

MORAL EDUCATION IN PAROCHIAL SCHOOLS

A Thesis

Presented to

the Faculty of Graduate Studies

University of Manitoba

In Partial Fulfillment of

the Requirement for the

Degree of

Master of Education

by T. Ritchie - June 1978
773158

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BY

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A dissertation submitted to the Faculty of Graduate Studies of
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ABSTRACT

The main objective of this work is to carry out a field study exploring the process of moral education in parochial schools. Specifically, individual Jewish, Protestant and Catholic methods of teaching the principles of right and wrong conduct were analysed.

The major questions asked were:

1. How are morals taught (both formally and informally)?
2. What is the curriculum intended to teach about morals and values?
3. Are the curriculums meeting their objectives?
4. What problems arise in the teaching of morals and values?
5. What are the similarities and differences between the three types of religious schooling?

The best tools of assessment were found to be field notes, a classroom observational assessment form, structured interview and class questionnaire. The tools of analysis responded to the need for accurate and useful assessment.

The root of the distinctions between the three settings was ultimately theological. These differences in turn led to unique approaches and individual problems in moral training.

The need for a metaphysics to inform moral education was a major conclusion. The study offers a methodology for examining both public and religious moral education.

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I. INTRODUCTION

The main objective of this work is to carry out a field study exploring the process of moral learning and value formation within the context of a variety of religious schooling programs. Specifically, Jewish, Protestant and Catholic methods of teaching the principles of right and wrong conduct will be explored.

It is the aim here to look at the pedagogical process, to abstract and analyse the methods and principles of moral education and to arrive at conclusions concerning their effectiveness. In this way, an addition may be made to the understanding of moral education.

The major questions to be asked are:

1. How are morals taught (both formally and informally)?
2. What is the curriculum intended to teach about morals and values?
3. Are the curriculums meeting their objectives?
4. What problems arise in the teaching of morals and values?
5. What are the similarities and differences between the three types of religious schooling?

The study follows a logical ordering. A theoretical paradigm for religious education places the research in perspective and provides a frame of reference for assessment. The specific details of the three religious schooling settings used in this study are next and, finally, assessment technique and conclusions end the order of presentation.

The immediately following chapters will offer general theoretical background. This work is an application of the theory of J. Wilson. An explanation of Wilson's concept of the moral person ends the first section.

PART III MORAL DEVELOPMENT AND EDUCATION

Five major theories influencing moral education are: cognitive-developmental theory, Judaeo-Christian theological theory, social-learning theory, behavioural theory and psychoanalytic theory. These theories offer a wide variety of perspectives.

Great ethical hypotheses have risen and fallen from Hume, Kant, Nietzsche, Wittgenstein and Sartre. Self-criticism itself has almost developed into an epistemology of ethical knowing. Nonetheless, man still faces the original questions that gave rise to these theories: what is the good life? how does one decide between right and wrong? People make ethical decisions and, therefore, the need to conceptualize moral questions has not faded. Instead, the new social sciences, partly ignoring the philosophical dissertations, have taken up these timeless questions from a fresh perspective.

Social theories suggest the origin of man's ethical dilemmas. Eysenck, for example, claims that biological malfunction (i.e. low cortical arousal) is the root of the problem. B.F. Skinner presupposes a relationship between the reactions of humans and those of rats. Others suggest virtue is logic. Existentialism leaves us with nothing but despair.

Educators who follow particular schools of thought see moral education in terms of the theory to which they adhere. These may be hazardous routes to a moral existence. Inconsistencies, incompleteness, low correlations, a predisposition to define something known in terms of something not known are but a few of the major pitfalls.

Cognitive-Developmental theory

One cognitive developmental theorist, Lawrence Kohlberg, believes that "moral education involves the stimulation of the child's natural development through universal stages".³ Kohlberg, inspired by Piaget, postulates a six stage developmental model through which everyone passes. A child is stimulated to reach each successive level by the natural appeal of moral reasoning at the level just above his own. The individual progresses from a dependent, external moral level to an autonomous level of moral development whereby he would act in accord with universal principles. Not all people, however, reach level six.

Kohlberg offers some insight into the reasoning behind ethical decisions. His theory, which attempts to establish an invariant sequence through which all human patterns of moral thinking develop, has much evidence in its favour.⁴ Each stage represents a consistent world view. Research does support the view that an individual's moral reasoning domain is an important component of his reasoning on matters of public policy.⁵ Kohlberg warns against using his stages to predict particular choices. He says, "A stage is a way of thinking which may be used to support either side of an action choice; that is, it illustrates the distinction between moral form and moral content (action choice)".⁶ Even if one could know the type of reasoning in use and the general moral principles in action, an individual's unique weighing of factors obliterates much chance of knowing what a choice will be in a specific instance.

Ought does not mean action. High level moral reasoning capabilities do not guarantee decisions will be based on the highest level. It is, of course, possible for an adult to know what is right and to choose not to do it. "It is the dichotomy between the "should" and the "would" of

moral experience which constitutes the real problem.⁷ Surely the essence of morality is not that one must think morally but that one must take action on moral notions. This transfer represents the main difficulty in moral education.

Morality has a vertical and a horizontal component. Developmental theory has suggested ever higher stages of growth. But at each level of development moral thinking can be broadened so as to apply it to the widest possible range and promote growth to higher levels. Teachers can use knowledge of Kohlberg's stages to avoid levels of moral justification that students cannot understand and/or accept.⁸

The common assumptions of cognitive-developmental theories are:

1. Moral development has a basic cognitive-structural or moral judgemental component.
2. The basic motivation for morality is a generalized motivation for acceptance, competence, self-esteem, or self-realization, rather than for meeting biological needs and reducing anxiety or fear.
3. Major aspects of moral development are culturally universal, because all cultures have common sources of social interaction, role taking, and social conflict which require moral integration.
4. Basic moral norms and principles are structures arising through experiences of social interaction, rather than through internalization of rules that exist as external structures; moral stages are not defined by internalized rules, but by structuring of interaction between the self and others.
5. Environmental influences in moral development are defined by the general quality and extent of cognitive and social stimulation throughout the child's development, rather than by specific experiences with parents or experiences of discipline, punishment and reward.⁹

Moral education following Kohlberg and the cognitive-developmental school of thought would design social interaction and cognitive scenarios that would stimulate ever higher "structures of interaction". The appealing aspect for secular schooling is that specific values and morals need

not be emphasized. This avoids criticism of specific institutional values. Instead, it could be argued that moral thinking (necessary for a sound moral life) is developed in such a way that judgment and behaviour are based as much as possible upon general moral principles that can be applied to new and changing circumstances.

Social-learning theory

The social group approach defines moral education as a function of social control or control by others. Group norms are the strongest motivation for the individual's actions and the individual is defined by the role taken in the group. The social-learning theories assume that:

1. Moral development is the growth of moral and affective conformity to moral rules rather than cognitive-structural change.
2. The basic motivation for morality at every point of moral development is rooted in biological needs or the pursuit of social reward and avoidance of social punishment.
3. Moral development is culturally relative.
4. Basic moral norms are the internalization of external cultural rules.
5. Environmental influences on normal moral development are defined by quantitative variations in strength of reward, punishment, prohibitions and modeling of conforming behaviour by parents and other socializing agents.¹⁰

In the past, educators have used this theory to establish norms and roles in the educational institution that produce well behaved citizens. At times, individuals may take a stand against group norms because those norms may be inadequate and against personal moral judgment. An individual may adopt group norms not of the reference group to which he belongs, but instead of a group to which he wishes to belong. But it is always possible to formulate some reference group for the individual. Group morality seems to lose some of its strength when one

is removed from the group and deviance is not detectable. Social group theory, therefore, cannot account for the totality of individual moral behaviour.

Behavioural theory

Behavioural theorists like B. F. Skinner define morality as learned response to rewards and punishments. Direct or vicarious reinforcement elicits behaviours which are "good" in a culturally shared view of conduct. This theory gives us a functional morality which is a hedonistic response to external positive or negative reinforcements from authority. Two problems come quickly to mind with this theory; how far will reinforcement responses generalize and be applied in situations different from those in which they are learned; if generalization occurs how does one cope with a changed environment. Some cynics have termed this the "ratamorphic" approach to morals.

By implication schools would become large reinforcers of behaviour and environments would be carefully controlled and managed. Another institution would continue rewarding and punishing the individual's behaviour upon graduation so that conformity to shared morality would be maintained.

Psychoanalytic theory

The Freudian psychoanalytic approach is broad and not as tightly structured as the other. Freud divided the personality into the id, the fundamental source of instincts and drives, the ego which controls behavioural drives and makes the adjustment to reality possible, and the super ego or policing agent, the voice of society and parents in our personality. A more recent adaption of this theory has been transactional analysis.

The super ego develops in childhood through interaction of the child

and parent. Parents' admonitions are internalized along with theirs and society's ideals to form conscience. Thus values and goals grow in the conscience and insofar as the child conforms to the behaviour permissible by the super ego, the child acts morally and avoids guilt.

The educator's responsibility in this case is to provide input into the identification of the child with the school's values. Guilt and shame are the child's punishment for misbehaviour. This approach has produced some pragmatic tools of analysis but has not offered much that is empirically testable. Some critics might see it as an adaption of God (i.e. super ego), man (ego) evil (i.e. id), themes in the Old Testament. Kohlberg sees a possibility of cognitive developmental theory being an aspect of ego developmental theory.¹¹

Judaeo-Christian theory

In the past, moral theologians have seen moral education to involve living by a set of rules established by an authoritarian God. Moral education was the act of teaching those rules and thereby allowed people to avoid making personal moral decisions in particular circumstances. The child tended to interpret God through an internalization of adult-parent, school authority.

Religion was seen as the creator of a moral standard and the provider of the motivation to obey the code. Ronald Goldman, however, sees moral specifics as by-products of religious faith.¹² Humanists can accept a Christian set of ethics. Christians have a different ultimate source.

Judaism has its own particular perspective on morals. Along with Christianity, it goes beyond the arena of ethics. Kohlberg metaphorically terms this stage seven and suggests it may involve a religious cosmic perspective.¹³ Nevertheless, an examination of religious ethics is undertaken in this study. Therefore, it must attempt to comprehend

something of the ethical concepts of the Judaeo-Christian tradition.

Religions generate their own psychology and general theory, but that does not preclude the use of themes outside the religious context. The influence of theory is most strongly felt in the area of methodology. Social science theory is used within the umbrella framework of the particular religious paradigm.

Each theoretical approach to moral development mentioned contributes to a concept of moral education. To properly understand religious schools it is necessary to turn to theology. The Judaeo-Christian views on ethics and morals are corollaries of larger theology that forms the basis of Judaeo-Christian thinking. The next chapter will explore this theology.

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III. JUDAEO-CHRISTIAN ETHICS

Establishing a theoretical framework for research requires a rudimentary knowledge of the formal theology supporting the settings. What is most important here is the identification of the salient features of the two systems under study. It is, therefore, the purpose of this chapter to provide the background into the nuances and schools of thought.

The essence of the Biblical statement is that man's natural state is with God. When man (i.e. Adam) fell from grace, he was separated from a complete human existence which he could not regain through his own efforts. Happiness hinged on reconciliation with God.

It is God who undertook to establish a covenant with Israel through Abraham, Isaac and Jacob. The essential nature of this agreement was that as long as Israel remained faithful and virtuous, God would protect and serve Israel. God did what man, by his own nature, could not accomplish.

God acts in history and the Bible catalogues the relationship between Yahweh and Israel. After leading the Jews out from under Egyptian control, through the inspiration of Moses, He provided them with the Ten Commandments which have since formed the core of Jewish life. Yahweh had a 'chosen people'.

Judaism is a legalistic ethical system. From the Ten Commandments are derived ¹613 laws. Jewish Bible commentary informs of the need for and the rationalization behind these regulations. A virtuous Jew is one who follows the law and, therefore, behaves in the spirit of the laws as Yahweh would have him do. The leaders of the Bible covenant community then passed on Yahweh's judgements. The rabbi, or teacher, today is a leader who has studied the laws and is competent to pass them on and

interpret them to his community.

The law was binding on the covenant community. Many of them were prohibitions, having to do with Jewish life and culture (i.e. dietary law). The gradations of Jewish orthodoxy involve the degree to which one's family follows the details of the law. Legalistic yes, but Jewish scholars distinguish between a philosophy of reason and a philosophy of purpose.² The purpose of man's existence is to sanctify Yahweh by observing his law.

Time will come to an end. Jewish eschatology believes time has a goal. It exists so that man may grow better and make the world a better place. "Time will reach its goal when everyone in the world is absolutely good, when every person will do only that which is absolutely fair and just, when there will be no hunger, no war, no injustice or meanness of any kind".³ This state of affairs marks the end of time, also termed the Days of the Messiah, or the Kingdom of Yahweh. Each Jew is important in this schema to the degree to which his individual fulfilment of the law leads to a corporate attainment of virtue.

The Messiah will come. The Hebrew prophets inspired by Yahweh promise his arrival. Israel is to prepare and God provided them with many judges and kings to assist them in maintaining the law of Moses. Prophets predict what the Messiah will be like and the chosen people continue to wait.

Jesus is Lord. This is the special cry of the Christian. St. Paul taught that it is through the process of realizing the significance of historical events that a true believer may utter this statement. Christian ethics are the outcome of Jewish theology. They are an extension, a fulfilment, yet not totally synonymous with Jewish ethics. The

gospels document the confusion created by the Jew claiming Messianic status.

Jesus was for Jews and Gentiles. Jesus was to fulfill Jewish prophecy. The early Christians attempted to maintain their association with the synagogue. The blind seeing, the deaf hearing, the dead raised to life, the good news proclaimed to the poor, all were signs to indicate that the Kingdom of God was at hand. In rejecting Jesus as the Messiah the Jews opened the door to those Gentiles willing to accept Jesus' message. This surprised even the early followers of Jesus. Peter says in Acts 10:34-35, "I now see how true it is that God has no favorites, but that in every nation the man who is godfearing and does what is right is acceptable to Him".⁴

The Kingdom of God had a present and a future aspect. In one sense the Kingdom of God had begun in history. Jesus fulfilled many prophecies. Yet a total Messianic kingdom over the face of the earth had not been completed. Jesus promised that He would return once again when final judgment would occur and the Kingdom on earth would begin.

The Kingdom commenced with baptism in the Holy Spirit at Pentecost. John baptised in water, Jesus baptised with the Spirit of God. Baptism in the spirit is the mark of the Christian. In John's gospel Jesus says,

"You Samaritans worship without knowing what you worship, while we worship what we know. It is from the Jews that salvation comes. But the time approaches, indeed it is already here, when those who are real worshippers will worship the Father in spirit and in truth. Such are the worshippers whom the Father wants. God is spirit, and those who worship him must worship in spirit and in truth".⁵

The famous psychologist, William James, wrote The Varieties of Religious Experience in which he examines the actions of the Holy Spirit

on men. Through the Holy Spirit the Kingdom decisively determines the situation of each man in the present even though it is ultimately future in orientation.

Jesus was a continuation of the Old Testament covenant. Christians were discharged from the law to serve in the way of the spirit in contrast to the way of a written code. Baptism in the Holy Spirit marks the re-admission of individual man into the Creator-creature relationship lost in Genesis. The Spirit does what the law was unable to do, 'spark' men to behave in a moral fashion. Jesus crucified was the sacrifice given for man's inability to live by the law. Christians acknowledging the spirit of God's presence respond in behaviour. Christianity begins with salvation and ends with the moral life.

Virtue is not knowledge, it is salvation. The function of knowledge in Christian ethics is to acknowledge. It is beyond man's capabilities to know ultimate truth in full. Religion imparts wisdom, that is, a way of handling the elements of truth exposed to our vision. In this sense Christian ethics are beyond reason although not above it. Ethics are a corollary of the redeemed life.

God is love. Through responding to God one meets one's own needs in meeting other's and vice versa. In giving pleasure, pleasure is gained. The dichotomy between sacrifice and reward is transcended. In giving to others, personal pleasure or fulfilment is not lost, but found. The Holy Spirit and earthly rewards are part of the return on giving granted through divine grace. The ultimate reward is eternal life.

The fruits of Christianity are love and charity. God, not man, is to pass judgment. Man's part is to display forgiveness and loving, a sign of membership in the Kingdom of God. Jesus is a model of this life.

Paul says, "You are no longer under the law but under grace".

Man has free will. The Christian believes man can ignore God. Man must constantly make moral decisions, must choose between right and wrong. While God continually tries to communicate with man, man is free to turn away. It is possible for man to choose what he knows to be morally wrong. This could lead one to the generalized view of the Bible as propaganda, in the good sense, for the reunification of man with God.

A Christian baptised in the Holy Spirit maintains the moral life by making those decisions which keep him in constant touch with the spirit of God. The absence of such communion is a sign of a slip in following God's will. Morality becomes a way of living, a 'walking with God'.

The most distinguishing feature of Judaeo-Christian ethics is that they are theocentric rather than anthropocentric. This commentary is not an extensive exegesis. Schools of thought do offer varying emphasis in interpretation within any of the religions. Jewish and Christian theology have much in common and many shared perspectives, although the emphasis thus far has been on the distinguishing features. The Christian must attempt not to interpret the Old Testament solely from the perspective of the New Testament and vice versa.

What then of the rest of Mankind? Christianity is a minority religion and even amongst its adherents not all would claim to experience its vivifying power. Similarly, the Jewish community is a separate cultural community which few outsiders enter. Within its bounds are degrees of orthodoxy. There are hints in Christian and Jewish theology that secular techniques fulfill God's will when they help His purposes to be achieved. Can we not say that a secular solution to a moral issue need not be at variance with Jewish or Christian belief?

Theory is reflected in methodology. It is essential that Judaeo-Christian theology be understood enough so that insight into the methodologies of religious instruction is possible. The subtext of religious ethics is that man is a metaphysical animal. Religion has the power to reinterpret:

Work becomes prayer, obedience to elementary rules of fair play becomes obedience to God's will, and humility becomes abasement before the Holy One. In this numinous strand men move from ethical insights attained from their common experience to a situation in which these insights are given sacred meaning. The spiritual is superimposed on the moral, and by this very imposition runs the risk of seeming to offer 'eccentric' or unusual reasons for justifying actions . 8

In chapter two there was no general agreement as to a theory of morality from secular theorists. Five existing theories concerning moral development and how educators can promote it have been discussed. Insights were gained by this exercise but no acceptable theoretical position from which to carry out research.

Finally, this section turned to Judaism and Christianity attempting to find in their theologies a theoretical basis for judgments to be made. Judaism was found to have a legalistic ethical system based on God given regulations. Christianity based its ethical theory on a gratitude ethic. Through salvation the Christian is given the power to transfer ought to action and follow God's will in grace.

Theology may provide a definition of the moral person (i.e. a person following God's will) and to suggest methods of dealing with moral development (i.e. transferring God's message), but it is too esoteric to be applied to moral training in public schools. Indeed, neither the Jew nor Christian would totally accept the other's theology as a fair criteria for judging respective processes of moral education. Another alternative

must be sought.

The assessment of moral education in religious schooling settings assumes that a theoretical basis of evaluation can be found. This theory must show what is best taught. This theory must then be knowledgeably applied and evaluated in terms of realistically attainable goals at any grade level. The acceptable theory must square with classroom realities.

A new theory that meets the need will be proposed in Chapter Five. Prior to this, in the following chapter, religious education's rationale and problems will be discussed. This knowledge will give the reader the background information concerning the actual classroom teaching of religious ethics. It will aid in determining whether research judgments are within reasonable expectations and allow a reasoned judgment concerning the utility of the theoretical basis of this research.

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IV. THE PROBLEMS OF TEACHING AN ETHIC BASED ON THEOLOGY

The ultimate rationale for religious education instruction is that, "it is true, it answers the deepest needs of human nature, and, without a knowledge of the love of God and a relationship with Him men and women will live impoverished lives".¹ Carrying out this purpose is not without difficulty. The problems of teaching an ethic based on theology will be examined in this chapter. Some guides are offered outlining how young children respond to this challenge.

History has witnessed an interweaving of religion and education. In Canada, the churches have shown a traditional concern for institutions such as hospitals and schools. Some of early Canada's greatest educational leaders were also distinguished church associates, primarily Roman Catholic and Anglican. Slowly, a large number of newer Protestant churches have grown. Overwhelmingly, however, religious education has been synonymous with Christian education.

Canada has no state Church. As education became more secularized, Canadians identified a distinctive role for school and church. It would be complicated if religion was now to be incorporated into schools. Without a state church any number of religious sects would desire involvement in the public schools. In modern Canada this would include a number of religions not within the Judaeo-Christian framework. The complications are so obvious that few people would advocate the entrance of religious groups into public schools. Most would argue that when basic schooling is provided the churches can focus on their primary religious concerns.

Moral is defined by Webster's dictionary as "of or relating to principles of right and wrong in behavior."² Used in this sense moral education encompasses a very large area. It is useful for educational

purposes not to allow moral education to narrow its parameters. Given this general definition we are able to rightfully re-examine the whole curriculum within its terms. The field is open to a wealth of contributions from the array of academic disciplines. Yet, it does not preclude secondary coursework about moral theory itself.

Religious education is a variety of moral education. It attempts to teach a standard of right conduct based on theological principles. It is unique in that content is specific to certain events in history, it is a theocentric as opposed to an anthropocentric subject, it has its own clearly defined metaphysical ground. Religious education fosters a way of life grounded in specific reasons for loving. Apart from these unique components, much of what is taught would not be morally objectionable to other groups of thinkers, such as the humanistic schools of thought.

Religion addresses the human condition. Death, love, joy, weakness, despair, anger, meaningless, are all part of the profound experiences of living. In asking young children to deal with religious concepts and emotions we are asking them to go far beyond their own life experiences. The depth of childhood experience does not equate with that of a mature adult. Teachers may attempt to deal with life experiences that do not have meaning for children.

Religious concepts are exceptionally abstract. Adults hesitate when discussing infinity, the meaning of history, spirit versus matter, allegory, figurative language. The Judaeo-Christian religions are not characterized by simplicity. Developmental theorists (and common sense) show the incapacity of some adults to deal in systematic abstract thought. How then can we imagine teaching it to children?

Moreover, Judaeo-Christian theology is jargon ridden. Trinity,

eschatology, ontology, exegesis, prophetic, covenant are valuable theological linguistic tools. But they are beyond the child who is still developing reading, writing, and spelling ability. It is doubtful that the meanings behind these terms can be properly translated into a child's vocabulary.

The cultural setting of the Bible is the Middle East in excess of 2000 years ago. We present this culture to a child who has never been without radio, television, intercontinental ballistic missiles and plastic toys. An anthropologist would hesitate in explaining the relative differences of the cultural contexts. It is unlikely that a pre-adolescent would find universalized truths from this context.

The difficulties mentioned do not represent a complete cataloguing; they serve to demonstrate the practical problems of bringing God to the child. To assess the success of a religious education program it is necessary to have some idea of the child's capacity to comprehend Deity. Reasonable expectation is a precondition of results assessment.

Religion is not for 'kids.' It would seem that the arguments up to this point have been urging this conclusion upon us. True religious understanding presupposes an adult level of conceptual thinking. To place this into a developmental theory framework requires what Piaget called 'formal operations'. At this stage in propositional thinking the child has the capacity to think hypothetically and deductively, to reason in abstract, reversible logic. ³ If we accept this theory we are obligated to postpone serious religious study at least until adolescence (approx. 12 to 13 in mental age), the time when children reach the 'formal operations' level.

Religion involves the capacity of thought inherent in other adult subjects. A response from the whole person is demanded. To the religious individual faith involves all creation, all experience and not simply a separate habit of spending perhaps three hours in the synagogue on Saturday or one hour at church on Sunday. The numinous is entwined with living. It reinterprets but is not isolating. The individual is expected to encounter religious education in the same way with the same abilities and disabilities as he would other subjects. Furthermore, religious education uses and demands the same skills applied to non-religious disciplines. Religion is distinguished from other intellectual exercises in its demand for faith. It is not a totally intellectual exercise.

Religious thinking is closely allied with Piaget's levels of cognitive development as are other disciplines. ⁴ If the evidence for this statement (i.e. partly logical and partly experimental) is accepted, a door is opened upon the child's growing ability to comprehend Deity. Religious instruction need not be abandoned. A concept of 'infantile theology' similar to that of infantile mathematics or infantile language must be adopted.

The child confronted by the existence of religion, seeing adults who believe in it, can be helped to understand in his own terms. Inevitably, different particular problems, for theological reasons, will occur between the religious conceptions of Christian and Jew. It is the position offered here that an examination of both theologies demonstrate the need to scale down high level systematic abstract thought.

Analysis reveals some broad generalizations concerning the development of religious thinking. E. Harms (1944) basing his theory on non-verbal methods of exploring childhood religion postulated a threefold

structure of development as follows:

- Stage 1 (3-6 years) The fairy tale stage of religion
- Stage 2 (7-12 years) The realistic stage
- Stage 3 (12+ years) The individualistic stage. 5

In stage 1, God is pictured as the 'daddy' of all children. He lives in the clouds and is described in fairy tale terms. The child uses imagination to fill in where reason cannot penetrate. God is great, awe-inspiring and above all, mysterious. In the realistic stage, God takes on more human characteristics. Finally, the individualistic stage, less unanimity is observable. God is envisioned anywhere from the conventional to the creative and mystical.

O. Kupky (1928) and R. Goldman (1964) confirm a similar three stage development. ⁶ At first God is visualized in human and physical terms with special virtues such as kindness (approx. 10 - 11). Then a mixing of anthropomorphic and supernatural elements occurs (approx. 10-12 years). From adolescence (approx. 12) a progressively abstract and spiritual conception emerges. God is described in human terms only as analogy. The child evolves from the seen to an unseen image of Deity.

These theories provide useful guidelines for the religious education instructor. They force a rethinking of curriculum in terms of the child's experiences and capabilities. Their usefulness in this study is limited however, by the fact that they are theories derived from Christian settings only. Judaism is not antithetical to Christianity and some application is perhaps possible. But the two forms remain distinct. Clearly, for example, a Jewish child would not have a specific problem in confusing Jesus with God. Caution, therefore, must be demonstrated in their use.

The prime goal of the foregoing is the recognition of the limitations of the child. Children cannot be assessed from solely adult criteria.

The child deals in a very real sense with 'infantile theology'. One recognizes the developmental nature of the child's concept of God and that there may be similar educational difficulties between religious education and secular programs of studies.

It can be recognized that religious education is an aspect of the larger field of moral education. Moral education attempts to cause the student to practise a set of standards considered right. Religious moral education has its own particular rationale and problems in its attempt to cause students to practise theological standards of right.

Having examined moral developmental theories, the theological basis of Judaeo-Christian moral education and the problems in teaching an ethnic based on theology, the next chapter undertakes to establish a theoretical base for evaluating the religious settings used in this study.

References:

1. Webster's Seventh New Collegiate Dictionary, (Toronto: Allen and Son Limited, 1971), p. 550.
2. R. Goldman, Op. Cit., p. 59.
3. R. Goldman, Religious Thinking from Childhood to Adolescence, (London: Routledge and Kegan Paul, 1964), p. 21.
4. Ibid., p. 64.
5. Ibid., p. 24.
6. Ibid., p. 92.

V. THE MORAL PERSON

The chapter undertakes to define what it means to be a moral individual. The moral individual is the main objective of moral education. Curriculum, methodology and students may be evaluated in terms of how closely they achieve the aim of developing a moral person. Within the extensive literature available, the components of the moral person offered by J. Wilson prove most reasonable. The chapter will demonstrate that these components can be reasonably applied to the research task of this thesis.

What is meant by moral? The terms moral and value have been used in a general interpretation. It is now necessary to come to grips with this antecedent term. It will not do to use Kohlberg's definition, Skinner's definition, or Judaism's definition without arriving at a synthesis. Without perspective research is meaningless. It is not necessary, nor perhaps even possible, to make an ultimate pronouncement. What is needed is something usable, and generally agreeable.

General is a key term. Breaking a dietary law may be very immoral to an Orthodox Jew. A Protestant might be upset over people praying in front of statues of saints in a Roman Catholic cathedral. Yet, even when specific issues are at odds, all may agree that the moral man is one who follows the conventions of his religion. There is general consensus within specific discord.

Similarly, there may be agreement that a moral man practices his morality. Yet as cited in the aforementioned example, the practices may be at odds. If research in moral education tells anything, it is that moral education is an extremely complicated process and that the researcher need be conceptually cautious in dealing with it.

Human intentional behaviour does not lend itself to quantification. A person's reasons for behaving may vary with mood. Inevitably, research may encounter an individual who has no principles and who is wholly inconsistent. Empirical research finds it difficult to assess what goes on in a subject's head; with a person's reason, intentions and purposes; with what an individual says or could say to others.¹ This area is not covered by a subject's behaviour nor by his attitudes.

Religion is purposeful. Someone who is concerned for people could be a slave owner, a Jew, or a union leader. The one is concerned for people as property, the other because God commands us to love our neighbour, the third for reasons of economic welfare or perhaps re-election. Thus morality in religious schooling cannot be accounted for without some notice given to purpose.

The teacher is the medium through which the curriculum is presented. Often the teacher lecturing to a group of pupils is the primary classroom occupation. The teacher therefore must be considered as an integral component in the assessment of moral learning.

The theoretical content of moral instruction comes from the curriculum. Earlier the religious perspective on morality was discussed. Textbooks translate the 'what' of theological morality into the 'how' of specific materials.

Students interact with the teacher, curriculum, and one another. The dynamic interaction of these base components establishes the arena in which moral learning is pursued. It is here that the educational phenomenon of moral instruction is observable. It is here that educators must begin their assessment.

J. Wilson has offered a list of moral components evolved during research, as follows:

1. Treating others as equals: that is giving the same weight to the wants and needs of other people as to one's own.
2. Awareness of own's and other people's emotions.
3. Awareness of the 'hard' facts relevant to moral decisions.
4. Bringing the above to bear on particular situations, so as to decide and act in accordance with them.²

The onus is to prove that these general objectives are non-partisan and acceptable generally, including within the three religious groupings of this study.

Treating others as equals has some obvious rational thinking in its favour. A person cannot expect much in the way of proper treatment unless he is willing to consider others' rights to their desires and wants. This is not to assume that agreement is unlikely to be reached. Ideally, the art of government and human relations in general is hinged on mutual agreement respecting the other. It is recognized that individuals are different. Some are superior in size, intellect, wealth; others are inferior in looks or physical ability. Inevitably, an individual is better at some things and inferior at others. Without treating others as equals an individual could not properly talk about a truly social morality. Words like 'ought' and 'right' only make sense as 'between people'.

In dealing with morality in a philosophical fashion an appeal to rationality is made, that is, the discoverable common sense agreement within each person.

The Judaeo-Christian tradition could accept the first premise as it closely resembles the 'Golden Rule'. While its rationality would not

be in controversy, these religions would see the grounding of this principle in the Divine.

Given agreement on a central principle, the other components of the moral person become corollaries. If a person accepts others as equals then he must be capable of understanding the views of others. How the individual feels about things has a tremendous influence on behaviour. People experience love, rage and a whole gamut of emotion. Sometimes they may act in an emotional state without thinking. But actions need to be explained in some rational fashion. This is not to deride emotions but to underline the necessity of communication. Empathy is the first step in the treatment of others as equals.

The mystical stream in religion may object to the position that all moral action is thoroughly rational. What about inspiration, faith, following Divine law? The tenable position is that all moral behaviour can be discussed in a rational fashion. This means only that justification or explanation occurs in this mode, not that this is the complete *raison d'etre*. As explained, religion can be viewed as beyond reason if not above it.³ Given the values of schooling this view of reason versus emotion well suits our purpose.

Knowledge of the consequences of our actions, knowledge of the prior actions of another, knowledge of meanings and conventions; these input into the facts of the moral decision a person makes. Without awareness of these facts it would be impossible to determine if one was treating others as equals and vice versa. Facts are the datum of feedback in morality.

How often has a person known what he ought to do, and not done it? This is the most difficult area of morality yet the most essential.

Without it the prior points would be a useless exercise. Religion has claimed the will to act as the special mark of adherents. It is the necessary mark of any truly moral being. Promoting this aspect of morality is perhaps the most difficult and least measurable phenomenon in secular moral education.

Wilson's writings offer the reader a yet more extensive explanation.⁴ The components' general appeal, without particular religious "school of thought" drappings, make them useful for those in secular schools. They are usable yet not offensive. The components will be further explored in the methodology section of this thesis.

Moral philosophy has been the tool used to arrive at a description of the moral individual. Philosophy asks for a reflection upon concepts. "We rely here not on any 'intuitive' starting point, or 'set of axioms' or 'assumptions'; we have derived these components from the nature of morality - just as we might derive the principles and procedures of science or medicine from the nature of the subject".⁵ The theoretical frame of reference and our knowledge of the nature of Judaeo-Christian ethical theology are the basis on which to proceed with the research task.

References:

1. J. Wilson, The Assessment of Morality, (Rochester, Kent, England: Staples Printers Ltd., 1973), p. 73.
2. J. Wilson, A Teacher's Guide to Moral Education, (London: Geoffrey Chapman Publishers, 1973), p. 28.
3. See Chapter Three "Judaeo-Christian Ethics."
4. See Bibliography of thesis for a list of Wilson's works.
5. J. Wilson, Moral Education, p. 31.

PART IIVI. STUDY OVERVIEW AND RATIONALE

Education is based on an image of man and the education of children, therefore, aims at a total concept of the ideal person. The Christian, the Jew and the various social theorists may differ in their conceptualization. Consensus may be impossible. Nevertheless, a concept of the ideal man underpins the aims of education. Some disciplines have made significant contributions to certain aspects of moral development (i.e. cognitive moral theory) and various theologies have offered workable and acceptable definitions of moral man. The definition found in Chapter 5 met the criteria of theology and expert research.

Research must have direction. Once it is known what should make up a moral person, religious educators can attempt, directly and indirectly, to promote the development of this moral person. Recall that the thesis objective is:

To carry out a field study exploring the process of moral learning and value formation within the context of a variety of religious schooling programs.

The following sections outline the process whereby theory and practical research are welded together to realize the aforementioned objective. The tools for analysis had to be developed and the settings selected. The vehicles for transferring morality had to be isolated for analysis.

All research works under constraints. The type of questions raised in this thesis were not answerable strictly in terms of a simple survey form. As intimate as possible an understanding of the occurrences in working classrooms had to be gained. The research had to be

conducted with virtually no budget and the idea of becoming intimately acquainted with a large sample was out of the question. It was possible to compare samples of three of the most widely taught forms of religious education. This study is as much concerned with the uniqueness of each setting as in general similarities. Education is a personal process.

Limitations may offer opportunities. Several examples come to mind. In proving the viability of a type of research on a small scale it is possible to multiply the technique for larger research programs. It is within the individual classroom that the teacher must work. By developing something for individual classroom research the educator is able to apply it in his or her unique setting.

There is such a thing as the 'megaresearch' fallacy. This fallacy occurs when broad sweeping research generalizations are held to be more valid than the individual circumstances that generate them. Abstraction becomes more real than the environs that produce it. Expressed in other terms, to say something general about all circumstances may not mean that it will apply to any one particular circumstance. A researcher must be ever mindful of the purpose behind the data.

Coming to grips with the individual settings is the first step. This was Phase One of the research. Once understanding is developed it is then possible to focus the observation on the data most relevant to the particular research. The following sections will deal with this process.

VII. THE STUDY SETTINGS

The three settings examined in this study were: Holy Cross School (Roman Catholic), Ramah Hebrew School, Knox United Church Sunday School. Holy Cross and Ramah School offered religious instruction as part of their regular school program. Knox Church only offered religious education on Sunday. The purpose of this section is to give the reader a general orientation to the three diverse settings.

Holy Cross School:

Holy Cross School is run by the Roman Catholic Church as a private parochial school. It is located on Dubuc Street in the Holy Cross Parish, St. Boniface, Manitoba. The school itself is primarily staffed by lay people. The principal is a nun, and the parish priest frequently drops in to talk to the various grades ranging from 1 through to 6. The bishop of the diocese will occasionally drop in to speak to children who are about to receive confirmation in the church.

The grade 4 class observed in this study consisted of 28 students ages 9 to 11. The teacher was a young female teaching her first year since graduation from the University of Manitoba with a four year B.Ed. degree. There was an almost even mixture of boys and girls sent to the school from surrounding parishes by parents who wished them to receive religious instruction in their regular school program. The children were not required to attend a church Sunday school as the school provided all the necessary instruction.

The school has approximately 304 students with 15 staff members. The teacher's religious association with the Roman Catholic Church is considered when hiring, along with other teaching qualifications. The

teacher at Holy Cross had herself attended a Catholic school.

Class sessions are held on days 1, 3 and 5 on a six-day school cycle. The class sessions occur from 2:40 to 3:20. This is a formal time allotment but basically there is nothing to prevent the classroom teacher from altering this schedule at any time. Religious topics are readily integrated into the daily school life. For example, a sign in the main school lobby reads, "God loves you". Children were observed interrupting class sessions to discuss school aid programs and their responsibility to others.

The students attending this older school building must pay for the privilege. This is a levy in addition to regular school taxes. The teacher reported that she found the students' parents generally to have above average incomes (i.e. 25% high income, 50% upper middle, 25% low.)

Teachers are paid according to the St. Boniface public school rate and are not always as well qualified since more qualifications cost the school more in salaries. In grade 4 the formal religious instruction comprises an average one hour and fifteen minutes a week. This is expensive instruction compared to a church run Sunday School.

Ramah Hebrew School:

Ramah school is a fairly modern, private parochial school located off Grant Avenue in River Heights, Winnipeg. Many Jewish families desire to educate their children in the Jewish faith and consequently a series of Jewish parochial schools extending through high school exists in Winnipeg.

The class observed at Ramah School was a little different from their normal classes. The children who attended did not attend Ramah

School during the regular school day. Some were enrolled in public schools, some in private schools, and some came in from neighbouring farms. The class sessions met Tuesday, Wednesday and Thursday, 4:30 - 6:15 p.m. Fifteen minutes of this time was allotted to a recess.

Regular classes at the school were held in Hebrew and English. Consequently, normal day school students became fluent in Hebrew. The students in the class observed had difficulty with even the small amount of Hebrew used in prayers. Generally speaking their parents seemed to be less devout Jews.

Several synagogues require five years of formal instruction in the Jewish faith before full membership. This class was being used to fulfill this obligation and assure the possibility of participation in synagogue affairs. Since services are in Hebrew, this class allowed students to understand and be capable of reciting much of the synagogues' service liturgy.

The instructor was from an orthodox Jewish background. His parents lived in Israel and his father was a rabbi. As well as teaching at Ramah School during the regular day, he was a cantor at an older orthodox synagogue. (The cantor's function is to assist the rabbi and lead the congregation in the singing of prayers). He had taught several years since university graduation and was not yet thirty.

The school has many projects put on the walls symbolizing various Jewish celebrations and information about Israel. The environment was full of various religious symbols.

The children attending this class ranged in age from 10 to 12. Most students were in grade 5 at day school. The age range meant that some had begun their religious instruction at a later age. Judging

from conversations with the children, they were primarily from upper middle class backgrounds. The class was a small size, consisting of an even mixture of boys and girls totalling 12.

Knox Church Sunday School:

Knox Church is in the downtown area of Winnipeg at 400 Edmonton Street. In many ways it is typical of other old first churches in the city. It was built before the depression when it enjoyed a large congregation. With the gradual growth of the city its membership has moved into suburban churches, leaving primarily older people and those living within a reasonable distance still attending. It enjoys beautiful architecture but would have difficulty maintaining itself without trust funds set up years ago.

Sunday school is held in conjunction with regular Sunday worship from 11:00 a.m. to 12:00 p.m. Children spend the first part of the service in the church with their parents and then leave to the back of the church sanctuary. Normally they spend about 50 minutes in Sunday school.

At one time the church enjoyed 500 and more students. Now its total enrollment is around 100. Weekly attendance varies more than in a regular school. Children rely on parents to bring them to church. When warm weather arrives there are holidays and cottages. The Sunday school does not run through July and August.

The class observed consisted of children ages 10 - 12, or approximately grade 5 equivalent in public school. The average weekly enrollment was ten. This was seen as a desirable class size for Sunday School. The children seemed mostly from middle class backgrounds. Not many of the poorer children from the immediate vicinity appeared

to attend.

The teacher was a female in her early twenties. She had a B.A. degree and enjoyed involvement in church concerns. She had considered teaching but was currently employed in personnel work.

The church school began when the children came in from the sanctuary. There was a small ceremony which several classes held together. The church superintendent led the children in the singing of two hymns, a Bible reading and short prayer. This usually lasted about ten minutes. The children were then divided into their classes and left for their delegated area of instruction.

Unlike the two previous settings, Knox has no traditional classrooms with rows of desks and so on. The children used whatever space was available. The class observed met in the large room where the opening ceremony was held. It was about the size of a normal classroom furnished with two couches, several easy chairs, three wooden tables and many folding chairs. Often work would be done at the tables or in a circle on the chairs.

The three settings were fairly distinct as the reader has no doubt surmised. What is common is their aim to teach religious education and develop young people into mature moral individuals.

VIII. METHODOLOGY: METHODS OF ASSESSMENT

The tools of assessment had to meet the task of measuring plan in practice in a diverse group of settings. It was impossible to predict what would be taking place in the three religious schools. A two phase methodology was adopted to take account of this fact. This chapter outlines the two step methodology and examines the resultant three tools of assessment. The best tools of assessment were found to be a classroom observational assessment form, structured interview, and class questionnaire.

In Phase One, each setting was observed for a series of several weeks until the participant observer felt 'comfortable' that he understood the general milieu of the classroom and its surroundings. Then field notes were taken, lessons observed and conversations took place with both teacher and students. The observer would even participate in some classroom discussions. A rapport was established to ensure that both teacher and students were behaving in normal patterns. The every day working through of the curriculum was followed.

Careful account was taken of the observed similarities and differences of each setting. A methodology of assessment was established. There was no attempt to 'prestructure' the settings by the application of theoretical constructs. The tools of analysis responded to the need for accurate and useful assessment. Phase Two focused on the evaluation of moral instruction. The three previously mentioned sources of data collection proved suitable. Phase Two assessment practices most resembled field methods used by anthropologists.¹

Let us examine the assessment tools put in use.

(A) A structured observation form was created.² The form was designed to help the researcher isolate the frequency of various factors considered to contribute to the development of a moral being. The philosophical 'underpinnings' of the form were discussed in the earlier section entitled 'The Moral Person'. The form is not a rigorous psychological testing instrument. Nevertheless, it goes well beyond intuitive judgment. The time and resources needed, as well as the lack of testing instruments relevant to our moral components, make the instrument used herein a valuable reference.³ The observational form is found in the first addendum to the thesis.

The form consists of a series of columns (A - F). Each column is designed to fulfil a specific purpose. Column A (Topics) identifies lesson topics observed and what aspect of the religion it covers. The section entitled 'notes:' is used to allow for more detailed descriptions and records (i.e. data, time) that the researcher may wish to note.

Column B (Contents) attempts to help clarify what actually goes on in the religious instruction periods; the kind of teaching the children are actually given. The focus was on whether the children are given facts, taught how to think, or explore moral dilemmas. Column B questions what was observed being taught, as opposed to Column C which is concerned with the methods and Column D in what proportions are the components of the moral person dealt with.

At least basic content distinctions can be made using Column B:

1. Facts and Descriptions:

These may be (a) 'hard' facts as may be taught in science. The geography of Israel, its climate and so on. Facts about people (b) on the other hand could include a history of Israel's struggle, personal feelings of a character in a story, and may promote one of the major components of the moral person.

2. Deductive Thinking:

Here we might think of children learning and applying the Ten Commandments. Rules are applied to the world rather than reflection upon moral problems and the working through of resolutions.

3. Inductive Thinking:

Again 'hard' (A) refers to 'scientific' type processes where a generalization is made through a series of causal connections. About people (B) involves generalizing about people's feelings and actions to explain and attempt to understand why people do things.

4. Making Value Judgments:

This includes asking children to make decisions about right and wrong, (A) as a moral judgment in reference to other people, (B) as a prudential or personal judgment of one's own life.

5. Concepts and Language:

Especially in theology, we find a great many unusual terms and new concepts. The study of the meaning of language and concepts may involve the whole lesson.

6. Aesthetic Appreciation:

Includes such items as the proper enjoyment of ethnic art, hymns and other cultural traits.

7. Self-Expression and Skills:

This describes how to debate, act, sing and practice related skills for religious purposes.

8. Learning:

Rote learning is teacher centered practice by repetition-style learning. Socratic learning is a teacher student exchange type of learning. Student interaction learning occurs when students working

and interacting with other students generate learning. Individual learning occupies each student separately on a separate topic. An essay assignment is an example of this learning process.

Column C (Symbols) attempts to deal with the elements in the classroom which have an obvious influence and meaning in the religious education of the child. Yet as symbols they may be taken for granted without realizing their power to promote conforming shared experience.

1. Religious:

The obvious Christian religious symbol is the cross. In Judaism we might look to the collection of candles used to represent the laws received by Moses from God.

2. Cultural:

These symbols are characteristic of the specific religious group or class. Ethic qualities such as physical characteristics of a particular ethnic group may symbolize membership and serve as an example here.

3. Language:

Speaking Hebrew as the language of the Torah is an important symbol unifying Jews. In some French communities, French and Roman Catholic may be equated. Other language elements may serve here as well.

4. Ritual:

The sequencing of classroom activity may symbolize religious conceptions. Group confession, Lord's prayer are possible rituals of this type.

5. Ideal Personality:

Here we may look to Jesus as a prime example. Other ideal people, even the teacher, may reinforce a religious perspective.

6. View of Other Religions:

The wearing of a skull cap to symbolize God over man may also suggest that others do not share this faith. Thus symbols may come to indicate attitudes to those not included within a religious grouping.

The descriptions of symbols have been kept brief. The examples used have hopefully been sufficient for explanation. More information concerning the categories in each column will come to the reader as the upshot of the investigation using these categories unfolds.

Column D attempts to rate the reasons used in making moral decisions within the context of the religious education class session. Each category is divided into teacher and pupil subcategories. This is to allow us to determine which reasons for moral decisions are most used by teacher and pupils and establish agreeable or differing hierarchical patterns.

The seven categories are a reflection of the degree to which the four main moral components are in practice. They would fall within the components as follows:

1. Treating Others as Equals:
 1. Concern for other people is an indication that equality is recognized.
2. Awareness of Own and Other People's Emotions:
 2. Awareness of personal emotions
 3. Awareness of other's emotions
3. Awareness of 'Hard' facts Relevant to Moral Decisions:
 4. Knowledge of relevant facts
4. Bringing Above to Bear on Particular Situations:
 5. Knowledge of how to deal with people in various ways
 6. Thinking through before acting
 7. Be alert to moral situation

The last three indicators of the development of the moral individual are really ways in which the first three components of the moral individual are acted upon.

From four basic elements we have derived seven to use in



frequency assessment of the reasons given in moral decision making.

Why Be Moral?

Column E sets out to assess the reasons given for moral action. Eight possible orientations were studied.⁴ In religious education, there is the element of doing what is right and the element of doing it for the proper reasons. The eight categories are self-explanatory. The differences of opinion among the members of the religious groupings as to what faith may mean are rooted in their respective theologies. These differences will be dealt with in reporting the results.

RESPONSE TO MORAL DILEMMAS:

Four major orientations with many subcategories have been hypothesized. The section borrows heavily from the work of Wilson.⁵ People react to moral dilemmas in personal ways. Some general patterns are as follows:

I. AGGRESSION:

- Lashing out at something -

Everyone feels angry at some time. We may see ourselves as powerless, unimportant and lash out in frustration.

- Attacking authority -

The young child has a large number of people in authority over him. They may lash out at the bigger people who run things.

- Trying to prove oneself -

This may be foolish or wise. If we behave as if we are some ideal person who is important through 'bullying' or wearing the latest fashion then we are foolish. If, instead, we try to learn more to help others, we are wise.

- Attempting to dominate -

A leader may lead without belligerence. The emotion in leadership can make your behaviour just or unjust, selfish or kind.

- Ganging Up -

We find a power and safety in groups. We may use this to strike at different groups who disagree with our moral opinion.

II. WITHDRAWING:

- Placating authority -

When trying to keep authority happy by doing exactly what one wants, we are placating authority. We may be avoiding the anger of one in authority.

- 'Put on Act' -

Assuming a particular behavioral stance to cover up what is going on inside can prevent us from sharing and communicating with other people.

- Depression -

We feel that life is meaningless and without purpose. We can share this feeling and to an extent overcome our feeling, or we can stay in depression.

III. ESCAPISM:

- Idealizing or identifying with another position -

This may become a way of 'copping out' and not leading our own life. By losing ourselves in someone else we give up responsibility for moral decision making.

- Follow the group -

We can also lose ourselves in group ideology and relieve ourselves of responsible moral decision making. A group may be good in that it lends support, but it should not override our own identity.

- Follow the social fashion -

We may come to feel that unless we dress in fashion or look the part, we are not worth much. We conform to norms.

- Physical reassurance of others -

When seeking the companionship of others becomes an escape, not a source of enjoyment, it is a sign of emotional insecurity.

IV. OPENNESS:

- Share feelings and thoughts -

To be open in sharing views requires emotional stability and assurance. It may indicate a confidence in personal moral decision ability.

- Speak out or take action -

This response to moral dilemmas may indicate personal awareness and moral maturity. If it is extreme it may indicate simplicity or indoctrination. A balance of reason determines whether this type of response is good or bad.

The focused observation form used in Phase Two of the observation attempts to function as a pragmatic vehicle used in conceptualizing observable moral components in the operational classroom. It must be used wisely. For example, it is not always possible to do a frequency count of several columns concomitantly. Sometimes one column could occupy a researcher for a whole class. On other occasions the nature of the class (i.e. hymn singing) may make observing for moral components in a column irrelevant and impossible. The form is a tool of analysis for a particular setting. It is not designed to intellectualize the classroom process, it is designed to report on it. It is part of an unavoidably subjective appraisal of a highly complex phenomena.

(B) The second major assessment tool was a structured interview. Conversations between the teachers and the researcher had taken place many times before. The structured interview was used as a method of collecting together ideas, obtaining clarification and information

about events in the classroom of cross referencing from teacher to teacher. The questions were not designed to be highly specific and thus were able to elicit a wide response.

The content of the questionnaire is as follows:

1. What is your opinion of religions other than your own?
2. Is there a need for parochial schools?
3. Could you sum up the overall objectives of the religion course you teach?
4. Can religious instruction be separated from moral instruction?
5. What is your personal philosophy of education?
6. Are you personally a religious person?
7. What does this mean to you?
8. What moral messages does your course contain?
9. What do you feel is the greatest shortcoming of the curriculum?
10. What do you feel is its greatest success?
11. Should public schools teach morals?
12. Do you teach religion in other ways in other parts of the curriculum?
13. What changes would you like to see take place in your students?
14. What qualifications should an individual who teaches religion possess?
15. What methods of evaluation do you use?
16. Was your personal faith applicable to this employment?
17. How do you think children learn best?
18. Do you meet with parents regarding curriculum?
19. Do you instill moral principles in students?

In many cases answers to these questions had already been suggested while observing the teacher's lessons. Nevertheless, one cannot always be certain, and by asking directly it was possible to receive a little feedback on how generally observant the researcher had been. We shall examine the answers in a following section.

(C) The culmination of the study was a student questionnaire. Both the student questionnaire and the teacher interview were left until the end of the research. The questionnaire was divided into five subsections and appeared in the form indicated in addendum II.

The student questionnaire had to be of reasonable length to ensure that the young children would not become bored answering it and simply fill in any answer that came to mind. The young students have limited writing skills, consequently, written responses were kept to no more than a sentence at a time.

Part I of the student questionnaire was closely related to column E of the structured observation schedule. It was hoped that a similarity could be established between the reasons for being moral emphasized in the school setting and the students' ideas. The questionnaire statements are a rephrasing of the items in the observation schedule.

Part II was a test of verbal comprehension. In the course of observing lessons a large number of theological terms were used. Some of the terms were quite sophisticated for young children. A number of these terms used in settings were collected and this part of the questionnaire was designed to see if the students actually understood their meaning. Some very difficult terms had to be excluded as they were not used in all settings.

Part III uses a projection technique. It directs the student to a particular subject but allows them to make their own unique statement

about it. It further explored the meaning of morality in their lives, their attitude toward religious instruction, the teacher and the church. Attitude is an important factor in all learning.

Part IV forces a decision on the student's judgment since only an absolute yes and no are allowed. This section attempts to clarify the student's general feeling about his or her religious environment (i.e. parents, personal, teacher, theological).

Part V is most closely aligned with column F of the classroom observation form. A hypothetical situation the student is likely to have experienced or at least be able to imagine is given. They are asked to indicate which statement best describes their response. It is questionable whether what students say they will do is in fact the way in which they do behave. This section assumes reasonable correlation and is partly checked by what student response on the whole was observed.

These three instruments were developed as tools of assessment. The results they yielded will be discussed with the conclusions of one other part of the analysis. So far the classroom, the students and the teacher have been analyzed. One other major component of religious education is the formal curriculum. The research reviewed the nature of the three respective curriculums before being prepared to make study conclusions.

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5. Ibid., p. 104 - 110.

IX. MORAL PHILOSOPHY OF THE CURRICULUMS

The spirit or moral intent of the curriculum should be especially clear within the instructional materials in use. In this section a general review of the three respective curriculums will be conducted to elaborate upon the specific moral characteristics of each.

RAMAH SCHOOL CURRICULUM

Ramah Hebrew School uses a selection of five texts, Pathways through the Bible, When a Jew Celebrates, The Story of the Jew, Behold the Land, and a selection of Hebrew prayers. The prayer book is the most often used over the course of the term because of the necessity to understand the meaning of these Hebrew works and be able to sing them in Hebrew in the synagogue. The prayers represent Hebrew theology the moral implications of which have already been discussed. The correct pronunciation poses a problem. Behold the Land deals with the Israeli state and the geographic and cultural characteristics of the area. When a Jew Celebrates explains the Jewish holidays and their meanings. This book was used to present and discuss the Jewish holidays as they appear in succession through the school term. The Story of the Jew deals historically with the treatment of Jews and the Zionist movement through history. Pathways through the Bible is primarily a Bible text used mostly as a reference or referral text in the course of a lesson. During the school year one is emphasized then another.

Behold the Land begins with a moral description of "the promised land". God promised the land and established a covenant whereby Israel returned good deeds in acceptance of His gifts. A sympathetic picture

of the Jew is portrayed facing various oppressive groups who ignore the Jew's God given right to Palestine during the British Mandate (after World War I) is described in these terms: "The Jews were eager to help their poor Arab brothers improve their lives... The Arabs attacked Jewish settlements and the Jews had to fight for their lives".¹ The Jewish takeover of Arab land and Arab cultural patterns is seen in the context of the Jew being superior farmers and having a 'divine right' to take over from Arabs who had worked the land for the previous six hundred years. This presentation is neither an attempt to be objective nor factual. It makes sense only if we see it as a theological interpretation of moral action.

The establishment of the Jewish state by the United Nations is seen as the only way of helping the hordes of 'suffering' exiles from Nazi Germany.² The decision to create a Jewish state was the only 'just and merciful' decision the delegates could make. The textbook offers this as a sign of God's hand in history.

The Arabs are the enemy. They "pounced on unprotected settlements and killed...defenseless Jews".³ Subsequent Jewish aggression is accounted for by the phrase, "there is no choice".⁴ The God of history is continually emphasized by further statements such as, "The Israeli soldiers who fought here called the battle of Golan Heights a miracle. Their victory, they said, was beyond human understanding".⁵ The equal right to consideration characteristic of the moral person discussed earlier, seems to be exempted by theology. One Israeli soldier is quoted as saying, "This is my home. I will shoot anybody who tries to take my home away from me".⁶ There is no recognition of the fact that those people who have been attempting to take this 'home'

themselves see it as 'home'.

Moral values extend into politics in this text. One example of this occurs in the form of a question asked at the end of chapter 4. It reads: "The State of Israel has refused to give up the Old City of Jerusalem. Do you agree with this position?"⁷ The country of Israel is not pictured as a foreign nation. It is reinterpreted to mean to the nation of Jews, of which the student in Canada is an integral part.

Culture is part of the distinguishing marks of the Jewish nation. Behold the Land explains the importance and value of Hebrew to all the Jews.⁸ Israel in bringing Hebrew back to life in the modern Jewish state is able to live in the language of the Torah and develop its uniqueness as the 'chosen people'.

The text includes random small sections lauding heroes of the Jewish state. Each contributed something special to Zionism whether it be military genius, scholarly expertise or political leadership. The obvious usefulness of this approach is in its power as a modeling tool. Almost any student could envision themselves contributing in like manner to Israel. In this way a strong value towards contributions to Israel is fostered.

The words of the Prophet Isaiah are quoted as part of numinous framework of this text:

And He will set up a banner for the nations,
And will assemble the dispersed of Israel,
And gather the scattered of Judah, ⁹
From the four corners of the earth.

The text Behold the Land gives the student a general perspective on what has taken place in every sphere of life since the 'remnants' return to the 'promised land'. There is an emphasis on the oppression

faced by the Jew. There is mention that Arabs living in the conquered land are to be treated properly according to ancient law.¹⁰ Here we have a classic example of the interface between secular and theological ethics. As competitors for the promised land, the Arabs must be repelled, however, as a subculture within the Jewish state they are to be given the considerations required by the law.

The Story of the Jew is a text that attempts to present a history of the Jewish people dating from ancient to modern times. The text notes that the Jews are the only people of the Western world with so ancient a history.¹¹ It is a culture built on the foundation of a relationship with God.

The early sections of this text trace the deepening conception of God given to Israel in progressive revelation. Chapter 3 deals with 18th B.C.E. (before Christian era) until 5th B.C.E. The Jews are pictured as a 'covenant community' open to those who associate themselves with God's covenant and the law.¹² Their nation rests on the things of the spirit and the idea of God and His message.¹³

The text quotes the great Jewish scholar Hillel who summarized the Torah thus, "Do not do unto others what thou would not have done to thyself. This is the whole of the Torah. All the rest is commentary".¹⁴ Hillel also taught that the love of God and love of neighbour are the chief commandments from which all others flow.

There is a constant undercurrent of the special nature of all aspects of the Jew. The text repeatedly uses the phrase, "when all reason said they should disappear".¹⁵ There is the idea that it is through God's covenant that the Jews ultimately survive against all odds. It was a nation founded not in the land but in the minds and

hearts of its adherents. Through his special status a Jew must seek to perfect himself so to better the world.¹⁶ Committed to God and His Law, committed to the welfare of humanity.¹⁷

The Story of the Jew uses similar modelling procedures to those in Behold the Land. Chapter 13 of this book, for example, discusses Moses Mendelssohn, a great Jewish philosopher's help in the advance of the Jewish cause. Mention is repeatedly made of the contributions of other Jews toward the covenant community.

The essence of this complicated and sophisticated history book is summed up in the following quotation:

The preservation of the Jews is not casual. To have lived through one catastrophe which destroyed other peoples might be accident; to have persisted through two such catastrophes might be coincidence; to have lived through three, an oddity. But there can be no secular explanation for the continued preservation of this people. Only a power beyond man can explain the story of the Jew. 18

The text, When a Jew Celebrates, delves into the meaning of Jewish holidays. A description of how each holiday is to be celebrated is given. Some holidays are celebrated at home and others at the synagogue. The holidays are an affirmation in ritual of events in the Bible. They are the framework for establishing a cultural milieu in which the ideas of Judaism are lived out in the daily lives of its adherents.

Individual morality is stressed. Each Jew lives to grow better and uniquely forward the coming of the Messiah by living justly and mercifully.¹⁹ This is the goal of a Jew's time on earth. By living morally a young Jew helps himself and the whole covenant community. This is an example of moral philosophy in which the attainment of one's own ends is synonymous with the community's goals.

The child is morally obligated to learn. The text rationalizes this position by affirming that nothing is evil in itself, but only in its misuse. Evil, "comes most often from lack of knowledge and understanding....From ignorance comes fear, from fear comes evil....We avoid evil by learning what is good; by learning to understand the ways of man and the ways of God".²⁰ For the young Jewish child the message is clear, virtue is knowledge.

When a Jew Celebrates teaches that a man and woman are fulfilled through marriage. Jews are not to intermarry because of the differences in background and to maintain Judaism through history.²¹ All men and women are equal before God's eyes. Home and hospitality are affirmed.²² The good life ends in death of the body not spirit.²³ Full resurrection follows the coming of the Messiah.²⁴

The text emphasizes the element of time. There is the time of season, festivals, Sabbath, birth, life, death. The Jew is set in a purposeful time, observing the customs and traditions established by his ancestors in time. The future is built on the past. "The whole Jewish calendar, the whole Jewish sense of time, is a series of lessons about life".²⁵

Differentiating between right and wrong is an important measure of growing up.²⁶ Rules are justified on the grounds of their pragmatic usefulness; "we need rules that teach us decency and humanity; rules that protect the weak and the young; rules that give everyone a chance to grow up and to be a good person".²⁷ Of greatest significance are those rules given by God to guide men in being just and fair.²⁸ The overriding rules are God given to Moses. The Bible is a source of moral authority.²⁹ It also tells of God's punishment for transgressions.

We learn from others. While we are ultimately responsible for our own behaviour we learn through others and by example. "We enjoy and love - our parents, sisters and brothers, teachers, counsellors, leaders who have helped us to grow straight. Their help is a gift, and one way to repay them is to do as much for others".³⁰ This quote is a good example of the idea of modelling and an application of the "do unto others..." principle embodied in this text.

The holiday of Purim celebrates the idea of loyalty to friend and Judaism.³¹ God wants Jews to continue working along His way. Purim celebrates the Biblical events in the Book of Esther in which the Jews of Persia were spared from death.³² It is used as a symbol of loyalty between Jews.

The law is the vehicle to the good life, but Judaism goes beyond the law. The appeal of law lies not only in God's authorship but its embodiment of the noblest human sentiments applied to the Jewish heritage.³³ Breaking the law is serious but forgiveness is possible. Man should forgive man just as God forgives man.³⁴ Yom Kippur is the Jewish festival of forgiveness.³⁵

The festivals of the Jewish calendar provide a living witness to behaviour and practice of morality within the Jewish culture. Grounded in history and tradition, they call the modern Jew to live the morality taught in the Bible.

When a Jew Celebrates gives a detailed outline and rationale for Jewish morality. For the sake of brevity only the most important aspects have been dealt with here.

The collection of curriculum texts used in Ramah School provides an integrated and highly moralistic course content. The level of abstraction, linguistic sophistication, overriding historical conceptualization are areas which may leave room for critics and discussion at the conclusion of this work.

KNOX UNITED CHURCH CURRICULUM

Knox Church uses the standard United Church curriculum. The levels of advancement are divided into three year primary, junior, intermediate through to adult. The group studied in this thesis was the junior level (ages 9-11). The year one theme is entitled "God and His Purpose", year two "Jesus Christ and the Christian Life", year three "The Church and the World". Knox Sunday School was in year one of their rotating curriculum (i.e. God and His Purpose).

There is one book per year for students. The student's text for year one junior is entitled the "Mystery of The Rock". Concomitant with the student's text there is a yearly teacher's guide. Finally, a general layman's guide to the theology involved in United Church Sunday school curriculum is an introductory basic book for all Sunday School teachers. It is entitled "The Word and the Way". Thus we have three main texts for examination of the observed junior program.

The Mystery of the Rock is written as a series of stories based on the Bible. The text attempts to reassure the child that God loves his people and that the mystery that is God is something they will progressively come to understand for themselves.³⁶ It reads "God is present with us, not because we deserve His presence, but because that is the kind of God he is. Sometimes we are just as surprised as Jacob when he said, "Surely the Lord is in this place, and I did not know

it".³⁷

Theological differences enter into the moral philosophy of this children's text. Chapter 6 deals not with the Moses as understood by Judaism, but with the Moses viewed from a New Testament perspective. The text describes him thus, "He is the towering figure of the Old Covenant. He is the spiritual giant most often spoken of in the New Covenant made with us in Jesus Christ".³⁸

Many examples of men inspired by God are given. We learn of David, who, as holy as he was, was yet unable to keep from sinning.³⁹ By reflecting on the dealings of God with men in the Old Testament a reflection of His character is developed. The text quotes scripture from Jeremiah's time saying:

Behold, the days are coming, says the Lord, when I will make a new Covenant with the House of Israel and the house of Judah, not like the covenant which I made with their fathers when I took them by the hand to bring them out of the land of Egypt, my covenant which they broke, though I was their husband, says the Lord. But this is the covenant which I make with the House of Israel after those days, says the Lord. I will put my law within them, and I will write it upon their hearts; and I will be their God, and they shall be my people. And no longer shall each man teach his neighbour and teach his brother, saying, "Know the Lord", for they shall all know me, from the least of them to the greatest, says the Lord; for I will forgive their iniquity and I will remember their sin no more . 40

The text goes on to say, "For while the Law of God was given through Moses the grace and truth of God came through Jesus Christ".⁴¹

The Mystery of the Rock is written as a storybook with some parts of the Bible brought dramatically to life. As a whole, it relies primarily on the retelling of Biblical events in the Old and New Testaments. It offers the attentive child a general knowledge of stories in the Bible and stresses the salient features of Protestant morality

in its clarifications of the new covenant made through Jesus.

Moral preaching is conspicuous by its absence in this text. Nowhere is a strong connection made between religion and the child's living a moral life. It does not offer opportunity for moral dilemma. Truly Protestant morality is an inwardly motivated mechanism. Nevertheless, research elsewhere does not support the offering of no moral guidance. Those components compatible with the development of a strong inner morality can be consciously promoted. There is an emphasis on Bible knowledge. But we shall return to this later in the summative evaluation.

The Junior Teacher's Guide is divided into four sections. A Biblical background for each lesson is given, followed by a section on general ideas on teaching the junior level child, possible lesson plans for each Sunday, and fourth, a section listing resources (i.e. hymns, resource pictures, and maps).

Christian life is more 'Caught than taught'.⁴² This phrase captures the essence of the moral philosophy expressed in this teacher's guide. The teacher in living by and expressing Christian life meaningfully demonstrates and reveals more about Christianity than words express. The church community and parents amplify this picture of life.

"The power in the Christian fellowship is the power of the Holy Spirit".⁴³ Through faith and learning together the Holy Spirit works to place the group into a redemptive fellowship with himself. It is this action that puts the law of Moses into the hearts of the students and teacher.

Baptism places the major responsibility of Christian upbringing into the hands of the parents.⁴⁴ The Knox Sunday School teacher,

therefore, is not so much providing a service as partaking in a mutual responsibility.

An examination of the Junior Teacher's Guide shows us that the moral content of this United Church curriculum comes not so much from the curriculum material as the way in which it is put into service. The curriculum along with Christian fellowship and example leads to a knowledge of God (i.e. Father, Son and Holy Spirit) and to the motive and ability to live a moral life. The question as to whether or not this curriculum is best in promoting the eventual redemptive purpose is largely theological.

The Word and The Way was written as an adult introduction to the United Church curriculum. It outlines the basic teachings of the church which are to be incorporated into the Sunday church school curriculum. It serves no purpose to elaborate on its teaching as this has been adequately dealt with in the earlier discussion of Christian theology. Only one point is added. This book outlines the United Church's position that, "The church is put under the power of the Spirit to do the will of the Spirit, which is the will of Christ".⁴⁵ Thus Deity (i.e. Holy Spirit) cannot be controlled in a Sunday school curriculum. The teachers may seek only to help the student respond in grace to Deity. Ethics becomes an affair with God in which help can be given but ultimately it is a Creator-Creature relationship. The United Church tries to use its curriculum to fulfill the congregation's needs as it finds them.⁴⁶ It seems to value two modes of preparing children to receive the Holy Spirit, the witness of others, the message in the Bible.

HOLY CROSS ROMAN CATHOLIC CURRICULUM

Three main texts were in use in the Roman Catholic setting examined in this study. A modern rendition of the New Testament, Good News for Modern Man, a child's text entitled We Have Seen the Lord, and a thorough grouping of pamphlets to be used by the teacher preparing the lesson. Good News for Modern Man was used as a reference book only infrequently.

We Have Seen The Lord tells the story of Jesus. The text is sprinkled with sections labelled for parents indicating an obvious expectation of cooperation and suggested Christian family practice. The course is teacher-centered in that the suggested teacher lesson plans are far more extensive than the child's text.

The text asks the child to remember that the Kingdom of God is recognized by love and that Jesus has told them that inasmuch as they are kind and helpful to someone in need, it is as if they have helped Jesus himself.⁴⁷ Since Jesus is used as the prime model of moral behaviour this admonition serves to promote moral behaviour. In seeking out the loving behaviour of Jesus and others today, the child is encouraged to find even more people to model their behaviour after.

Biblical examples of people drawn to Jesus are given. We are told of John the Baptist, Matthew the tax collector, the poor of heart, all helped by Jesus.⁴⁸ The attitude of supplication is encouraged to allow the Holy Spirit to take action.⁴⁹ This creates the inwardly responsive Christian.

The humanity of Jesus is emphasized in the earlier sections of the text. Life in the ancient Middle East and today, Jesus' mother, His family, His dealings with common people, help the student to relate to Him in their own terms as a friend living through experiences much

like their own.⁵⁰

"Never pay back one wrong with another, or an angry word with another one".⁵¹ St. Peter's experience of coming to know Jesus is an example of the way in which the child can come to know this great new friend. Peter hears the aforementioned teaching and tries to apply it to his life.⁵² John tells that to follow Jesus' word is to be a disciple.⁵³ The children are encouraged to be like these two with the help of the Holy Spirit.⁵⁴

The last chapters of We Have Seen the Lord brings the loving friend Jesus into focus as the Son of God and true guide for the Christian community. The child is left to join with the Christian community in faith in the love of God's son.

Throughout this Roman Catholic text are sections entitled 'I think in my heart'. These sections indicate to the child the way in which they should respond to the things they have learned in each chapter. This is a method of placing the child in a preparatory state for receiving the Divine Spirit.

The child's desired behaviour is developed by attempting to have him accept Jesus as Saviour and His Holy Spirit through His word.

The teacher's manual for the Canadian Catechism is highly detailed. It sets out specific aims for each section of the children's text. Its main objective is to help the teacher lead the students and to enrich and amplify the course content. The manual sums up some of the observation earlier made on the children's text. It notes that the text is a book about God's persons not theological ideas and that catechism on the Holy Spirit has been emphasized.⁵⁵

The program at this level is not designed to emphasize moral

formulation.⁵⁶ As we have noted in our examination the text provides Gospel witnesses to go along with adult Christians who will aid in conviction and development of a scale of values.

The program is aimed at the development of practising Christians. Consequently, the manual urges the teacher to make the curriculum appeal to the children's present experience.⁵⁷ Christian faith must not be a distant phenomenon but one that lives.. It is the teacher's task to use the curriculum to its best advantage within the particular context of the classroom.

Our analysis of the written curriculum is completed with a brief resume of the main features of moral philosophy encompassed within the three school curriculums:

Ramah Hebrew School:

- Jews are God's chosen people
- God works with the Jews but they must remain faithful
- As faithful Jews they have a role in history
- The law must be learned and followed if one is to fulfill oneself and one's community
- detailed explicit rationales (i.e. usually theological) are given for how ought a Jew to behave morally

Knox Church Sunday School:

- Knowledge of the Bible builds a strong Christian character
- Christianity is more caught through life than taught
- The individual learns enough from the Bible to respond in grace to Deity

Holy Cross School:

- An indwelling of the Holy Spirit is developed as the child learns the meaning of Jesus in their everyday lives.
- A responsive attitude is fostered through the witness of Biblical persons, parents, adults, peers and clergy
- The child fosters grace through attitude, meditation and attempts to live as Jesus commanded.

Theology is the major determinant of differences within the moral instruction of the three schools. The differences between Knox Church and Holy Cross school are primarily a question of what each group thinks is the best method of reaching similar moral ends.

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X. THE ETHNOGRAPHY

This chapter will report on results of the assessment. Each setting is discussed in turn. The attitudes of the three teachers and their respective students is explored. A description of the living classrooms will complete the ethnography based upon the assessment instruments.

ATTITUDE OF THE TEACHERS

Ramah Hebrew School teacher:

The Cantor at Ramah school was the most experienced teacher of the three. He was noncommittal when asked about his views on other religions. He noted that they use different material and that with any religion, the parents have a big part to play. He felt there was a need for Jewish parochial schools in particular.

The Cantor felt that it was not possible to separate instruction in Judaism from moral education. Judaism is a moral religion. Morality is interwoven into its nature. He was himself a very religious person who followed the laws closely.

Culture and ceremony must be known and is either too vague or too complicated to learn on one's own. Once children are grown up they are able to read the Bible on their own, but the culture and ceremony are less accessible. The Cantor expounded on the Bible but was careful to help the students to understand Jewish culture and ceremony foremost.

Education must be relevant to the world. We must educate children to become acceptable citizens. We must expand understanding and encourage the living of the Jewish faith. Teachers offer guidance, suggestion, and explain creed or ordinance. Children are presented with as much as we judge them capable of understanding. This is the essence of the

cantor's stated philosophy of education.

Children are thought to learn best when course content is qualitative and appealing. Consistency and discipline aid the learning process. Hard or taxing material can be taught but the teacher must break it down for them. All students possess similar qualities such as a natural inquisitiveness.

The Ramah school teacher had in his background fifteen years of Hebrew education. It takes five to six years to become acquainted with the laws. Most difficult is the application of the Bible to current human debates. This is the area where the rabbi excels.

As an illustration of the degree to which the orthodox Jew tries to follow the laws, the Cantor related a story concerning his father and himself. He lives a great distance from his synagogue and is forced to drive, or not attend. The fact that he did drive his car on the Sabbath eventually was related to his parents in Israel, who were extremely upset. His father phoned him from Israel and suggested that he either not attend that synagogue or sell his home and move to within walking distance of the synagogue.

The Cantor would frequently urge his students to follow the law and admonish their parents when they became lax. He told his students that he could not make them observe the law, that it must be their own choosing. He would say, "Live your faith, you're the generation who will carry on".

Knox Church teacher:

The female teacher at Knox felt that the most important part of any religion is the belief in God. She felt that there was a need for religious schooling and that moral education cannot be separated from

religious education. She noted that at a young age children cannot really evaluate religion on their own. Nevertheless, she felt that it should be passed on because parents have an obligation to instruct their children in something in which they have a profound belief. Sound education will allow the child to make intelligent decisions about religion when he or she is mature.

Her philosophy of education was that most things taught should have relevance to "kids'" lives. Education should not always be easy and fun, sometimes it must be serious and challenging. In terms of religious education, we ought to demonstrate to children that religion affects their everyday living. Facts are not to be avoided. Children are glad to have things they know. They are capable of dealing with more than we sometimes realize. The teacher explained that she herself had learned in this fashion and felt it had worked for her. Once she matured she was able to draw and reinterpret these facts in her own experience.

The female at Knox was herself a committed Christian and felt that it was the Church that was the responsible institution for passing on the word of God. Her summation of the curriculum was that it taught that Jesus Christ was the focal point in history and saviour of mankind; that children should behave morally not to please people, but God. She suggested that morals could be separated from religion, but not vice versa.

The greatest shortcoming of the curriculum was its assumption that children possess knowledge that they do not in fact have. For example, she requested all her students to write out the Lord's prayer and found that none could write it without error. The greatest success with the curriculum occurred when the children enjoyed lessons and learning

and it caused them to leave the class thinking.

Her goal was to promote strong Christians. She tried to discuss morals with her students but was not sure they always applied them to their lives. All religious educators should be committed to what they teach. She felt children learn best when they apply their lessons. Church schools should deal with religion and morality more directly than public schools which should rely more on example. There ought to be a feeling established in school that certain things are right and other behaviour is wrong.

The Knox instructor classified herself as adhering to a bit of a conservative teaching philosophy. She felt the children needed more instruction time at Knox. She relied on the curriculum as it was set out because she was teaching it for the first time. Ultimately, she felt that each of her students had to independently decide about religion but she hoped that all would see it as the way to live happiest.

Holy Cross School Teacher:

The first year female teacher at Holy Cross school felt that parochial schools were only superior in that they offered religious instruction. The general objective of this religious education is to help children become Christian (i.e. like Jesus), to love and accept one another, and to develop a Christian attitude.

Personally, the Holy Cross instructor could see no separation between morality and religion. She felt that religion was a moral way to live. She was religious and believed in practising what you preach.

The function of religious education is to assist the young to grow in knowledge, grow socially, and to prepare them for higher education. Jesus was the centre of her curriculum. The Holy Cross teacher

felt that Jesus stressed love and trust and that He could be seen as a friend by the children. Also, He had the power to change non-believers.

The instructor rated her program successful in getting the students to relate to one another better. They learned new terms and could find faith, hope, and charity. Other parts of the curriculum, especially reading practice, could use religious material. In this way it was possible to infuse religion into other aspects of the curriculum. She identified three desirable areas for change in her students. She wished they would quit talking, show more discipline and apply love. Morality was seen as learned through peers and by adult example. The parish priest was extremely well liked, if not idolized, by the children.

Children learn well by question and answer sessions, and when they are asked to give presentations on religion. This was the instructor's general view of the classroom process. She displayed some skepticism concerning the religious schooling program but in total displayed a firm grounding in religious commitment. Her classes were well planned and teacher centered.

The three teachers varied in their responses to the interview questions. Sometimes a question was put aside to make another point. The aforementioned is a fair rendition of the response to the interview. Let us now seek out the students' views.

ATTITUDE OF THE STUDENTS

The student questionnaire sought out attitudes to moral and religious education. The data was collated to obtain no one individual opinion but instead a fair assessment of the classes consensus opinions. The questionnaire data itself may be reviewed in addendum I of this thesis.

Ramah Hebrew School Students:

Consistent with Jewish theology 92% of the Ramah students chose keeping the laws of God as the prime reason for behaving the 'right' (i.e. moral) way, and 58% chose equally between doing what their religion explained they should do and trying to help others as the next two most important reasons for moral behaviour. Helping others is a consistent way of fulfilling the law. The Jewish students responded strongly in their tradition.

The Jewish students answered the terms in part two accurately. They defined sin as doing something wrong (i.e. several mentioned against the law, God and people). They defined the Ten Commandments as the ten most important laws of God. This is accurate Jewish teaching. In fact, most of the terms were defined as having special Jewish significance. The class did not reach a consensus on one of the thirteen terms. Interestingly, this was on the definition of prayer. Some students did mention going to the synagogue, singing, asking God for something as possible definitions. In the next questionnaire section only half the class said they prayed. Perhaps a different term would better describe this behaviour to them. This is the only likely answer, other than simply assuming that prayer is not a critical part of their religious schooling. They saw God as the great ruler and creator. On the other terms, they answered very similarly to the other classes.

The Ramah class felt that a good person was one who obeyed the law and performed good deeds. Obeying the law was the single most important part of religion. They felt that their parents wanted them to obtain a religious education so that they would be good Jews. Oddly enough, the normative dimension of their religion did not seem to translate into a

consensus on why they individually should be good nor what behaviour a religious person exhibits. With some reservation, they liked their instructor. They reached no consensus as to what was best about their religion classes, nor what they felt would make religion better. They did not like all their fellow students and some of the class work. They went to the synagogue partly because they wanted to and sometimes because they had to go with parents. They had no consensus on how the class could be improved.

One-half of the Ramah class felt that their family was not religious and one-third felt they were. They did think their teacher was religious and 71% felt that other religions were as good as their own. Interestingly, the same number of students who felt that other religions were not as good as Judaism felt that their family was religious. The majority (85%) thought that religion was important and 67% claimed to put it into practise. Only one-half prayed and most (75%) felt that everything in the Bible was true. Most (85%) felt that their religion was easy to comprehend and most said they would choose (66%) to come to religion class if given a choice. They generally saw religious instruction as distinct from their other classes. Only half identified remembering what was taught each class as the most important part of religion.

Section five of the questionnaire queried the students' view on their responses to an unjust situation. Virtually all responded that they would attempt to reason their way out of the situation.

Knox Church Students:

Knox students felt that the three most important reasons for behaving morally were to try and help others, to keep the laws of God,

and faith. The first two were equally popular responses (i.e. 86%) while faith was chosen by 43%.

The vocabulary section of the questionnaire was handled quite well. The terms listed were basic. It was not possible to test some of the more esoteric terms heard used in class as they were not used in other settings. It did not seem unreasonable that the Knox students were unable to define God or Sabbath. God was mentioned by individuals as spirit, saint, father, ruler, creator, and so on. Surely the idea of God is one of the most challenging notions the mind could entertain. Sabbath was a poor choice as it was not used equally in the three settings. Ethnic differences created variations in definitions of terms like "Abraham". While the Jewish student would see him as a "Jewish forefather" the Knox students saw him as a "friend of God". Considering ethnic and theological differences, neither answer was unreasonable. All the other terms were answered correctly.

Part Three of the student questionnaire involved completing sentences. This technique yielded a class consensus on nine out of thirteen items. The class felt that a good (i.e. moral) person was one who obeyed God. They came to Sunday School to learn about religion. The most important part of religion was believing in God. They liked their teacher and the activities they did in class. They seemed to indicate a strong response to the goal of learning about God. Some parental support or pressure to attend was indicated in sentence (L). This seems logical as most children in the Knox Sunday school class live too far away to come to church unless with their parents.

All of the Knox students indicated that their family was religious in Part Four. Similarly, all felt their teacher was religious. Most

(71%) saw other religions as not as good as their own. Religion was important to them all and 71% suggested that they thought they practised what their religion taught them. All prayed. Only half the class thought their religion was easy to understand and 71% felt that everything in the Bible was true. They did not feel their teacher was too much of a disciplinarian, but indicated that at least half would not come to Sunday school if their parents gave them a choice. Most Knox children saw religious education different from school and an equal number thought it most important to remember what they learned each week.

Part Five asked them what they would do if falsely accused of classroom misbehaviour. Most thought they would discuss and explain the problem with the teacher (43%), but two smaller groups (29%) said they would yell back at the teacher and/or keep quiet even though wrongly accused. They did not display strong agreement on what ought to be done when facing this kind of moral dilemma.

Holy Cross Students:

This group felt that the most important reasoning for 'right' behaviour was to keep the laws of God. Second to this, 81% added that a person should try to help others. The third reason was to emulate someone they admired.

On the words Israel, prophet, Abraham, holy, theirs was not a confident consensus. The Holy Cross students did have a solid understanding of Moses and his role in the giving of the Ten Commandments. They saw God as a father who is great but difficult to know. They defined prayer as something said to God. Individuals made particular reference to Hail Mary, The Lord's Prayer, and thanking or praising varieties of prayer.

The Holy Cross curriculum dealt with the New Testament solely. The children's knowledge of Moses and the Ten Commandments can be traced to a confirmation preparation booklet called Growing in the Spirit. This would explain why some terms usually identified with the Old Testament were understood and others were not.

The Catholic class answer to Part Three of the questionnaire suggested that a good person is one who shares, loves and follows God. God is the most important component of religion. Praying, going to church and trying to do the right things are the marks of a religious person. Religious instruction is important in that it tells of the word of God. The group agreed that one should be good because it pleases others and altruistically, it leads to reward and avoids punishment. The students liked their teacher and seemed quite happy with religion. They liked to learn about God, enjoyed their friends in class and had no general complaint. They wished more people would believe in God and try to understand. They, as a group, went to church because they believed and wanted to hear the word of God.

Almost all (96%) the Holy Cross children felt that their family and teacher were religious. About half (52%) thought that other religions were as good as their own. Nearly all the students said they would come to religion class by choice (i.e. 93%) and 70% felt that their teacher did not discipline too much. A very high percentage agreed that religion was important to them and that they prayed (i.e. 96% and 93% respectively). Only a third of the class felt that they did not practise what their religion taught and about the same number said that their religion was not easy to understand. Most felt (93%) that they should remember what is taught in each class. The students did not particularly see religion

class different from other classes. Unlike the other two settings, these students take religious education in the same classroom, with the same instructor and during the same school day as their other subjects.

The response of the Holy Cross students to Question Five on the questionnaire was quite different from either Knox or Ramah students. They said that in most cases (78%) they would keep quiet if falsely accused by their teacher. The next most popular responses were to discuss and explain a moral dilemma (59%) or try to see the situation as the teacher might (44%). This group seemed to indicate a stronger awe of authority than the previous two.

THE LIVING CLASSROOM

The last assessment to be reported concerns the classroom observational schedule. This form recorded the ongoing classroom experience. It was used to make general notes, describe the nature of the class and calculate the frequency of statements relating to the reasons for being moral and the kind of responses by both students and teacher.

Ramah School classroom observation:

A wide variety of lesson subjects was possible at Ramah Hebrew school owing to the varied use of the many course texts. The lessons observed were found to be a study of some aspect of Jewish life. There was often deductive thinking content in the lesson whether in a discussion of the application of a law or in a textual statement on the proper liturgy for a Jewish holiday. Both moral and prudential value judgements were made in regard to the law. The teacher style was primarily socratic. The instructor would often begin by asking the students questions. Singing prayers in Hebrew forms a part of most lessons.

There were many symbols in the classroom environs. The Star of David was on the bulletin board. The candles symbolic of God speaking from the burning bush to Moses was present on a colourful calendar showing Jewish holidays. A small plaque with small scribes parchment was placed on each classroom door frame. This is symbolic of the Passover when Jews smeared blood on the doorway in Egypt. The instructor wore a skull cap symbolic of humility before God. Many Hebrew words and phrases appeared on the walls. Hebrew is important as it is the language of the Torah. Jewish heroes were used as symbols of the struggle and triumphs of the Jewish people.

The examination of moral decision making proved fruitful at Ramah school. The teacher emphasized the knowledge of relevant facts, especially in terms of the law, as the prime factor in moral decision making. Being alert to moral situations was the second most emphasized factor. All the other components on the observation schedule were touched upon in smaller measure. The students emphasized being alert to moral situations as their most thought-about component of moral decision making. This result must be seen in light of their concern to know of the application of Jewish law. The students displayed concern for three components - awareness of personal emotions, knowledge of relevant facts and thinking through before acting.

The teacher at Ramah school emphasized purpose and meaning in Judaism and obeying something outside yourself (i.e. law) as the two main reasons for moral behaviour. Following the example of ideal people and authority were the two lesser reasons emphasized. Considering own advantage in terms of the personal rewards for following the law was also used. The pupils tended to take a receptive stance in this area and did not strongly suggest any reasons for moral behaviour on

their own.

The response to moral dilemmas raised in the classroom was predominantly an aggressive domination by the teacher and a withdrawal and placating of authority by the class. Other responses were observed but these two characterized the classroom best.

Knox Church classroom observation:

The subjects covered in class sessions at Knox related directly to the prescribed lessons suggested in the teacher's guide. The content of lessons centered primarily around people whether it be facts and descriptions or inductive type thinking. The meaning of such terms as sin, for example, would be taken up as terms were introduced.

Hymn singing and prayer were part of a standard opening exercise carried out by the Sunday school superintendent. This mini service lasted no more than ten minutes. Usually the students would spend part of each class reading aloud in a group. A socratic exchange would take place whenever an issue arising from the text was raised by teacher or student. The lessons inevitably ended with an art project of some kind (i.e. drawing, papier mache, etc.).

The most apparent symbols in the class meeting room was the Bible and a bronze cross standing on a table. There was not a large number of symbols in the classroom. Some of the art projects had symbolic value. For example, a child might be asked to draw a picture of God, or of a person performing a good deed.

The teacher stressed an awareness of moral situations. Awareness of personal emotions and a knowledge of relevant facts were the two teacher stressed components of moral decision making as recorded by the frequency analysis. The pupils stressed awareness of others' emotions

and concern for other people as their two most significant factors in making a moral decision. They showed some awareness of thinking things through and having knowledge before making moral decisions.

The class offered little opportunity to observe the accepted rationale for moral behaviour. Misbehaving students were asked to behave so to fulfill the lesson aim. The students generally seemed to comply for reasons of respect for authority. The frequency evidence was disappointing for this section of the observational form.

A few drawbacks to the Knox Sunday School program exist. The core lesson tended to be quite short (approximately twenty minutes) once the short stay in the church, the opening exercise and the arts and crafts components were accounted. This restricted moral instruction and limited the application of the classroom observation schedule. One child in the class had been clinically labelled hyperactive and was a diversion to the rather patient instructor. The children were slightly inhibited in their interaction by the fact that they came from diverse areas of the city and only saw one another at Sunday school.

Holy Cross observation:

The subjects of lessons observed at Holy Cross were sometimes surprising. For example, one lesson examined the Holy Spirit, function and action in Christianity and the children's community. This seemed to be a rather difficult topic for grade four students to deal with. The lessons observed were primarily about people tending toward the lecture approach more than the socratic. Reading aloud improvised drama, and artwork were the self expression skills observed in use. The teacher's lessons were well-organized and prepared.

There were not many visual religious symbols other than the

students' translation of the New Testament, Good News for Modern Man. Words symbolic of theological concepts were used extensively. Words like anointing, consecration, epistle, ordination, Eucharist, pentecost and grace are difficult to understand and random conversations with pupils did in fact reveal that many of these words were not understood. The parish priest and Jesus were the two individuals with symbolic value for the children.

The teacher emphasized the knowledge of relevant facts, being alert to moral situations and awareness of emotions as the most important considerations in moral decision making. The pupils offered no significant opinion in this area.

The teacher was quite active in suggesting reasons for being moral to her children. Here again the students offered virtually no input. The curriculum emphasized Jesus and the teacher used Him as an ideal person and example. The example of Jesus was the most emphasized reason for being moral. He gave purpose and meaning and made possible the special experience of the Holy Spirit. He was the authority and faith the appropriate response. Morality took on a Christocentric dimension in this classroom.

The teacher tended to dominate any moral dilemmas dealt with in class. The pupils, when they did respond, tended to placate the teacher's authority. The students were encouraged to follow the lead of their Christian community in the moral arena.

The results of the teacher survey, student questionnaire and classroom observation schedule for our three settings have been used as the background for an ethnography. It is time to collect results and

arrive at final conclusions.

PART IIIXI. GENERAL CONCLUSIONS

The thesis thus far has presented the various results produced from field study of the process of moral learning and value formation in three varieties of religious schooling settings. At this point it is the intention to bring the specific findings together to portray a general synthesis of the results.

In the introduction a list of questions were posed as follows:

1. How are morals taught?
2. What is the curriculum intended to teach about morals and values?
3. Are the curriculums meeting their objectives?
4. What problems arise in the teaching of morals and values?
5. What are the similarities and differences among the three types of religious schooling?

The aforementioned questions will be used to organize the presentation of results. Question five will conclude this section.

Ramah Hebrew School:

1. How are morals taught?

Morals are taught in accordance with Jewish theology. The law of Moses is at the core of Jewish ethics. Maintaining the laws is the Jew's way of keeping the covenant established with the patriarchs Abraham, Isaac and Jacob by God. The Jewish culture celebrates the special status they hold in eschatology. The Ramah curriculum presents the morality of law following within a philosophy of purpose. Morals are taught by curriculum content and the modelling behaviour and encouragement of the instructor.

Knox Church School:

1. How are morals taught?

The particular theological paradigm of United Church theology is the over-riding variable in the teaching of morals. The school hopes that the modelling behaviour of teachers and parents will display to the child the moral life while he or she is in the process of learning about its religious underpinnings. The whole approach to moral teaching at Knox tended to be much more implicit than explicit. The children seemed to sense this and know, for example, that they were to try to follow the Biblical teachings, to help others, and respond in faith when the limits of their understanding were reached.

Holy Cross School:

1. How are morals taught?

Morals were taught much more explicitly at Holy Cross. The Ten Commandments, the summation of the law by Jesus, the rules of Christian conduct, were specifically listed and presented to the students. Activities of Christians within the parish and the world were discussed. Jesus was the focal point of the curriculum. The children learned of the progressive revelation of Jesus as Christ to the New Testament characters. Growing in awareness of Jesus was the path to growing in the Holy Spirit which helped Christians to love and serve. Invocation of the Spirit was taught.

Jesus was the model of moral behaviour. The teacher, the parish priest, the family were secondary models and helpers in teaching morality. The teacher encouraged students to behave morally and moral dilemmas and situations were discussed.

Ramah Hebrew School:

2. What is the curriculum intended to teach about morals and values?

In point form, this work concludes that the following forms the intended curriculum as regards morals and value instruction:

- Jews are God's 'chosen' people.
- God works with Jews but they must remain faithful.
- As faithful Jews they have a role in history.
- The law must be learned and followed to fulfill oneself and one's community, and create morality.
- Detailed explicit rationales (i.e. theological and common sensical) are available for how a Jew ought to behave.
- Jews must retain their culture and identity.
- Culture (i.e. language and custom) and ceremony should be used as a vehicle for maintaining group.
- Education is the vehicle for expanding and fostering the living Jewish faith.
- The Jewish faith must be learned as relevant to today's world.
- The Jew must be diligent to survive.

Knox Church School:

2. What is the curriculum intended to teach about morals and values?

The following points best describe what the curriculum is intended to teach about morals and values:

- knowledge of the Bible builds a strong Christian character
- Christianity is more 'caught than taught'
- the individual will learn enough from the Bible to respond in grace to Deity
- religion has relevance to daily living
- Jesus Christ is the focal point in history and Saviour of mankind
- we can learn by the faith of Bible characters.

Holy Cross School:

2. What is the curriculum intended to teach about morals and values?

The curriculum teaches that:

- an indwelling of the Holy Spirit is developed as the child learns of the meaning of Jesus in their everyday lives
- responsive attitudes are fostered best through the witness of Biblical persons, parents, adults, peers and clergy
- the child can be taught to foster grace through attitude, meditation, and attempts to live as Jesus commanded (i.e. a moral life)
- church is the association of Christians in which the living God acts in people's lives
- to teach that God is love
- Christians should behave following certain guidelines (i.e. go to church, etc.).

Ramah Hebrew School:

3. Is the curriculum meeting its objectives?

The curriculum can be evaluated from the point of view of the teacher and students and in light of our understanding of the moral person. It is fair to say that the teacher and pupils would agree that the course was able to increase awareness of the religious prerequisites for mature Jewish morality. It is useful and more or less successful.

The theoretical perspective developed in the earlier parts of the thesis allows us to base our judgments on how successfully the four components of the moral person were promulgated:

1. Treating others as equals: that is giving the same weight to the wants and needs of other people as to one's own.

A Jew who conscientiously followed the laws would behave according to this principle. Nevertheless, the classroom process or its theory offered no direct teaching of this component. The children or teacher did not emphasize this principle in behaviour. It was inadequately

promoted.

2. Awareness of own and other people's emotions.

Notwithstanding one or two instances in course texts, this component was not adequately facilitated. The teacher, children and observed class process displayed no method of systematic development of emotional awareness.

3. Awareness of the 'hard' facts relevant to moral decisions.

Given its theological understanding of facts relevant to moral decisions, Ramah school did a good job in developing this component. Knowledge of the law was clearly defined by the teacher, acknowledged by the students and emphasized in the class process. There was little rote memory of the law. Knowledge of the law was blended with an understanding of its general spirit, background and intent.

4. Bringing the above to bear on particular situations so as to decide and act in accordance with them.

The Cantor would admonish students for not following the law. He would discuss examples of how the law is sometimes perverted in practise. He urged his students to involve their families more deeply in Judaism and to attend the synagogue on Saturday. He explained its application to daily living. It was beyond the scope of this study to actually observe whether students in their daily lives really did behave in a more moral fashion, but certainly encouragement was present. The class process did not provide opportunity to observe moral situations that could be used to make a conclusion.

Knox Church School:

3. Is the curriculum meeting its objectives?

Knox Church no doubt feels that the Sunday school program is meeting the needs of their pupils as they envisage them. Let us offer our

evaluation in terms of the moral person.

1. Treating others as equals: that is giving the same weight to the wants and needs of other people as to one's own.

Although the moral teaching observed did not explicitly and strongly emphasize this factor, the students responded strongly to it in the questionnaire. From wherever the sources, this component does seem to have been successfully taught. It is impossible to determine if the students always put this knowledge into practise.

2. Awareness of own and other people's emotions.

This factor is not adequately dealt with. The curriculum texts explore this component in only a very minor way. The short amount of class time available to bring out feelings in class discussion limited efforts to develop this in the classroom process.

3. Awareness of the 'hard' facts relevant to moral decisions.

This component was not sufficiently dealt with since knowledge of Biblical injunctions were not a priority. Instead, an attitude of loving and forgiving was present. This attitude is one key to Protestant ethics but does not replace "hard facts" in terms of this component.

4. Bringing the above to bear on particular situations, so as to decide and act in accordance with them.

The teacher showed herself to be committed to Christian ideals and actively encouraged the children to behave morally. Certain students seemed to bring the components of the moral person to bear in their classroom behaviour while others did not. It is not possible to offer a generalization based on observed classroom behaviours.

Holy Cross School:

3. Is the curriculum meetings its objectives?

In terms of the development of the moral person the study found

as follows:

1. Treating others as equals: that is, giving the same weight to the wants and needs of other people as to one's own.

This component was directly instructed to the Holy Cross students in the form of Jesus' command to "love your neighbour as yourself". The students showed a strong commitment to others on the questionnaire. Classroom observation indicated that friendship and concern for others was practised.

2. Awareness of own and other people's emotions.

The lengthier involvement of this class with one another during the school week allowed for more awareness of emotions. The teacher used improvised drama techniques to promote emotional awareness. Several students at the school had been struck by a car during the period of this study and the death of one girl was an occasion of tears in this classroom. The girl had been two grades above the observed class. There was a heightened community awareness involving the whole school.

3. Awareness of 'hard' facts relevant to moral decisions.

Holy Cross students were exceptionally well versed in the Biblical material relevant to moral decisions. Their training was explicit and implicit. The theological doctrine of the Holy Spirit was thoroughly explained at their level.

4. Bring the above to bear on particular situations, so as to decide and act in accordance with them.

The class raised funds for various charitable causes. They behaved in a moral fashion toward each other in class. The researcher was given the impression that students tried to behave morally at all times.

Ramah Hebrew School:

4. What problems arise in the teaching of morals and values?

The teacher at Ramah Hebrew school felt that a child's family could greatly advance or detract from what the class was taught. The children did not see their families as religious. Home cooperation was problematic.

The Ramah school program's weakness in developing the first two components of the moral person underlines a large pedagogical issue. A course text tends to concentrate on the truthful systematic presentation of theory. In seeking the attributes of good writing the methods of implementation in the classroom become distant concerns. Sometimes more pedagogical assistance could be given by suggesting alternative ways of bringing textual material alive in meaningful classroom activities. The textbook objectives may be clear but the suitable means of developing the objectives other than rote learning elusive. For example, awareness of the problems involved in applying the law could be attempted through dilemmas. Educator and theorist must join forces. Accompanying workbooks with texts would be one helpful approach.

The instructor at Ramah school was sensitive to the limited ability to understand inherent in young children. Nevertheless, it was difficult at times to explain complicated material in terms the student could understand. For example, the instructor was asked to explain the Judaic concept of punish for committing the sin of suicide by a young boy whose mother had committed suicide only three months previous. Mature theology is sometimes beyond the reach of 'infant' theologians.

The Ramah class had too much textbook material. The teacher had to choose which material would be covered. Personal observation indicated a problem with the amount of textual material.

Enrolment in this class made for a long school day for the children. Although this was unavoidable it meant the students were not as receptive

to learning as they might be.

Knox Church School:

4. What problems arise in the teaching of morals and values?

The implicit nature of morals and values in the curriculum made it difficult to use the curriculum to focus on moral and value instruction specifically. Limited class time and sporadic attendance by some children was also a problem. It being the teacher's first year working with the curriculum she concentrated more on following and trying out its suggestions than bringing up moral issues in discussion, for example. The disruptive nature of a couple of students drew the teacher's and students' attention away from discussion. The students only saw one another on Sunday. The development of a sense of class fellowship was difficult.

Holy Cross School:

4. What problems arise in the teaching of morals and values?

The school seemed to do an excellent job teaching morals and values. No obvious difficulties were observed.

Ramah Hebrew School, Knox Church School, Holy Cross School:

5. What are the similarities and differences between the three types of religious schooling?

The whole thrust of the thesis up to this point has really answered this question in detail for the reader. All the religious education programs attempt to instill morality in their young students. The root of distinction between the settings is ultimately theological.

XII. IMPLICATIONS OF THE STUDY

This study has implications for the philosophic direction of education and the methodology of educational research. Both issues will be discussed in this final section.

Moral theory needs metaphysics. A theory of education that ignores the totality of human experience is blind to observable data. A study of values always implies a position on the ultimate nature of things. Value-free education is just as nonsensical as the idea of value study without metaphysics. Isolating two interrelated parts of a whole distorts them both. Metaphysics and moral theory need each other in order to be themselves.

A pathological dichotomization of the two would appear to be the position of public education. Not allowing Judaeo-Christian metaphysics into public schools means values without ultimate foundation. Value study offers means without moral ends. While schools rely on essentially Judaeo-Christian principles they do not connect these principles with their foundations. There exists a lasting commitment to values that are not fully explained. The better the understanding of ends the easier it is to create truly efficient means to those ends. Schools must acknowledge metaphysics in value instruction. Without metaphysics values instruction (i.e. methods such as Values Clarification) becomes a medley of fragmented techniques and eclectic moral fads.

The schools under study felt that ontology and epistemology stimulate and inform curriculum. They permit facts to become moral not separate from values. They assume that an education that leaves untouched the entire region of transcendental thought is an education which has nothing important to say about the meaning of life. Most importantly,

they see school as having a specific place, augmenting home and church in the pursuance of the good life. These people are as A. N. Whitehead describes, "racked with the intensity of spiritual truths intellectually imagined".¹ Their philosophy may cause us to reconsider the nature of value transferral in public education.

This study has evolved from a research methodology in the tradition of an anthropological ethnography. The use, in education, of methods originating from anthropology has been an attempt to tackle the difficulties of satisfactorily quantifying all educational processes.

Quantitative analysis has been an influential movement in the field of research paradigms. Quantitative research typically deduces a priori hypotheses to use in producing measurement instruments which yield numerical results easily manipulated by statistical logic. Theory evaluates reality.

Participant observer analysis used in ethnographic research techniques attempts to gather information about human behaviour that is impossible to obtain by more quantitative methods. The rationale of such research is: (a) human behaviour is most accurately observable in a natural setting subject to all specific influences and devoid of obtrusive influence; (b) qualitative research must understand the framework within which subjects interpret their thoughts, feelings and actions to truly understand their behaviours.² This open, holistic approach uses disciplined subjectivity and attempts to match the method to the subject.

Our purpose here is not to enter into a debate on educational research. The reader will have to make a judgment as to the worth of data generated by the methodology of this thesis. Qualitative and quantitative research paradigms are not necessarily mutually exclusive. The prospec-

tive implications of this thesis are that qualitative research techniques should be more fully developed by educators and used to augment quantitative research all to the advancement of Canadian education.

Theories of moral development disagree on many points. Serious research can lead to consensus in some areas. It may even 'spark' ideas and efforts of educators to explore and apply some personally appealing ideas in which consensus does not yet exist. Teachers need to not be left completely unaware and without a direction in which to embark.

This research project offers the reader information concerning three classroom approaches to moral education. Some common threads in all the programs studied were:

1. Emphasis on a consistent metaphysical base
2. Reinforcement
3. Direct versus indirect statements of moral principles
4. Moral education as involving a wholistic approach to the student.
5. Concern for the welfare and development of the child
6. Emphasis on putting theory into practice

To the degree that the reader agrees with the study's assumptions about what constitutes the moral person, the study methodology will be useful to individual educators. Readers may use it to reflect upon their own classroom programs.

Moral development has been too complex an area for research to fully encompass and enunciate a total system of binding conclusions. Indeed, some no doubt feel it is fundamentally irrational and/or related to the total personological structures. It is the function of theory at this point to offer useful generalizations and to add to our knowledge

in the field of study. The research in this study has been descriptive more than prescriptive.

The implications of this research for approaching and improving moral education can best be summed up in the statement: You must know where you want to go before you can know where you are.

Moral education in Canadian public schools must develop a sophisticated metaphysical rationale. This does not mean it must be presented to students in terms they are unable to understand, but means rather that the onus is on the curriculum progenitor to enunciate premises and the educator to understand them and interpret their rationale to the young. Principled moralization is best fostered when it is consciously and conscientiously offered to our young.

References:

1. A. N. Whitehead, The Aims of Education, (New York: The Free Press, 1929), p. 101.
2. S. Wilson, "The Use of Ethnographic Techniques in Educational Research", Review of Educational Research, 1977, Vol. 47, No. 1, p. 249.

ADDENDUM IOBSERVATION ASSESSMENT FORM

Column A Titles	Column B Contents	Column C Symbols
Subjects: Religion Topics/areas:	Facts and descriptions: "Hard" About people Deductive thinking: Inductive thinking: "Hard" About people Value judgments: Moral Prudential Concepts and language Aesthetic appreciation Self-expression and skills: Discussion and debate Acting and role playing Creative skills Physical skills Singing Prayer Learning from: Rote Socratic Student-student interaction Individual	Religious: Cultural: Symbols (i.e.ethnic) Language: (i.e. key words) Ritual: (i.e. social class symbolism)
NOTES:	NOTES:	Ideal Personality: (i.e. individuals with symbolic value) View of other religious:

Column D

FREQUENCY

Moral Decision Making

1) Concern for other people	Teacher	-----
	Pupil	-----
2) Awareness of personal emotions	T	-----
	P	-----
3) Awareness of other's emotions	T	-----
	P	-----
4) Knowledge of relevant facts	T	-----
	P	-----
5) Knowledge of how to deal with other people in various ways	T	-----
	P	-----
6) Thinking thoroughly before acting	T	-----
	P	-----
7) Be alert to moral situations	T	-----
	P	-----

Column E

FREQUENCY

Why Be Moral?

1) Considering own advantage	Teacher	-----
	Pupil	-----
2) Obeying something inside yourself	T	-----
	P	-----
3) Obeying something outside yourself	T	-----
	P	-----
4) Faith	T	-----
	P	-----
5) Authority	T	-----
	P	-----
6) Ideal People	T	-----
	P	-----
7) Special Experience	T	-----
	P	-----
8) Purpose and Meaning	T	-----
	P	-----

Column F

FREQUENCY

Response to Moral Dilemmas

I.	Aggression		
	Lashing out at something	T	-----
		P	-----
	Attacking authority	T	-----
		P	-----
	Trying to prove oneself	T	-----
		P	-----
	Attempting to dominate	T	-----
		P	-----
	"Gang up"	T	-----
		P	-----
II.	Withdrawing		
	Placate authority	T	-----
		P	-----
	"Put on Act"	T	-----
		P	-----
	Depression	T	-----
		P	-----
III.	Escapism		
	Idealizing or identifying with another's position	T	-----
		P	-----
	Follow the group	T	-----
		P	-----
	Follow the social fashion	T	-----
		P	-----
	Physical reassurance of others	T	-----
		P	-----
IV.	Openness		
	Share feelings and thoughts	T	-----
		P	-----
	Speak out or take action	T	-----
		P	-----

- Moses KC: famous man associated with God
 RH: A great Jewish prophet and leader (i.e. led Israel
 to promised land and ten Commandments)
 HC: A holy man associated with setting people free and
 the ten Commandments.
- Israel KC: Is an important place in the Bible
 RH: Jewish Holy land
 HC: Is a place.
- Prophet KC: Someone who passes along the word of God
 RH: A messenger of God
 HC: I do not know.
- Abraham KC: A friend of God
 RH: A Jewish forefather
 HC: May be a holy person
- Holy KC: To be blessed by God
 RH: Is something sacred or very religious
 HC: No consensus
- Faith KC: To have trust or belief in...(i.e. God)
 RH: To have trust or belief in...
 HC: To believe and trust...
- Sabbath KC: do not know
 RH: a day of rest (i.e. for God, for Jew)
 HC: do not know
- Prayer KC: speaking to God
 RH: no consensus (i.e. a song, asking to God, going to
 synagogue, etc.)
 HC: something said to God (i.e. Hail Mary, Our Father,
 thanks or praise).
- Bible KC: tells us about God
 RH: a book important to Jews
 HC: a book about the word of God.
- Miracle KC: something impossible happening
 RH: something impossible happening
 HC: something that cannot be done but was (i.e.
 especially by Jesus).
- God KC: no consensus (i.e. spirit, saint, father, ruler,
 creator, etc.)
 RH: the great ruler and creator
 HC: is our father who is great and hard to know.

3. Complete the following sentences: (Class Consensus)

a) A good person is one who

KC: obeys God

RH: obeys the law and does good

HC: Shares, loves, and follows God.

b) You can see that I'm religious because

KC: no consensus

RH: no consensus

HC: I pray, go to church, try to do right things

c) The most important part of religion is

KC: believing in God

RH: to obey the law

HC: God

d) My parents want me to go take religious schooling because

KC: to learn about religion

RH: so I can learn to be a good Jew

HC: to learn about God

e) I should be good because

KC: no consensus

RH: no consensus

HC: to please, get reward and avoid punishment

f) Religion classes are important because

KC: they teach me about God

RH: you learn religion

HC: we learn about the word of God

g) My teacher

KC: is nice

RH: is mostly nice

HC: teaches us, is nice and helpful

h) Religion would be better if

KC: more people were involved

RH: no consensus

HC: more believed and tried to understand

i) I am in this class because

KC: to learn

RH: I want to learn and my parents want me to

HC: I passed and want to learn mostly

j) What I like most about this class is

KC: things we do

RH: no consensus

HC: learning about God; the teacher; friends

k) What I like least about this class is

KC: no consensus

RH: some kids and some work

HC: no consensus

l) I go to church or synagogue because

KC: of my mom and to learn

RH: I want to and sometimes have to

HC: to hear the word of God, and I believe

m) If I could change something in this class I would

KC: no consensus

RH: no consensus

HC: no consensus

4. Answer Yes or No to the following by checking () the appropriate box:

	KC:		RH:		HC:	
	<u>Yes</u>	<u>No</u>	<u>Yes</u>	<u>No</u>	<u>Yes</u>	<u>No</u>
Your family is religious	<u>100%</u>	<u>0%</u>	<u>33%</u>	<u>56%</u>	<u>96%</u>	<u>4%</u>
Your teacher is religious	<u>100%</u>	<u>0%</u>	<u>92%</u>	<u>0%</u>	<u>96%</u>	<u>4%</u>
Other religions are as good as yours	<u>29%</u>	<u>71%</u>	<u>42%</u>	<u>33%</u>	<u>52%</u>	<u>48%</u>
My teacher disciplines too much	<u>14%</u>	<u>86%</u>	<u>8%</u>	<u>83%</u>	<u>30%</u>	<u>70%</u>
Religion is important to me	<u>100%</u>	<u>0%</u>	<u>85%</u>	<u>0%</u>	<u>96%</u>	<u>4%</u>
I practise what my religion teaches me	<u>71%</u>	<u>14%</u>	<u>67%</u>	<u>17%</u>	<u>67%</u>	<u>33%</u>

	KC:		RH:		HC:	
	<u>Yes</u>	<u>No</u>	<u>Yes</u>	<u>No</u>	<u>Yes</u>	<u>No</u>
I pray	<u>100%</u>	<u>0%</u>	<u>50%</u>	<u>33%</u>	<u>93%</u>	<u>5%</u>
Everything in the Bible is true	<u>71%</u>	<u>29%</u>	<u>75%</u>	<u>25%</u>	<u>89%</u>	<u>11%</u>
My religion is easy to understand	<u>57%</u>	<u>43%</u>	<u>17%</u>	<u>83%</u>	<u>63%</u>	<u>37%</u>
If I had a choice I would want to come to religion classes	<u>43%</u>	<u>43%</u>	<u>66%</u>	<u>17%</u>	<u>93%</u>	<u>7%</u>
The most important part of religion is remembering things we are taught about each week	<u>71%</u>	<u>29%</u>	<u>50%</u>	<u>41%</u>	<u>93%</u>	<u>4%</u>
Is religion class the same as any other class in school?	<u>29%</u>	<u>71%</u>	<u>8%</u>	<u>83%</u>	<u>23%</u>	<u>74%</u>

5. You are in class one day and your teacher gets really mad and yells at you for doing something. But the teacher did not see that it was another person in the class that did something wrong and not you.

If this happened to you check () that answer(s) that best describes what you would honestly do:

<u>KC:</u>	<u>RH:</u>	<u>HC:</u>	
<u>29%</u>	<u>0%</u>	<u>11%</u>	I would yell back at the teacher.
<u>14%</u>	<u>0%</u>	<u>26%</u>	I would get help to show the teacher he or she can't yell at me.
<u>29%</u>	<u>25%</u>	<u>78%</u>	I would keep quiet even though I had done no wrong.
<u>14%</u>	<u>17%</u>	<u>44%</u>	I would try to see the situation as the teacher sees it.
<u>14%</u>	<u>0%</u>	<u>7%</u>	I would pretend to be sorry.
<u>0%</u>	<u>0%</u>	<u>23%</u>	I would do whatever the other kids in my class would do in the same situation.
<u>43%</u>	<u>100%</u>	<u>59%</u>	I would discuss and explain what had really happened with my teacher.

ADDENDUM III

Sample Field Notes:

Mr. Tatelbaum is a very "human" person (acts himself).

Liturgy: (a) attendance is taken (b) books are handed out, dress is suit and skull cap, (c) learning liturgy song for passover ceremony (d) explaining words and meanings (e) passover Hebrew songs are sung (f) celebration ritual is atmosphere created (g) class pace is kept up by teacher - several songs are reviewed and sung (h) children crowd around teacher's desk while going to get texts and ask questions ("how do you say Canada in Hebrew?") (i) teaching strategy = establish a conflict (i.e. why Kosher or coke?) then explains Kosher (j) lectures in explanation to students (k) students read.

Classroom activities: (teacher is addressed as "Cantor", honourable title)

- student compliments teacher (i.e. admiration model person)
- students are lively and interested (its a long day)
- students are disciplined - usually an explanation of why
- students are scolded but do not react 'negatively'
- children will shout out views and information without hands raised and teacher acknowledges
- sarcastic criticisms but "funny". ("I won't be here tomorrow Cantor", reply "Good". "I have swimming class!")
- teacher's voice is raised to indicate no further comment necessary
- students sing loudly, also a fair bit of student "chatter" and "laughter"

Classroom activities, continued

- uses cultural anecdotes and things refer to Torah
- kids tell anecdotes from family
- kids come in late
- they are ignored until they participate
- question and answer session after reading
- lessons talk about what happens in the home, not synagogue
- hands are used
- good attention of students, good voice ups and downs
- recess 5:30 - 6:15 things end.

Background:

Children go to school from 9:00-6:00

child's age = 10, 11, 12

come from different schools and areas - Tuxedo, farm, River Heights, St. Boniface

12 students

students need to learn minimum of Hebrew

kids are told they are part of Jews of the world.

Moral Education:

Passing information done - "I am upset" = I am moral authority

Hidden curriculum: You're not so great but I like you anyway =

humility

"Go beyond that Matthew" = get some pride, use your imagination

"that's wrong, sorry" = I mistakingly told you something = I have

an obligation = as Jew and culture

consistency = why would something good remind us of bitter time

in Egypt?

Moral Education, continued

Orthodox and non-orthodox = Jews can be different. Use your heads. You refuse my questions. I deserve respect.

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