RELIGIOUS EDUCATION
AS A MULTI-PROCESS CURRICULUM

by

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ABSTRACT

Finding a satisfying approach to Religious Education is a problem even to schools with a specifically religious character; it is even more of a problem to multi-faith public schools. The root of the problem may lie in the monolithic way that "religion" and "religious education" are perceived. Everyone develops ways of making sense of life, however inadequate, and everyone possesses the same range of faculties for doing so. In a broad sense, this is religion - even if only some are conditioned to call it this - and any assistance given to awakening the faculties concerned is religious education - even if only some recognise it as such. Agnostics often possess highly developed faculties that in believers are seen as belonging to the fabric of their faith.

In devising a programme of Religious Education for Catholic Schools, my starting point was to examine the range of faculties involved and how learning and growth happen in practice. It became apparent that, just as a language is approached by many routes (such as learning to understand, speak, read, write, and appreciate it) so too a number of processes operate in parallel to produce the effect called Religious Education. The analysis crystallised fifteen distinct learning processes. Some are immediately recognisable as "religious"; others are partly
motivated and orientated by religion; still others are religious only in implicit ways.

The analysis also revealed how each of the processes involve four dimensions of learning. Knowledge, deepened into understanding and flowering in insight, is the most widely acknowledged, followed by attitudes and practices. The best Religious Education also gives attention to skills, and recognises the key role of experience, including exposure, experimentation, exercise, and expression. The analysis further distinguished different levels at which learning takes place: each process can be facilitated both formally (by teaching) and informally (by example), and for effectiveness the latter needs to be congruent with the former.

The fifteen processes, with their various dimensions and levels, together constitute a rounded curriculum of Religious Education. The analysis has become known as CORD, an anagram (1) but also a metaphor for the intertwined process-strands. The thesis traces how the analysis was used first in the pilot programme designed for Catholic High Schools (2), and later as a natural basis for constructing courses for teachers and as an increasingly general reference-point.

(1) a C urriculum for
    Cath O lic
    R eligious
    e D ucation

(2) Michael Burke: CORD - Centaur, Pietermaritzburg, 1991. (Heinemann-Centaur is now a division of Heinemann Publishers Southern Africa.) A copy of this file is an annexure to the thesis.
The thesis goes on to project how the analysis could be adapted to form the basis for the public school’s contribution to Religious Education. Each process is motivated in secular terms, establishing its validity both as basic education for all pupils and as enriched educational soil in which pupils can more strongly root what they learn in their families and faith communities. The processes are: Education by Environment, Theological Education, Awareness Education, Prayer Education, Education in Symbolism, Education by Arts, Education by Story, Scriptural Education, Education by Models, Philosophical Education, Personal Moral Education, Education in Structural Morality, Education for Personal Growth and Relationships, Education for Community, and Education by Immersion.

The thesis end by evaluating the CORD analysis.

[500 words]
1. THE PROBLEM OF SCHOOL RELIGIOUS EDUCATION

Religious Education presents the school with several problems:
- How is the school's role distinguished from that of the pupils' faith-communities (the Church, Mosque, Synagogue, etc.)?
- How far can the school be expected to go in making its contribution to a young person's religious education, and how much time can the school afford to give to this task?
- How can the school cater for classes representing not only different Christian Churches but also different faith traditions?
- Even if an answer to this latter question can be found, can teachers be found who will feel adequate to the task?
- How can pupils and teachers be motivated to take R.E. seriously when it is traditionally a 'non-examination subject'?
- Should R.E. be a voluntary subject, and what are the practical and the more profound implications either of making it voluntary or of making it compulsory?

Common school practices, in response to some of these problems, can be seen as falling into four categories:
1. Instruction and formation within a single-faith tradition
2. An examinable academic choice-subject such as Biblical Studies
3. Exposure to the broader world of Religion: Religious Studies
4. No Religious Education at school.
Practice no. 4 sees the problems as too complex to be resolved satisfactorily. Practice no. 2 avoids the problems by reducing the school's contribution to R.E. to a clearly limited area where the classroom can function in its most familiar mode.

Practice no. 1 can vary widely in approach according to how the problems are experienced and tackled: it can vary from mere objective information to effective personal formation, and from unquestioned indoctrination to critical and reflective exploration. This category of R.E. has been the natural option for a religious school (such as a Church School or Jewish School or Moslem School), since a contract - formal or implicit - ties the school's approach to parental expectations. But in a school run by the State for a multi-faith community it is a very questionable approach because it imposes an 'official' choice of religion and approach, and thereby marginalises those people who do not adhere to that religion or approach.

Practice no. 3 tries to respond to religious plurality, but the Comparative Religions approach, however valid it may be as an academic discipline, is an inadequate basis for R.E. at school: - firstly, because young people can only draw superficial comparisons between faith traditions they have actually entered and others which they merely observe from the outside; - secondly, because it ignores learners' real felt needs (in the area of their faith development) in favour of curriculum makers' well-meaning theories about what may be useful.
This last point is vital. Young people have real needs which R.E. must relate to if it is to be relevant and viable. In particular, they experience the need for an 'inclusive frame-of-reference' in terms of which they can start to find their own solutions to problems arising in every other sphere of life and of the school curriculum. In South Africa at the present time, young people not only have the standard struggles of growing-up but also the particular tensions of our contemporary society, such as the aftermath of apartheid, the national reconciliation process, the need to acknowledge and respect other religions and cultures and worldviews, and even the tendency for education to distance people from their traditions. R.E. needs to help young people cope with all of these struggles.

At the cutting edge of Religious Education today is the effort to marry the best refinements of practice no. 1 with the multi-faith awareness of practice no. 3. What needs to be born is a Religious Education that is formative without being coercive, critical without being negative, personalised without overlooking the community dimension, in touch with real learner-needs without degenerating into rudderless improvisation, respectful and informed about a plurality of faith traditions without leaving pupils confused about their own traditions. Many educationists, while agreeing with these ideals, see them as unattainable.
2. A RESPONSE TO THE PROBLEM OF SCHOOL RELIGIOUS EDUCATION

I am a member of the Christian Brothers, a congregation (sometimes loosely termed an 'order') in the Catholic Church which specialises in education and has a particular concern about the religious component of education. In 1983, after a decade's experience of teaching R.E. and several years of study in this field, I was tasked by the Christian Brothers of Southern Africa to work out, in consultation with colleagues, a curriculum design for Religious Education in our group of twelve High Schools in South Africa and Zimbabwe. My search from 1983 to 1991 was to crystallise from experience a workable approach to R.E. in Catholic High Schools. Altogether, the equivalent of three years was spent on the actual writing, while the rest of this time was spent teaching, conducting courses and workshops, and networking with groups concerned with Religious Education. As the project developed, other Catholic Schools (run by congregations similar to the Christian Brothers) became interested, and by the time of publication the design was eagerly awaited by far more than the original dozen schools.

Catholic Schools worldwide have always put a strong emphasis on R.E., and have even seen it as a primary reason for their existence, so there have been constant developments and much energy and resources poured into production of programmes and materials - to such an extent that many Teachers experience the wealth of resources and methods as bewildering. One of the
attractions which my design held for R.E. Teachers was that it proposed not merely to succeed a long line of programmes but to offer a framework enabling Teachers to marshall materials from many sources - past, present, and to come - within an overall vision of learner-needs and teacher-aims.

Although Catholic Schools function within the worldview of a particular tradition-community, I was influenced by an awareness of two significant factors:
- that a school class-group is not a Church-group, so R.E. in school must be backed by sound educational thinking, and cannot be derived simply from a Church way-of-thinking;
- that Catholic School classes are seldom exclusively Catholic, and that R.E. needs somehow to make provision for all - provision that is respectful though not apologetic about its point-of-departure and point-of-view.

What emerged was an analysis of R.E. as a multi-process curriculum, rather like a language-subject. It became fleshed out in a detailed programme entitled CORD - short for "A Curriculum for Catholic High School Religious Education", but also a metaphor for the intertwined strands making up the multi-process approach.

In time, the discovery started to grow in me that this analysis had a much broader applicability than the setting from which it
had emerged, and that the analysis formed a useful description of what R.E. could be in any school setting. Some of the processes are immediately accessible common ground; others are valid in all settings, though in a multi-faith classroom they can only be handled in a modest way, leaving the rest of the job to the tradition-communities. A review of CORD in an educational periodical (1) also recognised this potential and lamented that it had not been written with a broader application in mind.

As April 1994 approached, the debate about religion in South African education grew. This debate started in reaction to the chauvinistic approach in the past, where (Calvinist) Christianity and the Bible were prescribed as normative and no real provision was made for those who did not 'fit in'. I was present at some of the meetings where the debate was taken up by interested parties, especially representatives of various tradition communities. At one such meeting I presented an outline of my analysis as a basis for a creative alternative form of R.E. in public schools. The reason why the analysis turned out to have something to say to the broader needs of public school R.E. probably lies in the fact that it attempted to be holistic, to relate faith to a broad range of needs - for example, the need for a non-literal language to communicate on the symbolic and feeling level; the need for reflection on questions of morality, justice, and philosophy; the

need for inner stillness and strength; the need for stimulation and challenge and inspiring models; and the need for everyday lifeskills of communicating, relating, self-awareness, and coping.

In this thesis I shall in the first place describe the rationale and development of my model of R.E. in its original terms - that is, its purpose as a curriculum of R.E. for Catholic High Schools. This will avoid projecting on to the model the fulfilment of needs it did not attempt to address and the solution of problems it did not attempt to tackle, namely those experienced by R.E. in the average government-run school. But having presenting the CORD model within its own frame-of-reference, I shall also comment on how it could be a useful contribution to the wider school arena.

This latter commentary will reflect the fact that I have no personal experience of religious traditions other than Christian and cannot therefore use their reference-points with the same facility as I can in the case of Christianity. However, though it would take a panel of experts from the different tradition-communities to spell out the details of a syllabus based on the design, if the structural outline of the Religious Education Curriculum proposed here proved broadly acceptable, it could mean that school R.E. might not only rise to the multi-faith challenge but also discover new ways to respond creatively to its other
problems. Further, if the terms of reference developed here for R.E. curriculum-design prove broadly acceptable, they may even make some contribution to the search for a multi-valent religious language for inter-faith dialogue and Religious Studies.

As one of the crucial practical problems involved in school R.E. is the appropriate training of Teachers, this thesis will also refer to the way that the CORD model has become used as the basis for teacher-training programmes, both pre-service and in-service. In presenting the model, I shall quote key ideas from CORD (2) but the full publication itself will form a necessary appendix to this thesis.

Also of interest, though of less importance, is an accompanying book entitled Connections (3). This is primarily a reference work for one of the CORD processes, Theological Education, though it also incorporates study material from the other processes. As CORD was originally conceived, all the basic material that a pupil would need to have on paper was conveniently collected between the covers of Connections, though the book does not carry any of the hallmarks of a school textbook as it was intended to


be retained beyond school years. Though a necessary complement to the CORD file, Connections is not representative of the overall design.

The thesis will include a consideration of the usefulness of the CORD model as a basis for constructing a curriculum of R.E. for any kind of school. A skeletal design will be projected, but this is not intended to pre-empt the necessary process of evolving a syllabus through participative structures; rather, it is intended to demonstrate the sort of syllabus that could be produced if the CORD model were adopted as a basis.
1. WHAT IS RELIGIOUS EDUCATION?

Religious Education is not only a name given to a school subject; the words also name a much more inclusive process, that of growth in spiritual awareness, in moral sensitivity, and - for many people - in explicit religious understanding and expression. This process happens formally and informally, in planned and unplanned ways, and it happens to everybody. Atheists or agnostics would, understandably, reject the term 'religious education' as applying to their lives, yet - with respect - the term is broad enough to be perceived as applying to all people. This perception is supported by James Fowler's research into faith development (1). Fowler sees faith as a dimension of everyone's life. Explicitly religious for some, not at all for others, faith in Fowler's view is a basic part of one's equipment as a human being, namely one's inner resources for making sense of the world and coping with life. Anything that develops these inner resources may be termed religious education. In fact, anything that makes a contribution to a person's spiritual, moral, personal, or faith growth may be broadly termed religious education.

In this sense, religious education is effectively practised not only in the formal school classroom but also in a wide variety of other settings: in church classes and groups, in youth clubs, on retreats, on camps and hikes, at places of pilgrimage, in seminaries, in formation courses, in personal counselling, in families, at church services, in radio and television religious broadcasts, through printed media ranging from posters to books, and sometimes - though less explicitly - in theatres, cinemas, art galleries, and other contact-points between artists and the general public.

Less deliberately, often without any intentionality at all, other experiences play their part in people's religious education - wherever people encounter beauty, or are touched by stories, or experience personal suffering, or deepen their awareness by expressing it (for example in a letter, a journal entry, or verbal sharing), their religious education moves a step forward.

2. HOW CAN THE SCHOOL PLAY A PART IN RELIGIOUS EDUCATION?

Observing all of this, and sifting it to seek out what the school can facilitate and contribute, I reached two key conclusions... + firstly, that religious education is not a simple or single process, but a rich and complex collection of activities; + and secondly, that the school can contribute not only by way of a classroom-subject but also - and importantly - informally.
Both of these conclusions pointed to illuminating similarities between Religious Education and Language Education...

Firstly, in teaching a language, it is necessary to work at several fronts simultaneously—speaking it, reading it, writing it, listening to it, mastering its technicalities, learning to appreciate quality and to be aware of hidden intentions, and so on. If a teacher were to concentrate on only one of these fronts, for example the technicalities (grammar), it would not be a rounded Language Education but merely a Grammar course. Similarly, Religious Education needs to work at several fronts, to attend to different aspects of spiritual, moral, personal, and faith growth. If a Religious Education teacher were to concentrate only on—for example—the area of morality, that would simply be a Moral Education course and not a rounded Religious Education.

Secondly, language-learning at school—'first language' specifically—happens not only in the school periods timetabled for the subject, but throughout the school day. The idea that language is learned from all possible influences, both deliberate and incidental, is captured in the dictum: "Every teacher is a language teacher". In much the same way, the school has opportunities to promote moral and religious values and to model healthy behaviours rooted in these values, not only in the Religious Education class but in everything that the learner
experiences in school life. Again there is a dictum that suggests a common insight about this: "Morality is more caught than taught". Fowler's observations about faith development, at least in its earliest stages, would suggest that faith too is "more caught than taught".

3. ANALYSING WHAT CONSTITUTES SCHOOL RELIGIOUS EDUCATION

What started to emerge for me was that school Religious Education can usefully be conceived of as comprising a number of parallel processes, operating in both structured and informal ways. The first task I set myself was to identify and name these constituent processes that collectively constitute Religious Education. I tried to do this by analysing actual experience:

* firstly by examining classroom practices in Catholic Schools, (mainly current practices, but also others in living memory) as discussed with other teachers and parents, and as reflected in a survey of printed programmes and resource-books used (2);

* secondly, by reflecting on my own training and experience as a facilitator of religious education, observing how people learn and what helps them to grow (3);

(2) See list of 180 publications in CORD pp 22 - 30.

(3) In the school classroom for more than a decade, in more informal settings such as religious groups and events with both secondary and tertiary students, and in training R.E. teachers both at pre-service and in-service levels.
thirdly, by looking at a sampling of non-formal courses and experiences that clearly contribute to people's religious education, such as retreats in many forms and personal-growth courses designed for small groups;

and fourthly, by reflecting on my own personal religious education - on whatever could be perceived to have made some contribution, whether it presented itself as such or not (4).

My sense that there were constituent processes within the overall process of R.E. possibly took a cue from the fairly well established entity 'Moral Education'. It was also encouraged by hints of certain writers' awareness that other specific areas of growth could be identified within the broad field of R.E. (5). But generally in the Catholic literature on Religious Education, including printed programmes, the divisions that appear in the form of chapter-titles, titles-in-a-series, teaching-modules, etc. are simply divisions into subject-areas, not an analysis of learning-processes. The commonest subject-areas identified are

(4) A prominent example of an experience that contributed without classifying itself as religious education was the Life Line Training Course on personal growth and counselling-skills, which I underwent at Life Line Western Cape, first in 1983 as a participant and again in 1984 as a facilitator and trainer.

(5) For example, the article titles in Religious Education and Young Adults, edited by Donal O'Leary (St Paul Publications, 1983) and the threading of 'Personal Growth Topics' through the syllabus-design in Teaching Religion in the Secondary School by Marisa Crawford and Graham Rossiter (Christian Brothers, New South Wales, 1985).
Scripture, Morality, Liturgy, and Doctrine. Even in the most elaborate Religious Education programmes like the course of studies at a Seminary, the curriculum division is in terms of branches of Theology (e.g. Moral Theology, Dogmatic Theology) and pastoral skills (e.g. Homiletics, Catechetics), rather than in terms of personal learning-processes.

In a shadowy way, the approach of parallel processes is sometimes implied in the literature and discernible in practice both in school R.E. and in a Seminary's total programme. But because of the prevailing tendency to put subject-matter (what-must-be-covered) rather than the learning-process (how-people-grow) at the centre of curriculum-planning, valuable modes of learning are often neglected and much potential in the learner is left under-developed. For example, story. Story has a power to touch and move the heart, and it does not need to be a story about 'religious things' in order to have this religious effect on us. A consciousness of this is very evident in the way Jesus taught, yet the teaching-approach of his followers too seldom ventures beyond retelling the stories in the Bible, with all their handicaps of inhibiting aura and dulling over-familiarity. So though story is sometimes used as a method in religious education, it is little recognised as a key learning-process.

4. NAMING THE CONSTITUENT PROCESSES OF R.E.

Finalising the analysis and naming of the processes proved
slippery. The various activities that make up R.E. can be itemised minutely and grouped in different ways either into a few or into several processes, and in any demarcation of processes there is overlapping and interdependence. The search was not so much for a definitive analysis as for an valid articulation that would be useful practically to teachers. My earliest analysis, in 1981 (6), identified five clusters:

+ The Educational Environment
+ Story in Religious Education (including Scripture, Tradition, and Personal Experience)
+ Liturgy, Sacraments, and Prayer in Religious Education
+ Moral Education, Education for Justice
+ Education for Relationships.

This was used as a structure for guiding two groups of Student Teachers in their initial exploration of the Religious Education process (a professional perspective that was complemented by a roughly parallel course of personal religious education). In this Teacher-Initiation programme, R.E. was only one aspect of the total curriculum, albeit an aspect that received much time and emphasis; but in 1984, R.E. became the sole focus of a new course I was asked to design and run, namely a half-year upgrading programme for experienced R.E. Teachers (7), and in preparation

(6) On pp 16-18 of an unpublished Teacher-Initiation Programme which I designed for trainee Christian Brothers at the then Christian Brothers Training Centre in Stellenbosch.

(7) This programme was run twice in 1984, at the Christian Brothers' Training Centre in Stellenbosch.
for this I expanded my earlier analysis, unbundling three of the clusters and including explicitly other processes whose contribution called for recognition. This expanded analysis, prefaced by a general study of the learning and developmental stages involved in R.E., provided the structure for this advanced course. There were now fifteen processes, and their names were as follows:

* 1. The Catholic School as an Environment
* 2. Doctrinal Education
   3. Spiritual Education
   4. Prayer Education
   5. Sacramental and Liturgical Education
   6. Education by Arts
   7. Education by Story
* 8. Education by Scripture
   9. Education by Models
* 10. Development of Personal Christian Philosophy
   11. Personal Moral Education
   12. Education in Structural Morality
   13. Education for Personal Growth and Relationships
   14. Education for Church Life
* 15. Retreats and other special events.

These fifteen processes proved stable during the years in which the detailed design developed and was written. During these years...
(8), apart from personal reflection as I wrote, there were many opportunities to interact with other practitioners of R.E. (9), which helped to test and clarify my thinking about the delineation and complementarity of the fifteen processes.

An exercise tried early in several courses was to get participants to itemise, on separate cards, every element they envisaged as part of a holistic school R.E. programme (e.g. Church History, a study of the Gospels, prayer experiences, moral issues, experiencing lived values in school life, etc.), and then to physically group the cards into areas-of-learning, showing also the overlaps between the areas they perceived. Then, for comparison, the fifteen process analysis would be presented. Because the exercise had involved an attempt to achieve just such an analysis, the fifteen processes were always received with real appreciation. The comparison between this presented model and the group's model-in-progress helped participants to focus more

(8) The basic descriptions of the fifteen processes were written in the summer of 1984 - 1985, and the detailed High School CORD design was written in the years 1986 - 1988, with revisions during the years 1989 - 1990.

(9) The proposed 15-process curriculum was introduced to:
+ the R.E. teams at the fourteen High Schools associated with the Christian Brothers in South Africa and Zimbabwe;
+ various other groups of R.E. teachers and supervisors for whom I was invited to conduct workshops, notably a national gathering specially assembled by the Catechetics Department of the South African Catholic Bishops' Conference (SACBC);
+ participants in the Life Witness course for R.E. teachers in Catholic Schools, which began its 2-year cycles in 1988;
+ the fourth-, fifth-, and sixth-year Seminarians at St John Vianney National Seminary in Pretoria, where I taught the Catechetics courses from 1989 to 1991.
clearly on the process-nature of R.E. - which was the point of the
exercise - but it also demonstrated repeatedly that R.E. teachers
strongly confirmed and welcomed the analysis that was offered,
since they were able to identify their own aspirations with it.

Some of the fifteen names - those asterisked in the list above -
became refined to better reflect the processes they described:

* 'The Catholic School as an Environment' became better focused
  as 'Education by Environment', shifting the emphasis to the
  learning process, in line with the other names.

* 'Doctrinal Education' became renamed 'Theological Education' to
  indicate more sharply that it is a process of acquiring a
  theological perspective, rather than a matter of swallowing
  undigested 'teachings'.

* 'Education by Scripture' became 'Scriptural Education' to
  include not only the experience of Scripture but also a
  literary perspective in which to help situate this experience.

* 'Development of Personal Christian Philosophy' became
  simplified to 'Philosophical Education', a less cumbersome name
  better matched to the other fourteen.

* 'Retreats and other special events' became defined as
  'Intensive R.E.' to show that its distinctive contribution lies
  in its form - its sustained atmosphere and intensity - rather
than in its constituents, which are drawn from the other R.E. processes.

There was a temptation to sharpen the names even further - to change the name 'Theological Education' to 'Theological Literacy', the name 'Spiritual Education' to 'Spiritual Awakening', the name 'Prayer Education' to 'Prayer Initiation', and so on. But colleagues discouraged this, pointing out the strength and cumulative message of the repeated word 'Education', and the way its repetition gave the set of process-names a simplicity and unity. So the alternative crystallisations were used instead to help describe and explain the processes to groups of teachers.

There was also a temptation to reduce the number of processes by grouping those that were closely related - Spiritual and Prayer Education, Education by Arts and Story (possibly even incorporating Scriptural Education), Personal and Structural Moral Education - but although this grouping made sense, it was ultimately unhelpful because in each case a less-obvious process risked being obscured by being made implicit. For example, if story were simply included as one of the 'Arts', that would assume firstly that all R.E. teachers would see it as such, and secondly that they would recognise its very special role from among the wide range of arts. Similarly, if just one 'Moral Education' process were named, this might de-emphasise scrutiny of the morality of structures in favour of better-recognised
personal moral questions - precisely the kind of eclipse that apartheid South Africa had found it expedient to promote. Instead, therefore, of subordinating processes, I used the grouping idea only as an aid to simplify presenting the processes to R.E. Teachers.

In just one case, a process proved to need much tighter definition in order to prevent misimpressions: this was Doctrinal Education. In the first place, the word 'Doctrinal' carried overtones of a dated Church paradigm. It seemed to some to imply an imposition of an older model of R.E. upon a newer framework in which it was redundant. Some people argued that whatever Doctrine was to be taught should be integrated into all the other processes and linked to life, rather than isolated in a process on its own. I agreed with the main points of this thinking - in fact, this was part of what was envisaged - but nevertheless saw the value of a specific process in which learners would apply their minds to forming a coherent picture out of all that made up their faith and its expression, and seeing how each element related to this whole. I also knew, from my personal experience as a teenager, that this could be intellectually exciting and stretching, and I had a strong conviction that this particular element of R.E. should be offered to everyone, not just a privileged few. The change of name to 'Theological Education', already explained above, was a partial response to the misconceptions which the earlier name provoked; but in this one
In my interaction with other R.E. practitioners, the question of additional processes sometimes arose. But each proposed addition, when examined, has proved to be already catered for within the fifteen. For example, 'Education by Science' was once tentatively mooted, but its scope was clearly much more limited than that of Education by Arts (which probably suggested the parallel), and rather than constituting a separate process it could be seen to provide natural material for Spiritual Education and Philosophical Education in particular. There was also the question of a process focused on Jesus, but there was no difficulty in accepting that it was better for Jesus to be involved in many or all of the processes making up the religious education of his followers. This option was later to prove constructive in making the CORD analysis more demonstrably open to R.E. within other faith-communities as well as in the multi-faith classroom context. Most recently, there arose the question of adding a process of becoming acquainted with World Religions, but as in the previous example it seemed more effective that a multi-faith perspective be threaded through various appropriate processes rather than confined to just one - and in a modest way.
that is what had already been done in the published high-school CORD programme.

The refined list of processes, as named in the present published version of CORD, is therefore as follows:

1. Education by Environment
2. Theological Education
3. Spiritual Education
4. Prayer Education
5. Sacramental and Liturgical Education
6. Education by Arts
7. Education by Story
8. Scriptural Education
9. Education by Models
10. Philosophical Education
11. Personal Moral Education
12. Education in Structural Morality
13. Education for Personal Growth & Relationships
14. Education for Church Life
15. Intensive R.E.

5. FINDING TERMS TO CONVEY THE MULTI-PROCESS APPROACH TO R.E.

From the earliest days of communicating with other Religious Educators about the CORD analysis of R.E., I used the term 'processes' and stressed that they were not 'modules' or
'sections' or 'themes'. A colleague involved in training R.E. teachers (10) coined the elaboration 'part-processes', which was also helpful, but the term which proved most accurate and self-explanatory was the one that has been used above, 'parallel processes'. It effectively conveyed that the processes cannot be handled in linear succession, one completed before the next is begun. An understanding of this flowed easily from the comparison with Language Education: a language teacher does not dispose of reading or spelling before proceeding to literary appreciation and grammar. In both subjects, all the component processes are conducted in parallel - some may start later than others but all continue through a lifetime of layered learning and growing.

Also from the earliest communication with colleagues about what I was striving to construct, I used the term 'R.E. curriculum' as opposed to 'R.E. syllabus'. The word 'curriculum' was intended to speak of the entire learning-experience or learning-path that the school tried to provide for its pupils to grow in their faith-life, as opposed to a 'syllabus' meaning (literally) a listing of topics or 'content' to be 'covered'. Such a list typically puts the emphasis on information rather than formation. It tends to be of more use to a teacher of a linear subject like Geography than to a teacher of a formative, process-oriented subject like Language Education or Religious Education. The word 'curriculum'

(10) Father Eoin Farrelly SDB, who was National Co-ordinator of Catechetics for the South African Catholic Bishops' Conference (SACBC) from 1983 to 1991.
suggests something broader, more experiential, less narrowly academic.

In approaching the task of expanding the original fifteen-page CORD design into a detailed file for High School teachers, I felt inhibited about translating the processes into something akin to a school syllabus. The idea occurred of presenting a menu of possibilities from which a school could construct its own syllabus using the fifteen-process analysis as its structure. However, the strongly expressed need was for a syllabus (most sharply focused at a 1984 Cape Town meeting in the words "a syllabus that we would have confidence in"), so I tried to map out definite yet flexible learning-processes to facilitate the natural growth processes as I understood them against the background of studies on faith-development and moral-development as well as psycho-social and cognitive development. However, in numerous workshops introducing CORD to R.E. teachers, the point has been made that CORD, even in its published form, is not so much a programme to be executed as a project in which to participate. That hope has started to be realised in the creative work that CORD is generating, most tangibly written work (11).

The two ideas of 'parallel processes' and 'curriculum' came together in the coinage 'CORD', the name by which the whole

(11) See Appendix.
design came to be known. 'CORD' was an anagram, initially for:

a Curriculum
Of Religious
Education.

Subsequently it was elaborated for the purpose of describing the actual publication more specifically:

a Curriculum for Catholic High School Religious Education.

Highlighting the 'D' of 'Education' was intended as an etymological reminder of the process-nature of education. Making the 'O' of 'Catholic' stand out in relief was a symbolic hint of the holism that is implied by the word.

The anagram was carefully chosen to function also as a metaphor, as the volume's subtitle reflects: '15 intertwined process-strands'. The idea was to convey that just as a cord consists of many strands, intertwined to achieve strength, so too the R.E. curriculum comprises a number of processes with a collective effect. Other anagrams/metaphors that had been considered were CORE and CHORD, the former rejected because it was a less accurate metaphor and the latter passed over because the idea of musical notes played 'in parallel' to harmonise into a chord was considered too technical to be an accessible reference.
6. OWNING THE MULTI-PROCESS CONCEPT OF R.E.

Even before the work was published, however, CORD started to become recognised not only as a book title but as an analysis of R.E. It quickly became apparent that this analysis was as useful for the Primary School as it was for the High School, and some teachers pointed out that it could be useful not only for Catholic Schools but for other schools and also for church classes. With hindsight, it might have been better to have called the publication something like "CORD for Catholic High Schools" implying that there could also be a "CORD for Primary Schools", "CORD for Public Schools", "CORD for Parish classes", and so on. Colleague Dr Kevin Rai felt strongly that CORD was something much larger than a specific high-school programme, and urged the writing of a relatively succinct outline of the analysis and approach to serve as a seminal work which would contribute to international dialogue about R.E.

It was, in fact, a modest seminal sheaf of writings that spread the essence of the CORD concept around South Africa. The first thing to be written, as has been mentioned already, was a set of fifteen one-page descriptions of the processes identified. These 'backbone' pages are now published in CORD, at the start of each.

(12) Father Kevin Rai D.D., a Theologian, was a fellow lecturer at St John Vianney Seminary, Pretoria, during the years 1989 to 1991, and collaborated with me to produce the Theology text in Connections, a work referred to in the Prologue.
section of the file; they are virtually unaltered except for 'Theological Education' which was rewritten for reasons explained above. These fifteen pages, accompanied by an introduction to CORD, became widely distributed in the Catholic Religious Education network around South Africa (13) from early in 1985, and the CORD concept, whether named or not, quickly became a reference-point in local dialogue about Religious Education (14).

During the decade 1985 - 1995, the multi-process CORD approach has become something of a byword in Catholic School R.E. in South Africa. Through the international network of the Christian Brothers, it has raised interest further north in Africa and in other continents. More significantly, it has been greeted with some enthusiasm in the broader field of school R.E. in South Africa and now features strongly in two College-level R.E. Major course-designs (15). The challenge for R.E. to respond creatively to the religious plurality of a newly-aware South Africa may yet see the CORD analysis serve as a key to open up new ways of approaching R.E. in the multi-faith classroom (16).

(13) See note (9).
(14) See Appendix.
(15) See Chapter 5.
(16) See Chapter 6.
The previous chapter referred to fifteen parallel processes which, taken together, constitute a rounded Religious Education. The present chapter will look at each of these fifteen processes in turn, outlining how each was identified within the literature and practice of Religious Education in the Catholic School context, and briefly crystallising the scope and aims of each process (1).

1 EDUCATION BY ENVIRONMENT

Though the term "Education by Environment" was coined in the development of the CORD analysis, it reflected a common concern of Catholic Schools that their "ethos" should contribute directly to the quality of the education they offered. Most Catholic Schools were started by Sisters, Brothers, or Priests, and the extended atmosphere of the Convent or Monastery undoubtedly had a powerful formative influence on the pupils of these schools. The cultivation and purification of this atmosphere was attended to by the maintenance mechanisms of the Religious Orders that ran the schools. From the sixties onwards, two broad phenomena in the Catholic Church started to change the scene. Firstly, numbers in these Religious Orders fell dramatically and the Laity

(1) Reference will be made to fuller descriptions of each process in CORD, an annexure to this thesis.
increasingly took their place; some schools that were almost entirely staffed by Sisters thirty years ago are now entirely staffed by Lay teachers and the Convent community is just a memory or a small group of mostly retired Sisters. Secondly, a general concern about ongoing evaluation and renewal has taken over from the maintenance-mode of a prolonged era of stability in the Catholic Church. A combined effect of these two shifts was that direct attention started to be given to the religious and moral atmosphere of Catholic Schools.

The Vatican's Sacred Congregation for Catholic Education offered a series of exhortations. *The Catholic School* (1977) attempted to articulate what was distinctive about the ethos of such schools. *Lay Catholics in Schools: Witnesses to Faith* (1982) acknowledged the growing responsibility of Laity to offer living example of the values on which Catholic Schools were founded. *The Religious Dimension of Education in a Catholic School* (1988) emphasised the educative power of approaches and practices grounded in religion.

Among the teaching Orders, the emphasis started to shift from the classroom to the staffroom as the realisation grew that Staff-formation was the key to preserving and developing the tradition built up by the Sisters and Brothers. *Our Studies* is an example of a periodical which was initially an in-house publication of a teaching Order (the Christian Brothers in Australia) but which by the seventies had become open to the wider teaching network in
the schools started by the Order (2); from the seventies onwards its contents reflected a strong concern for the ethos of the school and it regularly carried articles about the community dimension of the school and about the hidden curriculum. Two examples of influential publications that emerged from this type of foment were Australian Kevin Treston's *Renewing the Vision* (3) - a practical programme of Staff formation for Catholic Schools - and, from America, the self-describing 1975 *Instrument for Self-evaluation of Jesuit High Schools* (4) - a checklist inviting the schools to measure themselves against the principles and standards espoused by their founders, the Jesuits. Another source that influenced CORD's Education by Environment was Henri Nouwen's chapter on teaching in his book *Creative Ministry* (5): Nouwen argued that if a better world was to be built, it needed to be experienced in the years of formation; schools should not be training-grounds for entry into a violent society, but rather places where redemptive society was experienced and offered as an alternative. Peter Hunter, in an article titled *Miseducation through Silence* (6), specifically applied this type of challenge to historically-white Catholic Schools in apartheid South Africa.

(2) *Our Studies* changed its name to *Catholic School Studies* in 1982 and described itself as 'a journal of education for Australian and New Zealand Catholic schools'.
(6) Published in *Grace and Truth* (1986/2), a journal published by the Dominicans in South Africa. Peter Hunter was a Professor of Education at the University of the Witwatersrand.
Other influences upon Education by Environment came from beyond the sphere of Catholic Education. Three examples will illustrate this. Postman and Weingartner's *Teaching as a Subversive Activity* (7) challenged educators to check the messages and values implicit in curriculum-design and teaching-methodologies. Thomas Gordon's *Teacher Effectiveness Training*, an offshoot of his better-known *Parent Effectiveness Training* (8), stressed the educative potential of well-adjusted teacher-pupil relationships.

A local book by Cawood and Gibbon, *Educational Leadership - Staff Development* (9) opened up the scope of skill-enhancement for the school staff, offering a collection of practical session-designs.

Taking a lead from the approach of the latter book, CORD presents Education by Environment in the form of four practical programmes for a school staff:

* RETHINK - an invitation to critically check and adjust the hidden curriculum to match its professed aims (10);

* STAFF GROWTH - suggesting possibilities and resources for in-service formation and training for Staff (11);

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(8) Though P.E.T. and T.E.T. materials are available in print, the programmes are mainly controlled by registered Trainers.
(9) Cawood & Gibbon: *Educational Leadership - Staff Development* - Nasou, 1981.
(10) See CORD page 47.
(11) See CORD page 65.
* COMMUNITY BUILDING - ideas to help the school grow into the type of community which it is educative to belong to (12);

* CURRICULUM DEVELOPMENT - an invitation to keep questioning and redefining the curriculum, remaining sensitive to the needs of learners and their world (13).

Expressed from the learner's point of view, Education by Environment is the experience of a convincing congruence between what the school upholds and teaches and how the school operates in terms of policies, practices, and relationship-styles; this includes being challenged and enabled to try, within the school community, living what one is learning (14).

2. THEOLOGICAL EDUCATION

Until the sixties when the Second Vatican Council began an extensive process of redefining the Catholic Church's self-understanding, there had been a strong tradition of making the Catechism the core of Catholic Religious Education. The Catechism was a question-and-answer distillation of Catholic doctrine - a way of life grounded in official Catholic theology. At worst, the answers were simply memorised; at best, they were also explored, applied, and personally digested. From the sixties, this "doctrinal approach" came in for widespread criticism: it was

(12) See CORD page 73.
(13) See CORD page 93.
(14) For a fuller outline, see CORD page 46.
considered too intellectualised and spiritually desiccated, and a
new generation of writers advocated the "kerygmatic approach",
emphasising the life-giving message of the Gospels; abstract
theological formulations gave way to Biblical language. This is
very evident in the officially sanctioned People of God programme
produced in South Africa (15). By the seventies, Catholic writers
on Religious Education were shifting their attention closer towards
human experience and the typical literature reflected an
"anthropological approach". This shift is reflected in the later
books of the aforementioned People of God series (16).

Among teachers who lived through the transition from a
teologically-centred to an anthropologically-centred Religious
Education, there grew a concern about doctrinal vagueness: while
writers of programmes worked from a basis of solid doctrine, this
was not directly shared with the young people experiencing these
programmes. A corrective counter-movement began - some schools
brought back the Catechism (17) as part of their Religious
Education; others turned to specially written contemporary theology
textbooks like Finley & Pennock's Your Faith and You (18), a
significantly early work in these writers' extensive high

(15) Theodula Muller & Paul Nadal: the People of God series -
(16) For example, You are my Witnesses - 1970.
(17) A popular example of an updated Catechism was The St Peter
Catechism of Christian Doctrine - Print Origination, U.K.,
1972.
Pennock published a 1989 revised version: This is Our Faith.
school set, appearing the year after their flagship book Jesus and You.

Relatively few writers attempted theological digests for the young, but a number were written for adults (19). Unlike the "Penny Catechism", whose agenda tended to be dictated by theological dispute, the popular theology presentations since the middle of the century tried to offer a balanced picture. A landmark among these works was called A New Catechism, more popularly known as "The Dutch Catechism" (20). This was one of the works that influenced my belief that a rounded Religious Education should include a coherent theological picture of what one's religious community believes and strives to express. The intellectual satisfaction of seeing the parts in relation to the whole, and the stimulation of applying the mind to a theological interpretation of reality, had first struck me when I studied Frank Sheed's Theology and Sanity (21) and his later work Theology for Beginners (22). Other influences included Herbert McCabe's The New Creation (23) and the C.S. Lewis classic Mere Christianity (24). By the time the multi-process approach to Religious Education became crystallised, I had no doubt that one of its constituents was a process of building up a coherent

(19) E.g. Donal Murray: Jesus is Lord - Veritas, 1975.
(22) Sheed: Theology for Beginners - Sheed & ward, republ. 1974.
(23) McCabe: The New Creation - Blackfriars.
picture out of all the teachings and practices of one's religious tradition in order to distinguish what is central from what is peripheral and to perceive each element in its context (25).

Feeling strongly about the need for such a process, and finding no suitably pitched theological work that might serve as a textbook, I decided to write one (26). While this work was in progress, Augustine Schutte shared with me his draft of The Mystery of Humanity (27) in which he addressed a similar need in adults, especially religious educators. He also shared some draft chapters of a parallel book intended for younger readers (28).

3 SPIRITUAL EDUCATION

Just as Theological Education provided an intellectual foundation upon which the other processes of R.E. could build, so too there seemed a need for a process that would nurture basic spiritual vitality. Such a process would help people develop their awareness and whatever sense of the transcendent they possessed. This seemed a prerequisite for explicitly religious activities such as prayer and liturgy, but it also seemed a valuable enrichment of life for anyone, whether they perceived themselves as religious or not. An aliveness to the natural world, an

(25) For a fuller outline, see CORD page 107.
(28) The intended book was tentatively titled For Jonathan at 15.
awareness of things ranging from the changing seasons to the scale of the universe, the capacity to wonder at hidden intricacies disclosed by science, the habit of reflecting and even meditating on the pieces and patterns of experience - such experiences, designed to exercise "the muscles of the soul", would be the domain of the envisaged process. The name coined was simply "Spiritual Education" (29).

Just such a process, though unnamed, was strongly in evidence in more privileged Catholic R.E. settings such as 'formation programmes' run in seminaries and novitiates of Religious Orders (30). Elements also featured strongly in the well-established tradition of retreats, though for most people this type of experience is a very rare occasion. In the R.E. classrooms of Catholic Schools, Spiritual Education was generally a missing or neglected element - probably because it is essentially experiential, and school teachers tend to be conditioned and pressured to avoid an informal or leisurely ethos in their classrooms. Nevertheless the message from the broader practice of R.E. was that Spiritual Education had an invaluable element to contribute and should become a routine part of school R.E.

(29) For a fuller outline, see CORD page 127.
(30) Popular contemporary authors in this field include: Carlo Caretto, Henri Nouwen, Edward Hayes, Thomas Green, Adrian van Kaam, Susan Muto, George Maloney, Edward Farrell, and Jean Vanier. The predominance of male clerics in this list reflects how Spiritual Education was first emphasised in privileged circles before filtering through to the broader Church community.
An indication of how uncommon Spiritual Education was in schools is the fact that all the RE literature sifted yielded only one book specifically designed to introduce young people to this process - Betsy Caprio's *Experiments in Growth* (31). But other sources offered ideas that could be adapted to the young. Anthony De Mello's *Sadhana - A Way to God* (32), like the aforementioned Caprio book, consisted of practical exercises accompanied by commentaries. De Mello's work was strongly influenced by the classic Ignatian "Spiritual Exercises" (33), a tradition prized and developed by the Jesuits in their approach to Religious Education. A later book by De Mello, *Wellsprings* (34), provided excellent meditation material suited to the envisaged purpose of Spiritual Education, as did a local work, *In Touch* (35) by Dominic Baldwin OP, a specialist in Retreats. It was from the work of other Retreat practitioners that many further ideas were gleaned - Mike Fish CSSR, Greg Lourens, Josef Anthofer OMI - for example, Zen drawing and contemplative breathing. Another source was materials developed for small-group meetings, such as the Lumko Institute's *Look-Listen-Love* programme (36). The writings of the Linn brothers suggested that healing had a natural place.

(33) Named after St Ignatius of Loyola, founder of the Society of Jesus (better known as the Jesuits).
(36) *Look -Listen - Love* - Lumko Institute, Germiston, RSA.
within the sphere of Spiritual Education - notably Healing of Memories (37) with its practical exercises. And Progoff's journalling techniques in A Journal Workshop (38) contributed a useful tool for facilitating reflection.

It was inspiring to find a book that resonated strongly with my conviction about the need for Spiritual Education: Henri Nouwen's Clowning in Rome (39). Nouwen stressed the need to be mindfully aware, to be fully present to whatever one is doing. He also underlined the message of Antoine De Saint-Exupery's classic tale, The Little Prince (40), about the need to see with the inner eye: "It is only with the heart that one can see rightly; what is essential is invisible to the eye" (40). CORD sums up the process of Spiritual Education as "a learning to recognise - to re-cognise, to get to know everything anew" (41).

4 PRAYER EDUCATION

A process directly built upon Spiritual Education was that of learning to pray. In CORD it was simply named "Prayer Education". The existence of such a process as a constituent of Religious Education within the Catholic tradition was self-evident; but

(41) See CORD page 127.
what needed discernment was a map of the learning-path. It was historical developments that provided the pointers.

Traditionally, Catholic R.E. always included the memorising of standard prayers - such as the "Our Father", the "Hail Mary", the "Glory be", the "Act of Contrition", the "Creed", sung hymns, and various prayers recited aloud or silently at Mass (the latter in Latin until the vernacular took over in the sixties). This so-called "vocal prayer", or formula prayer, was particularly suited to children; for many whose prayer initiation began and ended in childhood, praying tended to remain equated with "saying prayers". Catholic "Prayer Books" published before the sixties were generally collections of formal prayers, many of them time-honoured and reflecting the language and perceptions of ages past. From the sixties, collections of more contemporary prayers started to feature on the shelves of Catholic bookshops. Leading the way were books from other traditions, such as William Barclay's Prayers for Young People (42), and David Kossoff's You Have a Minute, Lord? (43). Among Catholic writers, one that made a particular impact was Michel Quoist whose Prayers of Life (44) achieved a startling resonance with raw experience. Three other books which modelled and encouraged spontaneous prayer were Leslie Brandt's Psalms Now (45) which freely translated the

Biblical Psalms into contemporary images, *Prayers for the Domestic Church* by Edward Hays (46) which demonstrated how prayer could arise from everyday experiences in the home, and Mark Link’s *You* (47). The growth of the Charismatic movement during the seventies further stimulated spontaneity in prayer, and Catholics started to catch up with Protestants’ facility for praying informally. Wordless contemplative prayer, once regarded as the preserve of the cloistered, also began to hold a more general appeal. The writer most responsible for this was Thomas Merton whose works (48) found an overwhelming popularity. The interest in contemplative prayer opened the door to many particular forms such as "centering prayer", the so-called "Jesus prayer", "fantasy prayer", "mantras", "Taize-style prayer", and so on, which are now well represented in literature; some of these forms are even promoted by specific organisations and movements. A book that introduced me to the breadth of the prayer tradition was Simon Tugwell’s two-volume work *Prayer* (49).

Taking its cue from this historical development, the Prayer Education process in CORD proceeds from an exploration of the vocal prayer tradition to experimentation with spontaneous prayer, moves on to experiences of non-verbal prayer, and then

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(48) Merton’s works include *Elected Silence*, *Seeds of Contemplation* (1949), and *No Man is an Island* (1955).
(49) Tugwell: *Prayer* - Veritas, 1974.
broadens to offer a taste of a range of prayer-styles, before opening up the challenge of establishing personal prayer habits according to personal taste. The emphasis in the process is on actual experience, tried and responded to in freedom - it could be simply described as a practical initiation into prayer (50). Once again, it was mainly adult literature that provided suitable exercises for the process, notably the books of Anthony De Mello mentioned under Spiritual Education. As in the case of the last-mentioned process, the writer whose work in the area of young people's Prayer Education was closest to what CORD envisaged was Betsy Caprio. Her Experiments in Prayer (51), as the title suggested, offered a variety of experiences to be tried. Several more such books for young people have appeared since the time of writing CORD, among them one by the Christian Brothers (52), and one by Michael Pennock (53). Pennock's increasingly comprehensive set of books, written in parallel rather than in series, suggests that his vision might be close to the multi-process approach to R.E. Other Religious Educationists whose work demonstrates a leaning towards a multi-process approach include the American Jesuit Mark Link, Australian Kevin Treston (54), and the Australian team Marisa Crawford and Graham Rossiter (55).

(50) For a fuller outline, see CORD page 151.
(54) Treston: Teach me Your Way - Creative Enterprises, Brisbane, 1990.
This process, like Prayer Education, is firmly established in Catholic R.E. tradition. Like Prayer Education, it too has suffered from the underdevelopment of its natural foundation, Spiritual Education. Unlike Prayer Education, however, its history does not offer a model of growth but a distortion calling for corrective action.

Generally, passive and privatised attitudes to Sacraments and Liturgy have been entrenched in the Catholic Church for many centuries. Since the Second Vatican Council in the mid-sixties called into question the type of theology underpinning these attitudes, it has become a common theme among theologians to challenge passivity and privatising. Countless articles in theological periodicals such as Doctrine and Life, The Irish Theological Quarterly, The Furrow, and Review for Religious encouraged more active involvement of the community, and an energetic liturgical renewal began. The most obvious signal of change was the translation of liturgical texts from Latin into the vernacular to enable Catholics to take part more consciously. Participation has become a watchword, and pockets of real progress have appeared, but more commonly "participation" is interpreted superficially, and takes the form of external embellishments to ceremonies that remain fundamentally passive. Singing, moving, and symbolic actions all remain empty until they
become inhabited. As Irish theologian Aidan Kavanagh points out (56), participation should be an outcome of sharing in a group's world-view, not a starting-point for entering that world-view. Kavanagh's point is that people need to be educated in order to really participate in liturgy, otherwise liturgy becomes abused as a remedial education programme. I took this idea as a springboard for the process of Sacramental/Liturgical Education. The first challenge was to identify the key insights of the theology of sacraments and liturgy. Strong influences came from Irish theologians and liturgists such as Eamonn Bredin, David Power, and Sean Swayne (57), and from American books such as Bernier's Bread Broken and Shared (58) and Tad Guzie's Jesus and the Eucharist (59) and The Book of Sacramental Basics (60). Having selected key theological insights, the second and more difficult challenge was to translate them into viable learning activities and practical advice to teachers. Few custom-designed resources presented themselves, so much had to be created, re-created from past experience, or described from other practitioners' experience. As a result of the shortage of activity-oriented reference-books, this section of CORD became particularly long. Three valuable books for young people that were, however, often referred to were Brid Greville's You Gather

(56) In a late-seventies article entitled What is Participation? or Participation Revisited.
(57) E.g. Swayne: Communion - Veritas, Ireland, 1974.
(58) Bernier: Bread Broken and Shared - Ave Maria, USA, 1981.
(59) Guzie: Jesus and the Eucharist - Paulist Press, USA, 1974.
a People (61), Kieran Sawyer’s Developing Faith (62), and Michael Pennock’s The Sacraments and You (63). The latter book offered some particularly versatile and useful ideas, such as exposure to the history of each sacrament (which helps to loosen assumptions tied to current practice) and exploration of the many symbols - obvious and not so obvious - involved in each sacrament. A key aim of Sacramental/Liturgical Education is to help people become sensitised to the symbolic and capable of inhabiting the shell of symbols with personal and communal experience (64). Without this, ritual is empty formality, and the familiar dismissive words "just a symbol" deny the power of symbolic action and representation.

The multi-process approach to R.E. makes a further, hidden contribution to the process of Sacramental/Liturgical Education. It provides a foundation in the form of Spiritual Education, Prayer Education, and Education by Arts; and it provides a context in the form of Theological Education and Education for Church Life. This kind of complementarity is a general advantage of the multi-process RE curriculum - well illustrated here, as worship and celebration need to be grounded in reflection and prayer and situated within a worldview and a community.

(61) Greville: You Gather a People (God & Man series) - Veritas, Ireland, 1983.
(63) Pennock: The Sacraments and You - Ave Maria, USA, 1981.
(64) For a fuller outline of what is involved in the process, see CORD pages 178 and 186-7.
If Catholic Religious Education is viewed in its broadest terms, history must acknowledge the contribution of the arts - visual, verbal, and performing arts. Traditions like stained glass and icons, statues and crucifixes, the Celtic Cross and Stations of the Cross, polyphonic Mass-settings, and the use of colour and choreography in liturgy, all bear witness to a recognition that the arts have a power to move and affect people. But formal RE usually overlooks this power - just as the arts are undervalued in formal education generally, seldom extending beyond the primary school except as thinly-subscribed elective subjects.

Personal experience and observation has convinced me of the educative potential of exposure to the arts and of opportunities for artistic expression; and with this conviction has developed an awareness that the arts belong to the sphere of religious expression and experience, so that the growth they foster is essentially a form of religious education. This may be explicit in the case of overtly religious art; but it may be just as true in the case of so-called "secular" art. For instance, a cartoon can prick consciences, and the musical score of a movie can provoke tears of joy or remorse. These ideas found resonance and support in articles by John Haldane and Stefan Kaufer in the British Journal of Religious Education, a publication which takes a very broad approach to RE, in line with contemporary policy in
British public schools. Further affirmation came from Matthew Fox's book *Original Blessing* (65), which as its title suggests turns conventional theology and spirituality upside down and offers the alternative view of Creation theology, favouring renewed emphasis on the "right-brain" functions of imagination and creativity, stimulated and expressed through the arts. However very little ready-made teaching-material presented itself in this sphere - Betsy Caprio's *Experiments in Growth* (66) included a few suitable exercises, and Desmond Forristal’s *The Christian Heritage* (67) offered an accessible survey of the role of the arts through the history of Christianity; but for the most part this was a process that started out on a blank slate and drew heavily on personal experience (both as a learner and as a teacher) for samples and indications of what might be done.

Essentially, Education by Arts involves two things: firstly, being brought into contact with art - in many of its forms - allowing it to activate aspirations and drives, to help with the processing of raw experience, and to develop qualities like awareness and sensitivity; and secondly, being provided with opportunities to express one's stretching perceptions, insight, and personal faith in a variety of artistic forms (68). These two

(68) For a fuller outline, see CORD page 235.
sides - responding and creating - became a structural element of the process-design. It was stressed that the process was not intended to train artists or critics but to contribute to people's broad Religious Education. The emphasis in responding to art was to be on what it did to a person, not on what it was supposed to be saying. And the emphasis in creating art was to be on the expression not the product.

7 EDUCATION BY STORY

One particular form of art, story, could be recognised to bring to Religious Education something so distinctive and irreplaceable that it became the basis of yet another process: Education by Story. Behind this process lies a long and rich tradition of trusting stories to induce or provoke religious consciousness. The example of Jesus is striking here, but many other great religious teachers have used a similar approach, and the sacred writings and oral traditions of all religions abound in stories. In effect, there is a universal recognition of the power of stories to reach people's hearts, to challenge assumptions, to question entrenched practices, to illuminate experience, and to inspire action and change. Just as universal, though less obviously perceived, is the way we grow by telling our own stories, in forms ranging from simple to elaborate. Like Education by Arts, therefore, Education by Story has two sides: exposure to stories, and the experience of telling one's own story (69).

(69) For a fuller outline, see CORD page 251.
The strongest influence on my appreciation of story as a vital component of R.E. was the Mount Oliver Institute of Religious Education in Dundalk, Ireland (70). Though Scripture scholar Tom Hamill was the leading promoter of this appreciation, it had become part of the thrust of the entire Institute. The appreciation grew through exposure to many gems from the Short Story genre, such as Sean O'Faolain's *The Trout* (71) and Walter Macken's *A Talk in the Dark* (72), and through many exercises and experiences involving the sharing of personal stories.

Further exploration revealed that the Short Story form yielded limitless material - and virtually none of it involved subjects that are regarded as "religious". It also became apparent that Motion Pictures provided another mine of stories suitable for R.E. - though there were movies with religious themes (such as THE MISSION), and movies with religious undertones (such as JONATHAN LIVINGSTONE SEAGULL and AN INSPECTOR CALLS), and movies that could be interpreted as religious allegories (such as MUTINY ON THE BOUNTY, BILLY BUDD, THE POSEIDON ADVENTURE, and BRUBAKER), most of the movies that showed potential for RE simply observed or explored facets of the human condition (for example, EDUCATING RITA, CHARIOTS OF FIRE, THE OUTSIDERS, and THE ELEPHANT MAN).

(70) Where I was a participant in the 1980/1981 Diploma course.
(71) Published in *Irish Modern Short Stories* - Oxford University Press.
(72) Published in *The Coll Doll and Other Stories* - Pan, 1979.
The abovementioned two forms - Short Stories and Motion Pictures - offered staple material for the process of Education by Story. New possibilities were opened up by the discovery of published collections of spiritual tales, notably Anthony De Mello's *The Song of the Bird* (73) and *The Prayer of the Frog* (74), Zen stories, and Kahlil Gibran's parables - all refreshingly open-ended compared with the type of didactic, moralistic, and cautionary tales commonly published for preachers of past decades. Several other forms presented themselves - traditional tales from Africa and other lands, classical European fairy stories, allegories and fables, novels, and plays. And it seemed helpful to consider also the Bible's storytelling within the context of this process.

An influence pertaining to the telling of one's own story came from the field of counselling theory, as encountered in Life Line's training course and ongoing system of counsellor-accompaniment (75). This counselling theory, much indebted to Carl Jung, stresses the therapeutic value of telling one's story and being listened to by someone else; it points out the potential of this activity to liberate or unfasten oneself, and to open doors for growth to happen.

One other influence may be traced to extensive reading about the history and development of the theatre and of the cinema where the art of storytelling is cultivated in a collaborative setting, making it more observable than in the solo act of writing for publication. The intentionality and care evident there have disposed me to recognise how worthy dramatised storytelling is for the purposes of R.E. A specific affirmation (and demonstration) of the educative power of story came from Sondheim and Lapine's 1988 musical *Into the Woods* (76) which explores what may lie under the surface of well-known fairy-stories as well as of the seemingly simple practice of telling them.

8 SCRIPTURAL EDUCATION

Until the second half of this century, the average Catholic had little if any direct contact with the Bible. For the most part, the Scriptural tradition was mediated through the prescribed quotations and doctrinal formulations of the Catechism. Heralding a change was an encyclical from Pope Pius XII in 1943, *Divino Afflante Spiritu*, which encouraged Catholics to participate in the field of modern Biblical scholarship alongside its Protestant pioneers. Another step forward, during the sixties, was the replacement of Latin with English in liturgical Bible readings. Various modern English translations helped make the Scriptures

more accessible, notably The Jerusalem Bible (1966). Gradually other fruits of Biblical scholarship started to filter through to Catholic Religious Education. The work of writers such as Barnabus Aherne, Raymond Brown, Roderick McKenzie, William Barclay, Alexander Jones, and Hubert Richards started to feature in the training of Religious Educators from the sixties - a book by the last-mentioned writer, God Speaks to Us (77), was one that particularly influenced my sense of what needed to be introduced into R.E. From the seventies there was a multiplication of specific resource-books for introducing young people to the Bible. Some R.E. teachers included this element; others, feeling inadequate, remained shy of it but started to acknowledge it as a lack. In the meantime, in Catholic parishes the liturgy was systematically familiarising people with Scripture and adult Bible-sharing groups were multiplying. By the eighties, reflective reading of the Bible had become a standard element in Catholic Religious Education of young and old.

Though Scripture has a role to play in several of the fifteen processes outlined here, there is need for a specific process of being introduced to Scripture, to its dual nature as literature and as revelation, and to the context in which it was written -that is, the relevant social, cultural, political, historical, and geographical background. The Bible and its contents need also to be seen within the general category of Sacred Writings from

various religious traditions. And a feel for the broad message of the Bible as a whole needs to be cultivated as a safeguard against unbalanced interpretation. All of this, together with actual exposure to the text itself, constitutes the process which CORD named "Scriptural Education" (78).

In the shaping of the process, excellent leads came from the teaching notes of Guy Ruffell, a Cape Town Priest, who had developed light but effective ways of neutralising typical reader-prejudices that burden Biblical text. In his book Cornerstone, Nichols affirms the need to address contemporary prejudices, pointing out that it is the task of education to liberate people from the limitations of their own time (79). Among the resource-books that proved most helpful for this purpose were those written by Donald Griggs (80), Mark Link (81), Thomas Zimmerman (82), Etienne Charpentier (83), Michael Pennock (84), and Thomas Zanzig (85). Also sought out were books that could help a reader make more than passive contact with the text itself - among those found were programmes by Dennis Hurley (86),

(78) For a fuller outline, see CORD page 267.
(85) Zanzig: Jesus is Lord! - St Mary's, Winona, 1982.
Bernard Bassett (87), William Barclay (88), Angelyn Dries (89), and the Lumko Institute (90). Also needed were resources for placing the Biblical traditions (Jewish and Christian) in the context of other world faiths and their Scriptural traditions; the growth of the multi-faith movement in British RE yielded much material, for example in books by Michael Grimmitt (91), Barbara George (92), and Jean Holm (93); and an Australian book by Crawford and Rossiter (94) also offered a suitable treatment.

The identification of Scriptural Education as a process was not intended to confine contact with Scripture to a corner of R.E. but to focus on Scripture and help motivate why it is such a frequent reference-point in all the processes of R.E.

9 EDUCATION BY MODELS

A natural element of R.E. is the practice of holding up exemplary lives as models to be emulated. Christians have always drawn inspiration from the way Jesus lived, and Catholics in particular

(88) Barclay: The Daily Study Bible series - 1950s.
(89) Dries: The Psalms from Life to Life - Paulist Press 1981.
(90) Oswald Hirmer: The Pastoral Use of the Bible (Training Book no. 20) - Lumko Institute, Germiston, revised 1991.
have a well-established tradition of contemplating the lives of the Saints, most notably Mary. Against this background, there was little difficulty identifying and naming "Education by Models" as one of the parallel processes of RE (95).

A strong influence was a children's series called Vision Books, each volume devoted to a different personality (96). This was the best-known and most extensive of several such series published from the middle of this century, which broke out of the hagiographical style of previous eras and also included more contemporary figures who were considered to be saintly though they were not formally canonised. Since the seventies, many short biographies have been published for teenage readers - individual accounts, collections, and picture-books. This literature has been extended by a number of motion pictures such as BECKET, A MAN FOR ALL SEASONS (about St Thomas More), GANDHI, ROMERO, and BROTHER SUN, SISTER MOON (about Francis of Assisi), which are particularly useful resources for R.E.

The literature about Jesus tends to be laden with Christology, but a number of writers have focused on how he lived and, while pointing out that we lack the kind of sources needed for a biography as such, have demonstrated the inspirational power of Jesus's human qualities discernible in the gospel accounts. Among

(95) For a fuller outline, see CORD page 298.
(96) Vision Books were published by Burns & Oates, London, in the 1950s.
those who have influenced me are Jean Daniel-Rops (97), C.H. Dodd (98), Dermot Lane (99), Andrew Greeley (100), Albert Nolan (101), Jose Comblin (102), and Eamonn Bredin (103). The more scholarly accounts soon became reflected in resource-books specifically written for RE, and these tended to concentrate on the person (rather than the puzzle) of Jesus. Those that were particularly helpful in suggesting fruitful ways of looking at the life of Jesus included books by David Konstant (104), Mark Link (105), Finley & Pennock (106), Brennan/Forristal/Heneghan/Lane (107), Greville & Halpin (108), and Greville/Kelly/McKenna/Shanahan (109). Again, motion pictures of the life of Jesus provide a resource, Zeffirelli’s JESUS OF NAZARETH being the best-known version of recent decades.

(107) Brennan/Forristal/Heneghan/Lane: Jesus of Nazareth (God & Man Series) Veritas, Dublin, 1978.
(109) Greville/Kelly/McKenna/Shanahan: Guidelines on JESUS OF NAZARETH - Veritas, Dublin.
The most extensive type of R.E. programme provided in the Catholic Church is a seminary curriculum, designed to prepare future priests. In this curriculum, Philosophy has traditionally played a foundational role. In more general R.E., the philosophical element tended until the sixties to be confined to the prescribed formulations in the Catechism, but from the time of the Vatican Council it became a clear concern in R.E. programmes - for example Mark Link's sixties series from America (110), the Irish Catechetical series of 1972-1974 (111), the East African Gaba programme of 1974-1981 (112), and the programme suggested by Michael Grimmitt in a 1973 book from Britain (113). It was not the kind of Philosophy that is studied as a formal discipline at tertiary level, but rather a simple exploration of accessible philosophical topics, such as love and suffering and evil, within a religious worldview. The "topics" approach came to dominate the R.E. agenda in the seventies and eighties, as is evident from the many topic-oriented "step-models" that became popular in these years (114). Although it is an unbalanced approach to reduce R.E. to topics, it is certainly necessary for

(114) For a list of such step-models, see CORD pages 320 - 321.
R.E. to include a process that invites people to reflect on important aspects of life in the light of experience (including personal experience) and of their faith tradition, and out of this dialogue to express their growing vision. CORD called this process "Philosophical Education" (115).

Three strong influences can be singled out. The first was James Fowler's research into faith development which emphasised the value of bringing one's faith to words. The second was Thomas Groome's "shared praxis" model (116) which recommends an interaction between people's present story-and-vision and the story-and-vision inherited from their faith tradition, to produce a modified vision and practice (117). And the third was Michael Paul Gallagher's observations about how people become distanced from their religion (118), especially as they become intellectually advanced, and about the consequent importance of having one's faith-vision grow apace with one's intellectual progress if faith is not to be shed as an inadequate perspective. As Schumacher (119) puts it, we are far too clever today to be able to survive without wisdom.

(115) For a fuller outline of the process, see CORD page 318.
(117) This model, unlike most of other step-models, is very adaptable and versatile and proved a useful tool for several other processes besides Philosophical Education.
There was an abundance of material available in R.E. literature. Apart from the programmes mentioned above, a number of resource-books were attuned specifically to this process - among the most useful were Anthony De Mello's pithy One Minute Wisdom (120), Anthony Castle's classified and cross-referenced collection of Quotes and Anecdotes for Preachers and Teachers (121), Desmond Forristal's The Mystery of God (122), and McKenna's Assignments in Christian Awareness (123). But a collection of themes, however rich, is not in itself a learning-process - a thread was needed.

For teenagers or adults, a good starting-point seemed to be an encouragement to ask questions about life. This could prepare the way for discovering how we learn by reflecting on experience, which in turn can lead to a habit of living reflectively. Inevitably this would involve coping with doubt at some stage, an experience which needs to be seen as normal and potentially growthful. And the closure of the formal process should leave people aware of the value of keeping their questions alive, not foreclosed either by doubt or by inadequate "answers".

Using the above sequence as a thread, suitable philosophical

(122) Forristal: The Mystery of God (God & Man series) - Veritas, Dublin, 1980.
(123) McKenna: Assignments in Christian Awareness - School & College, Dublin.
topics could be picked to prepare or develop themes encountered - but not fully explored - in the other parallel processes.

11 PERSONAL MORAL EDUCATION

The idea of Moral Education is well established; in religious circles it is seen as an essential element of R.E., while in other educational circles it is seen as an acceptable successor to R.E.

The religious approach has tended to confuse Moral Education with moralising and conformity, but it does have a moral code as its foundation. The more secular approach rests on a less fixed basis of values, but has a strong consciousness of the growth process involved. It was this sense of process and emphasis on growth that needed to be incorporated into Catholic Moral Education.

In focusing on the growth process, I was strongly influenced by three major stage-development theories. Erik Erikson offered an early model of a sequence of crises that need to be surmounted if they are not to remain a lifelong obstacle to maturity (124). Kohlberg, building on Piaget's stages of cognitive development, traced stages of moral motivation, with progress stimulated by the experience of cognitive dissonance; and to generate such dissonance, he developed his trademark dilemma method (125).

Fowler evolved a description of faith-development stages, which have moral dimensions. Both Kohlberg and Fowler observed that stages are never skipped and that stagnation and regression tend to need intentional counteracting. These stage-theories challenge RE to seek a systematic and realistic approach to promoting moral growth. Another stage-theory, Freud’s, offered Moral Education a warning against the "super-ego" masquerading as conscience and entrenching immature moral motivation.

Another influence was the Values Clarification school of thinking, based on the idea that one does not truly hold a value until one is committed to act on it at cost to oneself. Books that proved particularly useful were those that translated Values Clarification into growth-promoting exercises - ones by Simon & Olds (126), by Simon & Howe & Kirschenbaum (127), and by Kalven & Rosen & Taylor (128).

Apart from Kohlberg’s dilemma method and the Values Clarification techniques, other methods of stimulating moral growth attracted me. Role-play had become popular from the sixties onwards; it was versatile, and simple enough to improvise. Soon it had generated the more complex method of simulation games, which became shared through the medium of magazines and printed collections such as

Richard Reichert's (129). Three more valuable basic methods, outlined in a British book by Peter McPhail, *In Other People's Shoes* (130), were called "Sensitivity", "Point-of-View", and "Consequences". Noticeable about all these methods is their use of experiential learning (often involving story), and their implicit emphasis on moral skills, notably empathy. To Catholic R.E. these elements of experience and skills were offering a key to moving from a treatment of morality to a process of moral growth. Yet, though they could help build a needed foundation, they were inadequate for exploring the Church's cultivated moral insight and applications. Both the training and the exploration were necessary; both had to move towards meeting each other. Together they provided a structure for "Personal Moral Education" (131).

Resource-books that had both a training dimension and an exploration dimension included two from the Pennock series (132) and one from the Irish "God & Man series" (133). Because the Church's moral teaching tradition was such an established part of Catholic R.E., there was no shortage of resources for exploring these teachings, but this task needed an effective educational

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(130) McPhail: *In Other People's Shoes* (Lifeline series) - Longman.
(131) For a fuller outline, see CORD pp. 341 and 344-345.
approach, something which few of the books attempted to address. The approach that had the most influence on CORD was the "open inquiry" advocated in an Australian book by Crawford & Rossiter (134): in this approach, a moral issue is studied with the help of information and opinions from many perspectives; among these is the Church's official viewpoint, presented positively and undefensively, not as a counter-argument nor as a "last word"; in this way, the learner is encouraged to accept the Church's teaching not as an imposed rule but as a helpful illumination and a challenging ideal.

12 EDUCATION IN STRUCTURAL MORALITY

The term "Structural Morality", coined in CORD, refers to the morality of structures - human systems and institutions - as distinct from the morality of individual decisions, which was the focus of Personal Moral Education. The two are not unconnected, for structures are built and sustained by persons. But it commonly happens that people whose personal conduct is highly moral are nevertheless insensitive to the immorality of some of the structures within which they live. Personal Moral Education needs, therefore, to be complemented by a further process that sensitises people to the structural level (135).

(135) For a fuller outline of the process, see CORD page 373.
There is a strong Biblical tradition of awareness that structures involve moral responsibility. Though Catholics tended, till well into this century, to be shielded from direct exposure to the Bible, yet the mediation of official Church teaching has for over a century been explicit about the morality of structures. A series of Papal encyclicals, commencing with Leo XIII's *Rerum Novarum* in 1891, has spelt out the implications of social justice in increasingly challenging terms (136). By 1980, Liberation Theology had become a powerful contemporary articulation of the Biblical concern for social justice, and the phrase "preferential option for the poor" (137) had become a watchword in the Church. In Catholic R.E., the anthropological approach of the early seventies (138) opened the way for a phase of socio-political awareness, with structural morality featuring increasingly on the agenda. This is evident, for example, in the later work of veteran Catholic R.E. theorist Gabriel Moran (139).

The writers and speakers who influenced me had all been exposed to both Third World and First World conditions - Max Oliva (140),

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(137) Emanating from the 1979 Puebla Conference of Latin American Bishops.
(138) Cf page 4 of the present chapter.
(139) e.g. Moran: *Interplay* - St Mary's, Winona, 1981.
(140) E.g. the article *Developing a Christian Social Conscience* in *Review for Religious* vol. 42, no. 4, July/August 1983.
Tissa Balasuriya (141), Theo Kneiffel (142), Eamonn Bredin (143), and especially Albert Nolan whose book God in South Africa (144) and papers (145) demonstrated how hollow religion and R.E. are without an urgent concern for structural justice. Nolan was also a key figure in the writing of the landmark Kairos Document (146) which challenged the Churches to take sides more clearly in South Africa's struggle for justice. Two other influences were journalists, American Joseph Lelyveld (147) and South African Riaan Malan (148), whose documentary anecdotal accounts of apartheid South Africa dramatised how shockingly unaware people can remain of the structures that shape their lives.

In the late eighties, there were tellingly few specific R.E. resources available for a process of Education in Structural Morality. The most useful that came to hand were Hope & Timmel's three-volume manual Training for Transformation (149), a British book of learning-activities called Learning for Change in World Society (150), and the resource-folders produced by the Human "

(141) Article titles include The Eucharist and Human Liberation and A Missing Dimension in Catechetics: Strategy for Social Action.
(142) A principal speaker at the 1985 Conference of the National Catholic Federation of Students at King William's Town.
(145) Notably Spiritual Growth and the Option for the Poor - an address to the Irish Missionary Union, Dublin, 1984.
(148) Malan: My Traitor's Heart - R.S.A.
Awareness Programme in Johannesburg (151). Though these publications offered plenty of material and techniques, there remained a big jump to a coherent overall learning-design; consequently Education for Structural Morality needed to be much more fully written than most of the other processes in CORD.

A very useful pointer came from the classic "See-Judge-Act" technique developed by Cardijn (152) in the thirties for the Young Christian Workers - a movement which together with its offshoot, Young Christian Students, pioneered the integrating of structural justice into informal R.E., decades ahead of formal R.E. The See-Judge-Act approach, combined with the "learning loop" of experiential learning (153), suggested that the process could work in cycles, each starting with some form of exposure or new awareness ("See"), proceeding to critical thinking enlightened by guidance from the faith tradition ("Judge"), and giving rise to some form of action and service ("Act"). The See and Act steps could be seen as providing an "education of the heart" while the Judge step provides a complementary "education of the head". The action and service component incorporated a progressive shift from "relief work" (a counteractive response) to "work for change" (a preventative response). The cycle-themes moved from the environment to social minorities to economics and politics and finally to violence; that is, from world-mindedness

(151) E.g. Info 84 and Militarisation Dossier (1986).
(152) Joseph Cardijn was a Belgian Priest, later a Cardinal.
to other-mindedness to fair-mindedness to person-mindedness to peace-mindedness (154).

13. EDUCATION FOR PERSONAL GROWTH AND RELATIONSHIPS

Traditionally Catholic R.E. has always paid attention to aspects of personal growth and relationships, presumably in response to the emphasis these matters receive in the New Testament. Topics such as gifts and talents, parents and home-life, self-control, friendship, boy-girl relationships, sex, drinking and drugs, have long been a familiar and routine part of R.E. What has expanded the field in recent decades is the increasing popularity of Psychology and the wealth of literature that has made the fruits of Psychology accessible to non-experts. Writers such as Dr M. Scott Peck (155), Dr Thomas Harris (156), and John Powell (157) have helped change the image of Psychology from an exclusive professional matter to a tool that the ordinary person can use to achieve greater understanding and acceptance of self and others, and more helpful and appropriate behaviours. The impact of Psychology on the school curriculum, of course, was universal - as is attested by the spread of the subject "Guidance" and the growing call for "Life Skills" - but in the Catholic School the movement found a natural home under the umbrella of R.E.

(154) For a tabular presentation, see CORD page 378.
A major influence on my appreciation of the scope and importance of this area of R.E. was a Life Line Personal Growth Course followed by a Counselling Training Course and two and a half years experience of counselling with supervision and ongoing training. Other particular influences included Values Clarification, Transactional Analysis, Parent Effectiveness Training, the Enneagram, the Myers-Briggs Type Indicator, and John Powell's Vision Therapy. In addition, there were many areas of growth and awareness that featured commonly in the literature of popular Psychology - such as self-image, identity, feelings, active listening, feedback, sexuality, defence-mechanisms, communication-barriers, conflict-resolution, affirmation, and decision-making - which found a natural place in Education for Personal Growth and Relationships. The process crystallised into four areas: learning to know and appreciate oneself, to relate to others meaningfully and constructively, to communicate honestly and effectively, and to cope with the challenges of ordinary life - all within the perspective of one's faith-vision and values.

(158) 1983 - 1985 at Life Line Western Cape.
(159) See p. 18 (change numbering)
(165) For a fuller outline, see CORD pages 420 and 425.
There was a wealth of resource-books to draw from. The most useful were those that offered practical exercises, such as Powell's *The Secret of Staying in Love* (166), Todd Pinkerton's *Breaking Communication Barriers with Role Play* (167), Moore & Emswiler's *Handbook for Peer Ministry* (168), and earlier-mentioned books by Hope & Timmel (volume 2), Simon & Olds, Kalven/Rosen/Taylor, Crawford & Rossiter, Cawood & Gibbon, Konstant, and De Mello (Wellsprings). With so much ready-to-use material available, the process did not need to be devised so much as to be co-ordinated, given a sequence, integrated, and motivated.

14 EDUCATION FOR CHURCH LIFE

Before the Vatican Council of the sixties, the Catholic Laity's experience of membership of their Church was predominantly passive. Though there were various apostolic and prayer groups, responsibility for the Church's life lay firmly in the hands of Clergy and Religious Orders, who were popularly considered to be the Church; Lay people tended to see themselves as "followers" or "helpers". This was reflected in the Liturgy, in the structures governing the Church's institutions, and naturally also in a Religious Education that emphasised conformity and submission.

The Vatican Council radically reviewed the nature of the Church, restoring the Laity to their full role and projecting how the new theological vision would need to be translated into participative structures and practices. Three decades later, this translation is still in the process of being executed. But the theology of the Church's nature has not stopped developing; similarly the debate about its implications has stayed well ahead of common practice. The writer who influenced me most strongly here was Avery Dulles: his book *Models of the Church* (169) explored the merits and limitations of various ways of seeing the Church, and his later work *A Church to Believe in* (170) offered a vision of what the Church needs to work towards.

During the eighties, the Catholic Church in South Africa went through a process of redefining its identity against the background of the evolving theology and practice. The first fruit was a working paper on *Pastoral Planning* (1984) which placed the process in its historical, theological, and local context. Next came the theme paper *Community Serving Humanity* (1987) which articulated the focus of the Church in South Africa. The culmination of the organised process was *The Pastoral Plan* (1989) which projected the path that the contemporary Church would need to take in living out its ideals. This local development, happening during the years in which CORD was written, obviously

exercised an immediate influence.

As the process of Theological Education already offered a foundational theology of the Church, what seemed needed was a process that would initiate young people into the life of their faith community - its story, concerns, challenges, and options - and prepare them to contribute to its life. The name coined to capture this was "Education for Church Life" (171). As a basic structure, the idea of widening circles proved serviceable - starting from the local Church, moving on to the national picture and on to a world-perspective, moving from this to a projection of the Church of the future, and finally returning to situate the learner within the total picture (172).

Though many resource-books offered material and exercises that could contribute to the process, there were relatively few books that specifically focused on Church Life. Michael Pennock's Your Church and You (173) was closest to what Education for Church Life envisaged. Other useful sources were books by James Finley (174), Greville & Halpin (175), and Desmond Forristal (176).

(171) For a fuller outline of the process, see CORD page 460.
(172) For a tabular presentation, see CORD page 466.
(173) Pennock: Your Church and You - Ave Maria, 1983.
(175) Greville & Halpin: I Am With You Always (God & Man series) - Veritas, date?
Though there were many accounts of the history of the Church (177), they were in the form of lengthy reads, not classroom-activities, so I compiled a thematic skeletal account (178) to serve as a basis for an activity approach, and matched it to the theological treatment in Connections (179).

15 INTENSIVE R.E.

The tradition of retreats is a well-established part of adult Catholic R.E. Increasingly the practice has become commonplace in formal school-level R.E., varying from a morning of reflection to a week's School Mission and even residential or camp Retreats for a weekend or longer. There is general consensus that the intensity, focus, and atmosphere of these periods of time facilitates reflective and religious activities in a way that a lesson in the ordinary school day cannot match. The unique contribution which these intensive times make to R.E. suggests that they constitute a process parallel to the others, even though the activities used in these times are drawn from the other processes of R.E. (180).

Though the resources for this process coincide with the resources

(178) See CORD pages 475 - 482.
(180) For a fuller outline, see CORD pages 498 - 502.
for the other processes, there were a number of specific books that offered designs for retreats and activities that could best be conducted in this kind of framework. These include works by Maury Smith (181), Mary Loreto Tastva (182), Graham Rossiter (183), Thomas Zanzig (184), Reynolds Ekstrom (185), and Better (186).

Application and adaptation of these fifteen processes to the R.E. needs in the typical multi-faith school will be the subject of Chapter 6, but the outline in this present chapter has attempted to show the seminal thinking about the multi-process approach to Religious Education, as it developed in the particular context of the Catholic School. The next chapter will complete the analysis by looking at the levels and dimensions pertaining to each of the fifteen processes.

(181) Smith: Retreat Resources (3 volumes) - Paulist Press, New York.
(183) Rossiter: Beyond the Classroom - Dove, Melbourne.
(184) Zanzig: Sharing - St Mary's Press, Winona.
1. THE BASIC ANALYSIS: FIFTEEN COMPONENT PROCESSES OF R.E.

The fifteen parallel processes, as described in the previous chapter, became crystallised from actual experience, direct and observed. They do not pretend to be a definitive articulation, since learning and growth are too complex and mysterious to be analysed precisely, but they do attempt to interpret discernible patterns and provide a practical analysis. The fifteen processes attempt to name the elements that together constitute a rounded religious education - at least as it is practised within the Christian community, and particularly as it has evolved in the Catholic School setting.

Only two of the process-names use vocabulary that is specifically Christian, but each of them is actually a particular expression of a broader category of religious education:

* "Liturgical and Sacramental Education" is essentially the process of becoming initiated into the forms and symbolism of traditional rituals by which a community expresses its worship and its religious understanding of key events in life. Though "Liturgical" and "Sacramental" are Christian terms, the process applies generally to faith communities. A more generic process-name might be "Education for Worship" - or, outside an explicitly religious context, "Education in Symbolism".
"Education for Church Life" refers, in Christian terms, to the process of becoming acquainted with a religious community - its story and structures, its identity and issues. A more generic process-name would be "Education for Religious Community" or, more generally, "Education for Community".

With these two broader terms substituted for the originals, the fifteen parallel processes offer themselves as a basic analysis of the natural structural components of religious education generally. The revised list reads as follows:

1. Education by Environment
2. Theological Education
3. Spiritual Education
4. Prayer Education
5. Education for Worship / Education in Symbolism
6. Education by Arts
7. Education by Story
8. Scriptural Education
9. Education by Models
10. Philosophical Education
11. Personal Moral Education
12. Education in Structural Morality
13. Education for Personal Growth & Relationships
14. Education for Religious Community / Education for Community
15. Intensive R.E.
There are other angles from which religious learning and growth can be analysed, or 'cross-analysed', ways that uncover two kinds of natural subdivisions within each of the fifteen processes. The first, already hinted at in chapter 1, distinguishes levels of learning. The second recognises different dimensions of learning. These two forms of cross-analysis, operating across the basic fifteen-process analysis, elaborate the inherent structure of religious education as a phenomenon, and provide a natural structural basis for planning a curriculum of R.E. Together, these three angles of analysis attempt to describe explicitly a reality that is implicit but elusive, namely the way that people grow towards 'religiously educated' maturity.

2. A CROSS-ANALYSIS: TWO LEVELS OF LEARNING

While education, strictly speaking, is seen as something intentional, learning is clearly not confined to intentional situations: sometimes it is made to happen, while at other times it simply happens. This is demonstrably true of religious learning and growth. Religious leaders and parents and others sometimes have a direct intention to teach or facilitate some kind of religious growth, even setting up programmes and structures and special occasions for this purpose. But of course the learning is not confined to these intentional occasions; perhaps it is not even significantly touched by these occasions unless what is intended finds itself in some sort of harmony with
what is being absorbed constantly in incidental ways. In coming to this awareness, I was strongly influenced by the living tradition of the international Catholic School network which stressed - increasingly through the 1970s - the need for congruence between taught religion and lived example.

As everyday experience makes clear, learning and growth happen at any time, without being planned. It is not much of an exaggeration to say that this kind of informal learning happens all the time - it is an important part of our language education, our scientific education, and our religious education (understood in the broad terms of the fifteen processes). Perhaps, as chapter 1 hinted, religious learning is most closely comparable to language learning. In both cases the learner is developing correlated abilities to understand and to express. The absorption happens mainly outside the classroom, while the classroom offers structure, correction, and systematic exploration. And just as formal language classes struggle to teach one style of language when another style is being experienced constantly outside the classroom, so classroom Religious Education needs the back-up of congruent informal learning if it is to make headway.

Summing up, two levels of learning are discernible, one built upon the other:

1. the formal level, and
2. the informal level.
Looking at religious education as a phenomenon, the formal level would include any planned or organised learning, such as gathering a group preparing for an initiation rite to teach them what is appropriate to the occasion, while the informal level would consist of all incidental learning, such as the initiates' experiencing the community's respect for values enshrined in the rite. Turning to Religious Education as an organised programme in a school setting, the formal level would consist of all that is programmed and executed - notably regular classroom lessons - while the informal level would be all that is absorbed as a result of being part of the school community - for example, the awareness, attitudes, and values actually modelled in the way the school operates.

In the school setting, the distinction between formal and informal levels co-incides to some extent with the well-known distinction between the planned curriculum and the hidden curriculum, since 'hidden curriculum' refers to unseen learning. However the term 'hidden curriculum' is often used to emphasise unwanted learning and inadvertently contradictory messages - the ordinary understanding of the term tends to overlook unseen learning that is positive, desired, and even quietly promoted. It is this positive kind of unseen learning that belongs to the informal level of Religious Education.

It should be remarked that 'informal' does not necessarily exclude 'deliberate'. Formal learning, of course, always implies
an educator role - someone teaching or writing with a deliberate intention. Informal learning, however, can happen with or without an educator, but where one is present there will be a degree of deliberateness - not as strong as something programmed or fully-controlled, yet still an intention to facilitate a desired goal.

These two levels of learning - formal and informal - both apply to each of the fifteen learning-processes outlined in chapter 2, though the balance varies. Practically speaking, Education by Environment is basically an informal process, though sometimes the awareness of the power of the environment to educate may become expressed in planned events (such as a community campaign or a school assembly) which reveals some formal potential even in this process. By contrast, Theological Education is predominantly a formal process, but that is not to say that no theology is learnt informally. The process called 'Intensive R.E.' might also seem essentially formal since it consists of specially organised events; yet important things are learnt from the school's attitude to making time for such events and to preparing for them. In fact, while informal learning can happen at any time without any formal manifestation, formal learning always has its informal aspects. An awareness of these two levels and their interrelationship is vital for Religious Educators.

3. A FURTHER CROSS-ANALYSIS: FOUR DIMENSIONS OF LEARNING

A popular confusion of learning with knowledge has long exercised
a counterproductive effect in the classroom. History is often reduced to the memorising of dates and prescribed facts; Geography shrivels into dried lists of products and figures; Literature shrinks to terse summaries and 'character-sketches'. I became particularly sensitive to the monopolising role of The Fact in the classroom when I started to train teachers in 1981; efforts to sensitise my student-teachers to the broader and worthier agenda of education came up against a deeply entrenched conditioning.

The equating of knowledge with learning has not subverted Religious Education to the same extent as other subjects, partly because there has been a built-in consciousness that R.E. ought to be about life, and partly because it is not traditionally an 'examination subject' and is therefore not in the same danger of being reduced to what-is-readily-examinable. But R.E. has nevertheless been affected by teachers' conditioned tendency to stress reproducible knowledge and neglect other dimensions of learning. This was the strongest criticism of the catechism approach of memorising prescribed answers to prescribed questions. It is also evident in contemporary resource-books for Religious Education - for example, Bible quizzes that place value on such obscurities as knowing the name of Abraham's grandfather. And it underlies many syllabus-designs that are used in schools - a contemporary local College syllabus for Religious Education provides an alarming cameo of the problem in this taut and telling specification: 'Test: Life of Moses: 50 marks'.
Confining learning to the area of knowledge is inadequate, both in depth and in breadth. In terms of depth, the mere accumulation of knowledge is superficial. It gains depth only when it becomes understood. Understanding, in turn, can be deepened into insight, which is demonstrated - or discovered - when knowledge is applied or adapted to varying circumstances. In terms of breadth, mere knowledge is narrow. It remains theoretical until it is complemented by practical skills. It remains inert until it is enlivened by personalised attitudes and practices. It remains abstract until it is extended and shaped by personal experience, experimentation, exposure, exploration, expression, and exercise.

These different kinds of learning are distinctive but not discrete. For instance, a skill needs to be underpinned by adequate understanding, mastered by experience, and practised with healthy attitudes. An attitude arises from insight crystallised from some sort of exposure, and it becomes incarnated in the form of skills. Progress in one form of learning relates to, and needs, advancement in others. A word that expresses this interrelationship well is 'dimensions': just as the length of a table is never unaccompanied by its width and its height, so each dimension of learning is inextricable from the others.

Summing up, four dimensions of learning can be distinguished:
1. the growth of knowledge, understanding, and insight;
2. the widening of experience, exposure, and expression;
3. the development of skills;
4. the cultivation of personal attitudes and practices.

In the case of Religious Education, naturally the first and fourth dimensions are traditionally strong - certainly in Christian circles. The experience dimension has received more emphasis in the last three decades, at least within Catholic education. The skills area remains even less developed, but it is also getting increased attention - this is evident in the growth of training courses and pastoral institutes.

Why these more neglected aspects of learning are emerging from the shadows is suggested by the contemporary emphasis on the concept of empowerment. Education in an older world-order was used to promote control and conformity - a phenomenon well-mirrored in the Christian Churches - whereas, in what is increasingly called 'the new paradigm', education is being called upon to liberate and empower. The 'top-down' style is being replaced by collaborative leadership, loyal support by active participation, dependence by co-responsibility. And education is being challenged, however cautious its natural conservatism, to equip people for new roles and relationships. This involves skills and direct personal exposure and expression, things that tended previously to be reserved for an elite. In the Catholic
Church, for example, this elite consisted mainly of Priests: they were virtually the only people who were equipped and authorised to lead. Today that responsibility is being shared, in almost every field, with Lay ministers. Practices like consultation and ongoing training - underpinned by values like empowerment and corresponsibility - are becoming as standard in the Church as in business and public life.

This paradigm-shift has affected the felt-needs that people bring to their religious education. It is no longer adequate, for example, for Catholics just to know some standard Scriptural quotations that are prescribed for them; they need to be exposed to the Bible themselves, and they need the skills to find their way into the Scriptures. It is no longer enough for Catholics to know what they are expected to say and do at Mass; they need to experience how the Mass can give expression to their life's meaning, and they need the skills to participate in meaningful ways. These examples represent just two of the identified fifteen processes, but the four dimensions of learning apply to each of the fifteen. They also apply to both the formal and informal levels of learning.

4. THE HOLISTIC QUALITY OF THE CORD ANALYSIS

This chapter has analysed religious education from three angles:
Together, these 'cross-analyses' constitute the full analysis of Religious Education that is referred to here as "the CORD analysis". In this elaborated form, the CORD analysis takes a holistic view of religious education, balancing its standard antitheses:

* The head and the heart are both given attention. In particular 'the head' has the intellectual challenge of two processes, Theological Education and Philosophical Education, as well as the Knowledge/Understanding/Insight dimension of the other processes. Specially catering for 'the heart' are four processes that create emotional space - Spiritual Education, Prayer Education, Education by Arts, and Education by Story - as well as the emphasis on Experience/Exposure/Expression.

* Theory and practice are both given attention. A theoretical grounding is implicit in the Knowledge/Understanding/Insight dimension of all the processes, and explicit in Theological Education, while the other three dimensions ensure an experiential approach and a practical orientation. Furthermore, the informal level is there to provide the learner with a practical experience of what is taught in the formal situation.
* The informative and formative (1) aspects similarly complement each other, both within each process and in the relationship between processes that provide basic information (Theological Education and Scriptural Education) and those that apply it in specific formative ways (the other thirteen processes).

* The inward and outward movements of religion are both promoted. This is true of all the processes, but certain processes put emphasis on input and inspiration (e.g. Scriptural Education and Education by Models), while others focus on outward behaviour (e.g. the two Moral Education processes and Education for Personal Growth and Relationships), and others involve as much outward movement as inward (e.g. Education for Worship and Education by Arts).

* The individual and community sides of religion are held together, both within each process and in the balancing of processes that give more emphasis to one side than to the other - the personal emphasis of Spiritual Education and Prayer Education is matched by the community emphasis of Education for Worship; Personal Moral Education is paired with Education in Structural Morality; and Education for Personal Growth and Relationships is balanced by Education for Religious Community. Furthermore, the individual teacher's role in the formal programme is backed by the informal role of the whole community.

(1) The word "formative" is used here to refer to interventions that promote personal maturing; in Catholic circles the word does not carry connotations of indoctrination.
* Structured and unstructured opportunities for learning are both acknowledged as having complementary contributions to make: formal and informal levels are envisaged for each process, and Education by Environment highlights incidental learning as a foundation for planned learning.

The threefold CORD analysis provides a useful tool for evaluating programmes and syllabuses of Religious Education because it offers checklists of criteria against which the strengths and weaknesses of a design can be judged. A syllabus consisting entirely of a list of Biblical passages, for example, does not measure up according to these criteria. A programme structured on the basis of topics may be adjudged thin in the areas of skill and experience and overly weighted with theology and philosophy. A course in Comparative Religions or in Biblical Studies may be valid in its own right but will not pass as Religious Education because it is too narrow in its field and it leans too much towards information and too far from formation.

5. THE CORD ANALYSIS AS A BASIS FOR CONSTRUCTING R.E. CURRICULA

Primarily, the CORD analysis was developed to serve as the basis for constructing Religious Education curriculum-designs:

* The most extensive piece of work based on it was a specific five-year design for Catholic High Schools, published in 1991
and simply titled CORD. The way that this was tackled, and how its practical challenges were surmounted, will be the subject of chapter 4.

* Before, during, and after the writing of the 1991 publication, the CORD analysis was used to provide the structure of various in-service and pre-service training-courses for R.E. teachers. Its use in teacher-formation will be the subject of chapter 5.

* The movement to overhaul South African school curricula and syllabuses, bringing them into line with the needs of a new national order and the vision of a new constitution, has challenged the status quo in Religious Education more than most fields. CORD offers a framework for a viable new approach to Religious Education in the multi-faith school, with parallel possibilities for a single-faith school. An exploration of this prospect will be the subject of chapter 6.
CHAPTER 4

USING THE ANALYSIS TO CONSTRUCT A HIGH SCHOOL R.E. CURRICULUM

The CORD analysis was first developed to serve as a structure for a high school R.E. curriculum-design for Catholic Schools in Southern Africa. The present chapter will outline how this particular curriculum was drawn up and presented. This will be done by identifying the key decisions taken in response to the needs and practical challenges, and by noting how the CORD analysis influenced the way these were addressed.

1. A BASIC DECISION: TO WRITE PRIMARILY FOR THE TEACHER

Generally a school R.E. programme is presented as a series of textbooks for students. Often these are accompanied by teachers' handbooks, offering background and approaches; these take for granted that both students and teachers are working with the textbooks. In practice, at least, the students' textbooks are the central publications of the programme. There are probably two reasons for this: one is the fact that most school teaching is habitually anchored to students' textbooks, and the other is the simple economics of publishers aiming R.E. book sales at the far bigger student-market. There are also books aimed specifically at R.E. teachers, often containing teaching-material, but these tend to find a viable market by crossing national borders, something which R.E. programmes can seldom do without seeming foreign.
In approaching the task of designing a curriculum for R.E. in Catholic high schools, I experienced some pressure to produce a textbook-series - schools expressed their need in these terms. However my own observation had taught me to distrust generally the effect of textbooks on teachers' resourcefulness: the textbook tempts teachers to follow blindly wherever it leads, instead of their taking charge of the learning process themselves. In the case of R.E. particularly, I became convinced that though the textbook may have been what schools wanted, it was not actually what was needed - not by the subject, nor by the teachers, nor by the students.

Firstly, the nature of R.E. does not suggest a very central role for a textbook. My perception of R.E. as a multi-process curriculum warned me that a textbook-based R.E. would tend to neglect the more experiential processes (like Spiritual Education, Prayer Education, and Education by Arts), reducing R.E. to those processes that could be effectively served by a textbook (like Philosophical Education and Theological Education). Similarly, my awareness of the need for different dimensions of learning warned me that textbook-based R.E. would emphasise knowledge - since it can be shared through the written medium - but gloss over the vital dimensions of experience and skill. Furthermore, the idea that formal classroom R.E. needs to be complemented and reinforced by an informal level of R.E. is something for which a student's textbook cannot make provision.
R.E. is not primarily a linear subject like Mathematics or Accountancy, where a textbook provides a well-tried pathway. Nor is R.E. primarily a collection of prescribed topics like History and Geography, where a textbook provides materials to enable the topics to be entered and engaged with. R.E. is more like language education which draws on many printed resources and is often able to proceed without them. Though R.E. is more multi-routed and open-ended than school Science, it does have something of the guided exploration and discovery of a good Science course; but while the Science textbook has something to do with resourcing this exploration, it has much more to do with the imposed concerns of the formal examination — something from which R.E. has traditionally been free. The practical nature of much of R.E. can usefully be likened to Physical Education. Here the programme is something that the students experience rather than read. A "Phys. Ed." class does not spend much time sitting in a classroom and studying the theory of fitness, but gets into the gym and works at developing practical fitness. What is needed here is not a Physical Education textbook for the student but a manual of advice and resources for the teacher who must lead the process with insight into how the body develops and with awareness of limitations and pitfalls. It seemed to me that what the nature of R.E. called for was primarily a similar manual for teachers, and only secondarily some printed material for students.

This reasoning was reinforced by the fact that the great majority of teachers who handle R.E. in Catholic schools lack the sort of
personal studies and specific professional training in R.E. which they routinely possess in the other subjects they teach; and lacking the confidence that accompanies formal qualifications, they feel uncertain about how to approach R.E. A textbook-to-workthrough might provide a security blanket, making R.E. seem to approximate to other subjects; but it would not be able to empower teachers, putting them in control of what they are doing, helping them to lead the process of R.E. with awareness of what is involved. This empowerment of the teacher was something I felt the CORD analysis had much potential to effect, but only if it were offered explicitly, not just implicitly beneath the surface of a student's text. The analysis is couched in educators' language, putting emphasis on educational aims, so by situating every suggested activity and approach in this kind of context a teacher's manual could help the teacher to be a more conscious and confident practitioner, more in touch with the learning process which those activities and approaches are designed to facilitate. For example, the manual would not only suggest a particular sensitivity exercise and comment on practicalities from the perspective of the teacher who will set it up, but it would also situate the exercise within the aims and progression of a particular process (Personal Moral Education), point out that the primary aim is a live experience with spin-offs of insight and attitude-maturing, and offer suggestions about how this type of classroom learning could be complemented at the level of the school's community life.
A student-textbook tends to produce a convergent learning programme - one in which the same materials and means are used to bring every class to the same planned outcomes. Not only is a convergent R.E. programme undesirable from the point of view of the creative teacher; there are also the needs of different classes to consider. In terms of R.E. - more than in most other subjects - the development profile can vary considerably from class to class. Trying to impose on a wide range of classes a uniform prescribed course, such as a text provides, would not promote optimum learning and growth. In South Africa the differences between classes are exacerbated by the sharp socio-historical contrasts of school settings - rural, suburban, township, inner-city. A text would find it hard not to come down in favour of one of these in its references: its images and examples and situations and stories would speak to a class in one kind of school-setting, and leave other classes lost or alienated. In practice, it would become perceived as a "white" textbook or a "black" textbook, which would be divisive. From this point of view too it seemed better to write the book for teachers, since they speak more of a common language and have more common reference-points in terms of educational aims; by encouraging them to make the necessary choices and socio-cultural adaptations, both the richness of their individual styles and the particular needs of their classes could be accommodated.

My decision, then, was to write the programme in the style of an
open-letter to the teacher, incorporating tips to provide on-the-job training, and suggesting multiple possibilities and options that would give respect to the teacher's creativity and particular circumstances. The programme's basic agenda would be to provide the kind of foundational preparation and in-depth planning that unconfident and overworked teachers would never have the time to do for themselves.

To present the programme primarily in the form of teachers' material, which would have a severely limited market, was of course an uneconomic option. A factor that offered the freedom to make this choice on the basis of operating-effectiveness rather than cost-effectiveness was the fact that the project was undertaken under the umbrella of an organisation (1) that regarded this work as an investment in strategic development.

Another contributing factor was the willingness of the publishers (2) to regard the single modest students' reference-book (3) as a viable commercial proposition and to publish the teachers' material on a non-profit basis. This latter practice is common-place when the teacher's manual is a slim pamphlet accompanying a substantial textbook, but in this case the textbook was a relatively small part of the total published material.

(1) The Christian Brothers of Southern Africa.
(2) Centaur Publications, now Heinemann Centaur.
2. A CONTINGENT DECISION: TO OFFER THE MANUAL AS A SINGLE VOLUME

The decision having been made to write primarily for the teacher rather than the student, there were two options: to publish a single-volume manual or to have a series of manuals, one for each class. The obvious disadvantage of the single volume was that it would be very bulky. However, this was the option chosen, for several reasons:

* A single volume could offer individual teachers the fullest view of the total curriculum and of the analysis providing its structure; it would enable them to see where each part of their particular contribution fitted into the whole, including what had prepared for it and how it would be followed up. This was important for empowering teachers, as was stressed above, so that they could use the programme with insight rather than merely execute it with blind faithfulness.

* Class-by-class volumes would assume that each teacher would teach a particular R.E. class, whereas a single volume could facilitate the possibility of team-teaching, a strategy to which the multi-process curriculum lends itself. A teacher might be very well suited and qualified to teach a particular process, and quite unconfident and ill-equipped in other processes; in a team-teaching arrangement, teachers would specialise in particular processes in order to offer the students the optimum combination of staff talent. Here a single manual that offered each process in its entirety would be
A single volume could offer the ideal integrated context for
the informal level of R.E. If this were offered in each of a
set of class-volumes, it would be less evident that it was
addressed to the whole R.E. team and the full staff team; and
if it were offered in a separate volume, it might be
marginalised. In a single volume, the vital complementary role
of the informal level of R.E. could be given its full weight:

(a) by incorporating in each process an entry entitled "School
 Approach" (4), offering practical ways in which the school
could support and complement the contribution of formal
R.E. in a particular process; and

(b) by presenting Education by Environment as the first and
fundamental process, in the form of four staff resource
programmes aimed at supporting and complementing the
school's formal R.E. programme as a whole, namely:
- Rethink (5): a classified checklist for testing and
  reshaping the school's 'hidden curriculum';
- Staff Growth (6): a sample listing of possible resources
  that a staff could avail of in fulfilling its
  responsibility, as leaders of the school community,
  to keep developing;

(4) See CORD pages 128, 152-153, 179-185, 236, 268, 299, 319,
342-343, 374-375, 421, 461-463.
(5) See CORD pages 47 - 64.
(6) See CORD pages 65 - 72.
Community Building (7): classified ideas and prompters for building the school into a community that models the values promoted in R.E;

Curriculum Development (8): a five-phase cyclical programme to facilitate the responsive renewal of the school's total curriculum.

* Finally, a single volume could prevent extensive repetition of common material that would be needed in each volume of a class by-class presentation - as much as 37% of the total material as it finally appeared in single-volume form. In addition to the informal-level as outlined above, this material also included:

(a) one-page introductions (9) to each of the fifteen processes, outlining their particular aims and scope;

(b) for each of the thirteen classroom processes, an entry entitled "Tips for Teachers" (10), which offered general pointers about how to approach the particular process (whether in a younger class or an older class), as well as

(7) See CORD pages 73 - 92.
(8) See CORD pages 93 - 105.
a list of basic reference books, and a "process-design table" (i.e. an internal analysis and flow-diagram of the process over the five years of the course);

(c) an introduction to the features of the programme (11) - the analysis underlying it and the way the programme was presented to respond to teachers' practical needs;

(d) a guide to the organisation of the programme (12) covering, inter alia, such practical questions as optimum sequence and time-spacing, suggested time-budgeting, ideas for parallel group-work, the value of a dedicated R.E. room, and the question of evaluation and examinations;

(e) a list of reference-books (13), the purpose of which will be described under point 5 below;

(f) a birds'-eye-view of the entire curriculum-design (14), incorporating a summary of all the process-design tables;

(g) an entry entitled "Principles for R.E. Practice" (15), divided into Educational and Religious Principles;

(11) See CORD pages 6 - 10.
(12) See CORD pages 11 - 21.
(13) See CORD pages 22 - 30.
(14) See CORD pages 31 - 33.
(15) See CORD pages 34 - 36.
(h) an entry entitled "The Key to Day-to-day Preparation" (16), indicating how the aims of each particular lesson were derived from a broader set of aims which in turn were a spelling out of the ultimate central aims of R.E.;

(i) a list of one hundred methods and activities and techniques for R.E. lessons (17), classified for convenient reference according to basic teaching/learning needs;

(j) a final entry, at the back of the manual, entitled A Tentative Profile of the Catholic School Leaver (18), giving an indication of what sort of growth R.E. might hope to facilitate in a typical student by the completion of the high school programme.

3. A USER-FRIENDLY DECISION: TO COLOUR-CODE THE MANUAL’S MATERIAL

The decision having been made about a single-volume manual, there was need to address the user’s difficulty in finding a path through its bulk and complexity with a minimum of paging-by-numbers. The simplest response was to colour-code the material according to classes - the material for each of the five years of the course would be printed on its own distinctive paper-colour.

(16) See CORD page 37.
(17) See CORD pages 38 - 44.
(18) See CORD pages 503 - 505.
There remained two categories of material: the informal-level parts and those parts that applied equally to each of the five years of the course. Instead of having a colour for each of these, it seemed more streamlined to use white paper for all of this material and simply characterise it as being intended for all members of the school's R.E. Team. This way, teachers knew that they would find their specific material on coloured paper and their common ground on white. An incidental advantage was being able to highlight, in workshops, the importance of the white pages - to stress that they were the 'glue' holding the whole programme together, and to point to them as the part that the school's R.E. leader had a particular responsibility to animate.

In effect the colour-coding managed to separate the pages into entities while interleaving them within a single cover.

4. A SIGNIFICANT DECISION: TO PRESENT THE MANUAL IN FILE FORM

In the contemporary world with its characteristic of rapid change and development in so many interdependent fields, R.E. needs to be dynamic. A formula, even a good one, cannot be written in stone. There are constantly new needs that call for new responses; issues shift and new issues arise. Teachers tend to look with suspicion upon any R.E. book that was published before the current decade: its examples and illustrations are likely to
be dated, and it cannot be expected to be in touch with the freshest concerns of the day.

By targeting the teacher rather than the pupil, the high school CORD design had already taken these dynamics into account, because it focused on the process of learning and growth, providing a grid (the CORD analysis) and a wealth of resources, and leaving the teacher to make most of the actual choices in response to the needs of the particular class. But it was still foreseeable that parts of manual would date in the way they were fleshed out, or that they would need a shift of perspective or emphasis. To accommodate this, it was published in the form of a file, so that a part could be rewritten and republished for simple physical replacement. The fact that the manual is in the more temporary binding of a file rather than a fixed book-cover, intentionally makes a statement about the design being open to improvement and updating. The significance of the file form has helped reinforce the intended perception of CORD as a developing project rather than a fixed programme.

5. A STRATEGIC DECISION: TO BUILD UPON EXISTING RESOURCES

Given the richness of available R.E. resource-material, not just what has been produced specifically for Catholic high schools but also what can be drawn from a wide range of other suitable sources, it seemed both redundant and unrealistic to try to write
a manual that would offer all things to all teachers and sideline all other resources. It would have seemed an impoverishment to narrow down the possibilities by prescribing to teachers according to the limits of my exposure and my personal tastes. It made more sense to refer teachers to a wide sampling of available resources within the scope of each process so that their classes would be enriched by a variety of contributors, many of them specialists in specific fields.

To make the idea practical, the references offered were made very specific and generally kept brief enough to be unburdensome. They were also offered in abundance and from several sources, to make available many choices to the teacher. For each process, the source-books most commonly referred to were listed under Tips for Teachers. A full listing of all indicated source-books was offered at the front of the manual (19), in three categories of priority, in order to facilitate the building of the staff's resource collection:

* Essential books (a total of 60)
* Recommended books (a total of 40)
* Other useful books (a total of 80).

The categories were an index of how much the manual leaned on particular books. If a teacher had access to all the books in the first category, at least one of these would be included in any list of references in the manual.

(19) See CORD pages 22 - 30.
For example, a teacher introducing meditation (in the first year of the Spiritual Education process) is offered two dozen references, each a specific possible meditation exercise, from which to choose a few that suit the class (20). These are drawn from six source-books, three of which are listed in the Essential Books category. In this case the manual merely points to material and makes a few practical suggestions about how to approach the task. In other cases, where material is less readily available, the manual actually outlines a number of possibilities. Either way, the manual is akin to a recipe book, offering far more options than the user will ever select. The need for a broad range of options has already been stressed in connection with the wide pluralism of class needs and teacher styles.

It was not the intention to restrict the teacher to those sources that were referred to in the manual, but rather to indicate the type of material that could readily be used and at the same time to encourage the teacher to recognise other resources wherever they were to be found. For instance, a teacher using a suggested collection of tales for the third year of the Education by Story process (21) would be in a position to notice and draw upon comparable collections. The file format of the manual would facilitate the inclusion of additional reference-books in time, though the intention would still be to offer an indicative sampling, not to attempt to be comprehensive and exhaustive.

(20) See CORD page 131.
(21) See CORD page 260.
The manual, therefore, would not try to compete with other R.E. resources or to supplant them. Instead, it would build upon them, recognising that they could offer the teacher expertly worked-out background, exercises, and other material, within each of the parallel processes making up R.E. - something which no single writer could ever match. The distinctive contribution of the CORD high school manual would be to provide a framework - a practical analysis that would be slow to become dated and that would accommodate the fast-changing needs challenging R.E. - and to spell out this framework in a carefully co-ordinated way, in terms of both educational aims and practical ideas. This had potential to empower teachers in the long term, instead of merely meeting their immediate need until the fashion changed or until the next programme reached the bookshop shelves and left them feeling inadequate and out-of-date again.

There was one particular area of R.E. where suitable material was not readily evident, namely for the process of Theological Education. This may seem ironic because there exist whole libraries of theological writings, yet very little is aimed at the high school mind, and very few books set about offering a coherent and compact overall picture of Catholic theology, which was how I perceived the specific contribution of Theological Education to the CORD programme for Catholic high schools. Indeed the lack of this element appeared to be a general weakness in contemporary Catholic R.E. To respond to this lack, I wrote the
book Connections - in consultation with Theologian Kevin Rai D.D. who provided the skeleton and its backbone of ideas. As this was to serve as a students' set-work over the five years of the programme, it also provided an opportunity to offer such extracts from the teacher's manual as might be useful to the students, to save the teacher the trouble of reproducing these. There were one hundred such extracts, each referenced by number to the teacher's manual, where they appeared in italics and marked with a bar in the margin. These became appendices in Connections, complementing the main text with a collection of useful material, integrated into the book's indexing and cross-referencing, and enhancing the intended value of the book as a reference-work to be kept beyond school years.

6. A CULTURAL DECISION: NOT TO IMPOSE, BUT TO OFFER

One of the reasons for deciding against a textbook-based programme was that a textbook would necessarily reflect a particular kind of experience - the author's - and therefore suit only schools sharing this kind of experience. This would be evident in the images, examples, stories, analogies, references, illustrations, and photographs featured in a textbook. Inevitably, though to a lesser extent, this limitation also applied to the alternative form chosen, namely the teacher's manual and the pupil's reference-book. Though this alternative form minimised the effects of the cultural gap between the
'westernness' of the author and the Africanness of many potential users, it could not avoid leaving African teachers feeling this gap.

This question was raised in a commission that met in 1989 (22) to review a preliminary draft of the programme. The problem was seen as an unavoidable one, and the solution suggested was a simple invitation to the reader to shift perspective and see the programme as a gift, something offered or shared, not something imposed. It was recognised that the essence of the gift was an underlying educational framework, the CORD analysis. Though the enfleshment of this framework was intended to translate it into practical terms, it was constantly accompanied by invitations for the teacher to adapt it in a learner-centred way and, where appropriate, to help imported reference-materials to cross the Atlantic and cross the Equator. The fact that CORD was written in Africa by an African-born author, and that its references included a fair amount of African sources, meant that it was already a great deal closer to African cultures than the American and European books which dominated existing R.E. resources in South Africa.

(22) The commission consisted of Sister Theodula Muller CPS, author of two primary R.E. programmes and head of Religious Education at the University of the Transkei and its Colleges of Education; Father Eoin Farrelly SDB, mentioned in note (10) of chapter 1; Dr Kevin Rai, mentioned in note (12) of chapter 1; Dr Graham Rose, a theologian lecturing at St John Vianney Seminary; and Mr Ian Petje, then a researcher for the Catholic Institute of Education in Johannesburg.
To underline the fact that CORD was offered, not imposed, I requested that it would not be prescribed officially as a programme that schools were expected to adopt. The commission mentioned above was in fact appointed by the South African Catholic Bishops' Conference to study the draft with a view to making recommendations about a possible official endorsement, after offering constructive criticism about how the programme might be improved. This endorsement followed in the form of a letter from the Chairman of the SACBC's Commission for Christian Education and Worship, which recommended (but did not prescribe) the use of CORD in all Catholic Schools in South Africa. The letter was included in the final publication (23).

7. AN IDENTITY DECISION: TO BE TRULY CATHOLIC YET ALSO INCLUSIVE

The published programme was designed specifically for Catholic schools. This made two demands on the design: firstly it had to fulfil the needs of Catholic students' Religious Education, and secondly it had to make suitable provision for students of other religions who have traditionally been welcomed by Catholic schools.

There is a certain tension between these two demands. In the past, the commonest solution was to run parallel R.E. streams for Catholics and 'non-Catholics', with the latter tending to be

(23) See CORD page 2.
offered a less-focused and less-resourced programme. More recently the trend has been to keep classes together, though many R.E. teachers report that this inhibits them and can make for a bland generalised religion.

CORD was able to offer a significant step forward here. Of the fifteen parallel processes, twelve are substantially common ground for all Christians, and ten can function as common ground for students of all religions. For these processes at least, there is simply no need to separate students. There are only three processes that are distinctively Catholic:

* Theological Education: A very high percentage of the setwork, Connections, is basic to all Christians; but in areas where Christians differ, the text takes the Catholic approach.

* Sacramental and Liturgical Education: Though there is much common ground in the symbolism and celebrations of Christian worship, there are also significant differences.

* Education for Church Life: Again, there is much that is general within this process (such as ecumenism, inculturation, mission, and vocation), but there is also much that is particular.

In all its fifteen processes, CORD draws on the richness of the Catholic tradition in attending to the religious education needs
of both Catholics and others. But in the case of the above-mentioned three processes, CORD opted for a treatment that would primarily satisfy the needs of Catholic students, since Catholics who go to Catholic schools do not generally attend additional Church-organised classes, as those of other denominations and other faiths are often required to do. With the three above-mentioned processes, CORD advises teachers either to offer a spell of parallel classes (a Catholic approach and a broader approach, with both options left open to students who are not Catholics), or - in a 'mixed' class - to preface time spent on the above-mentioned processes with an explanation of what is intended and what is not intended, and an invitation to participate according to different perspectives (24).

The two further processes that are specifically Christian in the way they are dealt with in the programme are Prayer Education and Scriptural Education. Here it is left to the sensitivity of the teacher to appropriately include or excuse students who are not of the Christian faith.

CORD's analysis of R.E. into constituent processes enabled the programme to distinguish between processes where the Catholic faith had its own particular tradition and processes where the Catholic tradition could enrich others' faith without confusion or heated controversy. CORD's conscious intention to take a truly

educative approach, complementing knowledge with experience and skill-training and attitude-formation, enabled the programme to be Catholic without being convergent or deterministic. And CORD's complementary informal level of R.E. gave impetus and shape to a particular feature that attracts both Catholic and other families alike to send their children to Catholic schools. In short, the high-school programme is openly Catholic in its source and approach, but it tries to maximise opportunities to be inclusive.
Chapter 5

Using the Analysis to Construct R.E. Teacher-Education Programmes

The CORD analysis is essentially a teacher's-eye-view of Religious Education. It therefore provides a ready and natural structure for R.E. teacher-education programmes. A course based on this analysis invites a participant to focus upon each of the parallel processes of religious education in turn, to explore their complex interrelatedness and interdependence, to consider all the dimensions of learning or growth involved in each process, and to become sensitive to the interdependence of the formal and informal levels at which this growth is stimulated. In short, the analysis alerts teachers (or prospective teachers) to what is involved in religious education, and puts them in a position to facilitate school R.E. with an awareness of the overall goal and how each process contributes to it - this instead of mere knowledge and recommended procedures.

Essentially, teacher-education for R.E. involves a three-stage cycle:

1. strengthening and deepening teachers' own religious education;
2. helping teachers reflect upon their own religious education (both before and during the course) in order to gain insight into the role of facilitating the R.E. of others;
3. guiding teachers to develop the perspective and skills needed for leading R.E.
These stages can be re-expressed as two complementary elements:

+ personal development
+ professional perspective.

This is quite simple and logical in theory; the difficulty lies in finding a manageable way to do it. The CORD analysis is helpful here: its fifteen parallel processes offer a structure for tackling the personal dimension in a rounded and thorough way, while the analysis as a whole provides a structure for exploring the professional dimension within a series of fifteen cycles, each following the three stages outlined above.

In fact, as Chapter 1 traced, the CORD analysis was evolved precisely in the context of teacher-education - pre-service courses from 1981, and in-service courses in 1984. Even in its published fleshing-out as a high-school programme, CORD was preoccupied with the teacher's need to work with an overview of and insight into the R.E. process. Both during and after the writing of the handbook, various other R.E. teacher-education courses adopted the CORD analysis as a structural key. Some of these will be discussed in this chapter - first the in-service courses, then the pre-service courses.

1. IN-SERVICE R.E. TEACHERS' COURSES USING THE CORD ANALYSIS

1.1 THE LIFE WITNESS PROGRAMME

Following the 1984 courses mentioned above, the major in-service
course to adopt CORD as an integral part of its structure was named the Life Witness Programme. Specifically geared to equip teachers for R.E. in Catholic primary and high schools around South Africa, it is run by the Catholic Institute of Education from its national office in Johannesburg. I was invited to be a member of the team of four that devised and then established Life Witness. Starting in 1988, it has run in two-year cycles, combining distance-learning with contact-times. The staple activity consists of regular written assignments, involving supplied reading, structured reflection, and sometimes experimentation. Supporting the assignments are regular tutorials, conducted wherever there are participants. And the whole course is propelled and held together by five centralised workshops, one every six months.

Originally, the first year was devoted to furthering personal religious education - ten monthly assignments covered thirteen of the CORD processes (six of the processes being grouped into pairs on the basis of having a lower formal content), while the other two processes (Education by Environment and Intensive RE) were covered in workshops. The second year was given to re-covering the processes from a professional perspective, the assignments consisting mainly of the preparation, teaching, and evaluation of sample lessons from the processes that were currently under scrutiny. The second time the programme was run, the design was modified to an integrated approach, with just ten assignments.
over two years, each covering both the personal and the professional sides of particular processes. As before, these assignments were backed by tutorials and complemented by workshops. Though this was a major structural change in the course, what remained constant was the structural anchor of the CORD analysis.

The opening workshop of Life Witness has always introduced the overall picture of the fifteen processes (1), as well as the four dimensions of learning and growth (2). The interdependence of formal and informal levels is also noted at this stage, but that is further explored in a workshop on Education by Environment — usually the closing workshop. The seminal fifteen process introductions (3) are essential materials in the course — originally, participants received them at the opening workshop and were asked to re-study the appropriate pages as part of each assignment; later these pages came to be distributed piecemeal, accompanying the relevant assignment.

The following three samples taken from Life Witness assignments will give an idea of the reflection-path along which the course drew its participants.

(1) See page 29.
(2) See page 88.
(3) See page 102.
"Jot down the titles of some movies/videos that tell stories worth bringing into your R.E. class. Then pick one - perhaps one you’ve seen very recently, perhaps even one you go to see specially (AWAKENINGS and DANCES WITH WOLVES, currently on circuit, are magnificently suitable) - and say what R.E.-potential you see in this movie and how you would handle it in class. If you don’t identify with this question because your class is too young for movies, then discuss how you could use traditional ('non-religious') stories - folkstories, fairy stories, legends, etc. - to contribute to your class’s Religious Education."

"After having read [Appendix A], choose one form of prayer that you have not used before or one that is unfamiliar to you, and practice it over a period of five to seven days. Journal your experience of this kind of prayer and send us a much as you wish to share. How would you go about sharing this kind of praying with your pupils?"
"The Bible is not so much a book as a library, i.e. a collection of books (cf Afrikaans biblioteek). As an introduction to this question, do - or relook at - the exercise on kinds of writing in the Bible found in Appendix 5. Having identified the most common kinds - we call them literary forms - your task now is to compose a twentieth century bible by using books published in this century only, to make a collection. The collection should include a few examples of each of the common biblical literary forms, and each book chosen should in your opinion, and in some sense at least, be inspired. Present this list in any suitable way you choose. We would like you to share your reasons for choosing the books you did."

This latter sample invites participating teachers to further the process of their own personal Scriptural Education. The first sample invites teachers to consider actual classroom approaches for Education by Story. The middle sample combines in a single question the personal and professional sides of Prayer Education.

Whether an assignment treats the personal and professional sides separately or simultaneously, it always focuses on a specific CORD process and leads the teacher from personal experience of
the process to practical insight about facilitating it for others.

A further aspect of the CORD analysis is implicit in the three samples above: the learning involved in all three is not an acquiring of knowledge (except perhaps incidentally), but rather an enriching of experience and, in two cases, a developing of skills.

In the course of four programme cycles, over 150 teachers completed the Life Witness Programme. The majority teach R.E. in primary schools where, in the absence of any ready-made CORD programme, they apply the analysis in the form of a concern for balance in the programmes they put together. Those who teach in high schools gain from the course an in-depth insight into the published CORD programme and are enabled to approach it in the way that was intended - as a structured menu of possibilities rather than as a prescribed formula. The effect is that both high and primary school R.E. teachers stand to be empowered by the Life Witness programme, and the CORD analysis is the key to this empowerment.

Not all categories of participants have been found to benefit equally. Life Witness was designed as a post-graduate type of course - the typical need it tried to address was the situation of fully-qualified teachers in Catholic Schools who are requested
to teach R.E. without the support of specific qualifications comparable to those they hold in their specialist subjects. In the case of participants who match this expected profile, the CORD analysis speaks to already sensitised critical faculties, confirming educated instincts and encouraging a thoughtful approach to R.E. But those participants who are less securely qualified in the teaching profession and/or less richly experienced in their personal faith background tend to find difficulty not only with the demands of self-directed distance-learning but also with understanding and applying the CORD analysis. It is not that the analysis is too difficult in itself - complete beginners have related well to it when it has been used in pre-service training, as will be described below. There are probably two main reasons for the difficulty some teachers experience with the analysis underpinning the Life Witness Programme: one is the constrictions of second-language medium, and the other is the conditioning effected by years in South Africa’s system of education - and sometimes also in an outmoded Catholic Church approach to R.E. - where a banking model, rather than a process model, has been strongly upheld.

1.2 OCCASIONAL WORKSHOPS AND SEMINARS

A number of specific R.E. in-service workshops and seminars have also been pinned to CORD terms. This has the effect of making them part of a broader ongoing in-service programme, instead of
just isolated workshops. An example is a round of 1995 workshops on the process of Theological Education. Here four prototype methods were outlined, then demonstrated in sample lessons, then applied by participants using other sample material; finally, on the basis of this workshop experience, there was an exploration of the nature of the process and its practical implications.

2. PRE-SERVICE R.E. TEACHERS' COURSES USING THE CORD ANALYSIS

Following the initial pre-service course which was part of the evolution of CORD (4), three other courses for beginner-teachers of R.E. have used CORD in constructing their syllabuses. The first was designed and run by myself; the second, drafted by myself, was adapted by a panel and is run by other teachers; the third is the work of another teacher who became familiar with CORD through use of the printed high school programme.

2.1 A SEMINARY CATECHETICS COURSE

From 1989 until 1991, I taught the Catechetics course at the Catholic National Seminary (5). A three-year programme, it was designed to prepare future Priests to teach R.E. in parish and

(5) St John Vianney Seminary in Pretoria. Incidentally, the CORD analysis had already entered the Seminary's Catechetics course before 1989; notes given to Students by the previous Catechetics lecturer, Dr Theodula Muller CPS, offered a condensed version of the fifteen seminal pages of CORD.
school settings. The first year was given to introducing the learning-and-teaching process, a basic approach to R.E., and some practical teaching-skills. CORD's analysis of the dimensions of learning played a key role here; the notion of a multi-process curriculum arose briefly, but it was only in the second year that it was explored. The second year looked at each of the CORD processes in turn, using a sample lesson as a starting-point. This demonstration lesson was conducted at the students' own level but within the standard time-limit of a school period; with the aid of printed lesson-notes, the sample was then reviewed, giving rise to discussion of the aim and scope of the particular process and an exploration of approaches and methods suited to facilitating it. The third year of the course asked the students to apply their understanding of R.E. to the planning of special learning/growth events like retreats and workshops, and complemented this with an orientation towards the adult learner, noting the light that andragogy sheds upon R.E. in general - its emphasis on the informal level and on the experiential way of learning, two items that feature strongly in the CORD analysis.

Though the actual contact-time of this course was limited to about 100 hours (apart from practical work), it did not need to encompass the deepening of students' personal religious education for that was happening in the many other courses and experiences making up their broader Seminary programme. In terms of the three-phase cycle outlined at the beginning of this chapter, the
Catechetics course only needed to deal with the second and third phases, relating the students' programme to the CORD analysis.

2.2 A COLLEGE MAJOR COURSE FOR MIDDLE & HIGH SCHOOL TEACHERS

In 1991, I drafted a syllabus for R.E. as a major subject (i.e. teaching-subject) at Mankwe Christian College of Education which was to open the following year as a partnership project between the Bophuthatswana Education Department and the Catholic Church. At the time, a proposed syllabus for R.E. Major in Bophuthatswana Colleges was being processed, but it was an academic Religious Studies type of design, far removed from the formative style of Religious Education to which the College's Constitution was committed, so the Mankwe syllabus was submitted as an alternative. One of the people who read both draft syllabuses was the then head of Religious Education in Bophuthatswana schools, Rev. Lucas; he expressed enthusiasm about the Mankwe syllabus and suggested that this was the kind of syllabus needed at Colleges. Taking up this suggestion, the subject-panel responsible adapted the Mankwe syllabus to make it more inclusive of the wider Christian tradition, and it became officially accepted as the new 1992 syllabus (6), available for implementation in any of the eight Colleges of Education affiliated to the then University of Bophuthatswana. At this stage, only the Mankwe College chose to field R.E. as a major subject, but the adapted syllabus was no longer one that only this College could relate to.

(6) Code-name CREDSM: College Religious Education/Secondary/Major
The adaptations made were simply of two types. Firstly, areas of religious exploration, where in the original draft these had been specifically rooted in the Catholic experience, were broadened to accommodate all Christians. Secondly, the syllabus was lightened: a common basic core was identified for examination purposes, and other areas were suggested as options to flesh out the course.

The latter adaptation enabled the Catholic College to construct a programme that would equip Student Teachers to handle R.E. in Catholic Schools, while enabling other Colleges to construct a programme more attuned to the style of R.E. in State Schools. The first-mentioned adaptation indicates a recognition that the CORD analysis was able to accommodate something much wider than its parent, the Catholic approach to R.E.

In fact, the CORD analysis underpinning this College syllabus was left intact, except for a couple of necessary name-changes (Education for Church Life became "Education for Christian Community", and Liturgical/Sacramental Education became "Education for Worship"). The syllabus opens with, and maintains, an emphasis on R.E. as process - the word "process" is used 19 times in the first two pages, and the introduction offers this basic vision:

"Religious Education is a process - more precisely, a set of processes - not a monolith of 'content' to be 'imparted' by
means of 'methods'. The course-design, therefore, is centred around an awareness of process:

- the fact that each Student is already engaged in a personal process of Religious Education, and needs both structured and informal help to grow further so as to become adequate for the task of teaching others;

- the opportunity for Student-Teachers to learn about the process of Religious Education by reflecting on their own experience of it, past and present;

- the need for future Religious Educators to have a clear idea of what kind of process Religious Education is, and how to facilitate it in ways appropriate to its setting."

The above scheme reflects the three-stage cycle outlined on the first page of this chapter. This cyclical approach is used to treat each of the constituent processes of R.E. over the six semesters of the course. A typical course objective, taken from the first semester, expresses it in these terms: "To attend to the Students' personal Scriptural Education and Spiritual Education, and their grasp of these processes, in such a way as to equip them to facilitate these processes as Teachers." The notion of parallel processes is introduced in the first semester; two or three processes are handled each semester, in most cases much along the lines of the published high school CORD design; and the multi-process approach is reviewed in the final semester.
The syllabus first refers to CORD's four dimensions of learning in its introduction (point 3.1), recommending that all four dimensions should be consciously given attention in the deepening of students' personal Religious Education within each process. It is implied that these dimensions should therefore feature in the professional reflection (point 3.2) and practical orientation (point 3.3) that constantly complete the three-stage cyclical pattern of the course. An explicit reference to dimensions of learning is made in the syllabus for the fifth semester as part of an overview of how R.E. relates to learning; the assumption is that by the fifth semester students will already have a practical familiarity with the notion of dimensions of learning.

The remaining cornerstone of the CORD analysis, namely the complementarity between formal and informal levels of R.E., is first met briefly in the opening semester's introduction to the multi-process approach, and seriously explored in the final semester; in between, it is likely to be a recurring motif in the cyclical reflection on personal experience, i.e. on what influenced or impeded students' personal growth within each R.E. process. The introduction to the syllabus also applies this awareness of the interplay between formal and informal learning to the College situation itself: "Inevitably, the way that the Students' R.E. is facilitated at the College will be a much more powerful influence and training than anything that they merely hear recommended but do not actually experience".
2.3 PROPOSED COLLEGE MAJOR COURSE FOR PRIMARY SCHOOL TEACHERS

A proposed syllabus for Religious Education as a major subject, submitted to Durban's Promat College by lecturer Marlene Jardine in January 1995, is also underpinned by the CORD analysis - the draft Promat syllabus (7) draws liberally on both the published high school design and the Mankwe syllabus, often quoting them directly.

The first line of the syllabus speaks of Religious Education as a process; this is underlined in point 2 of the introduction. Point 3 goes on to list CORD's fifteen parallel processes, and these are then used as the focus of most of the units making up the course modules; the final year takes an overview of the fifteen processes as part of a module entitled "Professional Dimensions of Religious Education". Points 2 - 4 of the introduction spell out the three-stage cycle that is outlined on the first page of this chapter, implying that this cycle applies to each of the parallel processes. In the final semester there is a module entitled "Creating a Supportive School Environment" which draws on CORD to explore the complementarity of the formal and informal levels of R.E.

Two aspects of the Promat draft syllabus seem significant here. The first is that it was drawn up without any personal

involvement or input on my part; instead, CORD suggested its own usefulness as a framework for training and educating R.E. teachers. The broadening of 'ownership' of the CORD analysis for teacher-education purposes, which had begun with the subject-panel at the University of Bophuthatswana in 1992, was progressing further.

Secondly, the Promat syllabus was deliberately designed to prepare teachers for a multi-faith approach to R.E. The Mankwe syllabus extended the use of the CORD analysis from the Catholic School setting to the broader field of the Christian school; the Promat syllabus is now opening up the field further by applying CORD to the even more inclusive multi-faith school. This wider application involves reconceptualising certain processes - such as Education for Worship and Scriptural Education. Other processes are substantially suitable for either a single-faith or a multi-faith setting, and the Promat draft borrows the designs for Philosophical Education and Education in Structural Morality, for example, virtually as they are outlined in the published high school CORD programme. A proposed structure for a new national R.E. curriculum-design that I had sketched out in April 1994 (8) had already demonstrated that CORD could offer a common basis for R.E. in both multi-faith and single-faith schools. This seminal curriculum sketch probably influenced, or at least encouraged, the draft Promat syllabus.
The fifth aim listed in the Promat draft syllabus is:

"to enhance the potential of Religious Education to make a significant contribution to the reconstruction and development of South African society."

What gives substance to this aim is a combination of the inclusivity of the multi-faith approach and the holism of the multi-process approach.

A statement borrowed from the Mankwe syllabus and broadened in the Promat syllabus (in point 6 of its introduction) gives an indication of both the inclusive and the holistic character of the R.E. for which South Africa's future teachers of the subject need to be formed:

"Religious Education in Africa needs to be aware not only of the gifts that Christianity and other world religions can share with Africa, but equally of the unique gifts that the African experience of religion can share with the rest of the world."

(8) See page 12.
1. THE CHALLENGE FACING R.E. IN PUBLIC SCHOOLS

South Africa's new Constitution names equality as one of its foundation principles (1). Tracing the implications of equality, the document spells out some specific points that apply to Religious Education in public schools. Equality, it says, "includes the full and equal enjoyment of all rights and freedoms" (2). Examples specified include "the right to freedom of conscience, religion, thought, belief, and opinion" (3). Therefore it forbids discrimination on the grounds of "religion, conscience, belief, culture", inter alia (4). It further specifies that religious observances at state or state-aided institutions must be "conducted on an equitable basis" and that attendance must be "free and voluntary" (5).

These provisions of the Constitution involve a major paradigm-shift for R.E. in South Africa's public schools. Christianity may no longer be enforced as a norm, with other religions marginalised. The actual practice to date has been even narrower in some schools: a particular form of Christianity was commonly

(2) Ibid - Chapter 2 ("Bill of Rights") - article 8, part 2.
(3) Ibid - Chapter 2 - article 14, part 1.
(4) Ibid - Chapter 2 - article 8, part 3.
(5) Ibid - Chapter 2 - article 14, part 2.
taken as the norm, and even members of other Christian Churches were marginalised or treated with suspicion. Furthermore, there were cases of individual teachers who used their position to indulge their own particular creeds, aggressively or insidiously, and to denigrate other creeds, often upsetting and confusing young people. In the new order, practices like proselytising and denigration will be illegal, and public-school R.E. will need to satisfy a radically new set of criteria. A school's R.E. will need to be open and relevant to all its pupils, whatever their faith; not only will it need to be broader than mere instruction in a particular faith tradition, but it will be required to actively promote (rather than neglect or even counteract) mutual respect between people of different religions. To be viable at all, public school R.E. will need to develop a creative approach to the delicate issues of freedom of conscience and voluntary attendance. To be viable, it will also have to win the support of teachers by establishing clearly the validity of its claim to school time among the claims of many competing interests that may appear more practical and pressing. Viability is going to depend on how relevant and practical a profile R.E. can present publicly.

What is called for is a total revolution in the public school's approach to R.E., one for which teachers and school administrators have not been prepared. Devising new curricula to suit the new philosophy and needs of contemporary South Africa is
facilitated in most school subjects by progress that has been quietly going on both through and in spite of the old education system. Language teaching has gradually evolved - from an overemphasis on formal grammar to a greater consciousness of context and communication-values. History teaching has shifted its emphasis from memorisation to interpretation, and more and more teachers have become conscious of how skewed local history, in particular, has become. Geography teaching has generally moved from information-loading to skills of linking and interpreting. But designing a new curriculum for R.E. does not have broadbased developments on which to fall back - it must look to the fringes.

2. POSSIBILITIES FOR RESPONDING TO THE CHALLENGE

The most obvious resource for R.E. beyond the accustomed thinking of the South African educational establishment is probably the Comparative Religions approach. This approach seems to be behind vision statements emerging in response to the evolving South African Constitution, e.g.

"Religion Education will help learners to understand, appreciate and respect religious differences and to participate in inter-faith dialogue as a preparation for life in a multi-religious and multi-cultural society. The study of the faiths of others will bridge the geographical and spiritual space that separates us. Such study aims to
promote an international understanding in a shrinking world about how the major religions have shaped and are shaping human culture and action. In this way, Religion Education aims to promote unity in diversity." (6)

Undoubtedly the Comparative Religions approach offers a useful perspective and methodological element for R.E. in the multi-faith classroom. But what it does not offer is an adequate basis for a curriculum that would be experienced as relevant and practical by primary and secondary pupils and teachers in general. As an elective subject, Comparative Religions may be chosen on its merits (which which probably be rare before tertiary level) and championed by those who perceive these merits. But if R.E. is to be offered as part of a school's core curriculum, its merits need to be such that they appeal to a popular understanding of what constitutes basic education. In other words, R.E. will have to be valid not just in its own terms; it will have to be valid in terms of felt-needs of school learners and educators generally.

Ironically, if R.E. could succeed in fulfilling these new criteria, there would be no need to guard freedom of conscience and make attendance voluntary, any more than there is for a subject like History. But this irony is helpful in defining the ______

challenge: the quest is to make R.E. a truly educational subject, without losing its distinctive value as a subject that caters for pupils' current felt-needs and helps each pupil to develop an inclusive frame-of-reference.

One place where R.E. has undergone a broadening of its horizons is in Catholic education during the past three decades. A major landmark event in the Catholic Church, the Second Vatican Council in the mid-sixties, challenged Catholicism to broaden its thinking and to redefine its identity. Images of prophetic engagement and service started to replace institutionalism and triumphalism; an attempt to perceive the world in more inclusive and appreciative terms replaced the spiritual arrogance that had set in. Catholicism's evolving new self-image and philosophy gradually affected the Church's approach to R.E., as was explored in Chapter 2. This was particularly true within the Catholic School which was simultaneously being influenced by a general educational trend towards a "child-centred" approach; one of the ways in which the Catholic School expressed this was by moving from an institution-centred "Religious Instruction" to a person-centred "Religious Education", from a narrow catechesis to a broad faith-illuminated reflection on all that makes up life.

The CORD analysis, with its multi-process, multi-dimensional, and dual-level approach, is a product of this broadening. Although it was not designed for the needs of the public school, it has
something to offer in the search for a broader approach to R.E. The multi-process analysis offers a framework for a holistic programme of R.E. which effectively re-defines the field and may even need a new name to free it from the baggage of connotations that, for many pupils and teachers, accompany the notion of "religion".

But it is not just the name "Religious Education" that may need to be reconsidered; the religious terms of reference presently used both in motivating the fifteen processes and in naming some of them (e.g. "Scriptural" Education, "Prayer" Education) involve the problem of religious presuppositions. In a public school it would be inappropriate to presuppose that everyone sees religion as integral to their worldview, or even that those who do would see their different religions in substantially common ways. Originally, the fifteen processes were analysed in a setting where R.E. did not need any justification (because it was central to the Catholic School's identity), and where consequently the use of religious terms of reference for the constituent processes was validating rather than in need of validation. In the case of the public school, there is need to reverse this approach - instead of starting with R.E. as a "given" and using religious motivation to validate the constituent processes, it is necessary to start with the processes and validate each in terms of educational needs; this way it would be possible to justify the curriculum that these processes constitute, a curriculum that religious people would recognise as vital Religious Education.
(whether that umbrella-term is used or not), but that not only religious people would recognise as vital basic education. In the multi-process analysis, each of the fifteen processes has its own distinctive character but together they have a collective character that a religious interpretation can call "Religious Education". A useful analogy is the way that the various visible colours of light produce the effect that is called "white light". And just as red light does not look like the white light to which it contributes, so the individual processes of R.E. may not necessarily look or sound religious.

Of the fifteen processes, only three (or four) need be explicitly religious, and even these can be handled in ways ranging from profoundly subjective (related to one's personal experience of religion) to purely objective (related only to the observable phenomenon of religion). The other twelve can be seen in terms ranging from purely secular to profoundly religious, according to vision and approach.

The fifteen processes are listed below in these two categories, adapting the provisional names suggested in Chapter 3 (7):

(7) See page 29. These name have now been further broadened from specifically Christian terms to terms that religions generally - and even agnostics - might relate to.
### Processes that are necessarily religious

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<tr>
<th>Theological Education</th>
<th>Education by Environment</th>
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<td>Prayer Education</td>
<td>Awareness Education</td>
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<tr>
<td>Scriptural Education</td>
<td>Education in Symbolism</td>
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<td>Education by Story</td>
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<td>Philosophical Education</td>
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<td>Personal Moral Education</td>
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<td>Growth &amp; Relationships</td>
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### Processes that are not necessarily religious

<table>
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<tr>
<th>Education for Community</th>
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<td>Education by Immersion</td>
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3. PROCESSES THAT ARE NECESSARILY RELIGIOUS

Educationally justifying the processes in the left-hand column would necessarily involve reference to religion but need not presuppose faith on the part of all pupils or teachers.

Theological Education could broadly survey the views held and concepts used by various Religions in regard to questions commonly regarded as religious - such as the existence and nature...
of God, the mystery of creation, the idea of revelation, interpretations of the human condition, the struggle between good and evil, belief in life after death, and the relationship between religious faith and morality. An acquaintance with such questions and with mainstream responses to them, are basic background for living in a world where most people's thought and actions are shaped, or at least influenced, by a religious worldview. Such an acquaintance would help provide access to poetry and other creative literature; it would provide insight into history and human behaviour; and it would provide a vital perspective for understanding and respecting cultures other than one's own. It could also help pupils to clarify their own religious traditions (or other group traditions) and to shape their personal beliefs into a more coherent worldview. One difficulty involved would be to decide at what stage this process could commence without confusing children about their own faiths.

Prayer Education could be an unthreatening and unpresuming introduction to prayer as a basic human activity and to some of the ways it is viewed and practised in different religious traditions by individuals and communities. Some of these ways of praying could be encountered experientially - those that are not so tied to specific beliefs of one tradition that they cannot enrich pupils of other traditions. Though prayer is promoted by organised religion, it is practised not only in this context but far beyond it. Especially in times of great stress or distress,
and in moments of great elation, even people who do not think of themselves as "religious" engage in prayer. Prayer is a potential inner resource and outlet which basic education should unlock and make accessible to all. One difficulty might be to reach agreement on what practical prayer experiences could be included without making anyone uncomfortable.

Scriptural Education could be an introduction to the phenomenon and richness of Sacred Writings and the role they play in religion. This could involve an encounter with enriching samples from the Scriptures of different traditions. The selection of such examples would have to be careful to avoid bringing doctrinal controversies into the schoolroom, but the feasibility of the idea is demonstrated by the way that the Jewish Scriptures are shared by Christians who read them through the spectacles of Christian faith. The recognisable wisdom and insight contained in Sacred Writings can provide bridges between cultures, just as happens in the broader world of poetry and other literature. Though the various Sacred Writings are claimed by particular faith traditions, they are also part of a common human heritage of literature and philosophy. Introducing the existence and potential of this part of our heritage has a natural place on the agenda of basic education.

Another process that is in part explicitly religious is Education for Community, which will be described under heading 3 below. Its
explicitly religious element is a modest exploration of the religious cultures represented in the class and more generally in the country, to help pupils understand and respect some of the things that are important to different religious communities.

4. PROCESSES THAT ARE NOT NECESSARILY RELIGIOUS

The twelve processes in the right-hand column on page 140 can be educationally justified in purely secular terms. But though religion is not featured explicitly very much in the descriptions that follow, religion is nevertheless implicitly provided for as a further depth or particular application of each of the processes.

Education by Environment essentially means the experience of a congruence between the values and attitudes upheld by the school's total curriculum (notably the processes that constitute R.E.) and those evident in the school's actual policies, practices, and relationship-styles. It also involves being enabled and encouraged to live out these values and attitudes within the school community. From the pupil's point of view, this process would be an informal experience - it would not be allocated specific time as the other processes would require. However from a teacher's point-of-view it would need the support of structures - ongoing programmes to facilitate staff development, community building, curriculum development, and
checking on the hidden curriculum operating in the school. Though this process is more elusive to imagine than the other fourteen processes, it is essential both for their foundation and for their credibility; thus it holds a very special importance in the whole design.

Awareness Education, an adaptation of CORD's Spiritual Education, could correct an area of neglect in the current core curriculum, namely the need to cultivate the basic powers of awareness which every human being, whether religious or not, possesses. As Thornton Wilder's play Our Town asks and answers the question:

Do any human beings ever realise life while they live it? - every, every minute?

No. The saints and poets, maybe. They do some.

The influence of materialism, the effects of urbanisation, and the overemphasis on left-brain intellectualism have all eroded not just the sense of the sacred but even the basic capacity for the non-material dimension of life. Contemporary education, certainly in western-orientated societies like those in South Africa's cities and townships, needs to include a process that could help people reclaim their faculties of sensitivity, appreciation, and wonderment in relation to the beauty and design and order in the natural world, a process that could open people to the messages and lessons encoded both in nature and in
personal experience, such as the rhythms of life and death, of ripening and decaying, of hurt and healing - messages and lessons that were more easily discernible in a simpler world where people lived closer to the earth. The process of Awareness Education would involve a broadening of exposure, custom-designed exercises and experiments, and structured opportunities for reflecting and pondering. To religious eyes this growth in awareness might be perceived as spiritual growth; but its validity as basic education is demonstrated by the fact that it is also the birthright of the agnostic. Sensitively conducted, it could not be experienced as an imposition.

Education in Symbolism, a further broadening of Education for Worship (8), could build an appreciation of the basic human phenomenon of symbolism and ritual - an aspect of awareness that tends to be neglected in a scientifically orientated education - and enable pupils to make sense of symbolic and ritualised activities such as celebrations and ceremonies and rites of passage, including (and contexting) those that are particularly designed to express religious significance. An educated person should be aware of the symbolic subtext of life, able to read symbolism and creatively express meaning and worth through the language of symbolism. The lack of this kind of literacy impoverishes even everyday rituals, such as handshakes and family meals. Even the study of Literature, the one area of the

(8) A broadening of Sacramental and Liturgical Education.
curriculum where some attention is given to the symbolic, is often more of a symptom than a remedy, with teachers and pupils commonly opting for canned interpretations. The same insensitivity to symbolism will mean that religious people will similarly find (or make) their religious rites shallow or empty. Including in the curriculum a modest process of sensitising pupils to symbol and ritual, to their origin in human experience, and to the way they speak to human experience, would mean an enhancement of the quality of life for everyone, not just religious people. On the religious level, it would mean an increased ability to participate in, or to appreciate, rites. The approach suggested here, in contrast to that of Comparative Religions, would not make worship and other religious rituals the centre of the study, but rather the phenomenon of symbol and symbolic ritualised expression.

Education by Arts could complement Awareness Education and Education in Symbolism by drawing art into a basic curriculum that presently pays scant attention to its potential. Artistic activity interprets and articulates the complexities and mysteries encountered in life, responding to the truth or significance discerned to be embodied in situations, persons, and things, and sharing this with others through forms judged to have the appropriate powers. The arts therefore provide dual possibilities for basic education: a resource and a channel. In the first place, Education by Arts would involve bringing pupils
into contact with art (in its many different forms) and helping them to respond to it (9); except for the case of Literature, this does not generally happen in schools. In the second place, Education by Arts would involve providing opportunities for pupils to translate their stretching perceptions, insights, and feelings into artistic forms, both as expression and as therapy (10); beyond the more progressive primary school, this rarely happens, except perhaps in the medium of writing. Once again, some religious eyes might view this activity as belonging to the religious sphere, but such an interpretation does not invalidate the value of this process for agnostics or for any category of believers. And lack of this kind of contact with the arts would be an impoverishment in anyone's education.

Education by Story is a particular form of Education by Arts, and also involves two sides: being exposed to the power of stories, and being given outlets for the basic need to tell one's own story and thereby process one's experience and make discoveries. Virtually everything said in Chapter 2 about this process (11) would be equally applicable in public school education, the exception being the explicit references to religion; but it should be clear that it is the educative value of story-telling that validates this activity as R.E. and not the religious value of story-telling that validates it as education. Most of the

(9) This is further developed on pages 52 - 54.
(10) Cf. Jung's notion that art cleanses and releases the psyche.
(11) See pages 54 - 57.
stories brought to pupils would not be "religious" stories; and those that are might come from any religious tradition, being selected for their universal insights or impact. The value of personal story-telling too does not depend on a religious view of sharing and listening - as the broad practice of group counselling and psycho-therapy clearly demonstrates. The current core curriculum gives little acknowledgement to the great human tradition of story-telling; this oversight is particularly conspicuous in Africa where oral tradition has been such a major instrument of education. South African education could also particularly benefit from the power of stories from different cultures and faith traditions to build bridges of respect between groups.

Education by Models could also build such bridges. The process would involve becoming acquainted with the stories and personal qualities of inspiring figures, giants of humanity, and contemporary role-models. The sort of people whose lives would be selected for scrutiny might be models of compassion, models of principle, or models of integrity. Naturally this will include some great religious figures, but if the focus is kept on their personalities and human experiences rather than other people's religious interpretations of them, there will be no danger of indoctrinating or confusing pupils. Indeed, in the case of Jesus it is the theological oxide that Christians tend to touch rather than the ore of his person and life-story, and it is probable
that theological and ideological agendas colour the biographical accounts of many iconic figures, dulling their power to inspire and challenge. This pattern warns that it would be necessary to choose materials with great discernment.

Philosophical Education would involve being invited and guided to explore in some depth a number of key themes and questions from life, in terms of personal and broader experience, and with the stimulation and challenge of crystallised insights (including those from one's own religious tradition); it would also involve striving to articulate or otherwise express one's developing personal thoughts about these underlying realities of life. What is meant here by "Philosophy" is not the formal academic discipline that goes by that name but simply wisdom - coherent thoughts about the deeper realities of life - a wisdom not merely borrowed but internalised, even rediscovered through the personal search of reflective living (12). A quest for meaning and order in one's view of the world, and for truth that one can live out and live by, is by no means confined to religious people, let alone to any particular religious tradition, yet at present the core curriculum only provides limited opportunities for this, in language and literature classes - and even here there is a dual agenda, which is more likely to be dominated by subject-demands (or by mere examination-demands) than by personal pupil-needs. Though it is true that the process happens incidentally

(12) Cf CORD page 318.
throughout the pupil's total educational experience - formal and informal, at home, at school, and in other communities such as the faith community - it is necessary also to give it some specific attention and time so that this vital felt-need is not left to chance.

Personal Moral Education would centre on helping pupils to grow towards moral maturity. This would involve helping them discover, exercise, and develop their capacity for moral awareness, judgement, and decision-making. It might also involve exploring a range of moral issues and of human responses to these, including (but not confined to) responses shaped by religious beliefs and guidelines. Morality, seen as a fully human ordering of life that enables everyone to live a fully human life, is in no sense an exclusively religious concern and striving. It is a basic human tradition: overlooking exceptions on the fringes, a concern for morality is common ground between various religious and cultural communities, even though this concern is expressed in different codes-of-ethics and value-priorities. As was mentioned in Chapter 2 (13), Moral Education is already a well established concept in public education, especially in the United Kingdom, and the search for an acceptable substitute for R.E. has often come up with M.E. Consequently, for this particular process there is a great deal of ready-made resource-material available to teachers. Of the two aspects outlined above - training and exploring - what

(13) See page 66.
the public school is best equipped to contribute is a training in basic moral skills and attitudes: this is something that everyone needs and feels the need for, whether the motivation is coloured and shaped by religion or not. The exploring aspect would prove more problematic and unsatisfactory because of the plurality of stands taken on certain moral issues. Even the "open inquiry" approach, referred to in Chapter 2 (14), would find it difficult to offer adequate representation of all religions' viewpoints on certain issues. It might be wiser to leave the more sensitive and controversial issues to be explored within the various faith communities to avoid the danger of alienating their support for school R.E.

Education in Structural Morality would complement Personal Moral Education by attempting to sensitise pupils to human rights and the basic human responsibility of justice. It would involve developing the ability to think critically about the morality of structures and systems and institutions, and learning how to participate in relieving and breaking the cycles of injustice and un-liberation. As CORD points out (15), Education for Structural Morality involves an adult perspective which cannot be prematurely demanded; but the starting-point could be simple themes which a child can relate to - like sharing, greed, rules, and equality - and an exploration of what children experience.

(14) See page 69.
(15) See CORD page 373.
when they play games. Two parallel developments are involved: the education of the heart and the education of the head, with the first generally keeping ahead of the second, so that the preparation of the heart disposes it to respond to the pupil's maturing vision. As explained in Chapter 2 (16), this process is essentially a part of Moral Education, but because it is generally experienced as an uncomfortable part it would tend to be omitted if it were not clearly identified as a separate process. An education that omits this process does not do justice to youth, for it leaves them unequipped to live in an increasingly interdependent and conscientised world. Nor does it do justice to the broader human community, for it is the lack of this process that has enabled exploitation, poverty, racism, sexism, and oppression to flourish in the world. South Africa's experience alone - of apartheid, unbridled state power, immoral laws, and unreflecting systems - should be a compelling motivation for including this process in the basic curriculum.

Education for Personal Growth and Relationships would involve learning to know and appreciate oneself, to relate to others meaningfully and constructively, to communicate honestly and effectively, and to cope with the challenges of ordinary life. As Chapter 2 explained (17), this process involves making accessible to young people the kind of psychology that is enriching for

(16) See page 69.
(17) See page 73.
everyone in their everyday lives (18). Like Moral Education, Education for Personal Growth and Relationships is fairly well established as an educational practice independent of religion. Though these processes can also be motivated and coloured by a particular religious approach, they focus on values and attitudes and practices that are regarded as desirable across the spectrum of religious and cultural communities. For instance, self-knowledge is regarded universally as a personal asset; practices such as affirmation and deep listening are prized in fields as diverse as business, psychology, and religion; and the principle of treating-others-as-one-would-want-them-to-treat-one-self features in one or other form in the written traditions of a wide range of religions and cultures (19). In South African schools, the subject Guidance has already given some acknowledgement to the importance of certain areas of personal growth and relationships, but a more comprehensive process is needed if education is to respond adequately to the felt needs of pupils. In effect, the process of Education for Personal Growth and Relationships tends to be delayed until adulthood when it has to be sought in the form of "agony columns", counselling, therapy, and workshops. While adult workshops and counselling will always have a place, the fact that they often amount to remedial education indicates a glaring inadequacy in the present school curriculum.

(18) Cf CORD page 420.
Education for Community, in contrast to its more specific predecessor Education for Religious Community (20), and also to the Comparative Religions approach of studying similarities and differences between faith communities, could be an exploration of the broad phenomenon of human community - its basis in shared vision, story, and lifestyle; its expressions of gathering, mutual support, shared sense of mission, and celebrating vision and values; its relationship to religion, culture, and subculture; its global, national, local, and family forms; and the needs that underlie the phenomenon of community. An understanding of this phenomenon would need to be complemented with the relevant life-skills of democratic procedure and accountability, of organisation and leadership, of drafting vision and mission statements, of meeting-procedure and strategic planning, of goal-setting and evaluation, of communication in speech and writing. The process would involve pupils in reflecting on all the communities and organisations to which they see themselves belonging - starting with the class itself - and situating these in their broader context, namely the phenomenon of human community. Doing this would promote responsible membership; it would also lay a foundation for mutual respect and understanding between different communities, counterbalancing divisive conditioning and prejudice. Education for Community could counteract the excessive influence of individualism and the tendency towards alienation so commonly experienced by young

(20) A broadening of CORD’s Education for Church Life.
people in contemporary western-orientated societies - a point of particular importance for African youth. Such a process would be a valuable enhancement of the core curriculum for everyone. For pupils who are religious, it would also suggest new ways of seeing and participating in their faith communities. Reference has already been made (under heading 2 above) to the explicitly religious part of this process.

Education by Immersion, a broadening of Intensive R.E., would involve spending concentrated periods of time on the kind of growthful activities that cannot be undertaken within the confines of regular school periods and venues. Immersion experiences might include camps and hikes and tours (such as a scenic tour or a visit to a Game Reserve); arts festivals and film festivals; trips to theatres, art galleries, and selected movies; get-away workshops (such as a leadership course, a strategic-planning exercise, a workshop on relationships, or a spiritual retreat); reflection-days (which need not presume religious faith); or any intensive experiential event such as an outreach project, a simulation game, a drama workshop, or an experience of "New Games" (21). These immersion experiences are drawn from the various other processes of the R.E. curriculum envisaged here; the distinctiveness of Education by Immersion lies in its intensity, in the effects of being immersed

relatively undistractedly in an experience for a substantial period of time. Most of these immersion experiences would not generally be classified as religious, though religious educators might recognise their potential contribution to faith development. However, as events outside of school hours tend to be voluntary, a school would have no difficulty in including among its optional offerings an explicitly religious event, such as a weekend retreat. Some of the immersion experiences suggested above are already part of the extramural programme at many schools. A formal programme of Education by Immersion would clarify the context of such events, emphasise that "extramural" does not mean "extraneous", and encourage an extension of what is offered at present. It might also offer a potential context for the school's cultural activities, which too often become marginalised, and its sporting activities, which too often lose their educational vision.

5. A POSSIBLE STRUCTURE FOR R.E. IN PUBLIC SCHOOLS

If the CORD analysis, as revised in this chapter, were used as a basis for designing R.E. for public schools, the programme might have two components:

* a common core for all schools, namely most of the twelve processes described above as being "not necessarily religious" but as being an integral part of basic education;
* parallel treatment-options:
- a multi-faith treatment for most schools, to cater for the typical situation of religious plurality;
- a specific-faith treatment for religious schools, to suit the needs of families that select such schools;

This parallel treatment would apply to the three "necessarily religious" processes and in a more limited way to some of the other twelve.

Such a design would have the advantage of being flexible enough to accommodate all kinds of schools handling R.E. in distinctive yet equivalent ways. Jewish, Muslim, Catholic, and Anglican schools would each develop their own specific-faith treatments of certain processes, but they and the multi-faith schools would have a threefold unity within their diversity: firstly, they would all share a substantial common core curriculum; secondly, they would all be working with common (or at least parallel) terms of reference; and thirdly, they would all subscribe to certain basic principles - such as a ban on indoctrination and denigration, and an active intention to promote mutual religious respect. The multi-faith option could also be used for an alternative stream in a specific-faith school, and the specific-faith option could also serve as a basis for right-of-entry arrangements whereby ministers of various faiths might visit their young people in multi-faith schools with co-ordinated agendas.
5. A NEW NAME FOR "RELIGIOUS EDUCATION" IN PUBLIC SCHOOLS?

Earlier, this chapter raised the question about whether an alternative name for "Religious Education" may be needed, one that would generate an inclusive ownership among teachers and pupils. Having explored the wide range of learning-processes involved, it is desirable that any new name should convey the breadth of the subject. A name like "Life Education" or "Humanity" might achieve this. But, though well-considered suggestions might come from specialist religious educators, the final choice needs to be made by the wider community of educators if the intention is for the subject to become owned.

On the other hand, perhaps more bridges might be built by retaining the name "Religious Education" and establishing its inclusiveness and breadth.

Another alternative approach to renaming would be to incorporate most of the processes as developments under the umbrellas of existing subjects. Geography teachers already give attention to care of the environment, and might extend the subject to incorporate Education in Structural Morality. Some language teachers introduce their pupils to a wealth of symbols, art, stories, literature, and philosophy, suggesting the possibility that the processes related to these areas might be incorporated into First Language Studies. School Guidance already overlaps with the envisaged process of Education for Personal Growth and Relationships, and could be extended to embrace it fully. The
proposed new "Life Skills" subject might go even further and embrace Personal Moral Education and Education for Community as well. Certain immersion experiences are presently built into school- and subject-programmes; this could be extended to take in almost every envisaged experience. If this could be achieved without losing sight of the educational goals suggested in this chapter, that would leave only a modest few processes - Theological Education, Awareness Education, Prayer Education, and Education by Models, and aspects of Education for Community - to be attended to under the umbrella of a subject-name like "Religious Studies" - but the disadvantage would be that this would consolidate a narrow notion of what "Religion" is about.

It would be premature to forecast whether the holistic programme envisaged in this chapter as constituting R.E. would be better served by bunching the fifteen processes together under one name ("Religious Education" or something more suitable), or by including the various processes under a number of umbrellas. What is clear, however, is that the school could play an irreplaceable educative role in R.E., complementing the faith community's role without becoming confused with it. The only type of school where an integration of these two roles is appropriate is a religious school, where families have consciously selected a single-faith orientation even if they do not belong to that faith. The public school needs to play its own distinctive role in R.E. (or, more accurately, in what religious educators would recognise as R.E.) not on behalf of faith communities but on behalf of the broader
human tradition. The point is that this broader human tradition does create such a role for the public school.

School R.E. should not be so much an attempt to venture across religious boundaries - which is potentially confusing for the young (22) - as an attempt to find common ground and common experiences that are foundational for any religious (and even non-religious) approach to life (23). The use of secular terms to motivate the fifteen processes here is not part of any attempt to exclude God, but to find open language (as opposed to closed language) to identify the common ground between different groups who speak of God in very particular terms. Rahner argued that Revelation is not bringing a message from without but expressing what is implicit in human experience, putting a name on what is already there; the word "God" is a naming of the human race's constant reaching towards infinity, towards transcendence. Schillebeeckx similarly saw God as implicit, suggesting that a reading of the signs and questions of experience pointed towards a transcendent, a God. Incidentally, Schillebeeckx's conclusion that God is the good news that humanity is possible, presents a good argument for renaming the subject "R.E." as "Humanity".

(22) Cf Dr Cornelia Roux's team-research into "The influence of a multi-religious approach on the primary school child" - Department of Didactics, University of Stellenbosch, 1994.
(23) A difficulty here is to agree on what belief systems are to be recognised as "religious" or even as healthy. For instance, Satanism sometimes claims religious status.
Much of this thesis has been concerned with evaluating CORD's multi-process approach to R.E. This final evaluative chapter will summarise and underline the contribution that the CORD analysis offers to R.E. as well as pointing out some of its inherent difficulties and weaknesses. This latter angle will be handled first, since the evaluative comments in earlier chapters have already focused on CORD's merits.

1. DIFFICULTIES, CHALLENGES, WEAKNESSES, AND CRITICISMS

The single greatest difficulty presented by CORD is the shortage of teachers who have adequate background and training to cope confidently with the programme's range of demands. This is true even in the Catholic School network where there is a strong tradition of holistic R.E. It would clearly be an even greater problem in the public school network. However just as the published version of CORD was written in the form of an open letter to teachers, attempting to equip teachers to tackle the task with the support of practical advice and ready resources, so a CORD-based programme for public schools could be made workable for non-specialist teachers by means of a handbook that would incorporate detailed directions and material - a form of on-the-job training.
One CORD process that presents particular difficulty to non-specialist teachers is Theological Education. Of all the processes, this one makes the greatest intellectual and academic demands. At the same time, it is one of the processes that depend strongly on the teacher's own personal faith development. As a result, a teacher who lacks specific background and training for R.E. will feel this insecurity most sharply in regard to Theological Education.

CORD is also very demanding on an organisational level. The present published programme offers a detailed treatment of organisational questions (1). A key suggestion made here is that the school consider a system of team-teaching, to enable individual teachers to make their contributions within their areas of relative strength. This helps address the shortage of specialist training, but it necessitates complex planning of time-schedules. Experience has already shown that this planning tends to become oversimplified - for example, by allocating equal blocks of time to each of the thirteen classroom processes - with the result that the effectiveness of the programme becomes undermined. Even if a school operates the programme on the simple basis of assigning one teacher to each R.E. class, there remains the difficulty of dividing the available time between the various processes and finding a sequence that works for the class. The "Organisation" entry in CORD makes suggestions about such matters

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(1) CORD - pages 11 - 21.
but it does not prescribe because there is no single "correct" way. In response to the organisational difficulties experienced by some schools, a supplementary publication, The CORD Planner, (2) set out to assist teachers with practical planning, offering sliding scales to accommodate varying time allocations for R.E. and suggesting how the available time could be budgeted to do justice to the full programme. This is certainly an aid, but there remains for each user-school the hurdle of applying the mind to organisational strategies. This tends to meet with some passive resistance from the Catholic School conditioned by a background of three decades of loose improvisation in R.E. What is helping, though, is the schools' growing practice of appointing R.E. Co-ordinators, whose task includes the effective organisation of the school's total R.E. programme.

The lack of a series of pupils' textbook has daunted many teachers who have undertaken to teach CORD in its present form. The reasons why CORD was not produced in textbook form in the first place (3) remain valid. Yet asking the teacher to do without a ready-made pupil's textbook was an idealistic decision, assuming as it did that teachers would be willing and able to assemble their own pupil-materials. If a CORD-based programme were to be developed for public schools, where resources would tend to be less available than they are in a religious school

(2) Paul Faller: The CORD Planner, distributed by the Catholic Institute of Education, Johannesburg, 1994.
(3) See pp 94 ff.
network, printed pupil materials may well prove an essential complement to a teacher's handbook, but the difficulty would still be to make these pupil materials culture-fair and evenly suitable for a wide range of school situations. As the CORD model is so strongly person-centred, any textbook would tend to favour a particular profile of experience and cultural background.

A common complaint from those who have tried CORD in the Catholic Schools is that the reference-books, on which the programme leans heavily and deliberately, are in some cases becoming difficult or nearly-impossible to obtain. Furthermore, many excellent new potential reference-books have been published since the time when CORD was written and are easily available, but the work of correlating these to CORD has yet to be done. The intention was to provide in CORD sufficient samples of the type of material needed, enabling the teacher to identify comparable material when this was encountered in other resource-books. Once again, the motivation for building a great deal of CORD upon the foundation of existing resource-books remains valid (4), but it was idealistic to assume that the average teacher would develop an eye to analyse new resources into CORD terms. Indeed, some teachers are daunted even by the multiplicity of resources specifically referred to in CORD, and would have preferred a more stream-lined list of reference-books.

(4) See pp 106 ff.
The last two points about the textbook question and the resource-book difficulties imply that CORD assumes R.E. teachers to have an above-average level of creativity and resourcefulness - personal qualities which cannot be guaranteed even in teachers who have the advantage of specific training for R.E. Though the assumption about creativity and resourcefulness is intended as a compliment to the manifest and potential talent of many teachers presently undertaking R.E. in the Catholic School network, it is also a burden on those who lack the desirable flair and self-confidence.

One review of CORD (5) remarked that it seemed pitched at students of more-than-average ability. This is yet another instance of CORD's tendency to assume an ideal situation. Related to this, perhaps, is the finding of some teachers that certain recommended reference-books are too adult-oriented to be helpful for the ordinary teenager. A case in point is John Powell's books, which are referred to extensively in the Education for Personal Growth and Relationships course.

The fact that the published CORD is clearly rooted in its author's western tradition - something which is evident in its examples and references and analogies - has already been acknowledged (6). A related criticism is the predominance of

(6) See pp 110 ff.
resource-books from western countries and the desirability of drawing on more Africa-based texts. A reviewer (7) pointed out that CORD's contributors and acknowledged influences (including the authors of books referred to) were predominantly male, and that teachers should be aware of this. If a CORD-based programme were to be produced for public schools, the teacher's handbook would need to carefully avoid these kinds of imbalance.

Though the published CORD does directly recommend that Catholic R.E. include some study of other world religions (8), and makes suggestions about how respect for other faiths can be fostered at school (9), it was written before the time that a new political dispensation sensitised South Africa to the need for a multi-faith dimension in R.E. Even as a programme geared specifically for Catholic Schools, CORD could go further in this respect; and a CORD-based programme for public schools would need to go much further, fulfilling within its framework the ideal of religious equity. However the criticism that CORD needs an additional "section" on world religions (10) is not in harmony with the design's process model: the multi-faith issue is not a discrete learning-process but a perspective that needs to inform and influence each of the fifteen processes. An analogy would be

(8) CORD: Scriptural Education, Year III - page 288.
(9) For example: point (g) on page 52; the reference to festivals of various faiths on page 74; and pages 485-6 of Education for Church Life, Year III.
(10) For example, the Trefoil review - see note (7) above.
criticising the Catholic CORD for not having a "section" on Jesus - the simple response being that Jesus is not a learning-process.

In two respects, the published CORD shows signs of being written in reaction to once-prevailing situations of disorder. The one situation was apartheid and its all-pervading influence on life in the South Africa of the eighties. CORD's reaction to this is especially evident in the process of Education in Structural Morality, which now needs some rebalancing to respond to the changed political climate in the country. The other situation to which CORD reacted was the unstructured improvising which had become the norm for R.E. in South African Catholic Schools during the seventies and eighties. Perhaps CORD is too structured because of this reaction, leaving too little space for spontaneity. Perhaps, instead, it could have been presented as a resource-file from which schools could have compiled do-it-yourself programmes; it might even have offered suggested flow-plans for each process, stopping short of prescribing them. However, this approach would have run the risk of sacrificing the key idea of process, misleadingly implying that it made no difference where one started or ended, and that there was no sequence that was more natural than another. CORD does recognise that R.E. needs to be dynamic, responding to the current and local needs of pupils, and within its present structure CORD attempts to encourage spontaneity by using a format that approximates a classified recipe-collection, leaving the decisions about selection to the teacher.
If the CORD analysis were to be used as a basis for developing a public school programme of R.E., the major challenge would be to generate sustainable motivation within the teaching profession. The preconceptions of opposite poles would need to be addressed: those teachers whose religious enthusiasm eclipses their educational norms and criteria would need to be challenged to think critically about the appropriate role of formal education in young people's faith development, while those teachers who are sceptical about the value of including R.E. in the school curriculum would need to be challenged on their assumptions about what R.E. does and does not attempt to achieve. Ironically, it may be the name "Religious Education" - as well as its identification with past practice in South African public schools - that causes difficulty to both of the aforementioned categories of teachers: for the former category the name "Religious Education" can raise expectations of opportunities to preach to captive "congregations", while to the latter category "Religious Education" may denote a narrow and presumptuous activity that has little to do with the practical needs of life and cannot justify its claim to valuable classroom time. The majority of teachers probably lie between the two poles just referred to, being more or less indifferent about R.E. - they too would need to be challenged to adjust their perceptions of R.E., and their support and enthusiasm would need to be won if a national programme were to be attempted. Teachers would need to see the time and energy given to R.E. as time and energy invested in their basic
professional discipline - that is, education rather than the teaching of any specific subject. They would need to see R.E. not as competing with the "more practical" demands of their examination subjects, but as underlining the meaning and value of these very subjects and locating them within the practical context of life.

To help achieve this, Chapter 6 of this thesis has attempted to use a language that teachers could relate to in terms of their concerns about education - language that tries to maximise the common ground between religious education and holistic secular education. The process names in Chapter 6 are, I believe, open enough to be serviceable, and the description and motivation of the processes are designed to stand up to secular scrutiny, not only to a sympathetic religious appraisal. Chapter 6 also raises the question of whether the name "Religious Education" may be loaded with too much baggage from an unfortunate past to be able to transcend existing teacher attitudes and prejudices. It may be that a more appealing name should be coined to demonstrate that the subject embraces such educational territory as worldviews, lifeskills, meaning-making, and paradigm-shifts. These last four terms are examples of popular secular language that can be used to build bridges from R.E. to the teaching profession, to help establish R.E. as an essential element in an education that hopes to equip young people with the resources to cope with the practical problems of life. The search for such language is part
of the search to universalise what R.E. has to offer and to identify those common threads of human experience that religion offers to illuminate beyond their perceivable depths.

2. SUMMING UP THE CONTRIBUTION OF CORD TO RELIGIOUS EDUCATION

CORD's contribution to R.E. has already been suggested in the course of this thesis. What follows is a focused summary.

CORD crystallises the best practice that has evolved within a considerable R.E. tradition - that of Catholic education. It is more descriptive than prescriptive, uncovering rather than inventing. Its originality lies in its perception and articulation of a natural structure underlying R.E. in practice.

CORD puts learning and growth firmly at the centre of its analysis. The teacher's attention is directed primarily towards the process to be facilitated rather than just the "content" to be covered. The emphasis is on the maturing rather than on the material. CORD's basic analysis - the naming of fifteen parallel processes that together constitute a rounded R.E. - attempts to offer a practical guide rather than a definitive one, emphasising that each aspect of R.E. involves a learning process. The cross-analysis of these processes into four dimensions of learning (knowledge, skill, experience, and habit) further challenges the teacher to move beyond a sterile transmission style to a more
learner-centred approach. The cross-analysis of learning into formal and informal levels invites the school as a whole - notably the entire staff - to put the concerns of R.E. on the agenda. In particular, the concept of Education by Environment challenges the school to consciously strive for congruence between what is upheld in R.E. classes and what is actually experienced within the school community. CORD's spelling out of Education by Environment demonstrates that the popular notion of "the power of example" can be translated into practical programmes instead of remaining a mere inspirational ideal.

From the teacher's point of view, CORD is commonly acknowledged as a support and a rich resource - not only in school R.E. but also in many Catholic parish situations. The open-letter style adopted by the handbook goes some way towards providing an in-service substitute for training: the teacher is supported by practical advice and copious suggestions. For those overwhelmed by the wealth of available resource books and materials, CORD provides a guide and a basis for ongoing co-ordination. Furthermore, the structure of CORD invites a school staff to consider team-teaching, which enables R.E. teachers to focus within their areas of particular strength, background, and inclination; it also enables specific contributions to RE from other teachers who would not otherwise have become involved.

Looking at CORD historically from the particular angle of the
Catholic school, for which it was originally designed, three other specific contributions can be identified. Firstly, the programme came with official endorsement (11), something which was appreciated after many years of uncertainty about direction. Secondly, CORD reintroduced some direct study of theology, something which had been a weak element in the three decades of reaction to the Catechism with its terse rote-recited theological formulas. Thirdly, CORD was published at a time when the Catholic school network was making an accelerated transition to lay leadership, after decades of being led by members of the religious orders which founded them; this transition was aided by CORD which armed the new leadership with a comprehensive capturing of the Catholic school's ethos and R.E. tradition - a particular resource being Education by Environment. One review of the programme predicted: "In the hands of committed and competent teachers it is likely to go a long way towards reinvigorating religious instruction in Catholic Schools" (12). Echoing this idea more briefly, another review predicted: "CORD will bring new life to religious education" (13).

Within Catholic education in South Africa, the CORD analysis has started to provide a common frame-of-reference. In a series of workshops launching CORD in various centres, I expressed the hope

(11) See the letter from the Southern African Catholic Bishops Conference on page 2 of CORD.
that CORD would become a project more than a programme - an ongoing project which would become enriched and strengthened by the talents of many who engaged with it, rather than yet another in a succession of programmes that kept teachers in a state of insecurity and unfamiliarity. This hope has begun to be realised, as an appendix listing derived and aligned efforts indicates (14). To date these have been confined to the Catholic network, but CORD has the potential to serve as the basis of a flexible national R.E. design for schools, with built-in variations to suit the different needs of religious schools and multi-faith state schools (15).

CORD's approach to R.E. is holistic. Going beyond the scope of religion as it is popularly understood, CORD's multi-process curriculum respects students' faith (even if they don't view it in religious terms) as their inclusive frame-of-reference. By inviting students to relate their faith to a broad range of their needs, CORD attempts to build an intrinsic student motivation into a school subject that is not driven by the examination system. By catering in this unique way for students' existential and felt needs, the CORD model also provides state schools with a convincing educational motivation for including R.E. in their core curriculum. It presents R.E. as the soul of education rather than as a subject to cater for the religiously-inclined or a

(14) See Appendix.
(15) See Chapter 6.
subject to satisfy (or perhaps just pay lip-service to) some sense of obligation on the part of school authorities. CORD presents R.E. as the base-subject that deals with what life is for, that offers a context for each of the other subjects, and that enables students to explore their identity in the midst of rapidly changing situations. This latter point, important for all young people, has particular relevance for African youth who increasingly experience tensions between their traditions and their exposure to education.

The CORD model suggests a lateral approach to the question of whether attendance of R.E. classes should be voluntary. Because this model of RE is concerned with the needs and capacities of people, not just those of religious people, and because it respects everyone's form of faith, not just religious faith, it enables students to participate or withhold their participation in whatever ways they wish. In other words, the voluntary aspect of participation can be built into the way R.E. is conducted, so that decisions about class-attendance may prove to be unnecessary.

CORD recognises that religious depths of life can be reached both explicitly and implicitly, and it demonstrates how R.E. can strike a balance between these two approaches. It shows that Scripture is not a mandatory element in every R.E. lesson (as some Christian programmes would have it) and that theology can
have its place without dominating the agenda (as it did in pre-sixties Catholic circles). It stresses that many lessons that do not mention God or any recognised religious terms can be perfectly valid as R.E. Two processes that often function this way are Education by Story and Education for Personal Growth and Relationships: for example, a seemingly "secular" story can have a powerful effect on a person's faith-faculty, while the cultivation of listening-skills facilitates the expression of faith-values in one's communication style. A state school could conceivably handle four-fifths of CORD's processes without explicit reference to religion, as Chapter 6 observed. Alternatively, these ten processes could provide considerable religious common ground in a multi-faith classroom. As the distinction discussed above indicates, the CORD analysis could be useful in providing terms to define how the state school and the various faith-communities might complement each other's contributions to R.E. CORD's terminology may also make some simple contribution towards a common religious language, a contribution which would almost certainly be extended if CORD were to be redeveloped for state schools.

Recognising that every person has a faith faculty, not just those who identify with religion, CORD's multi-process approach offers education a practical way to put more emphasis on cultivating this faith faculty than on categorising or judging it. As a
Christian, I do not think this intention is out of tune with the Jesus who said: "It is not those who say to me 'Lord, Lord', who will enter the kingdom of heaven, but the person who does the will of my Father in heaven" (16).

APPENDIX : LIST OF WORK BASED ON OR ALIGNED TO CORD

1. The "Life Witness Programme".
   A two-year in-service formation course for R.E. teachers in Catholic schools, run by the Catholic Institute of Education since 1988. See Chapter 5, point 1.1.

   This resource quotes extracts from CORD's Education by Environment, as a basis for reflection exercises.

   The section entitled "The Religious Education Process" is a brief outline of CORD's fifteen-process analysis, adapted to a Church point-of-view. A similar listing, written from a school point-of-view, appears in the section "For People Working at School Level". Both of these sections are written substantially in the words that I contributed at a consultative workshop.

This booklet reproduces in full the above-mentioned outline of "The Religious Education Process".


This pamphlet attempts a provisional sketch of a CORD-based syllabus for Catholic primary schools, extrapolating from the high school design. It includes abridged versions of the seminal descriptions of the fifteen processes. It has been used by a number of schools in the absence of an up-to-date national programme for Catholic primary schools. A current 1996-7 project to produce such a programme is likely to use the CORD analysis as its structural foundation.

6. The statement of Proposals and Plans of Action drawn up by the National Catholic Schools' Congress in Durban, 1991, refers to CORD as a common starting-point.
7. A cassette-tape Catechetical series, produced as the inaugural initiative of the "Lumen Christi Tape Ministry", under the auspices of the South African Catholic Bishops' Conference.

This three-tape series was structured along the lines of suggestions that I offered in 1991, with tapes 2 and 3 (Teaching Young Children and Teaching Teenagers) clearly reflecting a parallel-processes approach. Though CORD terminology is not explicitly used, the text of CORD is extensively quoted and paraphrased.


A CORD-based syllabus design available to Colleges of Education affiliated to the University. See Chapter 5, point 2.2.


A practical planning aid for CORD-users. See Chapter 7.

A draft syllabus design drawing extensively on CORD’s analysis and approach. See Chapter 5, point 2.3.


This document recommends a multi-process approach and refers also to the dimensions of learning as well as its complementary formal and informal levels, referring to CORD’s analysis as a standard.
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