

Courses & Curricula

Religious Education in the UK: A View from Down Under

"Bitter blow for Church School", "The National Curriculum will damage every child's education", "Parental voices raised . . . against Kenneth Baker's 'Shake Up'", "Baker, architect of the second Reformation", "Health attacks 'confidence trick' on parents".

These and many other similar comments were circulating in the United Kingdom press and media during the latter part of my sabbatical of eighteen months in 1987/88. They apply to Kenneth Baker's proposal to introduce a National Curriculum in 1989. The first comment (from *The Universe*) focuses on one aspect of Kenneth Baker's 'Second reformation' viz. the implications for Religious Education. Since the purpose of my Sabbatical in the U.K. was to visit education institutions and to look at RE, its academic and curriculum aspects, I will reflect on these issues in the context of both the National Curriculum and my visit.

Firstly a few disclaimers. My background professionally is in the Catholic expression of the Christian tradition and so a great deal of what I say will be with this tradition as a backdrop. I don't claim that what I saw and experienced, nor what I write here, is the whole picture of RE in the U.K.; it is simply one person's perception of what people were attempting to do in Teacher Education Colleges, Theology centres and both Secondary and Primary schools. However, my visits to Tertiary, Secondary and Primary educational establishments in

the U.K. covered both denominational and non-denominational institutions and so the following thoughts need not be seen as one-eyed or sectarian.

It may be wise for me to attempt to 'define' Religious Education as I perceive it. Since Terry Lovat in his recent book, "What is This Thing Called Religious Education?" maintains that educational and theological developments have worked together to change the Religious Education agenda once and for all, the task of defining such a life-long work could take a whole paper in itself. For the purpose of this article let it suffice to say that most of what I see RE to be can be activity engaged in by both teacher and pupil which hopes to free people from ignorance, prejudice and an over dependence on an emotional response to life's events. I realise that this 'definition' appears to have little to do with the traditional notions of what is being attempted in RE lessons, but I'll take the risk of the backlash for the purpose of brevity. My trinitarian freedoms mean that I do see a place for both the cognitive and affective dimensions being treated more or less equally. Included in my understanding is the present centrality of the important debates about Education in Faith and Education of Religion and the place of commitment in the classroom.

This latter point is not intended to narrow my perception of RE to the classroom as I do see that the whole ethos and philosophy of a school contributes to my understanding of RE in its most

effective implementation in the confines of the school setting. This comment is intended to imply that I also see the school context as only a part of the RE scene and that some of the places I visited, eg, seminaries and Parish Diocesan Pastoral Offices are equally involved in RE in its wider understanding. It is probably the point of RE in the classroom that most of the opponents of Kenneth Baker's National Curriculum proposal (for the remainder of this article I will use the letters NC to refer to the National Curriculum), and its implication for Religious Education both in the State school and the voluntary aided schools were addressing in their objections.

Some of the prominent names among those who objected to the N.C.'s marginalising of Religious Education were Michael Grimmitt, John Hull and an impressive list of other academics. The essence of their opposition was expressed in a letter to Kenneth Baker on 14 October, 1987 in which they said, "it is being widely pointed out that the effects of your present proposals upon Religious Education would be disastrous. You seem to be relying on the 1944 legislation, and particularly the 5th Schedule of the Act, to protect RE but it is becoming increasingly clear that this reliance is misplaced. If RE is not actually within the Foundation Subjects (if not the Core) the effect will be to marginalise spiritual and moral values in education". From their positions as tertiary educators, they rightly point to the reduction in numbers of students who will eventually enter their institutions (the letter states that thirty-eight academics from twenty Universities in England Wales were signatories) and work in the areas of Religion and associated disciplines.

During the twelve months I spent as a Visiting Scholar at Heythrop College, University of London, the debate surfaced many times and the registrar, Sr Maura O'Carroll summarized the situation with regard to RE and its wider implications for social living in the U.K. as follows:

RE has two functions within a school curriculum; it is a matter of good civics; it is a matter of religious formation. With regard to the first, it is necessary for pupils in school to learn about Christianity, which still has some significance in explaining the post-Christian society in UK; it is necessary for pupils to learn about non-Christian religions which are practised by UK citizens such as Buddhism and Islam; a study of comparative religion on a world-wide base is required so that a better understanding of other peoples sharing this planet becomes possible. There is sufficient here for a course which should be allocated a position in any National core curriculum. With regard to the second function of RE, the VA/VC schools pay for the privilege of teaching their religion (as well as paying their proportion of the maintained system). But while this is their right, it is not — as is often feared — a right to indoctrinate, but a right to educate, that is, with sensitive and proper regard for the freedom of conscience of the pupils. A voluntary-aided/voluntary controlled school is expected to cover both kinds of religious teaching in its curriculum, and to require that RE holds a central part of the core curriculum. Lastly it is incumbent on a VA/VC school to evaluate regularly its curriculum so that its hidden curriculum gives the same messages to its pupils, staff and parents as its avowed RE curriculum.

The Bishops of England and Wales systematically worked through the N.C. and made some positive suggestions about redressing what they saw as a life-threatening situation. Their anxieties could be summed up as follows:

"At present the governors of Catholic Schools are responsible for the whole curriculum. In future they will only have a real say over the RE the school provides . . . At present the curriculum in our schools is unified by the vision our faith proclaims. In future RE will be isolated from the rest of the curriculum." David Konstant, now Bishop of Leeds and a recognised authority on RE for many years, spoke out on three issues of concern: admission to schools, 'opting out' and the relationship of RE to the N.C. In *The Universe* of December, 1987, David Konstant was mildly optimistic that after recent consultation, RE would be given adequate time in the curriculum. However, he saw

that while the general tenor of the Bill promoted "spiritual, moral, cultural, mental and physical development of pupils and society" he hoped that the Bill would promote values other than these. This anxiety is justified in terms of an understanding of RE which is more than what occurs in the classroom and more specifically in RE lessons.

The Times Education Supplement of January 8, 1988 reinforced one of my own fears in terms of how I see education in Australia shaping up in relation to values other than those directly related to technology and its satellite subjects. During the whole debate that I was privy to in the U.K. there did not appear to be many voices raised against the specifically technology-orientated stress in the Core and Foundation subjects. It seems to me that the present dolorous state of our earth is very much a product of the masculine/ technological/ cognitive/ competitive mode of educating in family, school and society. Until we re-claim the feminine/ intuitive/ affective/ co-operative mode of educating and being with each other and the Universe, we continue to court disaster. As an aside, I was very impressed with the great awareness given to ecological issues by the Religion Studies Modules prepared by Noel Donnelly for the Scottish National Development project in January-June 1984, to be used by students age 16-18. The implementation of these Modules was very creatively executed by St Saviour's High School, Dundee, just one of the schools whose work in this area I saw.

While the diatribes, debates and dinner-table discussions were going on, just what was actually happening in relation to RE in the schools, Teacher Education Colleges and Theological Institutes? My first experience of RE in the U.K. was at Homerton College Cambridge where I spent two months initially and made later periodic visits. While involved with the B.Ed. Secondary and Post Grad Primary Programmes, my roles included being

team teacher in the *Myth, Ritual and Symbol* and *Approaches to the Study of Religion* courses where I was able to 'enlighten' both the Lecturer and the students about Aboriginal spirituality. In the courses with the Head of the Religion Department, viz., *Religion and Morality and Psychology and Sociology of Religion* courses I was participant and 'guest lecturer' and found the level of sophistication and discussion of religion and religious issues very commendable; these students were Third Years and were preparing for their Tripos Exams so one would expect a fairly thorough grasp of the relevant issues. Besides the stage at which these students were, there were always fewer than ten students in each of these courses, so the degree of individual attention would undoubtedly aid their understanding. Proximity to the Divinity Faculty of the University meant that some of the four and five week courses eg., *Science and Religion* could be given by outside lecturers. Rev John Bowker, Trinity College Chaplain, I Hirst, Rev V. Buddle and Don Cupitt saw me in the role of student at the feet of the master and what a master was John Bowker! Don Cupitt undoubtedly stirred and disturbed many people and students in the whole of the U.K. as did the controversial Bishop of Durham; but who said that Religion was not to be questioned and challenged!

In Cambridgeshire I had the opportunity to visit both Catholic and State schools. The student I had 'digs' with was fortunate in that she had been a nursery school teacher, otherwise she would not have received much curriculum in the undergrad training. All the lecturers I had dealings with felt that the Government insistence on University graduates doing one year of Post Grad curriculum work before they were employed in the Teaching profession was inadequate but better than nothing. However, in spite of this fact RE in both school systems was given credibility and respect. Later contact with other Teacher Education Colleges,

particularly in the North and in Scotland revealed a different approach to the curriculum side of the training programme. The two Catholic schools I visited had very different approaches to RE. St Mary's catered for the children of the staff of Cambridge University and therefore the parents' expectations meant that there was a very academic emphasis in this school. The traditional approaches of Scripture, Doctrine and Liturgical Year were the sole areas of input. Very few staff taught RE, there being only two specialist teachers. Attempts to introduce any kind of reflection/retreat work was not supported either by the parents, staff or students. St Bede's school, however, was in the throes of becoming a Joint School, to save it from closure in the rationalising of Kenneth Baker.

Here I sensed a less traditional approach with more possibility for variety. No doubt the presence of more than one chaplain from differing denominations would enhance the possibility of variety. The State schools in Bury St Edmunds and Peterborough were stressing the multi-cultural and multi-faith aspects as were the schools in Leeds, Sheffield and Liverpool. Peterborough had a very well equipped and much used multi-faith resource centre. It was fascinating to see the equivalent of our Australian Year 9 students avidly asking questions about Roman Catholicism and showing respect for the 'trappings' of Irish Catholicism eg rosary beads; much of the series of lessons on prayer was prepared in a little local pub in Grantchester made famous by Rupert Brooke; maybe this is as it should be!

At Strawberry Hill and Roehampton Institute, specifically Digby Stuart College, where I spent a month, the courses and teaching practice seemed fairly much akin to those with which I am familiar in Sydney. Numbers were still small, as in Cambridge, but I was not as conscious of the presence of a University to dictate academic standards. Mostly the students were as are most young adults and I was

stunned to find a Cambridge student was using the Aussie soapie "Neighbours" in her classroom! As a matter of fact this same student rushed home each lunchtime to get the first of the two daily editions of the said soapie. At this stage I had not even seen the show!

Both King's College and London Institute of Education were very worth visiting. A brilliant curriculum lecturer, Ms Linda Smith at the Chelsea Campus of King's College and I spent hours discussing the use of the media in training RE teachers and we eventually exchanged videos and teaching strategies. Her course outline spelled out that the course "is fundamentally committed to an interactory model of education which finds its expression in the active participating of the student to her/his own learning at every level"; this I did not see spelled out in any other course outline I acquired during my visits to educational institutions.

At the London Institute both Edwin Cox and Jo Carins invited me to join their M.Ed. evening courses. Edwin Cox, whom most people would know from the book he has written, concentrated on the philosophical issues involved in RE, while Jo Carins, a former student with Enid Mellor (retired Head of RE Department of King's College), concentrated on selecting content for RE curriculum, and RE and integrated programmes. Jo seemed to be more concerned with the integrative aspects of RE and the students were not as familiar with the different/differing models of RE.

As I moved north from London, I detected a greater emphasis on Curriculum in the Teacher Education Colleges. One Liverpool Institute, an amalgamated College of St Katharine's, Christ's and Notre Dame had not only a strongly ecumenical Religious Education staff and course, no doubt encouraged by the legendary relationship of the Bishops Derrick and David whose Cathedrals are joined by Hope Street, but also had a great degree of involvement in post-service

work with teaching staff. I was present for the final weeks of an in-service course on reporting of student progress by means of profiles. Care for the up-grading of RE teaching staff was carried over to the whole Liverpool Diocese where a lay-led Pastoral Team was operating. I stress the 'lay-led' to highlight the absence of the one-time indispensable cleric. Patricia Jones, the U.K. representative to the Roman Synod on the Laity, while respectful of the Leadership of the Synod said in her report to Heythrop College and Staff that while Synods do not always appear to accomplish anything they do give the Bishops practise in talking to each other and to laity and of listening to others and this must be a worthwhile exercise!

The Province of Glasgow, embracing the three Dioceses of Glasgow, Motherwell and Paisley, contains nearly three-quarters of Scotland's Catholics (555,000 out of just over 800,000). Not only this fact, but the reputation of Scotland as being one of the best teacher educating countries led me North. Here, in both St Andrew's Catholic College of Education and Jordanhill State College, I received the most comprehensive look at education in the whole of the U.K. The Diocesan offices of Glasgow, Motherwell and Paisley all had distinctly different methods of addressing RE issues in the Schools. Glasgow was concerned with the credibility of the methods of assessment in RE; so much so, I suggested they bring the two lecturers from Liverpool whose course I had been impressed by, to help work through the issue. Staff development was another issue that the Assistant Director was very preoccupied with; I suspect that this was part of his new-found charismatic life-style but the Principal of the St Andrew's College of Education was and still is very aware of the need to continually address the personal and religious development of School and College Staff. Motherwell RE Diocesan team seem to be more concerned with getting lessons, worksheets and creative strategies into the hands of the RE

teachers. As a team they were brilliant in their pastoral outreach to teachers in this pragmatic way. They were equally pastoral to visitors! The Paisley RE Centre that I visited with the Head of RE from Jordanhill College was that run by the State school office. Here the Irish-named genius in ecumenism confessed that staff development days were open to teachers from both the denominational and non-denominational schools and that there were no problems provided they kept to issues of methodology and avoided content. This is not meant to sound as though it was a replay of the Celtic v Rangers weekend clash; Shauna was acknowledging the reality of the Religion issue particularly in Glasgow, and actually saying that RE teachers in both school systems had managed to overcome what in ordinary circumstances may have presented difficulties.

As with the Liverpool area there was a thoroughgoing attempt at In-servicing of teachers with the Catholic College staffing and servicing courses from their Edinburgh buildings. Further staff were located in Dundee and Aberdeen and it was nothing for the Teacher Education College staff to give In-Service days and evenings after a day in College. The Principal of St Andrew's, as President of the Education Commission of Scotland at an In-service evening during part of my month's sojourn, pointed to some of the advances in Catholic education as:

- (i) improved teaching in RE . . . the development of a national syllabus and accompanying text.
- (ii) improved recruitment of Catholic Teachers in Catholic Schools . . . (but he hastened to add that this was not the case in the east of Scotland).
- (iii) the curriculum in many schools has been reshaped to offer a balanced curriculum with the introduction of modular courses. (A member of the RE staff of St Andrew's was chairman of the RS development committee to write these modules in RE.)

Of the four Secondary Schools I visited in the area, the two that struck me most were those that attempted to put into practice the pastoral concerns of the Diocesan Directors. One was with a group of severely handicapped people using the SPRED programme of RE from Chicago. In practice the Montessori approach is admirably suited to the group I was with. Simplistically, the method can be seen to be in three parts: quietening down, the actual RE lesson, making use of tactile materials and copious repetition, and finally the community sharing of a supper/meal. For any RE educators this method can be used and adapted to admirably achieve most of our objectives. The other school was established as a remand school for teenage boys aged 11 to 17. Not only the Principal but all the teachers were involved in the predominately pastoral/esteem reclaiming RE lessons. The day I was there five boys had absconded and it was a measure of the commitment of all staff that no ranting and raving was indulged in; people simply made phone calls, took off in cars, contacted police, parents and other agencies in an effort to find them. Some educationalists may question the wisdom of this type of school, but given that these are a special type of boy, maybe this kind of personal boarding-type school is needed. To me this is an example of the aspect of RE that goes beyond the school and classroom and hopefully has the effect that a recent text published in the U.K. claims is characteristic of its approach, "objective, fair and balanced".

The three non-denominational schools I visited with the Head of Jordanhill RE department were all quaintly called Academies. One was for musically and dance gifted students; the other was Bearsden Academy where the not-unknown phenomenon of a state school attracting Catholic students was very strongly operating at the time of my visit; and the third at Killysth revealed a group of 16 year old boys who were into

computers and religion. They were extremely well motivated and with the stress on 'helping students to identify religion in terms of the phenomena of religion and the human experiences from which they arise' they were very much in the mainstream with the content being taught, but the method was certainly unique.

Unique also was the experience of meeting Sr Anna, an Anglican Nun who was an integral part of the "All Children Together" project begun at the instigation of parents in Belfast in 1970 and culminating in 1981 in the formation of Lagan College, Belfast, where all religious denominations come together to offer Christian education to all comers. All told, there were eight such schools operating in Northern Ireland at the time of my meeting Sr Anna. The College handbook speaks of the RE programme as an attempt to "meet the requirements of parents belonging to the main Christian churches, and those of other faiths or none. The programme will cover the common Christian traditions and the church-specific doctrinal, moral and ethical traditions and sacramental practice for children of major denominations where desired." Sr Anna summed up the Project's success as follows, "The solid unity forged exemplifies the school motto THAT THEY MAY BE ONE, in a Province where Jesus, blasphemously, is so often portrayed as a divider."

Another attempt at unity was viewed when I visited the Irish School of Ecumenics, Milltown Institute, Dublin. This Institute also has a branch in Belfast. This is an example of that broader understanding of RE which attempts to free people from ignorance and prejudice. At the time of my meeting with the Director, there was to be a change-over of leadership and an Australian, Dr John D'Arcy was to arrive in the Autumn, 1987.

All Hallows Seminary, Dublin not only had quite a brilliant Church historian (whom I subsequently met in a cemetery in

Albion Park!) but quite a unique ethos in that they see themselves as preparing men to be missionaries to the Third World. It was from here that many an Irish cleric came to evangelize the Antipodes. I was fascinated to hear a Religious Sister, research assistant to the Major Superiors' and Bishops' Conferences, say that such an ethos is out of place today when it is obviously easier to go abroad and be feted as heroic than to stay 'at home' and deal with the pastoral problems that face present-day Dublin and southern Ireland.

Maybe we who are in the RE education field as opposed to those who see themselves more in the education mode of Universities are more capable of change; maybe we know that readiness is so vital to real learning that we have tended to bring a more flexible approach to our RE than some other institutions. Maybe seminaries traditionally run by men and the masculine education mode referred to earlier in this paper, operates to the detriment of change, intuition and the capacity to be 'in touch' with life's realities.

Three other seminaries I visited, in Bearsden (Scotland), Allen Hall (London), and former seminary Heythrop College seem to have a more flexible approach to both theological and methodological issues. The wisdom shown by the Jesuits at

Heythrop in opening it up to laity, including women, has probably made all the difference to the approaches, attitudes to change and capacities to be creative and of real service to the Church in the U.K.

As I said at the outset, much has been omitted, much in the RE field was not even seen by me; many people that I passed en route and who shared their insights with me have not been mentioned. The hundreds of primary and secondary school students who attempted my survey have not been included in these pages. The staff of the fifteen schools whose students participated in my survey, staff who were very encouraging and interested in my work remain silent. Maybe another time!

Tony De Mello in his book, "The Song of the Bird" talks about a world fair of religion. Two friends having been to all the stalls and heard so many varied attributes of God come to the conclusion that God must be bigoted, fanatical and cruel. One of the people put the question to God, "How do you put up with this sort of thing, Lord? Don't you see they have been giving you a bad name for centuries? God replied, "I didn't organise the Fair, I'd be to ashamed to even visit it."

— Catherine Thom,
Catholic College of Education, Sydney

The Four Phases of Teaching Ancient Greek Religion at the Tertiary Level

It is illuminating to reflect on the path the teaching of Greek Religion has taken in at least one tertiary institution during the past decade. We can identify four phases. In each phase certain parts of the subject matter took the centre of the stage and in each phase the subject matter was illuminated by a particular approach or methodology.

PHASE 1

About ten years ago the subject matter and the methodology of a course in Ancient Greek Religion was fairly traditional and classical. This was to be expected of course, since the lecturer, in this case, was (and is) a classicist.

The Gods, as mythically described by Hesiod and Homer, were on centre stage. The Gods, of course, included selected Goddesses like Athena (but not much attention was given to Artemis and no attention at all to Aphrodite). Dionysos occupied the terminal part of the course as uneasily, but inescapably as the surviving ancient iconography has him, just (embarrassingly) making his presence felt among the Olympian Twelve. For a discussion of Dionysos, Euripides' *Bacchae* was the set text.

Indeed the study of Ancient Greek Religion ten years ago was based almost entirely on the study of three or four Ancient Greek texts (in translation, unfortunately). It was assumed that a careful examination of the text (the lecturer, at least, being able to read the original) would be sufficient to reveal the essence of Ancient Greek Religion. Much time was devoted to etymology, and the portraits of the Gods were lifted, somewhat naively it would seem in retrospect, from the surface of the ancient

texts. It was a beginning, the phase of textual fundamentalism.

PHASE 2

During phase two the heroes came under the spot-light. They were brought into focus by the insights of psychoanalytical scholars. Some Freudians like Deutsch (1976) and Slater (1974) insisted that the heroes of Greek mythology were handicapped by women, especially mothers: and, horror of horrors, stepmothers. Jungians like Hillman (1967) and especially Campbell (1975) allowed a more positive role, albeit a secondary one, for women. They were helpers. Ariadne, for example, was the indispensable assistant to Theseus, or so we were left to understand. Without her help Theseus could never have slain the beast at the centre of the labyrinth and extricated himself again. The Jungian point was unambiguously clear. Men, even heroes, need the help of women to take the heroic journey inward into the psyche to confront the beast, psychic beast, lurking in the shadow.

The matter of the feminine journey was ignored or at least given but minor consideration. The psychic quest of women was not (or so it then seemed) illuminated by the mythology of the Gods and the heroes. This was phase two, a phase in which psychoanalytical psychology was the tool for understanding the text and ourselves, or at least those of us who were of the masculine gender. This was unquestionably a sexist phase. Female mythic characters were either *hinderers* or, at best, *helpers*. Neither of those roles was particularly appealing to the predominantly female students of the mid-eighties. The stage was set for phase three.

PHASE 3

Phase three disposed of the Freudians but not the Jungians. Jungian psychoanalytical scholarship was the major spotlight and the Goddesses now, not the Gods, occupied centre stage. Attention now was given to the myths of Hera, Artemis and Athena, even if there was a tendency to shy away from Aphrodite.

Religionists like Downing (1983) revealed how she had discovered the Goddesses within her psyche as she moved from a career to being a wife, mother and even lover. She spoke from her own experience, certainly, but she spoke for many women who were beginning to experience a 'life after marriage', as Hera, mythically speaking, discovered when she separated from Zeus and lived, for a while, in Boetia. This usually neglected myth, and many like it, provided the content during phase three.

Shifting from autobiography to biography, or at least case studies of women in crisis, Bolen (1986) focussed her considerable knowledge and skill as a Jungian therapist on the myths of Ancient Greek Goddesses and heroines. An examination of the myth of Demeter and her lost daughter Persephone is a useful exercise to illuminate 'the empty nest syndrome'. And, tragically, 'the Medea complex' is not merely an ancient story.

During this phase the psychic journey of every woman and the psychic problems of some women in crisis were illuminated in the interaction between Jungian psychology and the Ancient Greek Mythology. Women were beginning to rediscover the power of the Goddess and to remember neglected myths which recounted the times and the occasions when women were more active, or at least less passive. There are myths, for example, which suggest that Ariadne wasn't dumped on the island of Naxos as the ancient James Bond, Theseus, made his way home with his mission accomplished.

Some myths suggest that she left him for another, Dionysos. No wonder Theseus sailed home with black sails; *he*, not she, was the jilted lover.

This phase led to a kind of feminine 'triumphalism' in which it was asserted by Stone (1976), for example, that in the beginning 'God was a woman'. In the history of Ancient Religions this is known as the Matriarchal Thesis. Gimbutas (1982) gave archaeological support for this position. However it is now generally considered to be at least a questionable thesis.

Phase three reminded us that Jungian psychology can be tainted with sexism of both kinds. Phase four returned us to the stage of Ancient Greek Religion and the full range of mythic characters who bred that stage. The insights of psychoanalytical psychology were still deemed to be useful, as were the insights of several other disciplines. During phase four there was a return to the texts, realising, of course, that the texts were written by men for men. What was needed now was a feminist hermeneutic, methods for reading the text which do not distort the female story.

PHASE 4

We are still at the beginning of Phase four, so it is impossible and undesirable to be too definitive. Phase three reminded us that the Greek myths need to be liberated from a frequently extreme patriarchal bias. However it is not sufficient with Downing to choose which part in the male script a woman might choose, Athena/career, Hera/wife or Demeter/mother. The female story, character and story line, is distorted in the ancient texts, or at least it is obscure. A feminist hermeneutic is needed to de-construct the text, and the iconography. The text can be re-constructed in part at least, and it is this exciting hermeneutical activity which is engaging our attentions at the end of this decade.

Our efforts, at this juncture, are focussed

Zuesse, Evan M. 'Exile in the Academy: The Task of Jewish Studies . . . Then and Now'.
Menorah: Australian Journal of Jewish Studies, 2, no 2. (December 1988): 51-67.
Delivered as the Keynote Address at the Inaugural Conference of the Australian
Association for Jewish Studies, Melbourne, 10-13 August, 1987.

Religions of Asia

Zuesse, Evan M. *Religions of China: External Studies Guide to Study*. Underdale: SACAE
External Studies Centre, 1988.

Christianity

Goosen, Gideon 'Orthodoxy and Roman Catholicism: A Tale of Two Sisters', *Word in Life*,
Vol. 36, No 4, Nov 1988.

Goosen, Gideon 'Boomerang Theology on Materialism' *Discovering an Australian Theology*
(ed. P. Malone, 1988, Sydney: St Paul's).

Australian Publications in Religion/s 1988 Supplementary List

In response to the call for 1988 publications omitted from the last issue of the ARS REVIEW, the following entries are listed. No further entries will be accepted. The next publications period covers May 1 1989 to December 31 1989 and forms will be sent to AASR members in time for 1989 publications to be featured in the second issue of the ARS REVIEW in 1990.

Anthropology of Religion

Howell, Julia Day. 'The Social Sciences and Religious Experience' in *Exploring the Paranormal: Perspectives on Belief and Experiences* edited by G.K. Zollschan, J.F. Schumaker and G.F. Walsh. (London: Prism Press, 1989).

Comparative/General

Rule, Paul 'Dialogue and Monologue' in P. Fenner and P. Bilimoria (eds), *Religions and Comparative Thought*, Delhi: Sri Satguru Publications, 1988.

Judaism

Abrahamson, Brian 'The Life-Spans of the Antediluvian Patriarchs'. *Menorah: Australian Journal of Jewish Studies*, vol. 2, no. 1 (June 1988): 42-54.

Anderson, Robert A. 'Antisemitism in the New Testament: The State of the Debate'. *Menorah: Australian Journal of Jewish Studies*, vol., 2, no. 2 (December 1988): 8-21.

Brown, Kathryn 'Order and Chaos: Religious Issues in the Works of Osip Mandelstam'. *Menorah: Australian Journal of Jewish Studies*, vol 2., no. 1. (June 1988): 28-41.

Gatt-Rutter, John 'Italo Svevo: Pseudo-Jew, or Pseudo-Gentile?' *Menorah: Australian Journal of Jewish Studies*, vol 2., no. 1. (June 1988): 20-27.

Kohn, Rachael 'Secular Jewish Identity and Hebrew Christianity', *Menorah: Australian Journal of Jewish Studies*, vol. 2, no. 2 (December 1988): 22-36.

Stephens, Anthony 'Else Lasker-Schuler and Nelly Sachs: Female Authority and Jewish Identity'. *Menorah: Australian Journal of Jewish Studies*, vol. 2, no 1. (December 1988): 37-50.

on recovering the Goddess Aphrodite as a positive image of the feminine. She was clearly a central character for Sappho, or so the fragments of her poetry, that which survived the attempts to expunge her poetry from the pages of literature, would suggest. The iconography, statues and vase paintings reveal some interesting insights. However this is the subject matter of another article.

My purpose in this article has been to

reflect, in retrospect, on the four phases of the teaching of Ancient Greek Religion. In a sense, phase four is a return to the text. However, the reading of the text is now enriched with the tools of the social sciences, especially psychoanalytical psychology, and the tools of contemporary literary analysis.

— Tom Atherton
SACAE

Two More Courses in Women and Religion

In the first issue of the REVIEW, we published details of all the Women and Religion courses we could find offered in Australia, collected and edited by Alana Bayley. Two more courses have recently been accredited:

Dr Elizabeth Isichei, Department of World Religions at the Victoria University of Wellington, New Zealand, offers a new course entitled *Women in Religion*. Themes of the course are:

Introductory Perspectives

The Land of Milk and Honey: the Goddess

Women's Experience in the Old Testament:

- the context of patriarchy
- Eve and Adam

Women in the early Jesus Movement

- (1) The debate about Paul
- (2) The growing impact of patriarchy

More about Patriarchy - attitudes to women - the Church fathers

Women in Christian counter cultures - Gnosticism and Montanism
The counter culture continues - women medieval mystics

- (1) Images - the Virgin Mary
- (2) Images - Pope Joan

Women in Protestant Sectarianism

Contemporary Feminist Theology

Technical and Further Education in Adelaide offers a Certificate in Women's Studies. Among the units is one entitled *Women, Religion and Spirituality* taught by Kate Lawrence at the Brighton campus of TAFE. Topics in the course include:

Women in Organized Religion Today
Indigenous Women speaking about Religion and Spirituality
Matriarchal Religion - in the Beginning
Patriarchal Religion
Christianity and Political Power
Feminist Theology

STOP PRESS: The latest issue of the NZ Newsletter, *The Yana*, notes that Massey University's Women and Religion Courses, written by the late Renée Turner, and mentioned in the first issue of the REVIEW, have a total of 45 external studies students. It is hoped that a more detailed write-up of these courses will appear in the next issue of the ARS REVIEW.

JUST
PUBLISHED

What Is This Thing Called Religious Education?

SUMMARY, CRITIQUE AND
A NEW PROPOSAL

TERENCE J. LOVAT

*A creative curriculum proposal which will challenge and inspire many teachers of religion to review their theory and practice.
Rev. Ray Elliott, Lecturer in R.E., Monash University, Chaplain, Trinity Grammar School, Melbourne.*

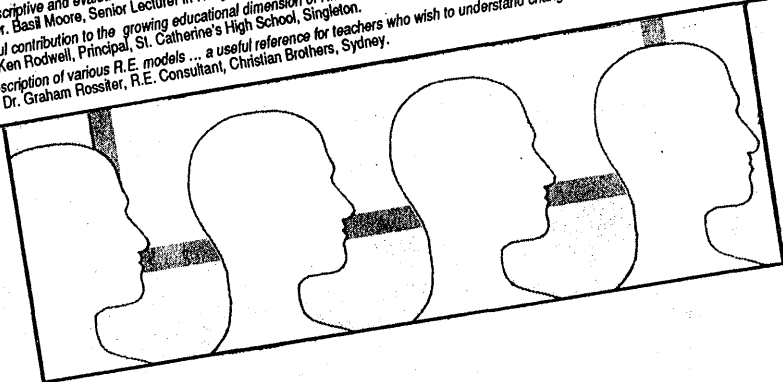
*"An attractive style which makes 'easy' reading of otherwise difficult areas ... will open students to the whole area of R.E."
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UNDERSTANDING RELIGION

(People, Culture & Change Series)

T. LOVAT

65 Pages. Illustrations & Class Activities
Softcover. \$14.95. Published 1987. ISBN 0 949218 56 1

This book deals with the need people display everywhere to have answers to the big questions of life. Where did I come from? Why do I grow older and weaker? What lies ahead of me? What is the right path for me to follow? Is there something or someone beyond this life? Most people have personal ideas and beliefs about these mysteries of life. When these beliefs become organized and whole groups begin to follow them, then we have something we normally call a 'religion' or 'ideology' or simply a 'belief system'.

The book's main aim is to discover what is common to all such religions and belief systems, especially to discover which belief systems should be called 'religious' and which ones not. **The stories, the rituals, the**

creeds, the physical structures, the roles of people are particular focuses, as well as the **changes** occurring in religion and the **effectiveness** of tradition religions to answer modern peoples questions. Overall, religion is studied primarily as one great way in which human nature can be understood and in which intercultural and interfaith tolerance can be enhanced.

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TERRY LOVAT, RICHARD LORNIE, SUSAN MILNER
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This book deals with the process of growing up, and with all that is involved in that stage of life which many cultures describe as

'adolescence'. It focuses particularly in the importance of this stage of life on the total development of a person. Areas studied include: **self**

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As well as these internal factors, external influences on the adolescent are examined: the roles of **family** and the **school**, of the **peer group** and other **relationships**, as well as the legal and political **rights and responsibilities** of the adolescent are special areas.

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Published 1988.
ISBN 0 949218 33 2.

This book addresses the national and international problem of inequality between people. **Its particular concern is with the ways in which different societies perpetuate inequalities through systems and through law.** Such inequalities can become so institutionalized that they can be seen almost as part of a national heritage or as indispensable to a particular culture.

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Inequalities related to **sex, age, disability, ethnicity, social class, political and religious beliefs** are particular focuses of the study. The relationships of Australia to other societies, and the relative responsibilities one society might have to another, are assessed.

STUDENTS ARE CHALLENGED TO EVALUATE ANY PRE-CONCEIVED NOTIONS THEY MIGHT HAVE CONCERNING SEX, AGE, DISABILITY, ETC., TO SEE WAYS IN WHICH THEIR CULTURAL BIASES HAVE INFLUENCED THEIR ATTITUDES AND VALUES.

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THE BOOK — is designed as a tertiary education text for the student of Religious Education, Religious Studies or General Education courses. It is also designed for the general reader who may have an interest in any of these areas.

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combine the best, and avoid the worst, of all of these, and which would be appropriate for any school, State or Independent.

THE AUTHOR — **TERRY LOVAT** is a Senior Lecturer within the School Of Education And Humanities, Newcastle, Australia. He is also Director of Curriculum and Secondary Programmes and Coordinator of Religious Education. He has a wide range of research interest, with recent publications in

Curriculum Theory, Educational Evaluation, Bioethics and Religious Education. He also lectures in Bioethics within the University Medical Faculty and at St. John's Theological College, Morpeth.

Dr. Lovat brings to this work a wealth of experience in Religious Education, having coordinated and taught the subject over many years in Government and Catholic schools in New South Wales, Victoria and South Australia. Since the early 1980s, he has been active in developing Religion Depth Studies for New South Wales Social Science courses and has acted in an advisory capacity for similar developments in other States.

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