

Chapter 14

From theory to practice: Conceptualising the spiritual and moral dimension to the school curriculum

Hands better fitted for the plough and hoe
are being taught to hold the pen.
Where will all this end?

Le Chatelet, 1759, one of the French philosophes, in a letter to
Voltaire¹

In the United Kingdom, after the 1988 Education Reform Act, spiritual and moral purposes for education were not only given more prominence in national curriculum documents. Schools were also required to show how their curriculum promoted the ‘spiritual, moral, social and cultural development’ of pupils (referred to as SMSC).² Teachers had to give specific attention to the area, and government inspectors were challenged to work out what they would identify and evaluate as school’s ‘provisions’ for fostering students’ spiritual and moral development. The spiritual-moral role of schools was taken beyond the listing of personal aims and common values into the domain of curriculum implementation – perhaps the next desirable step for Australian education. Not only were the British schools affected, but there was a considerable upturn in academic interest in the spiritual and moral dimension to education, as evident in many books, articles, research projects and conferences.

However, despite the new momentum for spiritual-moral education that was generated, the need for an adequate conceptualisation of the personal dimension still remained a problem that hampered progress. There was still a significant gap between the spiritual-moral aims and how these were to be implemented in a realistic and effective way in the classroom, and this gap affected public expectations of schools as well as the intentions and pedagogy of teachers. Inevitably, this dimension of education remained controversial. For example, a national newspaper reported on the British situation in the early 1990s as follows:

An outgoing curriculum boss and hordes of overworked teachers in Britain are girding themselves for battle in a new crusade for spirituality and moral values in the classroom.

Just how much influence a teacher can expect to have on a child entrusted to his or her care is debatable ... The chairman of the National Curriculum Council dared to suggest that teachers should act as ‘moral agents’ ... ‘This is an attempt by us to ensure that the vital underpinnings of education are taken much more seriously.’ (*Weekend Australian*, April 1993)³

Under the headline ‘Teachers told to be spiritual guardians’, the newspaper’s Education Review looked at the role of teachers in the spiritual and moral development of children in times when ‘family life is weak and standards of society diverse and bewildering’. (These assumptions about the influence of family and social

factors need appraisal in themselves, but this is beyond our scope here.) Underpinning the arguments were two beliefs:

- In such difficult times, the ‘school is – for some children – the only stable environment in which to develop a well-grounded sense of moral responsibility’.
- That if schools focus on trying to influence the values and behaviour of children, they can ‘make a difference’.

The ire of British teachers was provoked by both the new authoritative requirements and public opinion. While they did not completely reject these two principles, they were resentful that too great an expectation was being placed on them to solve social problems and to account for young people’s personal growth. There was even a hint that so-called ineffective teachers were being made scapegoats for burgeoning levels of crime and juvenile delinquency.

Despite differences between the situations in Australia and the United Kingdom, this episode is still relevant to education in this country. It showed that there was widespread ambivalence about the real possibilities and limitations of schooling for promoting personal change; and, even after many positive developments, this remains the case more than a decade later.

While normative education documents in Australia have increasingly emphasised spiritual-moral aims for all subjects – the idea of a holistic curriculum – practice indicates that the personal intentions are not necessarily taking root in the schools. The personal dimension tends to be regarded by many practitioners as well-intentioned rhetoric. While the problem has been considered to some extent in the preceding two chapters, this chapter proposes a conceptualisation that can help advance both theory and practice.

The conceptualisation will also try to address problems associated with a relatively uneven treatment of spiritual-moral questions across recognised key learning areas. For example, if issues are treated in one fashion in English, but differently in say History or Health and Physical Education, and perhaps omitted or ignored in other learning areas, then a lack of coordination and vagueness of purpose might compromise the school’s efforts to treat the spiritual and moral dimension in a coherent way.

14.1 The problematic gap between personal aims for education and practice

A problematic hiatus between personal aims and educational practice stems mainly from unrealistic expectations of efficacy on the part of the school for changing pupils personally, and from an inadequate conceptualisation of the spiritual and moral dimension to the school curriculum. Personal aims for education have grown in prominence, without the corresponding development of a realistic conceptualisation of how such aims are to be realised.⁴

Consider for example, a list of personal aims and processes compiled from one particular curriculum document.

[In addition to basic knowledge and skills, education seeks to promote development of the following:] social, aesthetic, attitudinal, moral and spiritual development; abilities and interests; imparting/inculcating values; family values; cultural values; student maturation; individual needs; self identity; personal fulfilment; self

confidence; sense of self worth and self esteem; independence; critical thinking; moral autonomy; human relations; sexuality; leisure; equity; awareness of one's place in the world; respect and consideration for others; access to cultural heritage and ethnic identity; cooperation with the educative role of parents; informed confident citizens; social and civic values; rights and responsibilities; communication skills; decision making skills for a democratic society; interpersonal skills; conflict resolution; problem solving skills; organisational ability; practical living skills; careers awareness; vocational skills; experience in the world of work; flexibility and adaptability for the future; community relations; awareness of and resistance to manipulation; awareness of pressure groups.⁵

Quite an imposing list! Most teachers are daunted and confused by such a wide-ranging, idealistic set of aims revolving in their heads when trying to work out what might be done about them in particular lessons. Trying to match content and methods directly with so many aims is not a productive way to proceed.

The magnitude and complexity of the task of achieving these goals inclines teachers to give up on trying to do much about them specifically, presuming that something positive will happen 'personal development-wise' while they are attending to the knowledge and skills outcomes they know they can achieve. As a result, personal aims tend to be regarded as nominal and as educational rhetoric – no more than an attractive dream of the ideal citizen that the education system is trying to produce. And the gap between personal aims and practice is thus reinforced.

The other issue that adds to the gap is an unrealistic expectation of the level of responsibility teachers have for the spiritual and moral development of their pupils. While the prominence that normative curriculum documents give to the aim of promoting pupil personal development is desirable, it has a down side. For example, reconsider the New South Wales educational aims statement (noted in Chapters 1 and 11): 'The moral, ethical and spiritual development of students is a fundamental goal of education. It is clearly not confined to one area of the curriculum. *All* teachers, across *all* areas of the curriculum have a responsibility to inculcate in their students positive values and a capacity for moral and ethical judgment.'⁶ While endorsing a spiritual-moral dimension to education, the statement creates considerable problems for teachers. They are understandably concerned about the following:

- Is it realistic to expect teachers to achieve this purpose in all learning areas?
- Are all teachers required to add a layer of moral education to their work across the curriculum?
- They have no specific training as regards spiritual and moral education.
- Attending to spiritual and moral dimensions can distort subject teaching, compromising the integrity of the subject being taught.
- What does 'inculcate' mean in the statement and what are the pedagogical implications? Can values be 'taught' in a relatively simple pedagogical fashion?
- Who will decide what values are to be inculcated?
- Are the inculcation of values and efforts to influence pupils' capacity for moral judgment an appropriate responsibility of the ordinary classroom teacher?

- What are the ethical constraints to teachers' potential involvement in young people's spiritual and moral education?

This aim will never be accepted by teachers, much less implemented, until it is conceptualised in a realistic way that can win their professional support. It needs considerable qualification and development before it becomes a statement that can animate the spiritual and moral dimension to education appropriately and effectively.

The rest of this chapter sets out a conceptualisation that reinterprets the New South Wales aims statement in a more constructive way. It will address the hiatus between personal aims and practice in three ways.

1. *Realistic expectations for personal change:* Goals will be proposed that are realistic and achievable – while nevertheless modest – acknowledging both the complexity of pupils' personal development and the limited scope for schools to influence it. The first step in trying to bridge the gap is acknowledgment that many of the aims in the list above are really *hopes* for pupils' personal development as a result of their overall schooling experience across a number of years. It is therefore unrealistic to think that progress towards these hopes can be readily observed; and it is not ethical to try to measure them as if they had performance outcomes. In this instance, the gap is reduced by changing inappropriate expectations.
2. *Studying spiritual-moral content in the curriculum:* Young people need opportunities to explore spiritual-moral content in the classroom, both in particular subjects and more generally in across-the-curriculum studies. Different curriculum structures and strategies for promoting pupil spiritual-moral development will be identified.
3. *Ordinary teaching and learning contributes to personal learning:* The ways in which ordinary teaching and learning activities are already contributing to young people's personal learning need to be identified. As proposed in the previous chapter, generic learning activities have the capacity to 'flow over' into personal learning skills, and consequently into personal learning – helping young people develop a better capacity to learn from their life experience.

The first step was considered in Chapter 12, and the third was introduced in Chapter 13. The remainder of this chapter will develop a conceptualisation for steps 2 and 3.

Before proceeding, it is helpful to recap from Chapters 11–13:

- At the heart of the problem is an educational naivety about how classroom teaching is related to personal change in students.
- It is not difficult to devise personal aims for education. But there is a significant, natural ambiguity about how they are to be put into practice.
- There is a natural uncertainty and unpredictability in causal links between classroom teaching procedures and constructive personal change in students.
- Personal growth is complex and somewhat mysterious; it is influenced by many factors, the most powerful of which have little to do with schooling.
- Personal learning in the classroom grows out of a substrate of rational inquiry, the contextual emphasis to all learning in that context.

14.2 The place for 'spiritual experience' in the curriculum

At this point, we refer back to the section 9.1.2 on spiritual experience. In the conceptualisation that follows, most attention is given to two matters: the 'study' of

spiritual and moral questions, and ‘personal learning skills’. However, there is a need to see how *direct spiritual experience* of different sorts may fit within the scheme.

In Chapter 8, two types of self-transcending spiritual experiences were considered: a sense of the divine in human affairs, and a sense of beauty in the world and in people. To make some contribution to the enhancement of young people’s capacity for such experience is appropriate for education – both in government and independent schools. But it does not mean endorsement of all attempts to give young people spiritual or mystical experiences in the classroom in an unqualified way.

Even where they do have such experiences, and where it appears inappropriate to try to ‘reduce’ these to some form of learning or personal development, we still retain commitment to the principle elaborated in the previous chapter about an overall rational contextual emphasis to classroom activities. There should remain the intention to help young people understand spiritual experience. Some educators may consider that an intention to ‘contextualise’ spiritual experience does violence to it by ‘forcing’ it into logical (and scientific?) categories. We disagree; the aim of promoting understanding is fundamental to the public educational forum in the classroom and it applies to all teaching and learning experience – even if just having a particular experience is proposed as the principal educational justification for the activity. Our view of planning for spiritual experience in the classroom fits with the principles discussed in the previous chapter in relation to having intentional ‘emotional experience’, and in determining how it can be translated into ‘emotional learning’.

Attending to the experiential dimension of spirituality is closely related to, and an integral part of, educational efforts to enhance young people’s artistic, musical and literary tastes; correspondingly, it is difficult to plan and program for these purposes. An experiential dimension is paramount; children need to have their personal and cultural horizons enlarged by the experience of art, music, poetry and literature – and they need to be not just as passive observers or receivers, but creative contributors, no matter how simple or naive their work may be.

When it comes to experiences like meditation or personal reflection, there should be scope for an experiential dimension in the classroom. However, the fragmented daily school routine can make attempts to have ‘silent reflection’ for say twenty-five children at their desks a difficult proposition. Use of special places or excursions that are more conducive to reflection may make the experience more fruitful. Prayer experience is justified in a religious school which sets out to give young people direct experience of the spirituality of the tradition. In public schools, it would be more limited to a ‘participant observer’ role – for example, during a visit to a church, synagogue or mosque.

Subjects such as English, Art and Music can lend themselves seamlessly to augmenting the pupils’ sense of the numinous. Fostering empathy with a protagonist, seeing through the eyes or mind of a writer, artist or composer can occasion special moments of insight, discovery, or ‘eureka’. While significant, these moments for the child are not always identified as transcendent. Rather, they are more likely to be affirmed by teachers as moments of understanding, perception and clarity.

Identifying such learning as ‘transcendent’ would appear artificial to many teachers; hence it may be wiser not to use that word to describe the experience. But what is important is that teachers acknowledge that young people will occasionally recognise

special moments of learning that have personal impact. They gain new insights that can make a difference. The following examples illustrate what can happen.

In ‘This lime tree bower, my prison’, Coleridge’s point of enlightened transcendence comes when he ‘sees’ the glory of nature in the beauty of a leaf, through which the sun shines and the delicate veins can be seen. Earlier in the poem, and in many of his other poems, he spoke of ‘Nature writ large’ – the glories of nature. But through contemplation and meditation, the numinous can be seen in a single leaf – ‘to see the universe in a grain of sand’. For one Year 12 student, thinking about the poem, this was like a ‘revelation’. Reflecting on her own experience of the last two years of her life, she realised that in moments of stress she would go to the window of her bedroom, gaze onto a secluded park and just look at the trees and eventually this would help her feel calm. The Coleridge poem helped her put words to that experience; and it heightened the experience. The study of the poem was certainly ‘meaningful’ for this student, pointing her in the direction of transcendence. For another student in the same class who was a competitive surfer, reading Coleridge helped her to articulate the complex feelings she has always had about surfing; it had to do with feeling at one with beauty.

With the cautions noted in the above discussion, we consider that the experiential dimension to the spiritual can be comfortably accommodated within the conceptualisation that follows.

14.3 Conceptualising the spiritual and moral dimension to the school curriculum

We propose that the spiritual and moral dimension to the school curriculum needs to be conceptualised through a combination of three strategies. The first two are concerned with spiritual-moral content. The third is about the ways in which ordinary teaching and learning processes across the curriculum can contribute towards the development of personal learning skills.

Strategy 1: Explicit approach: Here, spiritual and moral questions are the explicit, formal content of study. The aim is to help students become well informed, critical thinkers about spiritual-moral areas. The approach takes two forms:

1A *Whole subjects:* Particular spiritual-moral subjects where most of the content is in one or more of the areas of philosophy, ethics, spirituality, religion, personal development, social justice, contemporary spiritual-moral issues.

1B *Parts of study units:* Particular parts of subjects or units of work where spiritual or moral or justice issues are specified as content for exploration, for example ethical issues for science; values issues in economics; issues related to the environment, globalisation and quality of life in various subjects.

Strategy 2: Contextual approach: This can be used within any Key Learning Area (KLA) where spiritual and moral issues arise naturally in relationship with the substantive content of a unit of work (the spiritual-moral issues are not the formal unit content). Here, issues can be addressed briefly in a way that acknowledges their importance and is informative, while not compromising the integrity of the principal subject matter. For example, personal development issues may arise in the study of literature (as illustrated in chapter 1); questions about the ethics of business practice, political and ideological issues, and ecological sustainability may emerge in various

subjects. In addition, students may ask questions spontaneously about contemporary spiritual and moral issues.

Strategy 3: General skills and consciousness-raising: The regular teaching and learning processes in all KLAs can contribute in some way to the ‘personal’ learning of students. Educationally enhanced cognitive skills have a carryover into personal learning skills that can be applied to life, for example skills in self-directed study, research, problem-posing, data collection and analysis, interpretation, evaluation, appraisal of arguments, historical perspective and ecological perspective. Personal learning skills or life skills are a basic part of a lifelong education; they may contribute to young people’s becoming more critically aware of spiritual and moral dimensions; in turn, they may dispose them towards responsible, committed action.

14.3.1 Explicit approach to the spiritual-moral dimension of the school curriculum (Strategy 1)

Here, spiritual-moral questions are the *primary* content for study, and not just secondary interests that emerge intentionally or accidentally within some other investigation. They stress the need for a formal subject and for parts of units of work in various other subjects, where spiritual-moral issues can be critically examined. However, it does not imply that attention given to values issues as secondary content in other subjects is an insignificant or unimportant part of values education. The investigation of spiritual-moral questions should be accorded a philosophically central position in the curriculum – even though this proposal conflicts with the current dominance of status subjects and employment-oriented competencies.

1A Whole-subject mode: The need for a school subject for direct study of spiritual-moral questions

The following is proposed as an ideal. Inevitably, the real situation in schools may well preclude the introduction of such a subject. But it is still useful to articulate the ideal because some of its proposed content and process may be implemented within alternative structures.

If the school curriculum is to take seriously a responsibility for educating young people in the spiritual and moral dimension to life, then it needs to include a credible subject in which such questions can be studied directly as its principal content. This would provide an appropriate forum for studying such matters and its existence would express the value position that ‘what it means to be human’ merits serious subject attention in the curriculum. Ideally, it should be a combination of religion, ethics and philosophy, plus personal development studies. It should not be labelled as ‘social problems’, because such a name is too narrow and negative, even though it should have scope for giving systematic attention to problems. It should include exploration of philosophy of life and of the answers to questions about meaning and identity that religion, philosophers and psychologists have offered. It should be organised, taught and assessed with the same academic rigour expected of other subjects. Ideally, a subject like this should be part of the curriculum core up to Year 10, and an option in the final years of schooling. It should not be conflated with pastoral care arrangements like peer support that have their own justification and purposes.

It cannot be presumed that questions of value and meaning will be adequately explored within the general curriculum, unless it includes such a spiritual-moral subject. As mentioned before, students in government schools will be disadvantaged

if it is not available. While it will always be important to address moral and spiritual issues in all subjects, this is not a desirable alternative to a subject where these issues are the main focus of study. Education needs both strategies.

In addition, a values-centred subject provides a place where the purpose and value of students' education itself can be examined and debated; it is in a pivotal position in the curriculum where students can try to get some perspective on their diverse school experiences and learnings.

The idea of a subject like this is not new. Some are already in place in schools: Personal Development, Religion, and less frequently, Philosophy, Ethics, and Living Skills.

However, no matter how prominent and important such explicitly spiritual-moral subjects may appear in a school's prospectus or mission statement (even in church-related and religious schools where such subjects are compulsory), they are often more like 'fringe dwellers' than central subjects in the curriculum. And they are stressful for some teachers, who may even perceive them as 'health hazards'. Questions may be raised about their effectiveness and their poor image in the eyes of students, parents and school staff.

It is puzzling! We have pointed out the philosophical importance of subjects like this and have explained the valuable contribution they can make to pupils' personal development. How is it that they can be poorly regarded by pupils, parents and teachers? The reason, one that needs to be well understood, has to do with the way the educational potential of personal subjects can be subverted by school structures and by what we call the 'psychology of the learning environment'.

School structures and the 'psychology of the learning environment': Subverting the personal subjects in the curriculum

Certain subjects are seen by students as having high status and importance. Even if they do not like studying them, most students pay at least some attention to what is being taught, and in general try to understand the basics because success in these subjects can affect their future studies and employment.

Also, when subjects are fully accredited (and examinable either by continuous or summative assessment) at Year 11–12 level, and when they count towards university entrance, students are more inclined to perceive them as important and are more ready to work at them. Students' attitude to subjects becomes problematic where they do not have such credibility and mark status. This point is well illustrated by the history of subjects like non-elective Art and Music, Personal Development and Religion. This problem in the 'psychology of the learning environment' has also been one of the hurdles to be overcome in developing more equitable curricula in the post-compulsory years where the bias has traditionally been in favour of university-oriented students.

To a great extent, student attitudes towards the study of personal or spiritual or moral subjects mirror society's attitudes. For example, the study of religion in church-related schools is not always regarded by many students as a necessary or valuable pursuit, certainly not one that could make a difference when getting a job. Neither is it seen by many as making a major contribution to their quality of life, though interestingly, most of the same students will say that religion as such is important – perhaps the sort of nominal religion that is better to have than not to have, just in case! The attitude of many youth to religion is markedly different from what was

traditional. They tend to see religion as an option, rather than a part of life that is taken on more or less unquestioningly, as was the case for earlier generations. Any teaching of religion – and values for that matter – that does not take this contemporary situation into account runs the risk of being dismissed without a proper hearing.

Also, while Religion has a pre-eminent place in the mission of the church school and a prominent place in its core curriculum, there may be a discrepancy when it comes to staffing, resourcing and timetabling. If staff see it as a nominal requirement, then the negative views of students will be reinforced. How a subject is presented in the curriculum and how it is taught will affect its perceived status. Where it appears to be taught with a ‘low-grade’ pedagogy compared with that used in the ‘important’ subjects, the message is not lost on the students. For example, in British schools, Personal and Social Education classes were included with the admirable purpose of promoting pupils’ personal development. However, too great a reliance on group discussion, without the strong sense of content, study and assessment that were taken for granted in other subjects, undermined their credibility in the eyes of students. Just having supposedly ‘relevant’ personal content is not enough; the personal purposes of the subject were subverted by its poor image. Departmental Inspection reports showed that the same problem also occurred in Religious Education (a compulsory subject in British schools). For example, the Report on Religious Education (1994) noted:

At Key Stage 4 and in sixth forms, basic Religious Education, where it was provided, was usually confined to listening and talking rather than reading and writing. Content was usually appropriate and of interest to pupils, although on occasion it depended almost entirely on video recordings. Only in a few schools was learning in Religious Education at these stages linked with certification, such as Records of Achievement or general studies. Learning in examination classes was usually sound.⁷

School structures and community opinion that are not supportive of the personal/spiritual/moral subjects will subvert their perceived value. Therefore, to make the study of religion, ethics, philosophy and personal development a valuable and effective exercise in the school, it needs to have well-defined and highly visible support structures that show its value to students. It also needs the support of the whole school staff.

If spiritual-moral subject matter is to be taken seriously by students, it must be studied with the same rigour as in the ‘status subjects’; the critical study of these subjects needs to be endorsed in the school’s philosophy, together with some community validation. An example of this validation appeared in a publication in the United Kingdom which showed why the study of religion in public education was useful for jobs in tourism, medicine, nursing, law, education, police work and public service.⁸

The status problem with spiritual-moral school subjects has parallels in other contexts. Low status and ‘non-subject’ ranking also applies to similar subjects at university. For example, at one stage in a Law school in an Australian university, Legal Ethics was compulsory but non-examinable. As the lecturer noted, ‘This is the subject when the paper planes come out’. Another lecturer in a medical faculty faced a similar problem in her course on medical ethics. While the purpose of these courses was admirable, they were compromised by the psychology of the learning environment. The students tended to think that they could handle ethical issues

without any need for help, and that the courses on ethics were of little importance compared with those that ‘counted’.

The accreditation of spiritual-moral school subjects giving them parity with regular subjects can help with their perceived status. This does not mean that they will only be acceptable when and if they are fully accredited, and neither will accreditation solve their status problems. Any attempt to implement such studies needs to acknowledge the prevailing psychology of the classroom learning environment; something can be done to address the problem, though it is unlikely that it will ever be eliminated.

This is not a statement of unquestioned support for the system of examination or assessment-gear learning. It is an acknowledgment of the realities within schools and community that have the potential to undermine any program that is not alert to the problem and does not attempt to address it. If the development of any spiritual-moral subject does not take the problem into account, it will be quickly marginalised – along with the other fringe-dwelling subjects in the curriculum. The background to this problem is an educational environment and parental expectations that are apparently preoccupied with performance outcomes in the high-status subjects – hence not likely to be fertile ground for subjects that are primarily concerned with pupils’ spiritual and moral development. It may well be that the same educational environment inhibits young people from considering a trade career because it too does not appear attractive or valuable in the light of the prevailing expectations of schooling.

A number of these issues were illustrated in a study of student perceptions in a church school system conducted by Middleton in 2000.⁹ In one part of the survey, a large sample of both primary and secondary students were asked the following questions:

1. What are your favourite subjects?
2. What subjects do you consider most relevant to your future lives?
3. What subjects make you think the most?
4. What subjects do you think that adults value most?
5. What subjects make students feel the proudest?

For both primary and secondary students, Maths and English did not score well as favourite subjects; however, they were clearly regarded as the most relevant to students’ future lives and the subjects that adults thought were most important for them to learn. Art (and Industrial Arts) and Physical Education were the top favourite subjects for both groups of students, but they were at the bottom (or near bottom) of the list of subjects felt to be relevant to their future lives, and similarly they were at the bottom of the list of subjects considered to make them think the most. However, they were at or near the top again as subjects that made the students feel proudest (related to achievement). Maths particularly, as well as Science, English and LOTE (Languages Other Than English), were the subjects that were regarded as the ones that required students to think the most.

What was difficult not to miss was the place of Christian Studies (or Religious Education) – near the bottom on all five lists. Also evident was a decrease in scores for Christian Studies from primary to secondary (with the changes for questions 1 and 5 being marginal.)

It is unlikely that the students' perceptions were determined solely by the quality of the teaching in the different subjects. What the results suggested is that cultural and family views of what subjects are important are certainly picked up by students. The subjects that brought students most enjoyment and engagement have low status in the subject hierarchy.

While we have given special attention to the diagnosis of problems, we do not want to give the impression that all is doom and gloom as far as the spiritual-moral subjects are concerned. We are aware of the other side of the story where these subjects, in the students' estimation, have made a valuable contribution to their education.

It goes without saying that efforts are needed to address other factors that influence student expectations such as a comprehensive sequential program; appropriate content; enlightened, relevant student texts; and well-trained, competent, professionally committed teachers. In addition, subjects that purport to be about life and spiritual-moral issues have to be true to their name – in other words, they need to have perceived relevance. While there is no automatic recipe for relevant content and teaching procedures (see Chapter 17), efforts are needed to address this need for different age groups of students.

All this notwithstanding, it is our contention that school curricula, no matter how successful in achieving new target levels of equity, retention and measurable employment-related competencies, will remain flawed if they fail to give a prominent place to studies concerned with human meaning and values.

While the above discussion claims a central place for a spiritual-moral subject in the curriculum, it would be unwise and inappropriate to try to channel all reference to value issues into such a subject – as if it could adequately carry the school's responsibility for spiritual/moral education. The whole-subject strategy therefore needs to be complemented with others as described in the following sections.

1B *Parts of study units: Studying spiritual and moral questions as parts of units of work*

For many reasons, historical ones among them, government schools in Australia are unlikely to implement the sort of spiritual-moral subject considered above. Religion Studies programs are approved in the various states, but few government schools are able to offer the courses; church-related schools make up practically all of the candidature in Years 11–12. However, the systematic exploration of spiritual-moral issues envisaged for such a subject can be taken up in a more limited way as segments within units of study elsewhere in the curriculum.

Spiritual and moral questions should be written into units as an appropriate part of their content; how extensively will depend on the topic. Good examples were documented in the National Values Education Study.¹⁰ They included two commercially produced values education programs: *Living Values* and *The Virtues Project*. However, as Hill pointed out, an element missing from both programs was identification of the underlying belief systems that influenced values, and in particular, the religious perspectives that informed these programs.¹¹

In addition to the topics listed earlier for this strategy, other potential areas of investigation could include: ethical issues related to bio-technology (such as in vitro fertilisation, surrogate motherhood, genetic engineering); ethical issues in business practice; the moral implications in globalisation policies; young people's search for meaning; identity issues for youth; the religious dimension to multiculturalism;

conflicts between religion and science; issues concerning work and quality of life. It would be a matter of seeing where it was appropriate to add specific values-related content that fitted within particular units of work.

As with all attempts at integration in the curriculum, this strategy will work well only if it is properly organised and if there is good cooperation between teachers working in different key learning areas. A number of practical questions have to be resolved. What issues should be covered? In which subjects and at what year levels and in what detail? What methods need to be specified for handling issues, especially controversial ones? Are there useful resources for particular topics? How can spiritual-moral issues be explored while maintaining the integrity of the primary subject matter in the host subject? Some of these questions, particularly the last, are also relevant to the contextual strategy.

14.3.2 Contextual approach: Acknowledging and addressing spiritual-moral issues where they arise in across-the-curriculum studies (Strategy 2)

The structure and content of the general curriculum itself are not value-free. Also, there is great scope for the treatment of spiritual-moral issues where they arise naturally in various subjects. While the approach described here does not have such questions formally written into the unit content, the study may well have a natural personal dimension; values questions can surface both in classroom interactions and in student research. The examples in the study of English literature in chapter 1 are good illustrations.

The approach requires sensitivity and wisdom in the teacher. An appropriate and balanced position avoids the extremes of excluding all values questions on the one hand, and raising too many issues on the other. The ideal is to acknowledge, and draw students' attention to, the spiritual-moral issues that inhere within the various topics being investigated. This may be all that can be done. In some instances, teachers can give more attention to the issues with relevant information and resources as well as through discussion, while not compromising the integrity of the principal subject matter. At times, the attention may take the form of probing teacher questions that show pupils something of the complexity of the problem, suggesting directions for further clarifying thought and study.

There are some similarities with explicit strategy 1B, the difference being that in the contextual approach, the spiritual-moral dimension is not formally identified as content, even though it can be an integral part of the study.

Perhaps the most important aspect of the strategy is to *register* the spiritual and moral issues that are often there in topics being studied, but just beneath the surface. Not too much should be expected, however; the strategy should not carry principal responsibility for the spiritual-moral dimension to the curriculum. While unplanned and informal discussion of these issues can be valuable educationally, this is not an adequate substitute for a systematic, well-resourced study as envisaged in strategies 1A and 1B.

Important principles for teaching about spiritual and moral issues

[D heading part of box]

1. *Realistic intentions for promoting personal change in pupils by studying spiritual-moral issues:* Classroom teaching on spiritual-moral issues can educate young people in *possibilities* for personal change, acknowledging that it is neither

appropriate nor realistic to think that the teaching itself brings about such change. There may be *hopes* that classroom studies will favourably dispose them towards the development of positive attitudes, values and beliefs. However, any authentic personal change needs to be freely chosen, and its context is their wider life beyond the classroom.

2. *Information orientation*: The prime purpose of the study is to help young people become better informed about personal, spiritual and moral issues.
3. *Open inquiring study*: The teaching should be an open, inquiring, student-centred, study; the provision of up-to-date information extends students' horizons, challenging them to identify, analyse and evaluate evidence and arguments. Use of appropriate resource materials gives students access to the same information used by the teacher, and it helps with objectivity. 'Teacher talk' is not the primary or exclusive means of presenting information; students can be encouraged to learn how to find and sift information for themselves, encouraging individual research.
4. *Place of discussion*: Discussion of issues is an integral part of the learning process. Discussions should be conducted along the lines of *informed debate* (and should not be proposed just as 'personal sharing'). Such an orientation helps avoid the problem where discussion deteriorates into little more than an exchange of uninformed opinions.
5. *Respect for freedom and privacy*: The privacy and freedom of students should be respected by focusing on rational inquiry, without expecting personal responses. Shared personal views are valued if students wish to contribute at this level, but it should never be a requirement. The approach does not preclude studies that challenge students to review their own thinking and values.
6. *Different views on controversial issues*: Students need to be alerted to the controversial and contested aspects of issues. Both authoritative (normative) views as well as some conflicting views need to be considered when dealing with controversial issues; students need to understand why the issue is controversial. The teacher should be able to model responsible evaluation.
7. *Emotional reactions*: The potential emotional reactions of students need to be considered before the use of any experience, pedagogy and resource materials. If intended teaching and learning activities are likely to stimulate a show of emotion that cannot be comfortably handled in the classroom as a natural part of learning, then such activities should be avoided. Excessively emotional or any potentially manipulative process should be excluded.
8. *Agreed common values*: Where agreed common values for education are pertinent to an issue being studied, its value position can be appropriately stated. But the naming of the value stance is not an imposition, even though it is acknowledged as a desirable goal.
9. *Identification of values and beliefs*: A principal concern of the study is to identify explicit and implied values and beliefs, and ideologies. In turn, it can lead into analysis and interpretation of the values dimension to an issue. It may also include evaluation of the issue in the light of community values.
10. *Code of teaching ethics*: Teachers need to adhere to the established code of teaching ethics for the school. In particular, the stance of *committed impartiality*

(Chapter 13) should regulate the ways in which they can make educational reference to their own views in the teaching and learning process.

11. *Variety of methods:* A variety of teaching methods can be used for the student exploration of issues. Basically, critical methods that are already established in the KLAs will be used. Also available are some recognised approaches to values/moral education: exploration of moral biographies and of situations where moral decisions have to be made; appraising information and arguments about contemporary issues (including, for example, the potential influence of the media on the development of moral values in the individual); analysis of moral codes (for example from world religions); values analysis; values clarification; moral dilemmas; conflict resolution exercises; role plays; and simulation games.

A critical appraisal of these diverse methods is needed before they can be used appropriately; teachers can then be more aware of the possibilities and limitations in various approaches, and critical selectivity and effectiveness can be enhanced. This will also help ensure that approaches are suitable for students at particular stages of maturity and intellectual development. It will also help avoid potential emotional manipulation through misuse of methods.¹²

14.3.3 General skills and consciousness-raising: The overall contribution of the curriculum to personal learning skills (Strategy 3)

Strategies 1 and 2 (14.3.1 and 14.3.2) have been concerned with handling spiritual and moral questions in the classroom – in particular spiritual-moral subjects, in parts of units of work, and more generally where issues arise in various subjects across the curriculum. The focus of this third strategy is different. It interprets the ways in which ordinary teaching and learning activities in all key learning areas make some contribution to pupils' personal development. It is not as tangible as the explicit and contextual strategies. Some may think this is just putting a nice 'spin' on ordinary teaching by saying it has personal relevance; to some extent it is a 'spin', but if there are real links to personal learning skills, no matter how slender, then this needs to be acknowledged for the positive contribution it can make. The interpretation is about the overall impact of twelve years of school curriculum on the life capacities of young people.

The general skills strategy is also a good starting point for conceptualising the spiritual and moral dimension of across-the-curriculum studies. It is the basis on which the first two strategies rest. If this is what teachers have been doing in best practice, it needs to be articulated to give them a better understanding of what is their appropriate role in young people's spiritual and moral education. It can bring a sense of realism and perspective to the iconic aims statement quoted earlier about the responsibility of 'all teachers across all areas of the curriculum' for the spiritual and moral development of pupils.

While this role for teaching is an important one, it is inappropriate to label it as 'values education', because such a label would create a false impression about what processes are involved. It is about the net effect of schooling on young people's ability to make sense of life. It is not possible to partition its impact out into subject-specific contributions. But it is important to show how all subjects are oriented in this direction.

It is presumed that all subjects in the curriculum were included because they were considered to make a distinctive contribution to young people's education. Particular subjects represent traditional academic disciplines; they impart specific knowledge and skills and help develop employment-related competencies. But this is not enough. In addition, pupil-centred curriculum theory and the prominence of personal aims for education require that all key learning areas show how they can contribute to the overall personal development and wellbeing of students in both distinctive and general ways.

This spiritual-moral role can be interpreted as the ordinary teaching and learning activities not only achieving their intended subject outcomes, but also contributing a flow-on effect in the personal domain, enhancing personal learning skills. Each learning area should be able to show how it is valuable for young people in the larger context of their lives; it should try to alert them to the *meaning* of their learning and not be content with outward proofs of learning as shown in the assessment of measurable outcomes.

The general spiritual-moral contribution of a subject: Each subject fosters general skills for personal development. For example, there is some contribution to personal skilling in each of the various learning activities used in the classroom. The list that follows is of activities that make some contribution to personal learning skills.

- collecting, analysing and displaying data
- conducting individual and group research studies
- learning how to work collaboratively in groups
- developing explanatory interpretations
- identifying and evaluating arguments; putting arguments in order of priority
- learning how to articulate an informed point of view with logic and supporting evidence
- empathising with the situation and point of view of others
- developing basic skills in numeracy and literacy needed for life in contemporary society
- experiencing art, literature and music, thereby widening the students' cultural horizons
- imaginative identification with characters in literature, and with the perspective and feelings of authors and artists
- identifying cultural diversity and becoming more aware of the potentiality and problems in multicultural democratic societies
- identifying moral, political and environmental issues
- differentiating facts from beliefs
- differentiating emotional and reasoned responses to an issue
- identifying both the explicit and implied values in a situation and making tentative judgments in the light of community values
- identifying and evaluating cultural meanings, stereotypes and identity resources
- identifying and evaluating ideologies

- identifying conflict and its sources with reflection on possibilities for non-violent conflict resolution
- speculating on short-term and long-term human consequences of particular actions
- speculating on the influence of culture on individuals, and on lifestyle and quality of life
- reflecting on implications for wellbeing, quality of life and respect for the environment
- developing historical perspective
- seeing how events in the past can help illuminate and interpret what is happening at present.

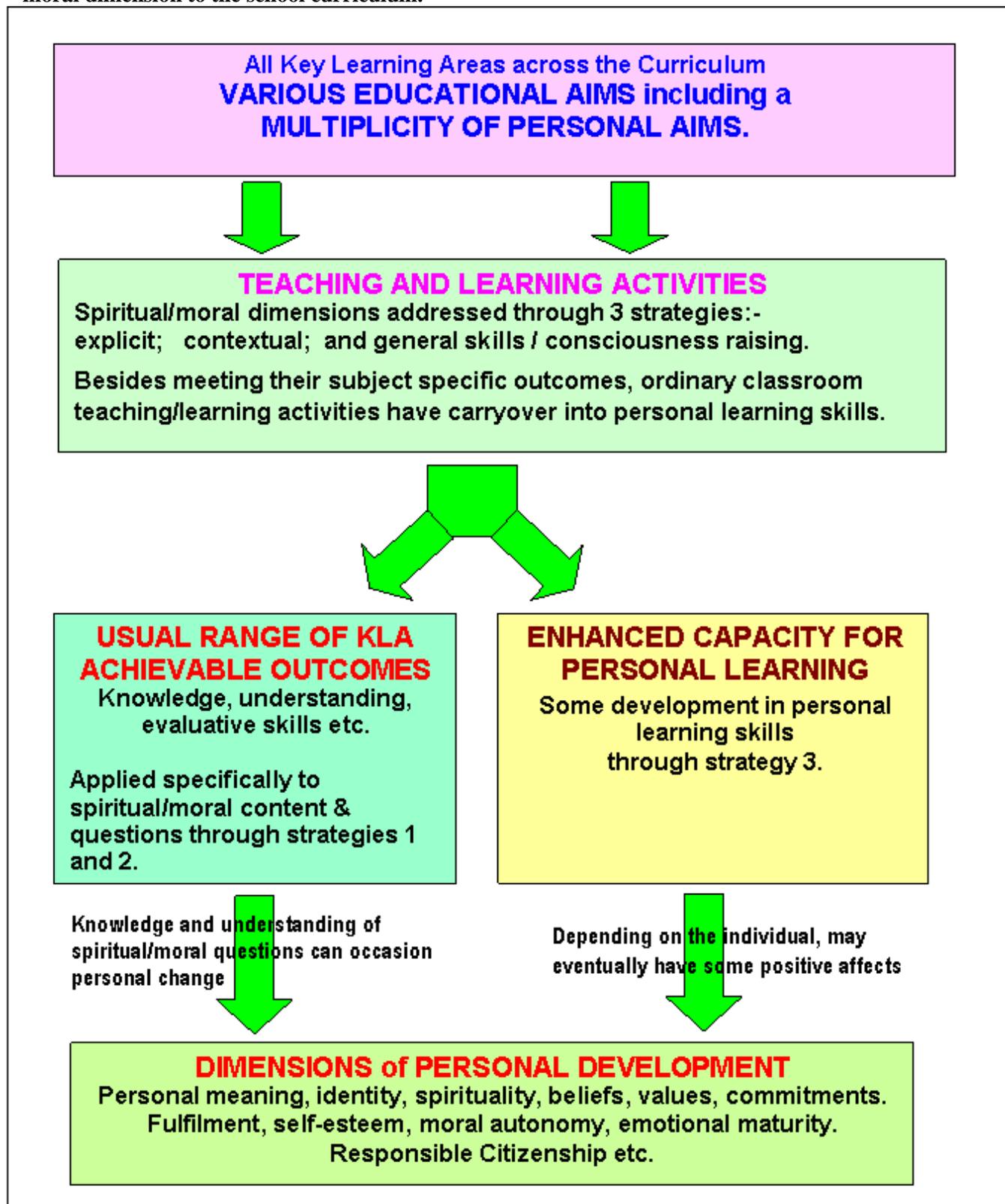
To the extent that all subjects achieve student learning in one or more of these activities there is some possibility of carryover into personal learning skills.

In addition to their general input to personal learning skills, each subject is distinctive in the way it contributes to students' understanding of, and participation in, life. It demonstrates a spiritual (meaningful or personal) dimension by adding to the range of an individual's access to physical and cultural inheritance, as well as to their capacity to participate in community life. For example, English studies can open students to a lifelong interest in literature; Mathematics can provide basic skills and computer literacy that are essential for participation in commerce; learning a foreign language enhances the capacity to enter into another culture and literature; Health Education can be a precursor to a lifelong sensitivity to health issues; a study of geology, geography and biology can enhance the capacity to 'read' the ecology of the environment; Religious Studies can contribute an understanding of the ways religious beliefs influence behaviour and how religions interpret the dilemmas of human existence such as life, joy, pain and death.

Every now and again teachers should attempt to alert students to the long-term meaning and value in their current learnings, even if it seems to fall on uninterested ears. Whether or not they agree with it at this stage, it is important for students to know that educators have *reasons* for thinking particular studies ultimately valuable for their personal development; they are not just about achieving miscellaneous outcomes. Not to do this would disadvantage students by failing to highlight the spiritual and moral dimension of the subject; to do it too often would be counterproductive because it would be interpreted by the students as 'preaching'.

Figure 14.1 provides a summary of the discussion so far.

Figure 14.1 Diagrammatic representation of the conceptualisation of the spiritual and moral dimension to the school curriculum.



The interpretive scheme can give some overall perspective to the ways in which ordinary classroom teaching and learning affects pupils' personal learning – with the hope that it can eventually translate into personal growth. It is a matter of seeing how

teaching and learning activities (aspects of pedagogy) can '*point*' students in the direction of personal development.

While the direct study of spiritual-moral questions is fundamentally important, the conceptualisation shows how diverse teaching activities can be interpreted as having coherence in the way they contribute to pupils' acquisition of personal learning skills. In turn, it can help give a sense of direction, integration and cooperation for teachers working in different learning areas who share common aims for students' personal development.

The scheme is an interpretation of what was intended in normative curriculum documents when they specified the personal aim for students: 'to achieve maximum personal benefit from their educational experience ... as a basis for understanding themselves and their world.'¹³

14.4 Extending the conceptualisation: Locating and interpreting themes concerned with education for personal change

The conceptualisation of the spiritual-moral dimension to the school curriculum has two principal poles: *personal development aims or hopes*, and classroom *teaching and learning activities*, together with three strategies for linking the two. So far, the conceptualisation was concerned with the spiritual-moral intentions in normative curriculum documents. In this section, the scheme will be developed further to show how a range of themes related to education for personal change can be located and interpreted within it.

Referring back to the last section in Chapter 12, a number of personal development themes were signposted in three groups:

1. *Issue-related educative themes*: construction of knowledge and meaning; power, political meaning, ideology and cultural hegemony; empowerment; critical consciousness; emancipation; praxis; personal and social transformation; critical theory and critical pedagogy; cultural agency.
2. *Learning and pedagogical theories*: Theories of learning and pedagogy such as:- multiple intelligences; right brain/left brain learning; brain-based learning.
3. *Future of schooling themes*. Theory about the future of schooling and the pedagogical needs of 21st-century learners.

An initial reaction to this list of themes and perspectives may be 'Yet more expectations! Yet more complexities!' as if they were 'additions' to an already overloaded conceptual scheme. Rather, they should be considered as themes that are already embedded within both aims and teaching methods and that can be located 'within' the framework, depending on their particular points of focus and emphasis. In this way, educators can get some *perspective* on these educative themes and some *practical control* over them – they are like different lenses for analysing the educational process. Below we show how they can be identified within the conceptual scheme; and we will take only one example, 'educating for wisdom', to show how the identification can be applied to all of the themes.

The themes can be interposed between the two poles of aims/hopes and teaching/learning activities; they have two-way connections with these poles as shown in Figure 14.2 because they can be conceptually linked with both points of reference. The insertion of intermediate themes between aims and practice actually makes the conceptualisation more coherent and workable. For example, earlier we noted the

natural ambivalence of teachers when confronted with the multiplicity of personal educational aims. Many of these aims should never be contemplated as particular lesson outcomes, but as long-term hopes for personal change and for the development of spiritual-moral learning skills that are acquired slowly and almost imperceptibly across many years of schooling.

Rather than try to draw linear connections between particular personal aims and particular teaching or learning activities, the personal development learning process is more comprehensible if it has some intermediate goals as ‘bridges’ between personal aims and practice. All of the above mentioned themes could be used in this bridging role. We will use the notion of ‘educating in wisdom’ as an example. When interposed between the multiple, ‘atomistic’ personal aims and practice, such themes can help orient and integrate the diverse efforts to achieve these aims.

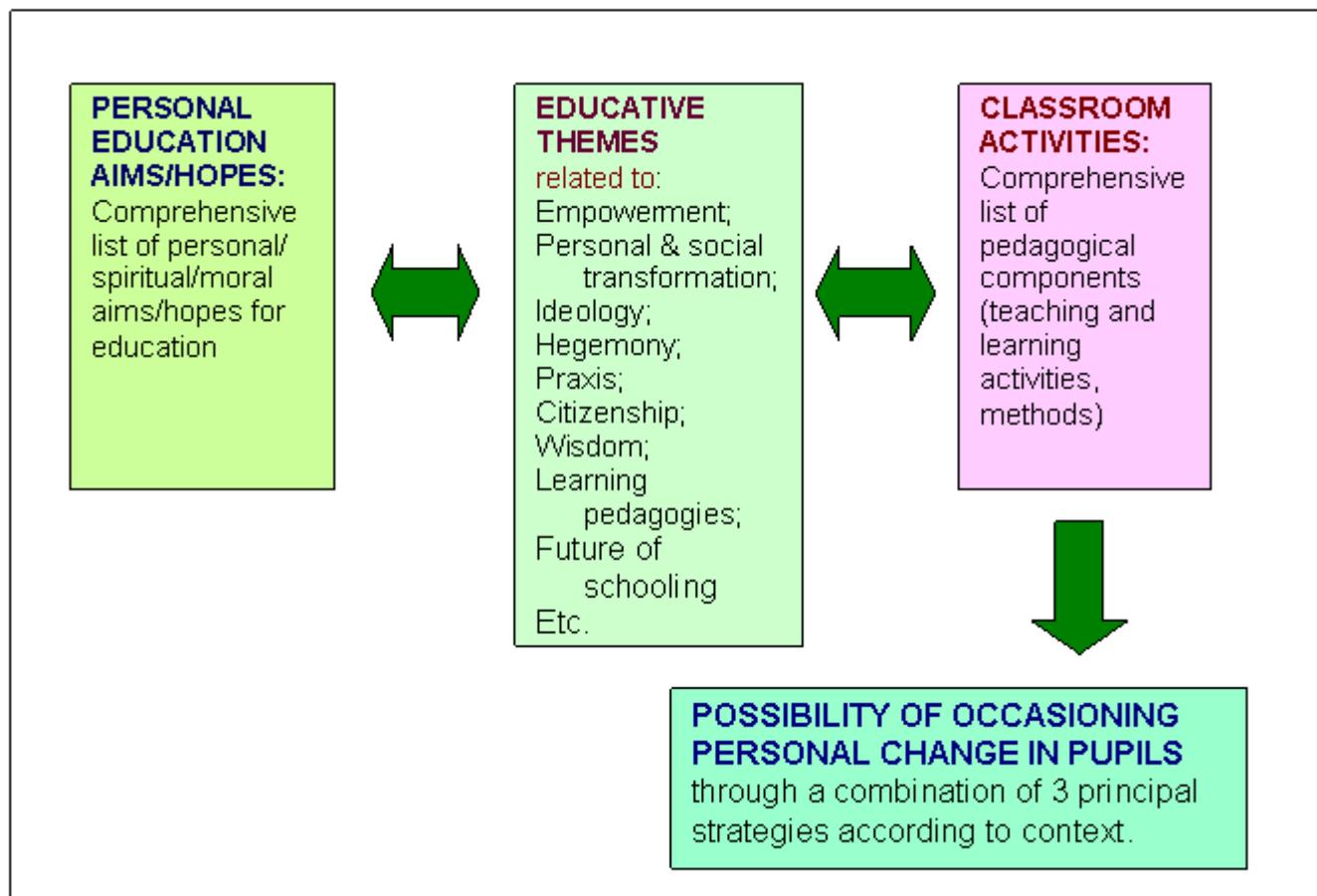


Figure 14.2 Interposing personal development themes as intermediate goals between personal aims and teaching/learning activities

The idea of educating young people in wisdom can be broken down into a list of principles (characteristics of wisdom) and these can be used as intermediate goals to show how patterns of teaching and learning activities can translate eventually into the realisation of personal aims. Ambivalence about the multiplicity of personal aims can be resolved to some extent by *clustering* the aims around the particular characteristics of wisdom to which they are related. In turn, these same wisdom characteristics can serve to cluster different aspects of pedagogy – showing pathways between aims and pedagogy – as illustrated in Table 14.1 and Figure 14.3. Wisdom as an intermediate goal serves like a ‘filter’ or ‘clustering principle’ for the multiple personal aims, grouping them in a logical way according to the characteristics of wisdom; and it serves as a ‘selector’ of different aspects of pedagogy that appear related to the

development of those same components of wisdom; it highlights plausible pathways between aims and practice.

Some of the characteristics of Wisdom that can serve as an intermediate educational goals for clustering both personal aims and teaching and learning activities

- Well informed about issues.
- Able to evaluate and judge in the light of values.
- Involves choosing after reflection and weighing up of both reasoned and emotional responses.
- Realistic and pragmatic.
- Takes historical perspective.
- Gives perspective to experience by looking at it in a larger context, trying to see its meaning and value.
- Looks not only at the surface of events but tries to savour experience.
- Owns up to mistakes and sees what can be learned from them.
- Values heritage but is not antiquarian, knowing that flexibility is essential for facing the future.
- Judges when it is appropriate to trust others, when to speak up and act and when to remain quiet and not to respond.

Aims related to acquiring information can be clustered around the wisdom characteristic of ‘being well informed’; and at the same time, this characteristic serves as a reference point for a cluster of teaching and learning activities like data collection, analysis, student research, display of results, all of which contribute towards ‘informing’ pupils. Similarly, the wisdom characteristic of evaluating and judging links evaluative purposes with evaluative classroom activities – and so on for the various characteristics of wisdom.

Thus the theme ‘educating young people towards wisdom’, has a *double clustering capacity* for aims and pedagogy. The scheme shows how operationalising the wisdom theme not only contributes to information and evaluative skills, but how diverse teaching activities contribute to the development of personal learning skills.

There will not automatically be a perfect fit between aims, pedagogy and the intermediate goals in the wisdom characteristics – for example, the idea of acknowledging mistakes and learning from them. When this occurs, both the list of personal aims and the aspects of pedagogy have to be expanded to include items that relate to this idea. Hence the whole scheme grows and is refined as different personal development themes are interposed between aims and practice, and as all three are linked interactively.

Figure 14.3 shows how the three areas are related for the theme educating in wisdom. The clustering of aims and practices around wisdom characteristics is suggested and not clearly marked. The next step in spelling out such clustering in detail would engage educators in the conceptual task of bridging the gap between

aims and purposes in a constructive and productive way. It is proposed that the same sequence can be used for interpreting the contribution of the various personal development themes noted above (and described briefly in Chapter 12).

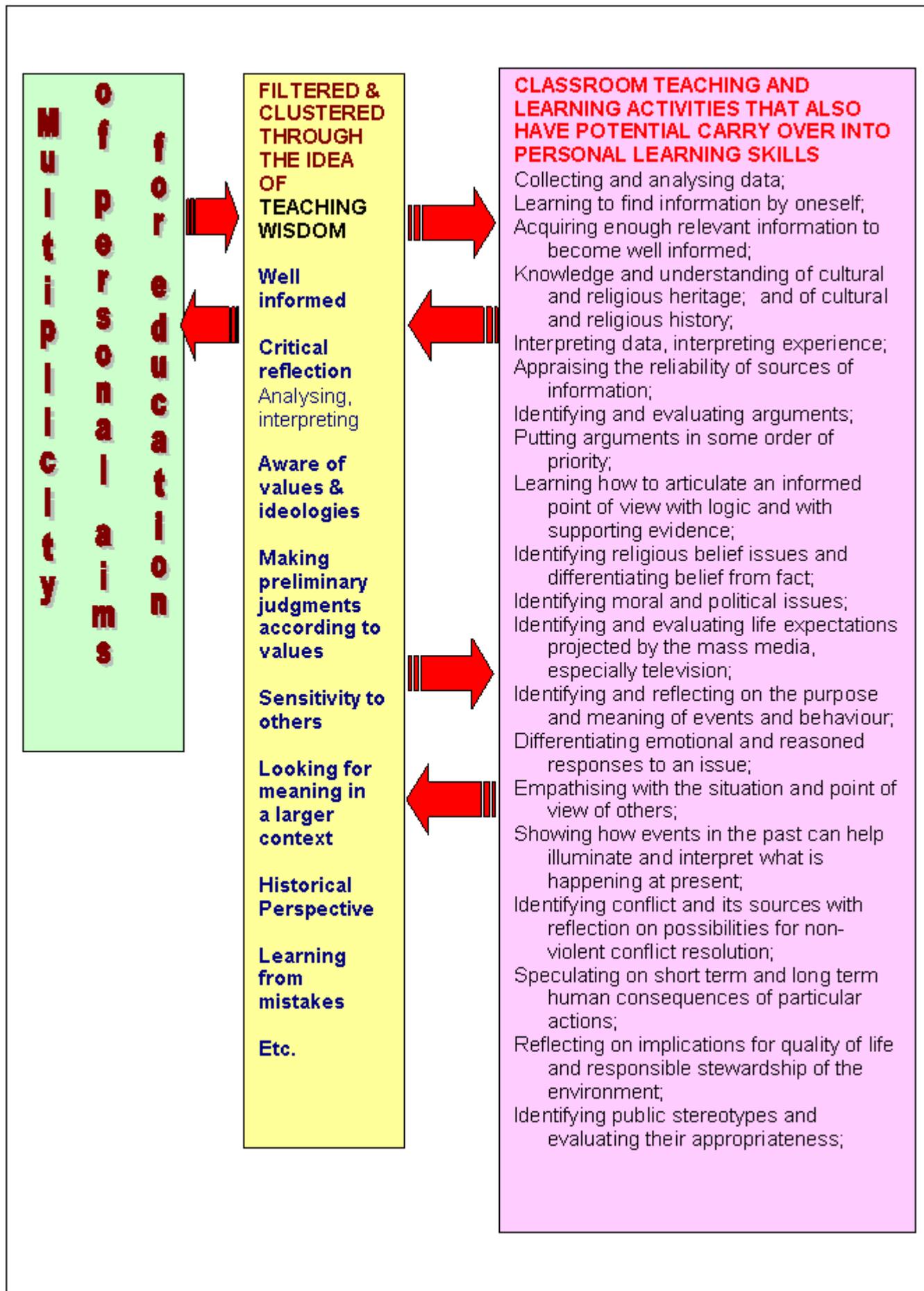


Figure 14.3 Linking personal aims with classroom practice by making use of an intermediate personal development theme like ‘educating in wisdom’

Our overall conceptualisation for the spiritual and moral dimension to the school curriculum can thus accommodate various educative themes (as exemplified in ‘wisdom’) as ‘lenses’ for looking at the educational process from aims through to practice and hoped for outcomes; that is, to show how pupils’ personal development can be promoted through across the curriculum studies. These themes thus have an integrative function, filling in the middle ground between basic aims and practical methods. The conceptualisation validates the personal development significance of the general curriculum.

One of the advantages of this conceptualisation is its focus on linking aims and practice, which help to address directly the major problem of the hiatus between aims and practice. It is precisely in trying to make more sense of connections between classroom teaching and pupils’ personal development that the problem is minimised. In turn, the listing of classroom activities helps keep the theory down to earth by underlining the real possibilities and limitations of the classroom. The scheme epitomises the traditional notion of praxis.

14.5 Conclusion

The conceptualisation of the spiritual-moral dimension to the school curriculum that we have developed does not introduce new elements to the already long list of personal aims for education. Rather, it is a way of interpreting the complicated process that may give more perspective and confidence to teachers in their role of promoting the spiritual and moral development of pupils. It can help them see more clearly points of contact between the high ideals of education, the many personal development themes in educational discourse, and what actually happens in their classroom teaching; it can give more coherence and integration to their educational intentions and pedagogy. In addition, it can be linked effectively with the three key personal development constructs elaborated in Part II (meaning, identity and spirituality), which provide content and issues for study, as well as an informed background for interactions with students.

The approach helps keep in mind the natural ambiguity and uncertainty in using education to promote the spiritual and moral development of young people; it can serve as a useful moderation of any unrealistic expectations on the part of teachers, administrators and parents. While hopefully promoting the notion of holistic education, the conceptualisation can provide a reality check on educational rhetoric that shows little appreciation of the complexity and mystery in young people’s personal development.

The clarification of the spiritual and moral dimension to the curriculum envisaged here needs to be reflected in the language used to talk about education and pupils’ personal development. Educational discourse should acknowledge the complexity of personal development as well as the tenuous links between teaching-learning processes and actual personal change in young people. It should deal more with ‘hopes’ for personal change than talk about them as if they were measurable performance outcomes.

To illustrate the changes in perspective and language that should flow from this conceptualisation, we offer a rewrite of the earlier aims statement to which we have given so much attention. The reinterpretation proposes a more realistic view that can

win the professional support of teachers as well as one that can be implemented with more confidence.

Table 14.1 A reinterpretation of an iconic aims statement

Original spiritual/moral aims statement for schools: Values and Education: NSW Ministry of Education, 1989	A reinterpretation in the light of the discussion in Chapters 11–14
<p>The moral, ethical and spiritual development of students is a fundamental goal of education. It is clearly not confined to one area of the curriculum.</p> <p><i>All</i> teachers, across <i>all</i> areas of the curriculum have a responsibility to inculcate in their students positive values and a capacity for moral and ethical judgment.</p>	<p>The moral, ethical and spiritual development of students is a fundamental <i>hope</i> of education. In subjects like personal development, religion and ethics/philosophy, spiritual and moral questions are the principal subject matter for student study and exploration. However, the concern to promote students' personal development is clearly not confined to one area of the curriculum. Other strategies need to be employed for educating students in spiritual and moral questions across the curriculum.</p> <p>In addition to the above, as a natural part of their teaching activities, <i>all</i> teachers, across <i>all</i> areas of the curriculum, have a limited role in educating young people in personal development skills. All subjects can thus help students to appreciate the greater meaning and wise integration of their learnings at school. While it is acknowledged that education cannot automatically inculcate values, it is hoped that educating students in relation to the dimensions of meaning and value throughout the curriculum will foster their personal development. Hopefully this will enhance their values and their capacity for moral and ethical judgment.</p>

The purpose underlying all of the considerations in the last four chapters is not to introduce or inject a spiritual or moral dimension into school education. Rather, it presumes that this dimension is already there and is being addressed to some extent. The overview and interpretation may help enhance and integrate teaching aimed at the personal side of young people's education. It may also help with current moves to reorient educational thinking to highlight more clearly the dimensions of value, purpose and meaning. In turn, this thinking may lead to practice that helps students look on their experience of education with a greater sense of its value; and thus help them develop as individuals who are proud of, and happy with, the knowledge and skills they have acquired and better able to see how their school learning can be integrated into their lives.

Notes

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- 1 This information was supplied by Dr G Rummery (2005) from research on the schools of the De La Salle order in France in the 18th century. In his letter to Voltaire, Le Chatelet was referring to the impact on the rural poor of the education given in Lasallian [is it de La Salle or De La Salle? **USUALLY THE GROUP NOW REFERS TO ITSELF AS “LASALLIAN SCHOOLS” SO, I WOULD GO WITH LASALLIAN**] schools. In his reply, Voltaire noted that the de La Salle Brothers ‘must be the successors of the Jesuits!’ He asked Le Chatelet if some brothers could be sent to him in Switzerland to ‘pull his ploughs and cultivate his fields’.
 - 2 GM Rossiter 1996, *The spiritual and moral dimension to education: Some reflections on the British experience*.
 - 3 L Oswald 1993, *Teachers told to be moral guardians: Juvenile crime levels prompt push for moral values*.
 - 4 This problem was considered in an earlier publication: ML Crawford & GM Rossiter 1993, *The future of holistic education: The recession we had to have?* In this article, the personal development thrust to schooling was considered under the label of ‘holistic education’. Today, the problem remains much as it was a decade earlier although there has been progress in the articulation of personal aims and values for education.
 - 5 This list was compiled from one document on school aims: NSW Board of Secondary Education 1989, *Aims for Schools*.
 - 6 T Metherell 1990, *Excellence and Equity: New South Wales curriculum reform*. p. 65. **[Wouldn’t you need to cite a page no.? IF YOU WISH, WE ALSO QUOTED IT ALSO IN CHAPTER 1 SO WE NEED TO PUT P. 65 IN THERE TOO]**
 - 7 Evidence of status problems with Religious Education and Personal and Social Education is noted in the inspection reports of Ofsted (Office for Standards in Education): Ofsted 1994, *Religious Education and Collective Worship 1992–1993* (Report), pp. 5–6, 13–16, 20; National Curriculum Council 1993, *Analysis of SACRE Reports 1993*, pp. 4–7.
 - 8 H Smith (ed.) 1987, *The career value of religious education/theology: what can I do with a religious studies qualification?*; Professional Council for Religious Education 1989, *What is religious education? and what use is it?*
 - 9 M Middleton 2001, *Lutheran schools at millennium’s turn: A snapshot 1999–2000 from slab hut to cyberspace*, pp. 4–6.
 - 10 Curriculum Corporation 2004, *Values Education in Action: Case studies from 12 values education schools- for the National Values Education Forum* (prepared for the Australian Government Department of Education, Science and Training); see also *Living values*, www.interfaithstudies.org/ethics/valueseducation.html; *Virtues project*, www.virtuesproject.com/virtues.html. [IF NOT ON A NEW LINE IT IS CONFUSING AND ASSOCIATING IT WITH THE FORMER ONE]

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- 11 BV Hill 2004, Values Education in Schools: Issues and challenges. Keynote address given at the Forum of the National Values Education Study, p. 8.
 - 12 An insightful and practical account of dealing with controversial issues in the classroom that complements the summary here is available in Appendix 3 of Hill 2004, pp. 198–210. [**The printout has only a ref. to Hill 2004 *Exploring religion in school* YES SO WE NEED THE REST OF THE DATA ON THE BOOK AS BELOW THE FULL REFERENCE IS** 2004, Exploring religion in school: A national priority, Open Book, Adelaide.]
 - 13 NSW Board of Secondary Education 1989, p. 3.