would be implemented. In the 1980s the process of curriculum development is much more systematic. The need for a revision or for a new course is often communicated to the Religious

Education Committee by Coordinators who are in a day to day contact with teachers. A subcommittee surveys teachers to determine the needs of a particular grade level. Once the needs are determined, a list of aims and objectives is developed. A general description based on these aim is written. An individual or committee is selected to write the textbook. The writing process is closely monitored by the subcommittee. Once the textbook is completed, the course is piloted in selected schools. Depending on the reaction, the course is then implemented in all schools or is subjected to further revision.

The process of curriculum development that is used by the Religious Education Committee is a continuous one. After a period of time all courses are reviewed and if necessary, are revised or replaced.

CHAPTER 6

RELIGIOUS EDUCATION AND TEACHER EDUCATION

The changing approach to religious education and the rapid development of the curriculum evident during the 1970's created somewhat of a problem within integrated schools. This problem centered around teacher education. In the early years after integration, teacher education did not keep pace with the development of the program. Consequently, there were few teachers who had the academic or professional background required by the new integrated, religious education curriculum.

Since 1969 a number of institutions have become involved in the education of a religious education teacher. However, there are those who maintain that problems exist which may significantly affect, both the success of religious education in the schools, and the future development of the subject area. An examination of the history of teacher education as it relates to religious education can be used to provide insight into this complex issue.

The Department of Religious Studies

While the discussions on integration were taking place, an important step in improving the lack of training for religious education teachers was unfolding. This step was the

establishment of the Department of Religious Studies at Memorial University of Newfoundland. According to Hodder (personal communication, March 17, 1989) the impetus for this department came from members of the University senate who felt there should be a Department of Theology. They felt that such a department was needed because of the importance of Christianity to the development of western civilization. The existence of the Department of Theology would show that Memorial recognized the important role played by Christianity.

The educational authorities of the denominations which later formed the Integrated System, and the Roman Catholic Church supported the establishment of the Department of Religious Studies. Lahey (1971) writes that these denominations were inclined to feel that their teachers could be properly prepared to teach religious education only if they completed a concentration of university courses in religious studies.

In 1967 Morley Hodder was hired as head of the newly established Department of Religious Studies and was given permission to hire two professors. In 1968 the first religious studies courses were taught. The content of these courses focused on Biblical studies and on the history of Christian thought. Hodder (personal communication, March 17, 1989) explains that these two themes were selected partly because they were most germane to the needs of teachers.

The Department of Religious Studies expanded rapidly after 1968. Department statistics indicate that 131 students enrolled in six religious studies courses during the first year. By 1970 the Department had expanded to the extent that a student could acquire a major in religious studies. Throughout the 1970s the number of course offerings increased. Some of these new courses dealt with topics such as world religions and ethics. As the number of courses grew, so too did student enrollment. An indication of the extent of this growth is reflected in Table 2.

The statistics pertaining to the growth of the Department of Religious Studies indicate that students are receiving adequate preservice training in religious studies. However, religious studies and religious education are not synonymous and, it is the view of some members of the Integrated Education Council that Memorial University has not met the needs of those who intend to teach religious education. An examination of the history of religious education at Memorial might provide some insight into the nature of this complex problem.

Table 2

Student Enrollment: Department of Religious Studies, Memorial University of Newfoundland (St. John's Campus)

Year	Course Registration (Fall and Winter Semester)
1988-89	1545
1987-88	1513
1986-87	1242
1985-86	1271
1984-85	1268
1983-84	1126
1982-83	931
1981-82	820
1980-81	736
1979-80	776
1978-79	737
1977-78	849
1976-77	784
1975-76	846
1974-75	1202
1973-74	1265
1972-73	1447*
1971-72	389
1970-71	270
1969-70	140
1968-69	131

* First year of semesterized courses

Note: From unpublished statistics, Department of Religious Studies, 1968-1989.

Religious Education at Memorial University

Soon after the Department of Religious Studies was established, recognition was given to the fact that teachers would account for a large portion of the enrollment figures. According to Lahey (1971), the University also recognized that in order to fully prepare teachers, courses in teaching methods of religious education were needed. As a result of this perceived need, a position of Professor of Religious Education was established within the Faculty of Education in 1970-71. The first person to hold this position was Edwin Cox.

Cox developed three courses. The first of these focused on the philosophy and content of religious education at the primary and elementary grades. The other two courses centered on the teaching of religious education at the high school level. One of the high school courses focused on the nature and philosophy of religious education, the other on teaching methodologies.

During the 1970s the Denominational Education Councils began to express concerns about what they perceived to be weaknesses in the religious education program at Memorial. The Councils were particularly concerned about the needs of primary and elementary teachers. The nature of this concern was reflected in a brief submitted by the Integrated Religious Education Committee to the Faculty of Education in 1977. In this brief it stated:

> Our present concern is with the teaching in the foundation years from Kindergarten to Grade 6 where it [religious education] is normally done by the classroom teacher. Very few have taken the religious education course (2080), and fewer still have had any course in Religious Studies. In spite of our efforts at inservice training, it is difficult for most teachers to deal effectively with this subject. (pp. 2-3)

Further support to the concerns of the Integrated Council may have been generated by a survey conducted by the Council in 1978. This survey indicated that 1140 of 1508 primary and elementary teachers had no training in religious education (Religious Education Committee, April 6-7, 1978).

There are a number of factors that may have contributed to the lack of training in religious education among primary and elementary teachers. First, many teachers may have chosen not to do the primary/elementary religious education course simply because it was not required for graduation. Second, many teachers during the 1970s had very little university training and in the process of upgrading, religious education or religious studies courses may not have been as readily available as other electives.

A problem that emerged during the 1970s which complicated the issue of preservice education was that the Denominational Education Councils had developed three different religious

education programs for their schools, each characterized by different philosophies and aims. Consequently, the Councils could not come to an agreement on the approach and content of a common undergraduate, university program. The Catholic Education Council used the existence of the different approaches and philosophies as rationale underlying the request for the development of separate, Roman Catholic religious education courses. In its 1978 brief to Memorial University of Newfoundland, the Committee wrote:

> The Catholic Education Committee asks that the University provide in regular session and in Summer Institutes teacher-training courses in the content and methods of Religious Education at both the primary-elementary and secondary level, courses focused on the reality our teachers have to face in the classroom, that is, courses geared to the new programs already in place in the Catholic Schools of Newfoundland. (p. 8)

Officials at Memorial University were not prepared to offer separate programs. This point was made in a letter from L. Harris, then Vice-President (Academic) of Memorial University to J.K. Tracey, then Executive Officer of the Catholic Education Council. In this letter Harris wrote:

> It is, of course, recognized that the University cannot be a denominational institution. It cannot, therefore, provide a denominational setting in which

> religious education can be studied. However, it can and will attempt to enable students to become familiar with different denominational philosophies, doctrines and practices, as I believe is now being done in Religious Studies courses and in the Institutes. (Harris, personal communication, December 14, 1978)

The Institute being referred to in Harris' letter took place in the summer of 1978. Controversy surrounded this institute because some members of the Denominational Councils claimed that they had not been consulted in its planning. Also, there was a difference in opinion as what grade levels would be focused on during the institute. Representatives from Memorial envisioned an institute designed for high school teachers. However, the members of the Denominational Councils felt that there was a greater need for an institute designed for primary and elementary teachers. In response to the input of the Denominational Education Councils, the plans for the summer institute were changed to make it more suitable to the needs of primary/elementary teachers.

Many people felt the Institute of 1978 was a positive contribution to the education of religious education teachers. Therefore, more institutes were planned by the Faculty of Education and the Denominational Councils. In the summer of 1980, part 1 of a two-level institute was offered. The second part (a continuation of the topics found in part 1) was

offered the following summer. Both of these institutes focused on the primary and elementary grades and both included an examination of Biblical topics and of the psychology and philosophy of religious education. While the University continued to refuse the request of the Roman Catholics for separate institutes, it did provide time in the institutes for representatives from the Catholic and Integrated Education Committees to present the content and approach of their respective religious education programs (the Pentecostal Assemblies chose not to be involved in these two institutes).

In response to the positive feedback generated by the institutes, the University offered them again in 1982 and 1983. Plans were made to continue to offer the institute in 1984, however they were cancelled due to a lack of demand.

The discussions between the Denominational Education Councils and officials from Memorial University have continued throughout the 1980s. A recent submission was made by the Denominational Councils to the Review Committee on Teacher Education, appealing for an increase in the amount of religious education taught at Memorial. The Denominational Education Councils (1987) made the following statement:

> Religious roots run deep in Newfoundland culture and the Denominational Educational System reflects this tradition. Therefore we believe that religious education deserves a much higher profile at Memorial University than currently exists. A higher profile

> can best be effected by developing strong undergraduate and graduate programs in religious education. (pp. 22-23)

One point of interest about the 1987 brief is that it was a collective effort on the part of all of the Denominational Councils and thus, implies that there is some agreement among the Councils regarding the issue of teacher training in religious education. Agreement among the Councils may make it much easier for Memorial University to respond to suggestions for improvement of the religious education courses.

What is also of some interest is the response from the Presidential Committee to Review Teacher Education to the brief from the Denominational Councils. The Committee recognized the growth of religious education in Newfoundland and Labrador and the resultant need for teacher preparation, particularly in the primary and elementary area. Consequently, the Committee recommended an expansion of course offerings to meet the needs of teachers. Specifically, the Presidential Committee to Review Teacher Education (1988) made the following recommendation:

> That the teacher education program include a component of interdenominational methodology in religious education to be required of all prospective teachers. Such a component should be developed by a Committee of the Faculty, the

> University Department of Religious Studies and the Denominational Councils. (p. 73)

To date, this recommendation has not been implemented. One reason for this may be that the recommendation is too sweeping and does not recognize the differences between the various teacher education programs offered at Memorial (it must be noted that the brief submitted by the Denominational Education Councils also did not make references to these differences). The recommendation suggests that all students be required to complete a methodology course in religious education. This might be of some benefit to students who are being trained to teach in the primary and elementary grades where it is likely that religious education will be included as a part of their teaching assignment. However, the high school degree program in Education aims toward specialization in one curriculum area. The underlying premise is that this is the area that the student will teach once he/she enters into the teaching profession. Consequently, some people question the benefits associated with a requirement that forces a student to take a methodology course in religious education when that student may have no background in religion and where it is unlikely that he/she will teach the subject at the high school level.

Religious Education at the Graduate Level

Newfoundland is the only province in Canada where schools are required by law to teach religious education. Consequently, it has the potential to become a national leader in regards to religious education. This potential however, has been partly stifled by the lack of any graduate programs in religious education.

This lack of such a program has had negative implications. Very little research in religious education is being done in Newfoundland. As a result, it is difficult for interested parties to increase their understanding of religious education in Newfoundland and Labrador.

Perhaps the most significant implication associated with the lack of a graduate program in religious education at Memorial University is that leaders in religious education are not being developed. If a Newfoundland educator wishes to receive a graduate degree in religious education he/she must leave the province. This often involves considerable personal and financial sacrifices on the part of teachers.

Some may argue that leadership has not been a problem in terms of religious education. As evidence they might use the fact that almost all school boards have hired a coordinator to assume responsibility for religious education. This is true, however an examination of the qualifications of the religious education coordinators would reveal that few have any graduate training in religious education. Many

coordinators have been hired to oversee different areas of the curriculum including religious education (for example, Social Studies/Religious Education Coordinator). In these circumstances their training is usually in an area other than religious education. Therefore, it can be concluded that, although there are many people who have assumed leadership roles in religious education, few have any graduate training to facilitate their carrying out that role.

Most of the curriculum development in religious education since Integration has been controlled by the relatively small number of individuals who have a good academic background in religious education. Due in part to the lack of a graduate program in Newfoundland, there are few teachers available to replace these individuals. Consequently, the possibility exists that in the future there will be a shortage of people who possess the qualifications necessary for the task of further curriculum development and revision.

In response to this concern, the Integrated Education Council has taken steps which should result in an increase in the number of individuals who have graduate training in religious education. One such step was the establishment of the A.B. LeGrow Scholarship. Originally, this scholarship was valued at $1000 dollars and was made available to anyone wishing to pursue graduate or undergraduate studies in religious education or religious studies. However, both the value and the requirements have changed. Currently, the

scholarship is valued at $8000. Applicants must enroll in a graduate program in religious education (not religious studies). It is hoped that such an incentive will help develop leaders who have the academic and professional qualifications required for the task of curriculum development.

The Integrated Education Council, in cooperation with the other Denominational Councils, has appealed to Memorial University for the establishment of a graduate program in religious education. Most recently, the request was included in the brief to the Presidential Committee to Review Teacher Education. In that brief the Denominational Education Councils called for the development of a graduate program that would include components such as: curriculum development; sociology of religion; methodology and evaluation; philosophy and history; and, the psychology of religious development (Denominational Education Councils, 1987). The Review Committee responded to this request by recognizing the potential of Newfoundland as a leader in religious education. It suggested that, given the nature of the Newfoundland school system, the Faculty of Education has the potential of establishing religious education as an area of excellence. While the report made no specific reference to the establishment of a graduate program in religious education it can be inferred that such a program would be a part of the Faculty's attempt to establish religious education as an area of excellence.

The Integrated Education Council and Its Role in Teacher Education

Since its inception in 1969, the Integrated Education Council has maintained that teacher education is a responsibility of both the University and the Denominational Education Councils. Throughout the 1970s, the Integrated Education Council made repeated appeals to Memorial University to improve its program in religious education to more adequately meet the needs of teachers. Despite some inservice in the first years after integration and some involvement in the planning of the religious education institutes, the Council did very little to educate its religious education teachers during the 1970s. In that decade, the major focus of the Integrated Education Council was on curriculum development, not on teacher education. However, in recent years the Council has taken a more active role in the education of its teachers.

Inservice Education

The 1980s has been witness to a new focus on inservice by the Integrated Education Council. According to Reccord (personal communication, March 21, 1989) the increase in the provision of inservice training came with the belief that there were a number of teachers in Newfoundland who had ceased to upgrade their professional qualifications. Consequently,

inservice was needed as one way by which to keep these teachers abreast of developments in religious education.

A number of new or revised religious education courses have been implemented in the past nine years. The Integrated Education Council has sponsored province-wide inservicing to coincide with the implementation of many of these new courses. In order to systematize the provision of inservice, the Council has developed a list of guidelines (see Appendix C). These guidelines, which were released in 1987, outline the rationale underlying the provision of inservice and present a model of delivery. The goal, as explained in the guidelines, is that inservice be provided on each of the fifteen Integrated religious education courses by the end of the 1991 school year.

The Development of a Syllabus

Much of the thought currently underlying the development of religious education courses was developed during the 1970s. One weakness of the Integrated Education Council during this decade was that the ideas on which the "new" religious education program was built were not effectively communicated to teachers or administrators. As a result of this weakness, many of those who were ultimately responsible for the success of religious education in the schools had only a vague notion of the principles on which the program had been built.

To overcome the communication problem, members of the Integrated Education Council decided to develop a comprehensive syllabus which outlined the approach, philosophy, aims, and content of their religious education program. Young (1980a) concluded that such a syllabus would provide an important role in the education of individuals involved or interested in religious education. He wrote:

> Teachers could use it [a syllabus] not only to become more aware of the philosophy and approach which has been accepted, but they could also see where their particular course fits into the overall program. Also, a syllabus would enable the day school's religious education program to explain itself to the parents and clergy. It would provide these groups with a tangible outline which they could use to develop more purposeful and meaningful congregational programs. Finally, it could be used to educate Department officials, University personnel, and fellow educators so as to enable them to make more intelligent observations about religious education as we have come to know it. (p. 85)

The task of writing the syllabus was assumed by Sherman Stryde in 1985. By 1987 Stryde had completed the Religious Education Syllabus for Integrated Schools (see Appendix D). With the completion of the Religious Education Syllabus for

Integrated Schools, the Integrated Education Council has developed a very useful training document. Its usefulness is not confined to religious education teachers. The document has been designed for anyone interested in the nature or content of the Integrated religious education program.

Religious Education Special Interest Council

Much of this chapter has been devoted to a study of teacher education as it relates to Memorial University and the Integrated Education Council. While these two institutions have been in the forefront of teacher education and religious education, mention must also be made of the contribution of the Religious Education Special Interest Council (RESIC). The origin of RESIC dates back to 1969. In that year a meeting of religious education teachers from the Integrated, Roman Catholic and Pentecostal school systems was held. As a result of that meeting an association of religious education teachers was formed. This association was later recognized by the Newfoundland Teachers' Association as a Special Interest Council. This original council failed due to a lack of finances, according to Young (1980b).

The idea for a Religious Education Council arose again in 1976 during the annual general meeting of the Supervisors Special Interest Council. According to Young (1980b), the suggestion was made among a group of religious education supervisors that they form a Special Interest Council. After

some discussion an executive was appointed to make plans for a fall conference. "Thus with little more philosophy or motive than a notion that it might be a good idea, RESIC came into being" (Young, 1980b, p. 6).

Ever since its inception in 1976, the main goals of RESIC have been teacher education and the promotion of religious education. These goals are reflected in the objectives of the council:

A. To provide a forum for all those involved in teaching religious education in the province.

B. To foster continuing dialogue among religious education teachers of all denominations.

C. To promote a further understanding of religion and religious education among all teachers in the province.

D. To further the understanding of the religious and moral development of the child.

E. To develop an understanding of various methods of presenting religious understanding and knowledge to the students.

F. To promote the study of religion in all schools throughout the province.

G. To be prepared to offer assistance to provincial bodies concerned with the teaching of religion.

H. To abide by all the NTA By-laws governing the operation of Special Interest Councils.

(RESIC, 1980, p. 8)

In order to achieve its objectives, RESIC sponsors a number of different activities. Perhaps the best known of its activities is a conference which is held annually. Each year religious education teachers from all parts of Newfoundland and Labrador meet at this conference to discuss matters of common concern. The Council also promotes teacher dialogue through its six regional branches. These branches actively promoted teacher education primarily through inservice. Another way in which RESIC attempts to achieve its objectives is through a Bulletin which is published three times annually. An additional role that has been assumed by RESIC is that of pressure group. An example of RESIC's activities in this role occurred in 1980 when the Council established a task force which became involved in the negotiation of the place of religious education in the Revised High School Program.

CHAPTER 7

SUMMARY AND CONCLUSIONS

By the nineteenth century in Newfoundland, the churches had established a firm grip on the system of education. Throughout the century, the government attempted to wrestle away some of the churches' control over education. One of the ways in which the government did this was by attempting to limit the right to teach religious education. Such action by the government was met with hostility from the churches. In 1874, the government conceded defeat to the churches by providing the legal authority for the establishment of a denominational system of education.

The establishment of denominational education might cause one to infer that a positive future for religious education was assured. However, such was not the case. Throughout the nineteenth century and early twentieth centuries, very little religious education was being taught in the schools. The reasons which account for this fact are linked to other problems associated with denominational education.

On a practical level, denominational education was characterized by serious inadequacies. The system created too many one-room, ill-equipped facilities, and too many small school boards which were chronically short of money. These boards were responsible for the development and implementation of religious education. Without the appropriate funds or

personnel, very little curriculum development was done. The lack of curriculum development at the school board level created a dearth in religious education courses and materials. Teachers were often criticized because they did not take an active interest in religious education. The lack of teacher interest is not surprising, given that in many cases, teachers did not know what it was they were supposed to teach in religious education. Also, many of these people taught in one of the hundreds of one-room schools created by the denominational system. The colossal workload of the one-room schools did not leave any time for the teacher to develop an effective program of religious education.

The 1960s was a decade characterized by historic developments in education. In 1966, representatives from the Anglican and United churches met as a result of a genuine desire to improve their respective school systems. These meetings ultimately resulted in the complete integration of the Anglican, Salvation Army, and United Church school systems.

It has been argued that Integration was a product of the Royal Commission on Education and Youth. Undoubtedly, the conclusions of the commission and the publicity generated by these conclusions added stimulus to the Integration movement. However, other factors were at work. Perhaps the most significant of these factors was the rapid growth of the amalgamation movement. The basic premise underlying this

growth was that amalgamated schools were generally better schools. However, the growth of amalgamation generated some concern among the denominational authorities. As this movement grew, more and more schools came under the control of the Association of Amalgamated School Boards and the Director of Amalgamated School Services. Consequently, the churches had to find a way in which to provide quality services while at the same time maintaining control over the schools. Integration was recognized as being the best alternative.

The development of the religious education program of the Integrated School System was also profoundly affected by the events of the 1960s. As a result of the Royal Commission on Education and Youth, the Denominational Educational Councils were created. One of the tasks assigned to the councils was the development and implementation of a religious education program. This marks the first time that a provincial body was responsible for the development and funding of religious education. Integration represented the first change in the structure of the system of education since 1874. It also proved to be the most significant factor underlying the development of the religious education program that currently exists in the Integrated school system. It was generally conceded that some agreement on religious education had to be reached before integration could occur. The experience in amalgamated schools had shown the denominations that separate

religious education programs were not practical. Therefore, a common program had to be developed. The need for a common program gave rise to the question of approach to the teaching of religious education. Past programs in religious education had consisted of denominational doctrine. The aims of such an approach were best described as confessional. The multidenominational characteristic of Integrated schools brought this approach into question.

In 1967 a committee was organized to locate materials for a common religious education program. The search was governed by the fact that they did not desire a program that espoused a particular religious stance. By 1968 the committee had completed their task and when Integrated schools opened in 1969, a religious education program was in place. The first common program generated some criticism. As a result, the Religious Education Committee of the Integrated Education Council embarked on a program of curriculum development and revision. The question of approach continued to pose problems. The members of the committee knew that they did not want a confessional program. However, they experienced considerable difficulty in determining the kind of approach that they did want. It was important that this question be answered for without a clear conception of an approach to religious education, it would have been virtually impossible to articulate a philosophy and list of aims.

An event which had a significant influence on the clarification of approach was the appointment of Edwin Cox to the Faculty of Education at Memorial University in 1970. Cox, like other British scholars of the time, was questioning the confessional approach that dominated the religious education syllabi of English schools. Cox came to the conclusion that this approach was no longer appropriate. In its place Cox advocated what might be called, the "open" study of religion. The core of Cox's approach was based on his belief that religion is the human quest for answers to fundamental questions about life. He described Great Britain as a secular and pluralistic society in which people were exposed to a number of conflicting answers to these fundamental questions. Given these factors, Cox claimed that instead of imposing one answer, a religious education program should present divergent views. Through such a study, the student could come to his/her own religious position.

Some members of the Religious Education Committee were of the view that Cox's ideas of the open study of religious education were appropriate for the multidenominational schools of the Integrated system. As a result, they set out to write the aims of religious education. This task was made easier by virtue of the fact that in 1971, Cox had published a list of aims based on his view of the open study of religion. In 1972 a list of aims (essentially the same as Cox's) were accepted by the Integrated Education Committee. There was

some opposition to the approach and to the aims. However, due in part to the persistence of A.B. LeGrow, the philosophy and aims of the open approach to religious education became the foundation on which the program could be built.

Cox also introduced the Religious Education Committee to the concept of child-centered (or life-centered) religious education. In this regard he was greatly influenced by the research of Ronald Goldman, who advocated that children go through stages of religious development. By basing his ideas on the work of Ronald Goldman, Cox was able to define the varieties of religious education that were the most appropriate for the different age groups.

The work of Edwin Cox provided the direction required by the Religious Education Committee. Given this direction, the committee embarked on a continuing process of curriculum development. Early in the process of program development, the Religious Education Committee came to the realization that the best way to meet their needs was to develop their own curriculum materials. Since 1973, all new courses have been designed locally.

The process of curriculum development has at times, been a difficult one. Many problems were experienced in the development of a program for the primary grades. These problems centered around the limited amount of religious content that can be taught to a child at a primary grade developmental level. Problems in the primary program were

largely overcome due to the introduction of DUSO 1 and the development of a philosophy for primary religious education. Currently, the program attempts to develop a foundation on which later, more difficult religious concepts can be built.

In 1968 the curriculum committee of the integrating denominations introduced a series of texts for the elementary grades that were produced by the Lutheran Church of America. Throughout the 1970s these texts remained as the core of the elementary program. The content of these texts fits the philosophy and aims of the Integrated Education Committee (with a possible exception of some of the liberal interpretations in the Grade V Old Testament text). Also, their focus on simple religious doctrine and Biblical content made them appropriate to the intellectual capabilities of elementary grade students. There have been modifications made to the artistic quality of the texts but the basic content remains the same.

The Religious Education Committee has developed a program for the junior high grades which focuses on the development of faith (Grade VII), the basic beliefs of world religions (Grade VIII) and, Christian denominationalism (Grace IX). With one exception, the development of this program has been a relatively simple process. The exception is the current Grade VII program entitled From Fear to Faith. In this case there was a debate over the conservative view of the development of religion versus the evolutionary view. This

debate was long and sometimes heated. Consequently, it took four years to finish the project.

Due to the advanced intellectual capabilities of high school students, the selection of content for the high school religious education program has not presented any major difficulties. Currently, the Integrated Education Council offers five high school courses. The course in Level I focuses on such topics as personal values, lifestyles, and science and religion. In Levels II and III two streams have been developed. One of these streams includes two courses that focus on the Bible. The other stream contains two courses that examine world religions.

Perhaps the major challenge faced by the Religious Education Committee in regards to high school religious education has been establishing the subject as a valid part of the curriculum. Two cases highlighted this challenge. The first was the successful attempt by the Committee to procure matriculation status for the Grade XI course in 1977. The second challenge was the negotiation of the place of religious education in the Revised High School Program. Attempts by the committee to have religious education delineated as a required course for graduation were met with failure. However, the subject was placed in the Human Development category. Students are required to earn four credits from two of five subject areas, one of which is religious education.

The issue of teacher education is important in the sense that the success of the religious education program in the schools and the future development of that program is due, in part, to the academic and professional qualifications of those involved at the various levels. Since Integration however, the issue of teacher education and religious education has emerged as a complex problem. For a number of years, the Denominational Education Councils have been expressing concern that prospective teachers are not receiving adequate preservice training in religious education. However, for many years the Councils were divided in their ideas as to what approach the University should take regarding further development of its religious education courses. A submission made by the Denominational Education Councils in 1987 to the Presidential Committee to Review Teacher Education reflected the fact that Councils had come to some consensus on the issue of teacher education. However, the recommendation that was generated as a result of this submission reflected further complexity with the issue. The Review Committee recommended that all students be required to complete a methodology course in religious education. This might be of benefit to the student preparing to teach in the primary or elementary grades where religious education is usually a part of the teaching assignment. Such a requirement would however, be of less benefit to the student who is preparing to teach in the high school grades and is specializing in one subject area.

One area where Memorial University has been remiss is in the provision of a graduate program in religious education. The lack of such a program has contributed to the dearth of local research on the subject area. Also, it has contributed to a shortage of individuals who have the necessary training to assume leadership roles in religious education.

In recent years the Integrated Education Council has become an active participant in the further education of those involved in the development and/or teaching of religious education. Its contribution has come from two main sources. The first is an ongoing program of inservice education. Second, the Integrated Education Council has developed a comprehensive syllabus that outlines the nature and content of the Integrated religious education program.

Another institution which has been active in teacher education is the Religious Education Special Interest Council (RESIC). This organization has been providing a forum for religious education teachers since its inception in 1976.

Given the evidence presented, a number of conclusions can be drawn.

First, the history of religious education in the Integrated system is inextricably linked to the development of denominational education in Newfoundland and Labrador.

Second, amalgamation, and later, Integration, stimulated a more vigorous, active interest in the development of a common religious education program.

Third, the confessional approach to religious education that was taken by the churches in pre-integration programs was not conducive to the multidenominational characteristic of the Integrated school. Consequently, a more appropriate approach had to be articulated.

Fourth, in the early years after Integration the main influence on the development of approach, philosopny, and aims of religious education was Edwin Cox.

Fifth, confessional religious education was replaced by a type of religious education that allows for the study of different religious points of view, and which does not impose any particular religious stance.

Sixth, since 1969 the Religious Education Committee of the Integrated Education Council has been involved in a continuous process of curriculum development, implementation and evaluation. This process has led to the implementation of a program that is consistent with the philosophy and aims of religious education for the Integrated system.

Seventh, the success of the religious education program in the integrated school system depends, in part, on the adequate preservice training of teachers. However, the issue of teacher education in relation to religious education is a complex one. Much of this complexity arose from the fact that, for a number of years, the denominations had conflicting ideas about what should be taught in a university program in religious education. Another factor which has contributed to

the complexity of the issue is the philosophical differences over whether all teachers need similar education in the area of religious education. Teaching religious education in the secondary school, for example, requires some degree of expertise in content and methodology. It is questionable whether this expertise should be expected from a person who has chosen to specialize in a high school subject area other than religious education.

Eighth, the lack of a graduate program in religious education at Memorial University may contribute to a shortage of leaders in religious education within the Integrated school who have the academic and professional qualifications required for the task of future curriculum development.

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APPENDIX A

THE DOCUMENT OF INTEGRATION

APPENDIX A

DOCUMENT OF INTEGRATION

THIS AGREEMENT made at St. John's in the Province of Newfoundland, Canada, this 27th day of March, Anno Domini One Thousand Nine Hundred and Sixty-nine

BETWEEN: THE DIOCESAN SYNOD OF NEWFOUNDLAND

of the First Part

AND: THE NEWFOUNDLAND CONFERENCE OF THE UNITED CHURCH OF CANADA

of the Second Part

AND: THE TERRITORIAL COMMANDER OF THE SALVATION ARMY FOR CANADA

of the Third Part

(hereinafter called the Denominational Authorities)

WHEREAS the Denominational Authorities have heretofore operated separate school systems in the Province of Newfoundland

AND WHEREAS they desire to integrate their separate school systems to form one integrated school system

NOW THIS AGREEMENT WITNESSETH that in consideration of the mutual trust and confidence which the Denominational Authorities respectively repose in each other and the mutual and other agreements hereinafter contained each of the said Denominational Authorities doth hereby covenant promise and

agree to and with the others and each of them, jointly and severally, to integrate their separate school systems into one integrated school system and hereafter to operate schools only through the integrated system upon the following terms and conditions:

1. (1) To establish, in accordance with the Department of Education Act, an integrated or group Denominational Education Committee (hereinafter called the Education Committee) the constitution of which shall be agreed to by each of the Denominational Authorities.

(2) Unless otherwise agreed in writing by all Denominational Authorities, the membership of the Education Committee shall consist of not more than 22 members made up as follows:

(a) the provincial head of each integrating denomination shall be an ex-officio member:

(b) the Executive Secretary and the two Executive officers appointed under paragraph (b) of subsection (1) of Section (2) shall be ex-officio members:

(c) four members from each of the integrating denominations shall be appointed by the provincial head of such denomination; and

(d) four members appointed at a general meeting of the ex-officio members and the members appointed under paragraph (c).

(3) The head of any integrating denomination referred to in paragraph (a) of subsection (2) may, from time to time, delegate another clergyman or officer to attend and vote in his behalf at any meeting of the Education Committee.

(4) Any vacancy occurring in the membership appointed or selected under paragraphs (c) and (d) subsection 2 shall be filled in the manner prescribed in the said paragraphs respectively.

2. (1) The Education Committee shall

(a) establish an office to administer the business of the Committee; and

(b) appoint an executive staff consisting of an Executive Secretary and two other Executive Officers.

(2) Each integrating denomination shall be represented on the executive staff and no such appointments shall be valid unless approved by the appropriate Denominational Authority.

(3) The Executive Secretary shall be responsible for the administration of the office of the Education Committee.

(4) The Executive Secretary or a duly appointed substitute chosen from the Executive Officers, shall represent the Education Committee on the General Advisory Committee and on the Denominational Policy Commission established by the Department of Education Act.

3. All construction and other grants received from the Provincial Government by the integrating denominations shall be credited to the account of the Education Committee and shall be allocated by the Committee.

4. All outstanding loans owed by School Boards to the Provincial Denominational Education Councils or COmmittees at the time of integration shall be written off.

5. Until integration is effected, individual Denominational Authorities shall make commitments for new construction only after consultation with the other integrating denominations operating in the area.

6. Commitments negotiated prior to integration by each Denominational Council or Committee, including the Amalgamated Committee, shall be assumed and discharged by the Education Committee.

7. (1) The Executive Staff shall develop a religious education program to be approved by each integrating denomination and by the Education Committee for use in its schools.

   (2) Provision for separate denominational instruction and also for the proper observance of holy days may be made in the school board constitution.

8. The Education Committee shall in accordance with The Education (Teacher Training) Act establish one Board of Examiners for the integrating denominations.

9. For the purpose of local administration the province shall be divided into approximately twenty integrated school districts, which shall replace the school districts of the integrating denominations. Schools presently under the jurisdiction of Amalgamated Boards shall come under the appropriate integrated Board for the District.

10. The school board for an integrated district shall in accordance with The Department of Education Act and The Education Act (and any amendment thereto or substitution therefore) be set up by the Education Committee Office and with a constitution approved by the Education Committee.

11. (1) Each integrating denomination represented in a district has a right to designate a member who shall be the representative of that denomination on the school board.

(2) Where an amalgamated school which was set up in co-operation with the Pentecostal Assemblies is operated by an integrated school board, provision may be made for the Pentecostal Assemblies to nominate a member to serve on the integrated school board.

12. (1) Subject to sub-section (2), title to all property, both real and personal, vested for education purposes in

(a) an integrating denomination;

(b) a person, organization, or corporation on behalf of an integrating denomination;

(c) a denominational school board of an integrating denomination; or

(d) an amalgamated school board;

and situate within an integrated district shall be transferred to and vested in the school board for that integrated district.

(2) Property which is controlled jointly by a school board and a church organization at the time of integration may by agreement

(a) continue to be controlled jointly by the church organization and the school board for the integrated district; or

(b) be purchased by the school board or the church organization,

and if agreement cannot be reached the issue shall be referred to the Education Committee for settlement.

13. Where title to any property has been transferred from a denominational to an integrated school board and the property is no longer needed for educational purposes, the property may, subject to any existing agreement, be sold and shall be offered first for sale to the church from which the property was transferred at a price fixed by the Board. If the church does not wish to purchase at that price, the board may sell to any person for the same or a higher price but it shall not sell the said property at a lower price than offered to the said church without first offering the property to the said church at the reduced price. In the event of a dispute arising under this section the matter shall be referred to the Education Committee for settlement.

14. The constitution of each district board shall provide

(a) that no board, school, church or other organization shall use school property formerly owned by an integrating denomination or a denominational board of an integrating denomination for any purpose that is objectionable to such denomination; and

(b) that, subject to paragraph (a), a church or other organization may use school property provided such use

(i) is adequately supervised; and

(ii) does not interfere with the normal operation of the school.

15. The full benefit and advantage of all existing contracts, agreements, engagements, concessions, privileges and arrangements of the denominational school board in any integrated district shall be transferred to and vested in the integrated school board and the integrated school board shall assume and shall pay, satisfy, discharge, and fulfil all mortgages, covenants, obligations, debts and liabilities of the denominational school board and shall indemnify and save harmless the denominational school board from all proceedings, claims and demands in respect thereof.

16. Where the consolidation of schools eliminates the position of a teacher, a reasonable effort shall be made to provide an alternate position satisfactory to the teacher.

17. In areas which are homogeneous denominationally, the board will normally employ teachers of that denomination provided their qualifications are inadequate.

18. In areas which are heterogeneous denominationally, the board will normally employ teachers representative of those denominations, provided their qualifications are adequate.

19. The appointment and replacement of Salvation Army Officer teachers shall be negotiated between the School Board and Provincial Commander of The Salvation Army.

20. The Denominational Authorities agree to execute and do all such further acts, transfers, assignments, documents and things as may be necessary or expedient for the purpose of giving full effect to this agreement.

21. This Agreement shall come into effect on the 27th day of March, Anno Domini One Thousand Nine Hundred and Sixty-nine.

IN WITNESS WHEREOF the parties hereto have hereunto their hands and seals subscribed and set the day and year first before written.

SIGNED SEALED AND DELIVERED
by The Diocesan Synod of
Newfoundland in the presence of:

_____

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_____

SIGNED SEALED AND DELIVERED
by the Newfoundland Conference
of the United Church of Canada
in the presence of:

_____

_____

_____

SIGNED SEALED AND DELIVERED
by The Territorial Commander
of The Salvation Army for
Canada in the presence of:

_____

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APPENDIX B

THE PHILOSOPHY OF PRIMARY RELIGIOUS EDUCATION

APPENDIX B

A PHILOSOPHY OF PRIMARY RELIGIOUS EDUCATION

All people learn with respect to their individual limitations. Those limitations are the result of a multiplicity of biological and sociological factors. Those involved in the transmission of knowledge and the awakening of insight must, therefore, accept the factors which limit the child's ability to learn as binding on their method and materials. Yet, this learning ability is not necessarily a permanent or stagnant condition. It can be greatly influenced by external stimuli. The child is not simply a learner but a being who learns from and in reaction to his/her environment. His/her environment provides not only cognitive knowledge but attitudes and insights which reach into his/her personality to influence his/her character physically, emotionally, sociologically, religiously and intellectually. It is of the utmost importance to the following material that the most formative years in a child's life are those which precede formal schooling.

It is inaccurate to view the child from any one aspect of his/her personality; any segmentation is only for purposes of discussion. Thus if we begin with a psychological view of the learner we need to keep in mind that it is only part of a more complex picture. Psychologists such as Piaget and Goldman describe the kindergarten-grade one child as being egocentric and one whose thinking is fragmented and somewhat illogical. This child finds it difficult and, at times, impossible to concentrate on a number of facts in order to perceive their relationships. "Young children tend to seize upon an aspect of a situation or story--the one they can make sense of in terms of what is within their experience--and this then becomes of central importance to them, although to an adult it may be comparatively unimportant or even involved."[1] This often results in frustration on the part of someone who wishes to use a story to make or illustrate a point.

Related to the child's egocentricity and limited logic is the inability to grasp ideas framed in figurative language. Children at this stage of intellectual development are prone to literalism; for example, when asked to draw the Lamb of God almost without exception they produce a drawing of a sheep. It is true, however, that children can repeat figurative language but in such cases

[1]Working paper 44, page 10.

vocabulary has exceeded a true grasp of meaning. This, however, does not mean that children should not be exposed to such figurative language, for only by familiarity with figurative terminology and its application will the child be able to eventually understand the meaning. Yet we must remember that the ability to repeat a word does not mean it has been understood. The school beginner is intellectually more comfortable within the bounds of the subjective and the immediate. For this reason education at this level has a greater potential for success if it can "water down" the insights concentrated in figurative language, and either relate them to the child's own experience or create an experience that will lay the foundation for a fuller grasp of these insights.

As educators in Religion, we have begun by paying attention to intellectual development while recognizing its relationship to the learner's environment, which combines intellectual with emotional and social development. But now we focus on the religious development of the child. Here we must be careful not to confuse religious development with spiritual worthiness. The consultative group to the British Council of Churches on ministry among the young quite rightly points out that a child is not less worthy in the eyes of God because his/her ability to understand, intellectualize or articulate religious concepts is, for whatever reason, limited. However, the group recognizes that generally the child will grow and develop in faith.[2]

In the most inclusive sense, religion can be seen as springing from questions about human existence,[3] and can be described as an individual's reaction to the mystery of his/her own being.[4] If this observation is acceptable, then the reaction **ipso facto** involves the intellectual, the emotional and the social aspects of the person involved--all of which are developmental. Thus, like its component parts, religious feeling, in total, is developmental and we can justifiably talk about religious development while accepting spiritual worthiness at any level in that development. Educators must, therefore, be

[2]British Council of Churches Consultive Group, The Child in the Church.
[3]Ninian Smart, New Developments in Religious Education.
[4]Edwin Cox, Changing Aims in Religious Education.

cautious not to assume that children do not have religious needs or that religious concerns and inclinations are restricted to adults.

If a religious frame of mind can be described as a reaction to the mystery of life, then we can talk in terms of wonder and the desire to explore that mystery. Children at a very early age express both a sense of wonder and a desire to explore. Infants rudimentarily explore and satisfy their wonderment through the physical senses, whereas an adult may react to the mystery of his/her being through contemplation and pondering. This does not mean that religiously the adult and the child are doing exactly the same thing, but rather that the child is exercising those tendencies and inclinations which will continue to be used in developing a more reasoned position of belief.

It must be realized that the more inclusive one's concept of life the greater the possibility for the refinement and complexity of one's reaction to it. A child's world is considerably more limited in scope than that of his/her adult counterpart and thus his/her response would necessarily be different. If educators in religion are to assist children in understanding religion and its meaning to the individual, these religious tendencies and inclinations are to be the core upon which experiential education (mentioned above) is to be built. This means that educators must be willing to put aside what they as adults would consider as being religious, and face the fact that they are not dealing with other adults and adult religion.

Given that children have inclinations and tendencies which could be used in developing a more refined and adult religious thought process, then we must try to identify what these are and how they can be used at various levels. As was mentioned earlier, basic to religious thinking is the sense of mystery about the world and one's own life. This sense of mystery leads oneto ask "ultimate questions" such as "Who am I?", "Why am I?", "What, if any, is the purpose of life?", "Who is my neighbour?", "How am I to view others?", "Is there life beyond the grave?", "Why must I suffer?" and "What is my relationship to the natural order?". Posed in this way the questions are adult and intellectual in nature, but in fact they are felt in a personal and immediate way from childhood on. Above it was stated that children can learn best through personal

and subjective experience. Thus, if children are to grow to understand what it means to be religious, they must be encouraged to ask and explore "ultimate questions" at their own level; and correspondingly must be encouraged to respond at that level. A Kindergarten teacher was amazed at the response her children gave when one of their gold fish died. The conversation continued for some time on why things die, what happens to them when they die and what happens to people when they die. The teacher very wisely let the children do the talking rather than rushing in with an adult response, but later she related her amazement at their curiosity. This is not to say we should not attempt to deal with such morbid topics as death and suffering with primary children, but it illustrates how naturally the child's curiosity is brought to bear on such mysteries.

In line with our discussion, Jean Holm in her article on "Religious Education in Primary Schools" argues for a Primary Religious Education which focuses on the whole act of living. She poses three questions for this area in Religious Education: (a) "Does what we are doing help the children to understand themselves, other people and the natural world better? (b) Does it help them to understand better their relationship to other people and to the natural world? and (c) Does it rouse for them questions about what is human experience?".[5]

It would seem then that Primary Religious Education should assist the children in reflecting on the questions which spring spontaneously from living, thus providing them with the basic skills and attitudes necessary for both developing religiously and understanding humankind's relationship to God.

Let us take some of these questions which spring from living and see them in light of the Christian method of response and attitude. For example, questions like "Who am I?", "Who is my neighbour?", "In what way and why are we interdependent?" are questions which are immediate to the primary child's experience, and equally so is the Christian response of love and charity. Indeed love and charity offer a pragmatic response to these questions. In dealing with these questions and the Christian response in the classroom among classmates and teachers, we are laying an experiential foundation for understanding the

[5]Jean Holm in New Developments in Religious Education, ed. Ninian Smart.

teachings and the love of Christ. In this way the child may be able to both recognize a Christian response and respond as a Christian when such questions arise.

Questions which deal with the natural order, life, death and suffering create within the Christian a response of gratitude, faith and hope based on the awareness of God's love for man.[6] These attitudes are already part of the child's experience although they are predominantly found in his/her relationship to parents and teachers. The adult Christian's response is to a controlling factor beyond his/her empirical world, whereas for the child it is more immediately evident in worldly authority figures. For example, gratitude may be felt in response to a gift or to comfort offered by a parent's love; faith is expressed in the guidance and wisdom of adults who will not always see things eye to eye with the child; hope is expressed in the desire for a continuous relationship with parents. When Mary Ann is sent to her room she interprets it as a withdrawal of love. But mother explains that sometimes parents punish because of love for their children, just as when Mary Ann punished her dog for chasing cars. In such a story we see some of the attitudes we discussed earlier; being loved, faith in the parent, gratitude for that love which can cause discomfort, as well as an exploration of the complexity of emotions and how they relate to our actions. Quite some intellectual distance from those insights, yet still connected with them is the Christian belief that ultimate love can be expressed through suffering which leads to death.

Hopefully, from such a beginning, religion for our children can be seen not merely as dictating a set of rules and pronouncements from the biblical position or a foreign time and place, but rather as springing up from man's act of living. The initial step then seems to be to make children sensitive to those questions and perspectives which holy literature such as the Bible tries to deal with. To achieve this, we need to begin with them as they are, their world, their curiosity, and not try to begin either by transplanting them back into biblical times or by giving them a steady diet of symbolic language.

[6]John Hick, The Problem of Evil.

AIMS OF PRIMARY RELIGIOUS EDUCATION

The overall goal of any Primary Religious Education Program is to lay a basis upon which later programs may be developed. In this context it is also crucial to ensure that children develop a positive attitude toward religious education that will assist them in their future religious development. Consequently, the Primary Religious Education Program must begin with ideas and concepts that are familiar to the child or that he/she can at least relate to. Most religious educators agree that the primary child can best relate to the horizontal dimension of religion (one's relationship to other people) and that the vertical dimension (one's relationship to God) can only be successfully explored after the child has understood the horizontal. In other words, it is fruitless to discuss the Christian concept of a loving and forgiving God with a young child unless the child has had some experience of love and forgiveness on the human level. At the primary level we begin where the child is and build from there.

We must not try to do all things at once. Many things about religion are not suitable for the primary child. We must be content with laying a foundation upon which later religious education can build. Perhaps the most important things we can do are:

1. Create a favourable attitude toward the subject.
2. Help the children to see that religion is related to everyday living.

A. Philosophy of Instruction

Any methodology of instruction is in essence a series of suggestions on how to accomplish a particular objective or objectives. However, before teaching methodology can be discussed, one needs to take into account the nature of the learner (the child) and the nature of the subject being taught. The methodology used, then, consists of how best to bring these together in a meaningful manner.

Primary children are at a beginning and egocentric stage in their intellectual and moral development, and hence are limited in logical and abstract thought. Learning for these children, then, ought to be concrete and experiential. On the other hand, religion is an abstract subject with a highly developed logic of its own. Let us examine the nature of the learner and the subject in an effort to determine how best to bring them together.

B. The Child

1. Children learn at different rates depending on such things as:
   a. inherent capability
   b. physical surroundings
   c. emotional stability.
2. The primary child:
   a. is egocentric, thus prone to the immediate and the concrete
   b. is limited in logical thinking
   c. has fragmented thinking
      (i) finds it difficult to concentrate on a number of interrelated facts and perceive their relationships
      (ii) seizes upon an aspect of a situation or story which to the adult is unimportant
   d. is limited in abstract thought.

C. The Subject (Religion)

1. It springs from and is nurtured by the mystery of one's own existence.
   a. mystery of the universe
   b. mystery of our uniqueness
   c. mystery of other people's uniqueness
2. It deals with moral and ethical issues as part of the reaction to existence.
   (i) suffering - requires compassion
   (ii) prejudice and hate - are to be replaced by love
   (iii) wrong - is met by forgiveness and right
3. The thought form of religion is basically abstract and its language figurative.

D. Commonality Between Child and Subject

THE CHILD	THE SUBJECT
1. Children are curious about the world and people.	1. Religion deals with the mystery of the world; of who I am; and of who is my neighbour.
2. Children are entering a widening social context which puts moral and ethical demands upon them.	2. Religion deals with the moral and ethical issues.
(a) How they relate to classmates	(a) the uniqueness of the individual
(b) How they relate to adults	(b) equality (before God)
(c) What they own and what is common property	(c) the person's right to life
(d) Other people's property	(d) the person's right to freedom

It therefore appears that religion, which is a highly abstract subject, does contain certain content that may be presented to primary children. We can discuss moral and ethical issues in a practical everyday manner that primary children can understand. We can also discuss the seasonal themes of Thanksgiving, Hallowe'en, Christmas, Valentine's and Easter with primary children.

GENERAL OBJECTIVES FOR KINDERGARTEN TO GRADE THREE

1. To help the child have some appreciation and understanding of the moral-ethical (horizontal) dimension of religion as applied to his/her own life.
2. To help the child realize the significance and importance of human relationships.
3. To introduce the child to biblical and religious characters through stories that reinforce the ideas in objectives 1 and 2.
4. To introduce the child to some attributes the Christian associates with God such as loving, forgiving, caring, all- knowing, etc.
5. To introduce the child to special seasons or events that are celebrated by religious people in the Christian tradition.
6. To introduce the child to the idea that helping others is a Christian response to the physical and social order of the world.

APPENDIX C

INSERVICE GUIDELINES

APPENDIX C

THE INTEGRATED EDUCATION COUNCIL'S ROLE IN INSERVICE FOR RELIGIOUS EDUCATION

Introduction

It is a fact that from the time the Integrated Education Committee was established it has sponsored and initiated many activities for school personnel which fall generally into the category of inservice activities. With its mandated role to develop and oversee the implementation of religious education programs in its schools, the Council could very well argue that its role in providing inservice for religious education is analogous to the role of the Department of Education in providing inservice for other subject areas. However, while the Council's role may not be difficult to argue and justify, it seems that over the years inservice initiatives have been somewhat sporadic and subject largely to particular pressures which have occurred from time to time. Indeed, it could be fairly said that with respect to its role in religious education the Council's initiatives and efforts have been substantially in the area of program development rather than with program implementation.

Rationale

Justification for a role for the Integrated Education Council in inservice and the nature of that role can be argued from the following factors:

1. As stated above, the Council is mandated to develop and administer programs for religious education in the schools of its system.
2. Very few school districts have appointed program coordinators who are specialists in the area of religious education or who have responsibility for coordinating religious education programs only. Most coordinators involved in religious education have responsibility for another area of the curriculum as well, and many are responsible for several areas. It follows, then, that many districts do not have personnel with the necessary background of competence or the time to provide inservice for programs in religious education.
3. The need for inservice is as great if not greater than the need in any other area of the school program. A partial listing of such needs of teachers, principals, and coordinators would include the following:
   - understanding the philosophy of religious education in general and of specific courses,
   - understanding course content,
   - understanding appropriate instructional methodologies,

- developing a Christian atmosphere in schools,
- providing for approaches to devotional/worship experiences.

4. Simply having quality programs in religious education will not by itself assure that quality instruction takes place in an appropriate environment. Creating and maintaining a Christian orientation and a Christian environment is an elusive and difficult undertaking which requires continual, concerted effort for which the stimulation of appropriate inservice could be a catalyst.

Models for Delivery

Consideration might be given to four approaches to the delivery of inservice to school districts by Integrated Education Council initiatives.

1. Inservice could be delivered to religious education coordinators who would then be expected to assume responsibility for delivery to teachers in the districts. By this approach all coordinators could be brought together in a single location and delivery would be speedy and simply.
2. Delivery could be to religious education coordinators and representative teachers and/or principals from all districts in regions of the Province. For this purpose the Province could be divided into three or four regions and all those to be inserviced could be brought together

in some central location in the region. These people would then assume responsibility for delivering inservice in their districts. One advantage of this approach is that coordinators who may perceive themselves as not having an adequate background in religious education can make use of qualified teachers/principals to assist them in delivering inservice in their districts.

3. Inservice programs could be packaged and delivered in a multi-media format using such media as overhead transparencies, VTR cassettes, filmstrips, etc. In this form programs could be made available to districts and/or schools.

4. Inservice could be delivered directly to teachers in various districts by personnel hired or seconded by the Integrated Education Council.

While all four of these models (and possibly others) have positive elements to commend them, it would seem most appropriate for our purposes to concentrate on Number 2 and, to the extent possible, Number 3.

Personnel

To adequately prepare and deliver appropriate inservice programs for religious education, personnel are needed who are competent and have available time to engage in this important activity. The long-term goal should be to secure an additional Integrated Education Council staff member competent

in the area of religious education who would have a major area of responsibility providing for the development and delivery of inservice. Even if such a staff position were to be created, it must be acknowledged that it would still be necessary and, indeed, desirable to involve people from various school districts in developing and delivering inservice programs.

Another alternative would be to identify an individual or individuals competent to provide specific inservice programs and engage in a short-time contract with such a person or persons to develop and deliver such programs. This has the obvious advantage of being able to concentrate resources to specific targeted needs but may present difficulties in being able to secure the services of personnel when they are needed.

In the immediate future personnel for this activity will have to be secured through some form of contracting and/or through prevailing on the cooperation of school districts and of individual teachers and coordinators. By this latter means persons competent in this area of endeavor and willing to provide some service to us can be used to help prepare and deliver inservice, especially on a regional basis. Discrete and sensitive sharing of this responsibility among a large number of people could result in reducing the burden and would also provide for more people and districts to have a part in the challenge and rewards of this type of activity.

Five-Year Proposal

It is proposed that beginning with 1986-87 school year we initiate a five-year cycle of inservice projects which would see us give attention to the fifteen courses currently in use in our schools. In addition, we should attempt to give attention each year to at least one other issue of relevance to religious education in our schools.

The proposed cycle of course-related inservice is as follows:

1986-87 -
Grade 4
Grade 7
Religious Education 2109

1987-88 -
Grade 5
Grade 6
Grade 9

1988-89 -
Grade 3
Grade 8
Religious Education 1100

1989-90 -
Kindergarten
Religious Education 2100
Religious Education 3100

1990-91 -
Grade 1
Grade 2
Religious Education 3109

Additional issues relevant to religious education to which we should direct attention for inservice might include the following. The determination of these issues and which ought to be considered should be made through some form of needs assessment.

- worship/devotional provision
- student participation in religious education

- Christian atmosphere in the classroom/school
- evaluation of religious education
- church-school cooperation
- resources for religious education

Conclusion

What is presented here represents very little by way of new thinking on the matter of inservice for religious education. What it does represent is an attempt to deliberately direct our attention to issues in providing inservice and proposes how to deal with this important area. The proposal should possibly be seen as dealing with one phase of inservice for religious education concerned with delivery of religious education programs and various related issues. Another area in which the Council should have a very considerable interest concerns the whole matter of personal development of teachers as it impacts on their performance of this role in a broad sense. Encouraging, providing for, and participating in this area of staff development might well be another phase in our involvement in inservice education.

There are some obvious financial implications of the proposals presented here, and these have not been addressed in any specific way. It is being assumed that a commitment to these proposals regarding inservice will also involve a commitment by the Integrated Education Council to finance such provision. This will obviously need further attention.

APPENDIX D

RELIGIOUS EDUCATION SYLLABUS FOR INTEGRATED SCHOOLS

APPENDIX D

RELIGIOUS EDUCATION SYLLABUS FOR INTEGRATED SCHOOLS OF NEWFOUNDLAND AND LABRADOR

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THE DEVELOPMENT OF OUR SYSTEM OF EDUCATION

As in the other provinces of Canada, education in Newfoundland is a provincial responsibility. Term 17 of the Terms of Union of Newfoundland with Canada (1949) gives to the Provincial Legislature exclusive right to make laws in relation to education. However, protection is provided for the rights and privileges of the religious denominations operating schools at the time of Union. In Newfoundland these rights and privileges were extensive, and in this regard, Newfoundland is somewhat unique among the Canadian provinces.

Historically, schools were started by churches or by various religious societies inspired by churches. The first school is reputed to have been started at Bonavista in 1722 or 1723 by an Anglican clergyman, possibly with the support of the Society for the Propagation of the Gospel. Other societies inspired by or later associated with churches played a significant role in the provision of educational services. These included The Society for Improving the Conditions of the Poor in St. John's, The Benevolent Irish Society, and The Newfoundland School Society. Initially, these societies tended to function as non-denominational or interdenominational but for a variety of reasons eventually became identified with a particular denomination. The early efforts of government to support and regulate education were along non-sectarian lines but here, too, the denominational character soon manifested itself. In part this may have resulted from lack of agreement among the denominational groups (especially between Roman Catholic and Protestant groups but later among the various Protestant denominations), but there were other factors which were influential as well. The pattern of settlement in Newfoundland was often homogeneous by denomination so that schooling would be denominational in fact if not by design. Furthermore, with very limited financial resources, the government would find it difficult to raise sufficient funds to maintain educational services without the subsidization of the churches, some of which had support from overseas. It should not be surprising, therefore, that education in this Province developed along such strong denominational lines and the preservation of that character was an issue in the negotiation of the Terms of Union of Newfoundland with Canada.

As previously mentioned, Term 17 of these Terms of Union gives to the Legislature of the Province exclusive authority to make laws in relation to

education, but such laws must respect the rights and privileges enjoyed by denominations at the time of Union. Furthermore, public funds provided for education must be shared among the denominations on a non-discriminatory basis. In 1949, there were seven denominations which were so recognized — Anglican, Moravian, Presbyterian, Roman Catholic, Salvation Army, Seventh-Day Adventist, and United Church — although the Presbyterian Church did not actually operate its own schools. In 1954, similar recognition was accorded to the Pentecostal Assemblies of Newfoundland.

Following Confederation in 1949, tremendous growth was experienced in many aspects of education in the Province. Largely in response to this growth, in 1964 the government of the day established a Royal Commission to make a careful study of all aspects of education in Newfoundland and to make recommendations regarding change. As a result of the discussions which were substantially prompted by the work of this Commission, two major developments occurred which have been very significant for the denominational system of education. Through a process of discussion and negotiation the major churches involved in education agreed to withdraw from direct involvement in the Department of Education and carry out their mandate through agencies established outside the Department of Education structure. These agencies are the Denominational Education Councils which were given legislated functions to perform in such areas as developing and implementing religious education programs, allocation of capital grants to school boards, initial certification of teachers, and in several other areas. Each of the five denominations which had a superintendent of education resident in the Department of Education could establish a Denominational Education Council. The Pentecostal and Roman Catholic denominations did avail of this provision and set up separate councils. However, concurrent with this move to provide for Denominational Councils, a second major development was taking place. The Anglican Church, The Salvation Army, and the United Church were engaged in discussions which resulted in an agreement to provide jointly the educational services which they had previously provided independently. They agreed to form a single system to be known as the Integrated Education System with its own Denominational Council. Subsequently, the Presbyterian Church and the Moravian Church became part of this integration. As a consequence of this development, the Integrated Education System is currently providing educational services to more than half the student population of the Province.

THE INTEGRATED EDUCATION SYSTEM

The Integrated Education System is an ecumenical endeavour of five denominations (Anglican, Moravian, Presbyterian, Salvation Army, United Church) in the governance and operation of school districts directed at achieving the "Aims of Public Education for Newfoundland and Labrador." These aims are intended to promote the four-fold development of youth — intellectual, physical, social, and spiritual.

With respect to intellectual, physical, and social development, the Integrated System does not differ markedly from other systems. As for spiritual development, however, the System employs a non-confessional, divergent approach aimed at providing for and encouraging young people to come to their own decisions on spiritual and moral commitments. This approach focuses on enabling students to understand the nature of religion and its influence in society, helping them to clarify their thinking on various fundamental questions and helping them to develop an approach to life based on Christian principles. It is expected that this will be accomplished not only through the religious education programs prescribed for the schools but also through a variety of other activities intended to influence the overall atmosphere of the school.

PHILOSOPHY OF RELIGIOUS EDUCATION

Early in the discussions which led up to Integration, the leaders of the Churches involved recognized that agreement on a common religious education program was essential. In 1967 a committee of three was established to study the issue, identify potential materials, oversee the piloting of these materials, and make recommendations for the implementation of a religious education program. Out of this emerged two basic conclusions regarding the orientation for religious education which should be followed:

— an open approach should be adopted in teaching the program;
— no single doctrinal position should be espoused and advanced.

While the philosophy of religious education has undergone elaboration and refinement since these early days, the basic orientation has not changed.

The current philosophy of religious education for the Integrated Education System derives from the broad philosophy of education found in the document "Aims of Public Education for Newfoundland and Labrador." In this document considerable attention is given to the belief that education should seek to develop the spiritual/moral dimension of the individual as well as the emotional, intellectual, social, and physical dimensions. Furthermore, it is contended that the best and fullest development of the individual can be achieved in a Christian democratic society and that the aims of education must be conceived in harmony with such a belief.

There are five basic principles which give direction to the type of religious education program developed for use in our schools:

1. The program must be justifiable on educational grounds. Our rationale for religious education includes such justification as the following:

   a. Our society and culture have been profoundly influenced by religion, particularly in the Judaeo-Christian tradition. An understanding of religion can contribute significantly to a greater understanding of the functioning of people in our own and in other societies and of the values to which they subscribe.

   b. Religious beliefs form an important part of the basis for moral values and ethical conduct.

   c. All individuals have a need to find meaning in life and to satisfy themselves regarding the ultimate issues of life. Religion and religious expression are one way of interpreting and responding to human experience and of attempting to find meaning regarding these ultimate issues.

2. Account must be taken of the nature of the student at various stages of development. Relevant features of this would be an acknowledgement that students, as all other individuals, are engaged in a search for meaning and purpose in life; that at different stages of development they respond in various ways to this search; and that the search concerns itself primarily with fundamental questions about themselves and their relationship to other people, to the universe, and to a transcendent order.

3. There exists an extensive and diverse body of content which is appropriate for use in religious education. While biblical studies are foundational, a wide variety of content from many fields has potential for use.

4. Recognition must be given to the social, religious, and educational context in which the program is to be delivered. While our society is predominently Christian, it is becoming more pluralistic in faith expressions. Furthermore, the Integrated Education System is a cooperative endeavor of five Christian denominations. The religious education program must provide for the exploration of fundamental issues in such a way as to complement the endeavors of these sponsoring denominations and at the same time be sensitive to other faith expressions.

5. The approach adopted in the development and delivery of religious education programs should be a non-confessional, divergent approach. The object of this approach is not to persuade students to adopt a particular confessional stance, but rather, to encourage and facilitate their arriving at their own decisions on religious and moral commitment which will be genuine because they are personal and not imposed. While such an approach might have been encouraged by the pluralistic nature of our system, an even stronger basis for it can be found in its compatability with the best in our Christian tradition and with sound educational practice.

Consistent with these basic principles, the Integrated Education System seeks to promote the pursuit of the following aims for religious education in our schools:

1. To enable students to understand what religion, and in particular, Christianity, has contributed to our total way of life in the Western World.

2. To assist students in their understanding of what constitutes belief, what people believe, and how their beliefs determine their behavior and/or otherwise influence their lives.

3. To help students clarify their thinking on some of the fundamental questions about themselves and their relationship to other people, to the universe, and to a transcendent order.

4. To help students develop for themselves an approach to life based on Christian principles.

STUDENT PARTICIPATION IN RELIGIOUS EDUCATION

The Integrated Education Council has adopted the following policy regarding the participation of students in religious education. The relevant section of the Schools Act to which reference is made is Section 64 which states that: "No person shall, in any college or school aided by money granted under this Act, impart to any child attending it any religious instruction which may be objected to, in writing, by the parent or guardian of that child."

Kindergarten to Grade Nine

Subject to the provisions of the Schools Act, R.S.N. 1970, Integrated School Boards shall require all students in Integrated Schools to enroll each year in the religious education course prescribed.

Senior High School

Subject to the provisions of the Schools Act, R.S.N. 1970, students in Integrated Schools shall be required to enroll in a minimum of three one-credit courses in religious education, one of which shall be Religious Education 1100. It would be preferable to enroll in at least one course in each level of the three levels of the reorganized high school program.

Procedure

All objections from parents as provided for in the Schools Act should be received by the district superintendent.

OVERVIEW OF THE RELIGIOUS EDUCATION PROGRAM

Throughout the religious education program used in our schools attention is given to the development of attitudes, the acquisition of knowledge of relevant content, and the application of this knowledge to life situations. However, at each of the various levels of schooling the primary orientation of the program is to give emphasis to one of these more than to the others. At the primary/lower elementary level the major emphasis is on attitude development — attitudes of young people to themselves, to others, to God, to Christian service and stewardship, and to the created order. At the upper elementary levels and into the junior high school level emphasis is given to acquiring knowledge of basic biblical content and of the nature of religious beliefs. Also, at the junior high level and into the beginning of senior high the focus is on the application of religious knowledge to the development of various expressions of religious faith and to contemporary moral and social issues. In Levels 2 and 3 of the senior high school students are provided opportunity to pursue specialized study in either world religions or biblical studies. This pattern of program organization is illustrated in the diagram following.

SCHOOL LEVEL	PROGRAM CONTENT	PRIMARY ORIENTATION
SENIOR HIGH (Levels 1-3)	R.E. 3100 Western Religions; R.E. 3109 New Testament; R.E. 2100 Eastern Religions; R.E. 2109 Old Testament; WORLD RELIGIONS STREAM; BIBLICAL STUDIES STREAM; R.E. 1100 Dimensions of Religion	SPECIALIZED APPLICATION
JUNIOR HIGH (Grades 7-9)	Nature and development of — Religious belief — Different religions — Different Christian denominations	APPLICATION OF RELIGIOUS KNOWLEDGE
ELEMENTARY (Grades 5 & 6)	Development of biblical knowledge including — Nature of scripture — Chronology — Life and times	FOUNDATIONAL CONTENT
PRIMARY/ LOWER ELEMENTARY (Grades K-4)	Development of attitudes towards — Self and others — A transcendent order — Christian service and stewardship — The created order	ATTITUDE DEVELOPMENT

PRIMARY PROGRAM — KINDERGARTEN TO GRADE THREE

Aims of Primary Religious Education

We believe that the overall goal of religious education at the primary level is to provide a basis on which subsequent learning can be developed; that the development of positive attitudes towards religious education is crucial to this subsequent development; that appropriate ideas and concepts are those which are familiar to the child or to which he/she can relate; and that such relevant ideas and concepts at this age are likely to be those associated with the horizontal dimension of religion — understanding of self and one's relationship to other people. Therefore, the basic aims of religious education for the primary grades are to:

1. Create a favorable attitude towards religion and religious education;

2. Help children to see that religion is related to everyday living.

General Objectives for Kindergarten to Grade Three

1. To help the child have some appreciation and understanding of the moral-ethical (horizontal) dimension of religion as applied to his/her own life;

2. To help the child realize the significance and importance of human relationships;

3. To introduce the child to biblical and religious characters through stories that reinforce the ideas in Objectives 1 and 2;

4. To introduce the child to some attributes the Christian associates with God such as loving, forgiving, caring, all-knowing;

5. To introduce the child to special seasons and events that are celebrated by religious people in the Christian tradition;

6. To introduce the child to the idea that helping others is a Christian response to the physical and social order of the world.

Program Resources

For each of Kindergarten, Grade One, and Grade Two a curriculum and resource guide has been prepared which provides teachers with themes to be developed, specific objectives to be achieved, and suggestions regarding appropriate resources and evaluation strategies. A basic resource for developing the horizontal dimension of religion is the DUSO I kit (the title being an acronym for "Developing Understanding of Self and Others"). The Arch Book series of Bible stories is a major resource appropriate for developing the vertical dimension of religion — understanding of and relationship to God. However, the program is not limited to these resources. A vast array of other appropriate resources is recommended.

The Grade Three program focuses primarily on exploring the issue of Christian service.

Kindergarten: Integrated Education Council, Religious Education Integrated: Kindergarten Curriculum and Resource Guide. Toronto: Nelson Canada, 1984.
DUSO I (Revised) — Developing Understanding of Self and Others. Circle Pines, Minnesota: American Guidance Service, 1982.

Grade One: Integrated Education Council, Religious Education Integrated: Grade One Curriculum and Resource Guide. Toronto: Nelson Canada, 1984.
DUSO I (Revised) — Developing Understanding of Self and Others. Circle Pines, Minnesota: American Guidance Service, 1982.

Grade Two: Integrated Education Council, Religious Education Integrated: Grade Two Curriculum and Resource Guide. Toronto: Nelson Canada, 1984.
DUSO I (Revised) — Developing Understanding of Self and Others. Circle Pines, Minnesota: American Guidance Service, 1982.
Walters, Julie and Don Swift, Fo ing One Another. Notre Dame, Indiana: Ave Maria Press, 1979.

Grade Three: Student Textbook: Vaught, Bonnie. Chosen to Serve. Philadelphia: Lutheran Church Press, 1964.
Teacher Guidebook

GRADE FOUR

General Objectives

To help students understand and appreciate:

1. How religion in its different expressions (Bible, prayers, hymns, service) responds to the wonder and mystery we experience in our world;

2. That religion and science are not opposed to each other but rather are different yet complementary expressions of man's search for understanding and meaning;

3. That science, far from undercutting religion, serves to increase religious awe and praise by uncovering more of nature's wonder;

4. That nature is not something which science can completely conquer and control but something wonderful and complex which science must attempt to understand, respect, and cooperate with;

5. That the world is orderly, both physically and socially; therefore, we should live in community with the world and the people in it.

Program Resources

Student Textbook: Schlenker, Elizabeth D. God's Ways in His World. Canadian Edition. Toronto: Nelson Canada, 1985.

Teacher Guidebook

GRADES FIVE AND SIX

General Objectives

1. To give students firsthand knowledge of the Bible;

2. To give students some understanding of the chronology of the biblical story;

3. To dissipate as far as possible some of the root causes for misunderstanding the Bible;

4. To help students recognize that the Bible is not necessarily in contradiction to what science is saying about the universe but rather the two may be seen as being complementary;

5. To help students explore the cultural milieus which various parts of the Bible reflect thereby increasing an understanding of the Bible's language and thought forms;

6. To give students some understanding of how the main biblical story has been recorded;

7. To help students understand how the events and experiences recorded in the Bible can have ongoing relevance to those who read them today.

Program Resources

Grade Five: Student Textbook: Wincke, Gustav K. and Doris J. Bible People and Bible Times: Old Testament. Canadian Edition. Toronto: Nelson Canada, 1985.

Teacher Guidebook

Grade Six: Student Textbook: Wincke, Gustav K. and Doris J. Bible People and Bible Times: New Testament. Canadian Edition. Toronto. Nelson Canada, 1985.

Teacher Guidebook

GRADE SEVEN

General Objectives

To help students understand:

1. The important part that religion has played in humankind's development;

2. That from the beginning people sensed a power beyond themselves which elicited varying responses including fear of the "unknown other" and/or a sense of awe and wonder;

3. That in response to physical, intellectual, emotional, and spiritual stimuli, humankind became involved in a variety of religious expressions;

4. That for Christians full revelation came through Jesus who showed what God expects of humankind and who makes it possible for all people, through him, to approach God without fear;

5. That how we organize ourselves and treat one another within families, communities, and society is a reflection of our religious faith.

Program Resources

Student Textbook: Domján, O.V., B. Wigley and R. Pitcher. From Fear to Faith. Canadian Edition. Toronto: Harcourt Brace Jovanovich, Canada, 1986.

Teacher Guidebook

GRADE EIGHT

General Objectives

1. To introduce students to the major religions of the world;
2. To examine the beliefs and practices of these world religions;
3. To stimulate the imagination of students to appreciate the meaning which particular religious phenomena and practices have for those who adopt various faiths;
4. To deal with the story of religion as a living force among many people;
5. To consider other world religions in relationship to Christianity.

Program Resources

Student Textbook: Wigley, B. and R. Pitcher. Paths to Faith. London: Longman, 1970.

Teacher Guidebook

GRADE NINE

General Objectives

1. To help students understand the origin, background and history of Christianity;

2. To assist young people to explore their questions about the similarities and differences between denominations represented by them, their friends, and neighbours;

3. To encourage in young people a sense of understanding and respect for various denominations and for differing religious viewpoints;

4. To enlarge the students' understanding and appreciation of the significant contribution of each denomination to the spiritual, cultural, and material development of the community in this country and throughout the world.

Program Resources

Student Textbook: Hodder, Morley F. Our Christian Heritage. Toronto: Nelson Canada, 1983.

Teacher Guidebook

SENIOR HIGH SCHOOL — LEVEL 1

RELIGIOUS EDUCATION 1100 — DIMENSIONS OF RELIGION

General Objectives

To assist students to:

1. Look at the nature of religion, education, religious education, and the influences of these on the individual;

2. Discuss values and examine moral issues to aid them in making wise decisions and discriminating choices;

3. Have a better understanding of themselves and to see the need for good communication between people;

4. Look at the nature of the family (past, present, and future) and to examine our alternate life styles;

5. See that religion and science look at the world in different ways. Science is concerned with what the world consists of, how it operates, and how it can be measured, while religion looks at why things are here, their purpose, and their value.

Program Resources

Student Textbook: Randell, Murray and Ross Reccord (eds.). The Dimensions of Religion. Revised Edition. Toronto: Nelson Canada, 1979.

Teacher Guidebook

SENIOR HIGH SCHOOL — LEVEL 2

At Levels 2 and 3 of the senior high school provision is made for students to pursue the study of either world religions or biblical studies. While there is some sequencing intended, depending on school scheduling, it is possible for students to study world religions in one year and biblical studies in another or to study both concurrently.

RELIGIOUS EDUCATION 2100 — PRIMITIVE AND EASTERN RELIGIONS

General Objectives

1. To help students understand the nature of religion and the part it plays in the social, historical, moral, and legal development of all people;

2. To help students develop an open and understanding attitude towards the religious beliefs and practices of other people;

3. To introduce students to the origins, development, sacred writings, basic concepts, rites and practices of the major religions of the Eastern World — Hinduism, Taoism, Confucianism, Shintoism, and Buddhism — and the part they play in today's world.

Program Resources

Student Textbook: Evans, A.S., R.E. Moynes and L. Martinello. What People Believe: A Study of the World's Great Faiths. Volume One. Toronto: McGraw-Hill Ryerson, 1983.

Teacher Guidebook

RELIGIOUS EDUCATION 2109 — A SURVEY OF THE OLD TESTAMENT

General Objectives

To help students:

1. Know the origin, make-up, and theological focus of the Old Testament;

2. Develop an awareness of different approaches to interpretation of the Bible;

3. Know the principal narratives and personalities of the Bible in their historical, social, and cultural setting;

4. Understand the thought and feel the beauty and spiritual inspiration of the biblical masterpieces;

5. Gain an appreciation of how biblical experiences have meaning for us today;

6. Be aware of the influence of the Old Testament on the events and ideas of the New Testament;

Program Resources

Student Textbook: Corston, John B. Journey Under God: A Student Guide to the Old Testament. St. John's: Breakwater Books, 1986.

Teacher Guidebook

SENIOR HIGH SCHOOL — LEVEL 3

RELIGIOUS EDUCATION 3100 — WESTERN RELIGIONS

General Objectives

1. To help students understand the nature of religion and the part it plays in the social, historical, moral, and legal development of all people;

2. To help students develop an open and understanding attitude towards the religious beliefs and practices of other people;

3. To introduce students to the origins, development, sacred writings, basic concepts, rites and practices of the major religions of the Western World — Judaism, Christianity, and Islam — and the part they play in today's world.

Program Resources

Student Textbook: Evans, A.S., R.E. Moynes, and L. Martinello. What People Believe: A Study of the World's Great Faiths. Volume Two. Toronto: McGraw-Hill Ryerson, 1983.

Teacher Guidebook

RELIGIOUS EDUCATION 3109 — THE LIFE OF JESUS AND THE EARLY CHURCH

General Objectives

1. To introduce students to the literature of the New Testament with particular reference to the Gospel of Luke and the Acts of the Apostles;

2. To introduce students to the cultural, historical, and political milieu from which Christianity arose;

3. To help students understand and appreciate the life and ministry of Jesus as seen through the eyes of one of the gospel writers;

4. To enable students to gain some insight into the resurrection story and its impact on the early church and to trace the witness of some of the disciples and apostles in the post-resurrection era;

5. To examine the revolutionary impact of the resurrection on the Apostle Paul and his resultant ministry in the early church.

Program Resources

Student Textbook: Corston, John B. A Doctor Remembers: The Good News According to St. Luke. Toronto: Nelson Canada, 1986.

Teacher Guidebook

CONCLUSION

The challenge in religious education is an exciting one filled with many possibilities for exercising a positive influence on the full development of young people. Our response to this challenge is threefold:

— to provide the best curricula materials possible;
— to encourage a positive attitude on the part of teachers;
— to allow students opportunity to arrive at their own decisions on religious and moral issues.

What has been presented here is a brief description of the context within which our program of religious education functions, the basic philosophy of the program, the overall nature of the program, and some details regarding the programs offered for various levels of the school system.

INTEGRATED EDUCATION COUNCIL

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TO WHOM IT MAY CONCERN

Permissions is hereby given to Mr. Gerry Organ to use, in part or in whole, in his masster's thesis the following items:

"Philosophy of Primary Religious Education" as found in the Religious Education Integrated: Kindergarten Curriculum and Resource Guide. Toronto, Nelson Canada, 1984.

Religious Education Syllabus for Integrated Schools. Robinson-Blackmore, St. John's, 1987.

"Appendix A: The Integrated Education Council's Role in Inservice for Religious Education," Report of the Religious Education Committee to the Integrated Education Council, February 19, 1987.

SHERMAN J. STRYDE
EXECUTIVE OFFICER

dej

July 26, 1989