

## CHAPTER 3

### RECENT DEVELOPMENTS IN THE PROVISION OF RELIGIOUS EDUCATION IN STATE SCHOOLS IN AUSTRALIA

In all Australian States moves are being made to alter the provisions for school religious instruction. The following summary sets out for each State and for the Australian Capital Territory, firstly, the traditional pattern inherited from the seventies and eighties of last century and still operative in most cases; secondly, the proposals and moves made in recent years to change that pattern, and thirdly, the steps taken in two States to implement a new pattern.

#### NEW SOUTH WALES

##### The Traditional Pattern

###### (a) Special Religious Instruction.

Representatives of the denominations (but not Departmental teachers) are permitted to instruct the children their own persuasion in segregated groups for one lesson period per week during school hours.

The "secular instruction" which the Education Act requires departmental teachers to give is "held to include general religious teaching as distinguished from dogmatic or polemical theology." A formal syllabus, "The General Religious and Moral Education Syllabus"<sup>1</sup>,(1964), together with two Scripture Readers are provided by the Education Department for primary schools, but despite a recent amendment of the Education Act (1961) to clarify the position with respect to secondary schools, general religious teaching has never been implemented at the secondary level. While parents have a right of withdrawal, no conscience clause is provided for Departmental teachers.

##### Proposals and Moves for Change

The Wyndham Report<sup>2</sup> (1957) was exceptional among reports commissioned by public education authorities in Australia up until the late sixties in that it recommended that religious education should form part of the core of studies for secondary students. (Others have tended merely to take note of the religious instruction given by the churches). However, this recommendation has not been implemented.

The Revised Social Studies Syllabus (1959) integrated general religious teaching within the primary school social studies program. While this syllabus achieved certain educational gains for religious teaching (the material to be taught was carefully graded and there was discussion of appropriate teaching methods), it was nevertheless strongly criticised because it made it difficult for parents who had conscientious objections to their children receiving religious instruction to exercise their right of withdrawal without also withdrawing their children from social studies.

The Minister of Education, Mr. E. Wetherell, announced in February 1963 that religious teaching would be separated from social studies and that a new syllabus for general religious teaching was being prepared. This new syllabus was issued in August the following year. It proposed a program of teaching about Christianity and various other religions of the world. Instead of inculcating the Christian faith it sought to foster humanist ethic based on the assumption that there is widespread unity of thought concerning what it called "the good life". Its issue drew such a storm of opposition from within both the churches and the Education Department that it was withdrawn two weeks later.

No further moves to change the system have been made, except that in 1972 the churches formed an "Inter-Church Consultative Commission on Religious Instruction in Schools". This body is pressing the Education Department to take stronger measures to implement general religious teaching in all primary schools, and to introduce a similar program into all secondary schools. There is a possibility that a ministerial committee of enquiry will be established.

## VICTORIA

### The Traditional Pattern

Religious instruction by representatives of the denominations is permitted, but in general it must be 'on the basis of the normal class organization of the school.' In practice this means that instruction is usually according to an Agreed Syllabus of the Council for Christian Education in Schools - a body representing the Church of England, Presbyterian Church, Methodist Church, Baptist Churches, Congregational Churches, Churches of Christ, and Salvation Army - and be taught by clergy and lay people (but not departmental teachers) accredited by the Council and approved by the Minister. Parents have a right of withdrawal, and provision is made for separate Roman Catholic and Jewish instruction.

On the initiative of the then Director of Secondary Education, Mr. R.A. Reed, in 1967 and 1968 the staffs of all secondary schools engaged in a review of their objectives and methods. This culminated in a series of regional conferences, and finally in a major seminar held at Burwood in September 1968. The final report) of this seminar stated, inter alia

- (a) Religion is a part of general education. (b) It should (at school) be general not denominational, (c) It should be Religious Education not Religious Instruction, i.e. religion should be considered as part of world history and as an aspect of modern society.

Biblical Studies has been one of the prescribed courses of study for public examination at the senior secondary level for a number of years. Although it is regarded as a "secular" study it has been offered in only a very few high schools.

The introduction of full-time chaplains into selected high and technical schools by the Council for Christian Education in Schools (the number has grown from 3 in 1955 to 31 in 1973) represents an attempt to place religious education in schools on a more professional basis.

### Proposals and Moves for Change

With the support of its member Churches, the Council for Christian Education in Schools requested the Minister of Education in 1972 to establish "a committee competent both in education and religion to consider what, from an educational point of view, is the most satisfactory resolution of the problems of religious education (R.I.) in State schools." The Council's submission (see Appendix i) listed four reasons for seeking the enquiry:

- (a) the changes in general education which were bringing into question the separation of religious education from other school studies;
- (b) the changes in religious education, both in Australia and overseas, which were enabling it to serve a wider and more educational purpose;

- (c) the increased professionalism in the schools which was heightening the inherent difficulties of a voluntary system;
- (d) the practical difficulties being experienced by the Churches in covering the rapidly increasing school population.

## QUEENSLAND

### The Traditional Pattern

Representatives of the denominations (but not departmental teachers) are permitted to instruct the children of their own persuasion in segregated groups for up to one hour per week during school hours.

In addition, Bible lessons from a reading book prepared by the Education Department are given by departmental teachers. While parents have a right of withdrawal, no conscience clause is provided for departmental teachers.

### Proposals and Moves for Change

During the late sixties the Queensland Institute of Christian Education, an association of Christian educators, undertook a preliminary investigation of school religious instruction. Its enquiries revealed many practical difficulties and raised doubts about the effectiveness of the program. This led to a meeting in 1969 of representatives appointed by the heads of Churches in Queensland and by certain organizations concerned with Christian education. The first meeting of these appointed representatives set up a research committee to make further enquiries. At a second meeting another committee was established to prepare a statement on Christian education in State schools in the form of a submission to the Minister for Education. The document prepared by this submissions committee advocated a program of "religion studies" for all State schools, and declared that religious education in the schools of a pluralist, democratic state could not be merely Christian education. At a third meeting of the appointed representatives it became clear that not all Churches were prepared to support such proposals. Nevertheless there was agreement on requesting a ministerial committee of enquiry. A new submissions committee was formed to draft the necessary documents. Its work was accepted at a fourth meeting of the appointed representatives and submitted to the Minister for Education and Cultural Activities in July 1971. This submission stated, inter alia

That within a community such as ours, the responsibility for initiating and carrying out a re-appraisal of the present system, and for the making of eventual decisions in that regard, lies with the duly appointed representatives of the whole community -in this case with the Minister for Education, the Cabinet to which he is responsible, and the State Legislative Assembly.

A departmental committee under the chairmanship of Mr. E.F. Gutekunst, a Regional Director of Education, was set up in December 1971. After hearing evidence and receiving a large number of submissions it reported to the Director-General of Education towards the end of 1972, but despite numerous official requests from several Churches, the Queensland Teachers' Union, other interested bodies and a deputation of the Heads of Churches, the Minister for Education has consistently refused to release the report. He has stated that the Gutekunst Report is a "departmental document" and that it is therefore "inappropriate" to release it. In December 1973 the Report was considered by Cabinet and its recommendations rejected. However, the Minister has set up a committee comprising representatives of the Churches and the Education Department and authorized it to consider improvements to the present system.

## SOUTH AUSTRALIA

### The Traditional Pattern

Representatives of the denominations (including departmental teachers who volunteer for the work) are permitted to instruct the children of their own persuasion in segregated groups for half an hour per week during school hours.

In addition, departmental teachers may read portions of the Bible (in the Authorized, Revised or Douai versions) without comment for up to half an hour before school to those children who attend with their parents' consent. It is doubtful, however, whether this has been done in any schools for many years.

### Proposals and Moves for Change

Because of difficulties with the traditional pattern, the Methodist Church Conference decided to withdraw from school religious instruction as from the beginning of 1969. It was followed by four other protestant churches. Anglicans, Roman Catholics and Lutherans, however, continued to support the system, but the difficulties increased.

Another Methodist initiative led to a committee representing a number of churches being permitted in 1970 to develop pilot courses for a program of general Christian education in a high school and a primary school. The program called "Understanding Religion", met with sufficient success for it to be tried in a number of other schools in succeeding years. It has been described those who worked on it as "experimental and transitional."<sup>5</sup>

The Methodist Conference then requested the Education Department "to introduce a course of studies in Religion into school curricula." In response, the Minister of Education set up a committee under chairmanship of Mr. J.R. Steinle, Deputy Director-General of Education, to examine proposed amendments to the Education Act, the teaching of religion in government schools, the possibility of a course in religion replacing the traditional pattern, and the use of chaplains, teachers and lay representatives in the teaching of any course. The committee consisted of representatives of the Heads of Churches, the Institute of Teachers, the Association of State School Organizations, and the Colleges of Advanced Education.

An initial difficulty was reconciling the requirement of the Churches, contained in a submission from the Heads of Churches for a single prescriptive course based on the Tasmanian document, "The Assertions of the Christian Faith,' (with the actual conditions operating in the schools. Eventually it was agreed that, while Christian education was the responsibility of the churches, religious education in State schools was the responsibility of the Education Department. It **was also agreed** that "where any course deals with the Christian Faith it must be consistent with 'The Assertion of the Christian Faith'."

The Committee's report was issued in September, 1973. It calls for the progressive introduction of courses in religious education to all grades in primary and secondary schools, for the establishment of a Religious Education Project to prepare courses and supervise the in-service education of teachers in this field, for the teaching of these courses to be limited to those (both departmental teachers, clergy and others) who are registered by the Teachers Registration Board as teachers of religious education and for Studies in Religion and the teaching of Religion to be offered at colleges of advanced education.

## Developments Achieved

A new Education Act was in course of preparation and actually passed while the Steinle Committee was sitting. In anticipation of the latter's recommendations, the new Education Act (1972) includes the following two clauses:

102. (1) Regular provision shall be made for religious education at a Government school under such conditions as may be prescribed at times during which the school is open for instruction.

102. (2) The regulations shall include provisions for permission to be granted for exemption from religious education on conscientious grounds

At the beginning of 1974 Mr. Alan Ninnes was appointed Project Co-ordinator of the Religious Education Project<sup>8</sup> recommended in the Steinle Report, with a staff of one high school teacher, one primary school teacher and one resource person. The project's timetable is to prepare, during 1974, courses for Grades 3 and 4 in the primary school and third year in the secondary school with a view to their introduction in selected schools in 1975. It is hoped that they can be extended to the remaining levels and to other schools during 1976 and 1977.

A religious studies course has been introduced at the Adelaide College of Advanced Education, and other colleges of advanced education have received approval to make appointments to conduct similar courses.

## TASMANIA

### The Traditional Pattern

Representatives of the denominations (departmental teachers are not precluded) are permitted to instruct the children of their own persuasion in segregated groups for up to one hour per week during school hours.

In addition the Education Department has included in the curriculum for all primary schools, a course of study called "Religious and Moral Education" and allowed an elective, examinable study called "Religious Knowledge" to be taught at senior secondary level. These courses are regarded as being consistent with the Education Act's requirements of "non-sectarian", "secular instruction" and no conscience clause applies for either parents or teachers.

### Proposals and Moves for Change

The School in Society<sup>9</sup>(1968), the report of the Hughes Committee commissioned by the Minister of Education to investigate the role of the school in contemporary society and formulate guidelines for the educational programs of Tasmanian State schools, recommended that religious education should be included in "the core of studies for all pupils throughout the period of compulsory schooling." It stated that religious education should be "general and non-denominational", should aim "to give the knowledge essential to an understanding of our Christian heritage, of other great religions and of the relationship between religion and the significant experiences of life", and "should be taught as far as possible by regular school staff." It also called for the setting up of a Committee to make recommendations on the subject matter to be taught, teacher training, and necessary amendments to the Education Act.

Such a Committee, comprising representatives of the Teachers Federation, Council of Churches, Roman Catholic Church, and Council of State School Parents' and Friends' Associations, and under the

Chairmanship of Mr. C.W. Overton was set up in 1969. This Committee soon ran into difficulties. On the one hand the Parents' and Friends' Association wanted religious instruction deleted from the school curriculum, and on the other the Churches were not ready to agree to "general and non-denominational" religious education but wanted to continue with denominational instruction. At the end of twelve months deliberation it appeared that the Overton Committee had reached an impasse. It was then that Dr. Young, Roman Catholic Archbishop of Hobart, called together the heads of Churches and requested them to work towards a common syllabus. The meeting resulted in a letter to Mr. Overton, signed by eight heads of Churches pledging co-operation in the development of an agreed syllabi approach. The meeting also agreed to establish the "Heads of Churches Standing Commission on Christian Education in our Government Schools", which subsequently made detailed submissions to the Overton Committee.

The Committee's report was issued in 1971 and it recommended that there should be an Agreed Syllabus, that a Curriculum Officer should be appointed to develop it, and that teacher training institutions should provide both preparatory and in-service courses for those who might teach it.

In response to the submissions of the Heads of Churches Commission it also recommended the establishment of an Accreditation Board, comprising representatives of the Education Department, the Churches and the Teachers Federation to accredit both departmental teachers and others to teach the agreed syllabus. A statement called "The Assertions of the Christian Faith" prepared by the Heads of Churches Commission was appended to the report and referred to in the body of the report as a "doctrinal framework around which a scheme for accreditation could be developed."

Provision was also recommended for parental right of withdrawal, out-of-hours voluntary denominational classes, and once-a-term right of access for clergy.

### Developments Achieved

The Tasmanian College of Advanced Education appointed the Rev. E.M. Webber, formerly Dean of the Anglican Cathedral in Hobart, to be in charge of religious education in its School of Education and General Studies. He has developed a three-year program called "Studies in Religion" and its first students will graduate at the end of 1974. A fourth year of the course is now available. In-service courses for teachers are being planned.

Sr. Valerie Burns, an experienced teacher who had just returned from studying religious education overseas on a Churchill Fellowship, was appointed Curriculum Officer<sup>(1)</sup> in 1972. She works under a General Syllabus Committee of educationists including a clergyman, and is assisted by four Working Phase Committees for the different age levels. A program and materials for the Lower primary<sup>12</sup> level are being tested in 1974, those for Upper Primaries are expected to be ready for testing in 1975, and the target set for the beginning of secondary courses is 1976. To date the program has met with a warm response<sup>13</sup> from teachers, Churches and parents.

The accreditation program is not yet under way, but it appears that "The Assertions of the Christian Faith" is to be used only for defining Christianity when teaching concerning Christianity is being given. It seems probable too, that there will be a lengthy transition period during which the traditional pattern will co-exist with the new program,

## WESTERN AUSTRALIA

### The Traditional Pattern

#### (a) Special Religious Instruction

Representatives of the denominations (but not departmental teachers) are permitted to instruct the children of their own persuasion in segregated groups for "a portion of each week."

#### (b) General Religious Teaching

The "secular instruction" which the Education Act requires departmental teachers to give is "held to include general religious teaching as distinguished from dogmatic or polemical theology." A formal departmental syllabus is provided for primary schools, but no syllabus exists for secondary schools. Parents have a right of withdrawal, and although no conscience clause is provided for departmental teachers, the subject is not regarded as compulsory.

### Proposals and Moves for Change

Following the recommendations<sup>14</sup> of a departmental committee of enquiry into secondary education issued in 1969 denominational religious instruction was suspended in some schools for Forms 2-5 by agreement between the department and the Churches. From the beginning of 1970 students in Forms 2 and 3 could take an optional subject in Christian education according to an agreed syllabus<sup>15</sup> for two periods per week. This syllabus was prepared by a committee of Departmental officers and Church representatives. Students in Forms 1 and 5 would participate during the last week of each term in seminars conducted by visiting clergy on topical, personal and social issues. While the seminars achieved some moderate success, the Form 2 and 3 program virtually collapsed because of low enrolments.

Representations by the Anglican and Roman Catholic Archbishops to the Minister for Education led to the establishment of a committee of enquiry into religious education comprising departmental officers and church representatives. Its brief report<sup>16</sup> issued in August 1973 recommended that the general religious instruction syllabus for primary schools should be revised (but did not indicate any policy for the revision), that at the junior secondary level, when the clergy were unable to provide special religious instruction, the Department "should endeavour to provide an alternative program of general religious education" which should "take account of other world religions and other belief systems", and that at the senior secondary level the seminars conducted by visiting clergy should continue.

The Teachers Union has expressed dissatisfaction at not being represented on the Committee, and has criticized<sup>17</sup> the report as inadequate for a variety of reasons, among t that "it does not give sufficient consideration to the non Christian section of our society." Some churchmen also have expressed disappointment at the conservative nature of the proposals, but the Perth Anglican Synod in October 1973 welcomed the prospect it opened up of acceptance by the Education Department of "more responsibility for the provision of religious education in government schools". The Ministry of Education has officially approved the implementation of the proposals contained in the report.

The Education Department has developed material on World Religions for experimental use in 1974 as part of the Achievement Certificate Course (third year secondary) in Social Studies. There is an introductory book on Beliefs and other books on Japanese Shinto Buddhism Judaism Hinduism Islam  
Further publications will cover Christianity Tribal Religion and Non-Religious Belief Systems

## AUSTRALIAN CAPITAL TERRITORY

### The Traditional Pattern

By an agreement between the Commonwealth and the Government of New South Wales (1912-13), the State schools of the Australian Capital Territory were, until recently, staffed and directed by the New South Wales Education Department. Accordingly the arrangements for religious instruction in New South Wales applied in the Capital Territory.

### Proposals and Moves for Change

During the nineteen-sixties, community pressure increased for a system of education in Canberra independent of the New South Wales Education Department. In November 1971, a representative committee of parents, teachers and Departmental officers was set up by the Minister of Education and Science to investigate the whole matter of secondary education for Canberra. The committee was free to decide its own terms of reference, appoint its own chairman, and at its first meeting decide whether to change its membership. It held some of its meetings in public, issued regular press releases concerning its discussions, received a large number of submissions, and commissioned a detailed survey of secondary school students' opinions. In terms of composition and method of working, therefore, the Committee can be held to have broken new ground for a major educational enquiry in Australia.

Broadly, its report<sup>18</sup>, issued in May 1973, recommends that secondary education in the Capital Territory should be re-structured in terms of four-year high schools followed by two-year secondary colleges. It proposes that the high school curriculum should consist of a problem-centred, socially-oriented core of related studies (content derived from English, mathematics, science and the social sciences) together with a great variety of optional activities. Concerning religion, it recommends that "critical and comparative studies of religion be integrated into the core curriculum but that dogmatic or sectarian religion not be offered at high school, except on demand as an extracurricular activity." For the college curriculum it proposes that the emphasis should be upon "the inter-relationship of student and community, of study and experience, and between disciplines" but that no course of study be prescribed as compulsory for all students. Concerning religion, it recommended a continuation of the integration of religious matter into the curriculum, but adds:

The age of young manhood and womanhood is an age of questing as well as of questioning: the young adult is trying to work out for himself a personal philosophy on which to base his life, and in the course of such a quest he will frequently scrutinise religious beliefs as a possible source of values and a world view. If we are trying to develop the college as mentor in the problems of adult life, we can by no means neglect this fact. Even though -as is clearly the case -religion does not offer a set of values acceptable to everyone, the opportunity must be made for discussion and scrutiny of what it does have to offer.

Approval is expressed for the formation of student clubs and societies, and a religious club is instanced among the possibilities.

The report is being implemented, but no details of curriculum design are yet available.

## TWO OBSERVATIONS

The developments just described prompt the following observations:

### 1. Responsibility for school religious education is passing from the Churches to the schools

In general, the Australian solution in the nineteenth century to the question of the place of religion in State schools was to give the Churches right of access to their own children. Everywhere in Australia today the Churches are facing difficulty with this traditional pattern of religious instruction. They simply do not have sufficient instructors to cover an ever-increasing school population, and the role of their amateur, occasional teachers is more and more difficult to sustain in the face of the increasing professionalism of teaching. Surveys and research have thrown doubts on the effectiveness of their school program, and there has been serious questioning both within and outside the church as to the propriety of a church-centred program in the public schools of a plural and open society.

It is not surprising, therefore, that there have been moves by the Churches in all States to increase the involvement of regular teachers in religious education. Such moves presuppose a willingness by all the Church to surrender at least some of their rights in the school. Where no inter-church council for the development of common policy has been in existence, the establishment of such a body has been an important initiative towards change. Indeed it was the key to the achievement of the new patterns now being implemented in Tasmania and South Australia. On the other hand, the failure of the Churches in Queensland to reach agreement on objectives probably contributed to the present standstill there.

Coincidental with the Churches' growing difficulties with religious instruction there has been increasing interest among educationalists generally concerning the place of religion in education. A number of recent major Australian educational reports and enquiries -N.S.W. (1957), Vic. (1968), Tas. (1968), V.A. (1968), A.C.T. (1973) -have recommended a significant place for religious education in the school curriculum. Lying behind this new interest are at least two factors. Firstly, the movement towards integrated studies has freed the curriculum to explore a greater range of human experiences, including the religious. In particular, the thrust of the popular exploratory, life-based studies into questions of meaning and value inevitably raises issues traditionally regarded as religious. Secondly, the considerable research and experimentation in religious education in England during the last decade has helped to delineate the structure and methods of religious education as an integral part of general education.

The current debate in Australia is concerned, not so much with whether State teachers should enter the field of religion, as with the basis upon which they should do so.

The churches on the one hand are nervous about surrendering much too soon, and the teaching profession on the other is suspicious of becoming involved in indoctrination. Among the questions, which the interested parties want resolved are: Should religious education be exclusively Christian education? If so, in what sense? If not, what proportion of it should be devoted to Christianity? What place should the study of world religions and ideologies have? Who should determine syllabus? Upon what basis should accreditation to teach the subject be granted? Who should be the accrediting authority? Should the subject be a separate study or a dimension within integrated study? Should parents have a right of withdrawal their children? Should teachers and older students have a right of withdrawal?

The resolution of these questions seems to have been achieved in Tasmania and South Australia through the work of committees involving all parties -the education authority, churches, teachers and parents. The failure to include teachers and parents on the Western Australian committee has weakened support for the proposals of that committee. The request of Queensland Churches that the Government arbitrate in the matter

represented a failure to understand the dynamics of the situation. It remains to be seen whether the action being taken by the New South Wales Churches achieves significant changes but whatever path is followed, the long-term direction of change would seem to be in favour of the schools assuming responsibility for religious education.

## 2. Religious education will be increasingly professional plural and integrated and open

Professor Ninian Smart, head of the Department of Religious Studies at the University of Lancaster, stated<sup>19</sup> recently that religious education in England was becoming more professional more plural, more integrated, and more open. This survey of recent developments in religious education in Australia suggests that same is true here.

All the new schemes envisage teaching in the field of religious education being done by persons with appropriate professional training using professionally-designed material. The proposals for both preparatory and in-service teacher education, the provision for the registration of teachers in this field, and the establishment of curriculum projects to develop and promote teaching programs will, in time, it may be predicted produce standards of competence comparable with those in other subject areas.

Most of the new schemes ask for the study of both Christianity and other world religions and ideologies. A first step towards the recognition of religious diversity in many States has been the adoption of a common syllabus, so that children from a variety of religious backgrounds are taught together. The South Australian pilot course, "Understanding Religion" was significant in preparing the way for more comprehensive courses. Pressure for greater pluralism of subject matter will come from Australia's growing multicultural character and from the mass media's ability to display the customs and faiths of other cultures.

Many of the new schemes acknowledge the appropriateness of integrating religious studies within broad fields of enquiry. Literary, social and historical studies inevitably include a religious component and the study of religion is itself an inter-disciplinary one. Religious education, therefore, will find a natural place in any movement of the whole curriculum towards greater integration. The Tasmanian trial program for Lower Primaries is conceived as a dimension within the total school life of young children.

The New South Wales Wetherell affair showed that if some sections of the community were uneasy about State schools being used to promote Christian faith, others were not prepared for them to be used to nurture humanism. Since then the schools have learned much about the impartial handling of controversial value questions. While the Churches are likely to continue to press for a special position for the Christian faith, the growing pluralism of our society will ensure an increasing openness in religious teaching.

### Notes and References

- (1) General Religious and Moral Education Government Printer, Sydney, 1964.
- (2) Report of the Committee appointed to survey Secondary Education in N.S.W. Government Printer, Sydney, 1957.
- (3) General Religious Teaching Government Printer, Sydney, 1964.
- (4) No. 5 of General Seminar Recommendations in "The Secondary School Curriculum -Final Report" of the Seminar for Secondary School Teachers, held at Burwood Teachers College September, 1968.

- (5) M. McArthur, "Paper outlining the present operation of Religious Education in Government Schools in South Austi in Religious Education in Government Schools , Australia Council of Churches, Division of Christian Education, Melbourne, 1972.
- (6) This statement was prepared by the Standing Commission c the Heads of Churches in Tasmania as part of its submiss to the Overton Committee in 1970. It is an amended version of a statement issued in Britain in 1963.
- (7) Religious Education in State Schools Government Printer South Australia, 1973.
- (8) The Religious Education Project is sited at the Banksia High School, 610 Mime Road, Banksia Park, 5091.
- (9) The School in Society Education Department of Tasmania, Hobart, 1968.
- (10) Religious Education in State Schools Education Department of Tasmania, Hobart, 1971.
- (11) The Curriculum Officer in Religious Education may be contacted at the Curriculum Centre, Education Department, 181 Elizabeth Street, Hobart, 7000.
- (12) Studies in Religion The Child His Life and World (Trial Programme for Lower Primary (Grades 1-111), Curriculum Branch, Education Department, Tasmania, Feb. 1974.)
- (13) Miss Burns reports that not one of the 150 teachers working at the lower primary level in the twelve trial schools ha declined to participate.
- (14) Secondary Education in Western Australia, Education Department, Perth, 1969.
- (15) Christian Education (Achievement Certificate) Education Department of Western Australia, 1970.
- (16) "Report of the Ministerial Committee of Enquiry into Christian Education in Government Schools", reproduced in Chairman's Report for the Year 1973, Council for Christian Education in Schools, Perth, 1973.
- (17) The Western Teacher Western Australian Teachers Union, Perth, December 6, 1973.
- (18) Secondary Education for Canberra The Government Printer of Australia, Canberra, 1973.
- (19) At a lecture entitled "Religious Education and World Religion" given at the University of Melbourne on 8th May, 1974.