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The teaching of religious instruction in schools in terms of concept methodology

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Standard 9

15 Std 9 pupils referred to experiences of personal salvation. 'God was just 'there' working among people,'living' in them but until I accepted him into my life I was only a half person.' (Christian: boy) 'Life has become wonderful'. (Roman Catholic: girl). 'I used to think God was a God to turn to in trouble, but now He is my life and I want to walk with Him and in His will all day and every day'. 'About three years ago I knew that God loved us and cared for us, etc. as I had learned at Sunday School but I didn't realise that He could be with you and live in you in the form of His Holy Spirit, all the time - this changed my life and made it more meaningful... I know He doesn't prevent hard times coming to one, but gives me the power, His power, to pull through them. (Methodist: girl).

Other pupils referred to a quest in which they were in the process of working out their own answers. 'At first I followed and accepted what I was taught but now I question to discover myself and the ideas of my belief' (Anglican: girl). Another girl from the same denomination remarked : 'Naturally as we grow up we gain more insight'.

Some referred to specific questions and problems. 'I don't understand things like the Trinity and it puzzles me why God should make such a complex thing- I disagree strongly with this as I think it is of no consequence to God whether you understand Him in that way'. (Methodist: girl). A boy with no denominational affiliation commented, 'I cannot find all my answers in the Bible. When did Adam and Eve live? What are cavemen? Is there life on other planets? Why are good people sometimes treated worse than bad?'.

Some referred to the problem of science in relation to religion. 'I believe in God and I believe in Science - the problem lies in trying to get the two to fit together always'. (Roman Catholic: Boy). A girl (no denominational affiliation), stated her solution: 'I used to believe in God when I was younger but when I grew up, I thought for myself and prefer to accept the proven fact of Science.'

'The more knowledge I obtain the more I doubt God', tated a Roman Catholic boy. 'Learning makes me think the whole religious system is illogical, but I am trying to hold on to my early childhood beliefs about God'.

Disappointment was reflected in this Roman Catholic girl's statement: 'In my younger days I didn't think about God very much. I just believed what I was taught. When I came to high school, I started asking questions and to understand and I really began to love God and take an interest in my religion. Then it all disappeared, as quickly as it began. And now I find that I am indifferent about my religion and Religious Instruction classes and even God.'

A Methodist who did not mention his/her sex stated in all honesty 'I have answered all these questions, as a bystander (outsider) who does not believe in God but who has answered this question bank for the person in charge's sake'.

Standard 5

Five Std 5 pupils referred to experiences of personal salvation, which had a very direct effect on their lives. 'I always felt being rude to people and snobbish. I still feel snobbish at times but not always. I love God very much and hold Him in high esteem'. (Methodist: boy). Another Methodist boy commented, 'I have stopped stealing'. A boy with no denominational affiliation stated, 'Life has become more important to me because I have more faith i d now', 'When I was small God meant nothing to me, but ow as I go to Mass and read the Bible He means a lot to me'. (Roman Catholic: boy). A Methodist girl commented 'After I've be to catequism now I know what God really is'.

A Christian girl who was cured from paralysis by her mother's prayer stated 'Nothing will make me change my religion'.

An orthodox Jewish boy did not complete the questionnaire because he wrote a lengthy essay on the reasons why he rejected the Bible. His comments were rather confused but one could sense his concern with the relationship between evolution, archaeology and a literal interpretation of the Bible.

A Methodist girl listed three questions and gave her address so that the writer could answer them. The questions were on the second coming, Adam and Eve and heaven and hell.

The cry of one attempting to reconcile her beliefs with her experience of life came from a Methodist girl who said, 'One thing that I do think is that God has punished my sister and I because my parents are divorced and my mother married again. And now they are divorcing'.

While these comments are too few to be statistically significant, they nevertheless indicate a ferment of thinking and questioning on religious issues that is going on in the minds of some pupils and students.

CONCLUSION.

1. All groups held a basically similar concept of God as described in paragra'h 2.4.4. On the whole this concept is consistent with the Bible, but it is probable that they did not themselves derive it direct from the Bible but through intermediaries such as the church,parents, teachers, etc.

2. There was insistence by all groups that God is not remote from life, but there was uncertainty as to the way in which His involvement with life could be seen in specific questions like war, science, those who choose to ignore Him and those who worship other Gods.

3. The Std 5 pupils tended to be more certain of their beliefs and to accept what they had been taught less critically and with fewer questions. It would appear that Std 9 pupils were clearer as to what they had rejected than what they had accepted. There is evidence of a greater degree of doubt and uncertainty and a demand to see the implications of religion for all aspects of life.

The latter tendencies are not as strong amongst the college students, but the reasons for this are not clear. Various factors need to be taken into consideration:

a. they comprised a selected group
b. the female/male ratio was disproportionate to that in the other groups
c. they had almost completed a reasonably comprehensive course in Religious Instruction which may have clarified some questions as well as raised others
d. they were more mature in age

A tendency noticeable in this group was towards greater openness towards non-Judaeo/Christian religions and towards nature in preference to the more traditional sources of understanding God, viz. Jesus and the Bible.

2.3 The Covenant Concept

Testees were given three statements associated with the covenant and asked to select those answers which they regarded appropriate. The results are given in the tables below:

2.3.1 TABLE 20 THE MEANING OF COVENANT

	STD 5		STD 9		COLLEGE	
A covenant means	YES	NO	YES.	NO	YES	NO
10.1 A Partnership	24,9	43,9	29,7	43,2	41,9	22,6
10.2 The covering of sin	27,8	43,4	10,3	61,9	12,1	50,0
10.3 A law	35,3	37,0	34,2	41,3	39,5	28,2
10.4 An agreement between God & men	67,1	12,1	74,8	12,3	94,4	0,8
10,5 A place where people live	8,7	61,3	3,2	71,0	0	65,3

It is evident from the table that the majority in all groups recognised the meaning of a covenant as an agreement between God and man. The Std 5 group expressed least certainty as to its meaning, and the highest percentage in this group (36,5) chose the distractors most remote from the meaning; these were: 'the covering of sin' and 'a place where people live'. The figures for college students show a high percentage response to the suggestion that it means 'an agreement between God and man' and a low one to the meaningless distractors. There is reasonable support for the ideas of a partnership and a law.

2.3.2

TABLE 21 THE TEN COMMANDMENTS IN RELATION TO THE COVENANT

The Ten Commandments are important because:	STD 5		STD 9		COLLEGE	
	YES	NO	YES	NO	YES	NO
10.6 They are rules for everyone, everywhere	85,0	8,7	80,7	8,4	79,0	4,8
10.7 They help to make us good	81,5	6,9	46,5	33,6	46,0	21,8
10.8 They are the laws of the covenant between God and Israel	47,7	34,7	52,3	28,4	70,2	12,1
10.9 There are ten	64,7	23,1	43,2	37,4	38,7	27,4
10.10 Our laws are based on them	72,8	12,7	74,2	13,6	70,2	8,1

All groups saw the greatest significance in the ten commandments as being that 'they are rules for everyone, everywhere'. The next most popular choice in all groups was that they are important because 'our laws are based on them'. College students alone ranked their importance as constituting the laws of the covenant between God and Israel on the same level as 'our laws are based on them'. For Std 5 pupils, their relation to the covenant was least important of all and received 17% less support than the reason that 'There are ten'. Std 9 pupils reversed the latter order, but there was not much difference in the percentage support for regarding their importance in relation to the covenant.

2.3.3

TABLE 22 THE MAKING OF THE COVENANT

At Mount Sinai the most important thing that happened was:	STD 5		STD 9		COLLEGE	
	YES	NO	YES	NO	YES	NO
10.11 Moses' face was shining	12,7	64,2	4,5	69,0	5,7	51,6
10.12 God made a covenant with the people of Israel	69,9	13,3	79,4	8,4	90,3	2,4
10.13 There was thunder and lightning	40,5	37,0	13,6	58,7	10,5	46,0
10.14 Moses broke the tables	50,9	29,5	32,3	43,2	21,0	38,7
10.15 The Israelites made a camp	31,8	42,8	12,9	58,1	5,7	50,8

A similar trend can be seen in these figures as exists in Table 21 All groups correctly selected 10.12,but the percentage of those choosing it increased according to the increasing maturity of the testees. There is less difference in S d 5 between those who chose the correct answer and those who chose the replies based on concrete operational thinking. The Std 9 and College groups showed progressively less inclination to choose the less relevant answers.

CONCLUSION

It is clear that the Biblical meaning of covenant is only partially understood, particularly by the youngest group. Understanding is particularly weak in the area of the mutual obligations between man and God that accompany the Biblical covenant. This might indicate weakness in understanding Biblical concepts such as grace, righteousness and the foundation of Biblical ethics.

2.4 The Concept Faith

The questions selected aimed at drawing a broad distinction between faith as more directly associated with 'religious' phenomena (12,3 12,4 12,7 12,9 12,13) and faith as being understood in a wider content. The results are given in Table 23.

TABLE 23 FAITH

12.1 I think a person has faith if:

		STD 5		STD 9		COLLEGE	
		YES	NO	YES	NO	YES	NO
12.1	He believes	91,9	2,3	71,6	20,7	84,7	10,5
12.2	He acts on what he believes	71,6	20,8	80,0	11,6	89,5	5,7
12.3	He goes to church regularly	71,7	14,5	22,6	67,7	9,7	77,4
12.4	He believes there is a God	91,9	2,9	68,4	21,9	76,6	16,1
12.5	He believes something even though he has no evidence that it is true	49,7	34,7	55,5	36,1	71,0	20,2
12.6	He says 'no' when he is tempted	57,2	26,6	69,7	20,0	62,9	28,2
12.7	He believes in miracles	75,1	11.0	60,6	27,7	55,7	31,5
12,8	He tries to do something even if he is not sure that it will turn out right	63,0	16,8	61,9	25,8	67,7	16,9
12.9	He knows that God will help him	91,3	1,7	87,1	7,1	89,5	6,5
12.10	He says his prayers	80,9	8,7	49,0	40,7	39,5	48,4
12.11	He doesn't have to work too hard	15,0	67,6	4,5	83,9	1,6	85,5
12.12	He doesn't give up doing things when they are difficult	71,1	14,5	71,6	20,0	70,2	19,4
12.13	He is a priest, minister or rabbi	32,4	49,7	14,8	78,1	14,5	70,2

All groups gave greatest support to the statement that having faith implies belief (12.1), belief in God (12.4) and belief that God will help people (12.9). All groups, and in particular the older ones, emphasised the need for a person who has faith to act on what he believes (12.2) and bore this out by their

support of the statements that 'he says 'no' when tempted'(12.6) 'he tries to do something even if he is not sure that it will turn out right' (12.8) and 'he doesn't give up doing things when they are difficult' (12.12) 'Knowing that God will help him' (12.9) received greater support from all groups than 'belief in miracles' (12.7). The idea of faith as a substitute for hard work was rejected by all (12.11).

The most significant information which this topic produced is the rejection by the older groups, particularly the College group, of faith being associated with formal acts, religious institutional practices or personnel and vice versa. Their view on prayer (12.10) and church-going (12.3) showed a trend in the opposite direction to that held by the Std 5 pupils.

A high percentage of College students (71,0%) by comparison with Std 9 (55,9%) and Std 5 (49,7%) dissociated faith from knowledge and evidence. The writer would have expected the trend to follow the opposite direction.

CONCLUSION

1. For all groups faith implied belief and action supporting the belief.

2. There was little support for faith necessarily accompanying 'religious'acts, practices or personnel.

3. More exhaustive questioning, possibly giving more specific examples and 'faith-situations' is needed to discover a finer profile of the concept, faith.

2.5 The Concept Love

2.5.1 TABLE 24 LOVE OF GOD

(see over)

2.5.1 TABLE 24 LOVE OF GOD

13. I think a person loves God if:

		STD 5		STD 9		COLLEGE	
		YES	NO	YES	NO	YES	NO
13.1	He likes everybody	71,1	22,0	59,4	32,3	57,3	32,3
13.2	He keeps the ten commandments	83,8	9,8	62,6	28,4	65,3	25,0
13.3	He goes to church regularly	76,3	15,0	41,3	46,5	24,2	60,5
13.4	He helps unfortunate people	89,6	4,6	71,6	19,4	71,8	17,7
13.5	He knows the Lord's Prayer	62,4	27,2	26,5	60,0	12,9	66,1
13.6	He has respect for all people	82,7	9,3	75,5	15,5	79,0	12,9
13.7	He has respect for himself	66,5	19,7	71,6	17,4	80,6	12,1
13.8	He has nothing to do with bad people	33,5	49,7	14,8	72,3	6,5	79,8

All groups agreed that love of God implies respecting all people and helping unfortunate people. The Std 5 pupils were more inclined than the others to think that it also means liking everybody. It appears that the Std 5 pupils found more difficulty than the others is accepting that 'all people' includes bad people (13.8). On the other hand, the older groups appeared less inclined to connect keeping the Ten Commandments with love of God. They also rejected church going and knowing the Lord's prayer as implying love of God, but placed self respect high on their lists.

2.5.2 TABLE 25 LOVE OF PEOPLE

14. I think a person loves people if:

		STD 5		STD 9		COLLEGE	
		YES	NO	YES	NO	YES	NO
14.1	He really tries hard to be kind to them	91,3	3,5	86,5	7,7	92,7	6,5
14.2	He likes everybody	84,4	7,5	76,1	17,4	70,2	20,2
14.3	He helps unfortunate people	90,8	3,5	89,0	4,5	90,3	4,0
14.4	He shows favours to his best friends	67,1	22,0	34,2	54,8	16,9	71,8
14.5	He is popular	34,7	53,2	20,6	67,1	11,3	75,8
14.6	He goes to church or synagogue	48,6	36,4	11,6	78,1	3,2	80,6
14.7	He remembers the names of people	26,6	61,8	11,6	78,1	5,6	77,4
14.8	He tells people the the truth even if it hurts	80,9	11,6	65,2	21,9	52,4	29,8
14.9	He doesn't bear a grudge when people hurt him	64,7	18,5	82,6	9,0	91,9	4,8
14.10	He prays for people	88,4	5,2	78,7	10,3	88,7	6,5

There was agreement amongst all groups that loving people means trying hard to be kind to them and helping unfortunate people. Whereas the older groups rejected the idea that saying prayers implied faith, they all agreed that praying for people implied love of people.

All groups gave greater preference to liking everybody (14.2) than telling people the truth even if it hurts (14.8). The Std 5 pupils seemed to find forgiveness (not bearing a grudge when people hurt him (14.9) hard to accept as a manifestation of love. Showing favours to best friends (14.4) was more important to them than for the other groups. An interesting feature is that this

groupwas less inclined to see going to church as a manifestation of love of people (48.6%) than of love of God (75.3%)

For the Std 9 and College Students forgiveness was regarded as an important manifestation of love of people. They rejected showing favours to best friends, popularity, remembering the names of people and going to church.

CONCLUSION

1. All groups saw the love of God implying certain actions and attitudes towards people. Love of people meant having certain attitudes and treating people in a certain way.

2. The Std 5 group found problems in God's acceptance of sinful people, and in their own acceptance of those who have harmed them.

3. The older group rejected association between church-going and love of God or people.

4. As in the case of faith, more intensive questioning would be necessary to probe more deeply into the concept, love.

2.6 The Concept of the Bible

2.6.1 The Bible as a source of knowledge and understanding of God

2. Most of what I believe about God

	YES		
	STD 5	STD 9	COLLEGE
2.8 I learned from reading my Bible	76,3	52,9	52,4
4.17 I understand God best because of the Bible	62,2	55,5	41,9

All groups regarded the Bible as playing a role in their beliefs about God, but its role appears to diminish as the pupils get older.

2.6.2 Beliefs about the Bible

The older groups were increasingly aware of the problems in believing the Bible, but denied strongly (Std 9:56,8%, College: 66,1%) that God was closer to people in Bible times than he is to people now.

The results of question 9 will be discussed in detail in a subsequent paragraph. At this stage it will be sufficient to mention that factual knowledge of the Bible seldom exists in a wider context or in relation to other factual information.

CONCLUSION

It appears that whereas the importance of the Bible is acknowledged and supported, testees were increasingly aware of problems of understanding and interpretation. There seems to be an awareness of its potential in answering questions on religion and an insistance that it is relevant although as yet testees have not found any key to discovering its relevance.

2.7 Secularisation

If secularisation is thought of as man's dissociation of himself with religion in its external forms, then there is evidence in this study that the older subjects in particular have been affected by the process of secularisation. This evidence is found in their response to questions about the church, church going and the ministry, If secularisation is defined as man's increasing reliance on himself, his science and technology to answer the questions and solve the problem of his existence, most of the evidence shows that thus far secularisation has not presented a strong challenge to those tested in this study. The evidence for this lies in their concepts of God and the importance of religion, in their search for answers and in ideals held about religion. Is is emphasised in their selection of Venn diagrams in questions 16 and 17. It is clear that science does present problems to many of the testees, but that these problems have not provided an overwhelming challenge to religious belief.

Question 15 is an open question aimed at presenting a problem in the relationship between technology, science and religion.

15. A child is asked to pray that an operation on her mother will make her mother well again. The child says 'Look Daddy, the doctor looks after the operation and the aspirin looks after the pain. Why doe we have to ask God for help?'

How would you answer the question?

32,4% Std 5 pupils,24,5% Std 9 and 20,2% College students did not answer the question.

Positive responses were analysed and divided into the following categories.

Category 1 - God is Supreme

God's supremacy over man, life, medicine, doctors, sickness,etc was mentiond.

Std 5 - 45,7% Std 9 - 45.2% College - 68,6%

Category 2 - Man needs God

The need of man for reassurance, spiritual help, something bigger than himself to believe in was emphasised.

Std 5 - 8,1% Std 9 - 9,7% College - 3.2%

Category 3 - Man's soul needs God

Man's spiritual rather than his physical need was emphasised.

Std 5 - ,6% Std 9 - 2,6% College - 0,0%

Category 4 - Don't know

Testees admitted that they did not know how to answer the question.

Std 5 - 4,1% Std 9 - 5,8% College - 0,8%

Category 5 - Meaning uncertain

Some testees attempted to answer the question, but failed to make their meaning sufficiently clear for answers to be placed in any category.

Std 5 - 8,1% Std 9 - 4,5% College - 0,0%

Category 6 - The child is right

These testees accepted and agreed with the child's point of view. Some of them did not necessarily agree with the child, but supported her right to her opinion and felt that no effort should be made to force opinions or beliefs on her.

Std 5 - 1,2% Std 9 - 7,7% College - 7,3%

TABLE 26 Shows a summary of these replies

TABLE 26 ANALYSIS OF REPLIES TO QUESTION 15 IN TERMS OF SECULARISATION

	STD 5	STD 9	COLLEGE
'Non-secular' replies - categories 1,2,3	54,4	57,6	71,8
'Secular' replies - category 6	1,2	7,7	7,3
Non-committal replies categories 4,5 & no answer	44,6	34,9	21,0

CONCLUSION

1. The majority of those tested evidenced a desire and willingness to view many experiences of life in the light of God and religion.

2. Although there is evidence of some uncertainty about the role of science in the plan of God, there is much support for regarding God as supreme in all facets of life. There are few indications of tendencies towards any form of 'God is dead', philosophy but there are signs of questioning the role of the church.

2.8 Ability of Pupils to Derive Concepts

2.8.1 Questions 7 & 8 Information concerning certain key Bible characters was presented in a more meaningful conceptual form in question 7 and in a direct descriptive form in question 8. The same set of Bible characters was the subject of the descriptions in both questions. (The results are shown in the following table)

TABLE 27 A COMPARISON BETWEEN RESULTS ACHIEVED IN QUESTION 7 AND QUESTION 8 WHERE 3 OR FEWER THAN 3 PERSONS IN THE BIBLE WERE CORRECTLY IDENTIFIED

	0 - 3 ITEMS CORRECT		
	STD 5	STD 9	COLLEGE
'Conceptual description	61,8	40,6	20,9
'Direct' description	34,1	19,3	7,3

TABLE 27 A COMPARISON BETWEEN RESULTS ACHIEVED IN QUESTION 7 AND QUESTION 8 WHERE 4 OR MORE PERSONS IN THE BIBLE WERE CORRECTLY IDENTIFIED

	4 - 6 ITEMS CORRECT		
	STD 5	STD 9	COLLEGE
'Conceptual' description	38,2	59,3	79,1
'Direct'description	66,0	80,6	92,7

A comparison between the Std 5 results for the 'conceptual' and the 'direct' descriptions shows that they responded more easily to the 'direct' descriptions. This is true to a certain extent of all groups where the results show that the older groups as well experienced greater difficulty in recognising the Bible person from the 'conceptual' statement than from the 'direct' statement. It could be claimed that the reason for this is that the Std 5 pupils are emerging from the concrete operational stage in their intellectual development. At the same time it should be pointed out that the 'conceptual' descriptions did not involve abstract ideas but rather described the role played by the person in Biblical History.

2.8 .2 Question 9

Placing Biblical events in chronological sequence

9. Here are some events in Israel's History (Opposite 1 below put the letter of the event that happened first. Continue in the same way)

A. A king began to rule over the land instead of judges

B. Moses made a covenant between God and Israel

C. An invading army destroyed Jerusalem and took the people away into exile to a foreign country

D. The land of Israel was idvided into two, the Northern Kingdom and the Southern Kingdom

E. Jesus lived on earth

F. The Jews returned from exile in a foreign country

1. ____ 2. ____ 3. ____

4. ____ 5. ____ 6. ____

The events selected for this question are required to be taught in historical sequence in the Std 3,4,5,6,7 and College syllabuses.

If one item was placed in its correct position it was marked correct. The results are tabled below.

TABLE 28 NUMBER OF HISTORICAL EVENTS PLACED IN THEIR RESPECTIVE CORRECT CHRONOLOGICAL ORDER

ITEMS IN CORRECT POSITION	STD 5	STD 9	COLLEGE
0	63,6	42,6	19,4
1 - 3	31,8	48,4	59,7
4 - 6	4,7	9,0	21,0

Of the total sample 44,3% failed to place one event in its correct position, 10,6% placed 4 or more items in their correct positions.

Even if the fact is taken into account that the Std 5 pupils are in the process of emerging from the concrete operation level of thinking, it would seem that factual Biblical material has been presented at a less sophisticated intellectual level than they are capable of handling.

It is probable that at all levels, particularly in the schools, Biblical information tends to be presented and understood as isolated facts, events and people which tend to be seen out of relationship to one another or any overall pattern of development, such as 'Salvation History', 'The Covenant' or Biblical History.

2. 8.3 Questions 5 and 6

Questions 5 and 6 were formulated with the purpose of attempting to find out to what extent the testee had formulated theological conclusions from Biblical material and to discover what their conclusions were.

Apart from 5.10 'God can perform wonderful miracles', the statements in questions 5 and 6 were similar or identical

(a) to enable comparison between the sets of statements
(b) to show whether there was any difference between the theology associated with the Old Testament and that associated with the New Testament or, to frame it in more personal terms, between the theology associated with Jesus and that associated with Moses.

Some of the concepts in questions 5 and 6 could be compared with the testees' own concepts of God as stated in question 4.

The results are tabled below. Most Jewish students did not answer question 7. The percentages were worked out according to a total which excluded the Jewish testees.

TABLE 29(a) CONCEPTIONS OF BELIEFS HELD BY MOSES

5. You have heard about Moses leading the Israelites out of Egypt. Here are some statements about Moses and God.

Say if they are right or wrong

		STD 5		STD 9		COLLEGE	
		YES	NO	YES	NO	YES	NO
5.1	God punishes people who do evil things	82,7	11,0	71,0	18,7	83,9	12,1
5.2	God only cares for the Israelites	6,4	88,4	11,6	80,7	22,6	70,2
5.3	God is sometimes unjust	8,7	74,0	16,1	69,7	17,7	72,6
5.4	God makes the Israelites his partners	30,6	52,6	29,7	47,1	58,1	29,8
5.5	God is father to everybody in the world	94,8	3,5	78,1	11,0	79,8	13,7
5.6	God loves everybody	94,8	2,3	82,6	6,5	83,9	8,1
5.7	God has a body	34,7	33,5	23,9	49,7	17,7	61,3
5.8	God speaks with a voice that Moses hears with his ears	58,4	22,0	51,6	25,2	61,3	24,2
5.9	God tells people clearly what he expects them to do	47,4	33,0	54,8	28,4	63,7	21,0
5.10	God can perform wonderful miracles	94,8	2,3	81,3	5,8	91,3	1,6
5.11	God loves Israel's enemies	57,8	26,6	60,0	14,2	53,2	26,6

TABLE 29 (b) CONCEPTIONS OF BELIEFS HELD BY JESUS

6. You have heard about Jesus teaching people. Here are some statements about Jesus and God.

Say if they are right or wrong

		STD 5		STD 9		COLLEGE	
JESUS believed some of these		YES	NO	YES	NO	YES	NO
6,1	God punishes people who do evil things	71,0	20,0	58,3	27,8	65,6	18,9
6.2	God only cares for the Jews	1,9	93,5	3,3	88,7	1,6	90,2
6.3	God is sometimes unjust	20,0	64,5	9,9	76,8	14,8	72,1
6.4	God makes people who listen to Jesus His partners	58,7	25,8	54,3	28,5	67,2	19,7
6.5	God is father to everybody in the world	97,4	1,9	84,8	8,6	89,3	3,3
6.6	God loves everybody	98,1	1,9	86,8	4,0	88,5	2,5
6.7	God has a body	36,8	34,8	23,2	51,7	15,6	63,1
6.8	God speaks with a voice that Jesus hears with his ears	62,6	17,4	43,7	33,1	43,4	36,1
6.9	God tells people clearly what He expects them to do	48,4	32,3	62,3	23,8	59,8	21,3
6.10	God loves those who crucified Jesus	55,5	22,6	64,9	15,2	63,9	9,8

TABLE 29(c) CONCEPTIONS HELD BY TESTEES ON TOPICS COMPARABLE WITH ITEMS 5.1 and 6.1; 5.4 and 6.4; 5.6 and 6.6; 5.7 and 6.7; 5.11 and 6.11

	STD 5		STD 9		COLLEGE	
	YES	NO	YES	NO	YES	NO
(5.1,6.1) God will one day judge the world and He will punish those who do not believe in Him	36,1	27,9	43,9	27,7	34,7	33,1
(5.1,6.4) God is like a partner who never goes away from us	91,3	3,5	72,9	9,0	81.5	7,3
(5.7,6.7) God has a body like a person	17,9	34,1	11,0	48,4	9,7	60,5
(5,6,6.6) God loves good (5.11,6.10) people more than sinners	16,9	65,1	5,2	74,9	3,2	76,6

It is recognised that most of the statements in questions 5 and 6 are such that it is not possible to be dogmatic about whether answers are correct or incorrect.

Comparing items in Table 29(a) with those in Table 29(b) the one in which the greatest distinction is drawn between Jesus and Moses is between 5.4 and 6.4, conveying the idea of partnership. Testees in all groups associated the idea of partnership between God and people more strongly with Jesus than with Moses. Greatest support came from the College group. However, all groups gave even greater support to the idea of partnership in their own concepts of God. The difference in percentage ranged from 32,6% (Std 5) to 14,3% (College). Some differences, but not strong ones can be seen between 5.1 and 6.1 (God punishes people who do evil things), 5.2 and 6.2 (God only cares for the Israelites or the Jews), 5.3 and 6.3 (God is sometimes unjust), 5.8 and 6.8 (God speaks with a voice that Moses/Jesus hears with his ears). Generally the College group showed a greater degree of discrimination between the two sets of statements. There was very little difference in response to the two sets of statements in items 5.5 and 6.5, 5.6 and 6.6 (the fatherhood and love of God), 5.7 and 6.7 (God has a body), 5.9 and 6.9 (God tells people

clearly what he expects them to do and 5.11 and 6.10 (God's love of enemies).

From this is appears that the testees did regard Jesus as particularly significant in the development of the concepts of the love of God and the fatherhood of God. It is also rather interesting to note that while a high percentage (over 80% in all groups) agreed that both Moses and Jesus believed that 'God loves everybody' the figures fell by at least 20% when it came to applying His love specifically to enemies or those who crucified Jesus. In their own concepts, their rejection of the idea that 'God loves good people more than sinners' falls somewhere between 'God loves everybody' and 'God loves Israel's or Jesus' enemies'. But they all denied strongly that God cares only for the Jews or the Israelites.

Fewer accept the idea of judgement and punishment amongst their own beliefs than attribute it to Jesus and to Moses. The same trend is seen but to a less marked degree in the idea that God has a body.

Another point of interest is that the Std 5 pupils in particular did not deduce clearly from the life and teaching of Moses or that of Jesus that 'God tells people clearly what He expects them to do'. Although this is much less evident in other groups, nevertheless neither Std 9 nor College groups placed the 'prophetic' role of Moses or Jesus high on their list of concepts about them.

CONCLUSION

1. Although there is evidence that all groups have certain strongly developed concepts about God, His nature, love, faith etc. it is questionable whether the testees derived them from their knowledge of the Bible. This statement is made for the reason that difficulty was experienced in the following areas:

1.1 Recognising Bible Characters from descriptions which mentioned their historical or theological significance.

1.2 Distinguishing between Jesus and Moses in regard to their beliefs and teachings about God.

1.3 Placing major events in relation to one another and thus in historical sequence.

1.4 Reconciling their own beliefs with those they attributed to Jesus and Moses.

2. These difficulties were more pronounced for the Std 5 group than for the others. While it is recognised that this may be associated with their stage of intellectual development, nevertheless it is felt that with more enlightened teaching the trend would be much less pronounced.

3. The College group, as has been noted had fewer problems in the areas mentioned above. Although the situation was by no means satisfactory it has been pointed out that amongst the reasons for this may be the fact that it was a selected group, mostly female, and more mature in age and in intellectual development. However it should also be taken into consideration that the College course attempted to place knowledge in a framework of concepts, and that questioning and discussion were encouraged.

4. If one of the 'ways of thinking' pertaining to the subject Religious Instruction, is the ability to draw conclusions and meaning from material in the Bible, the results in this section are particularly disappointing, especially in view of the fact that the Syllabus for all standards is completely Bible orientated.

CHAPTER 10

CONCLUSION AND RECOMMENDATIONS

1: THE PUPILS

One of the most encouraging findings concerning the pupils is their positive attitude towards God and religion, as well as their conviction that both should be related as fully as possible to all aspects of life. Pupils seem to have retained their basic interest in spite of teaching which disappoints their expectations and ideals and in spite of their increasingly critical assessment of organised religion.

Informal observation has shown that children, particularly at pre-school and adolescent level ask basic theological questions, often concerning the nature of God. Replies to certain questions in the questionnaire indicate that theological questions persist amongst a large proportion of pupils and students throughout their learning years. In fact, it is likely that potentially there is a greater interest in the subject of religion than in many other subjects that form part of the school curriculum.

Formal instruction in religion, however, whether at school or through the church, seldom seems to answer their questions, or to suggest that there is a link between the material that is taught, particularly the content of the Bible in the form of stories, and an answer to their questions.

Teaching, especially at Primary School, consists mostly of presenting the facts, persons and places associated with events recorded in the Bible: but these are not presented in such a way as to be illustrative of concepts or related to theological questions. Without guidance, pupils do not readily discover how to derive theological meaning from the facts they have been taught. This was evident from the research.

College students in their remarks relating to their observation of the teaching of RI indicated that RI, like any other subject, is enthusiastically received when taught with knowledge, enthusiasm and an awareness of the needs and interests of the pupils. A positive response is possible and does occur using the existing syllabus.

It is the writer's opinion that pupils would welcome informed teaching based on a syllabus which dealt systematically with basic theological concepts which helped to answer their theological questions, systematise their religious knowledge and show its relationship to their own lives and problems.

Students' comments on teaching methods in the Primary School showed that the usual practice is to teach the same material by the same methods regardless of the increasing maturity in age and intellect of the pupils. Thus it appears that there is no development of skills or ways of thinking appropriate to the subject. The activities which are used in conjunction with the story method tend to be repetitive, undemanding and unstructured, and unlikely to contribute towards ways of thinking characteristic of the subject. Bernard Lonergan's (1971) comment is pertinent here: ' ... in an educated and alert consciousness a childish apprehension of religious truth either must be sublated within an educated apprehension or else it will simply be dropped as outmoded and outworn'.[1]

CONCLUSION

There exists amongst a considerable proportion of young people at school and college a healthy interest in religion, which could be more fully utilised than at present. Existing methods and syllabuses do not do justice to the potential interest in the subject.

2. THE SUBJECT

> Subject matter is more than a list of facts about persons, places, and events. To 'know a subject' is to be able to state or use at least some of the major ideas and characteristic ways of thinking that belong to that field. (Doris Hill)

2.1 The Characteristic ways of thinking that belong to the field religion

2.1.1 Interpretation

It is the interpretive and evaluative elements in the light of its origin which distinguish a religious concept from a non-religious one. What gives a Bible story or event its meaning and

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1. B. Lonergan, Method in Theology, London, Darton. Longman and Todd, 1971, p.139

the interpretation given it in respect of the Origin which may itself be interpreted or reinterpreted through the vehicle of the story or event. Therefore, although the Judaeo-Christian religion is insistent that facts and events be taken seriously as occurring within time and space, they are nevertheless unimportant in themselves without their interpretation which sees them as revealing God. The systematization of interpretations makes up a theology.

Interpretation is not static. New elements or layers of elements may be added to give greater depth or breadth to a concept, just as a generation of artists may accept the techniques and insights of a new school and go on to broaden and enhance its scope without in any way rejecting the original concept. The same principle applies whether in the field of the arts, the sciences of Biblical theology. The latter, in attempting to trace the origin of writings, events or customs has often unfolded a process of interpretation and reinterpretation whereby a process of adding new breadth and depth to what is thought to have been original has been discerned.

As has been mentioned earlier in this dissertation the positive response to this process of event/interpretation-and-evaluation is one of belief and/or faith, belief implying acceptance, and faith implying belief and an identification with the interpretation and willingness to act upon it. The characteristic ways of thinking, therefore, that belong to the field of religion lie in understanding the way in which interpretive elements enable a concept to be understood in a religious dimension, the understanding of the resulting concept and response to it, whether positive or negative.

The word 'interpretation' is one which teachers and student teachers have misunderstood and about which they express reservations. They are aware that there are denominations and sects which interpret the Bible in a way peculiar to themselves; they also express the fear of offering a personal interpretation which may conflict with the 'correct' interpretation. For this reason they prefer to teach the concrete details of fact, event, names and places, etc. Should they go beyond this, they feel that teaching 'morals' is reasonably safe; thus in the Primary School particularly, the 'story' is often followed by an admonition to be good, obedient,etc., whether or not such moral teaching is appropriate to the material taught.

Research in Investigations 1 and 2 showed that in the Primary School discussion in depth of Bible stories and events is exceptional. Analysis of certain questions in the questionnaire indicated that the Std 5 and Std 9 pupils found it difficult to recognise Biblical material in a conceptual, contextual or historical framework. This probably ties up with the hesitation of most teachers to go beyond 'a list of facts about persons, places and events'. It is reasonable to conclude that at present neither teachers nor pupils are using 'the characteristic ways of thinking that belong to the subject'.

2.1.2 Interpretation and Relevance

In recent years there has been emphasis on 'relevance' in education. This criterion has also been applied to the teaching of religion, where it has been said that pupils should be shown the relevance of the Bible to modern living. What this means is that a story or incident should be shown as not only having application and meaning within the original situation, but also in a contemporary situation. This is possible if a person has acquired some of the 'characteristic ways of thinking that belong to a field', namely, if he is able to recognise, understand and respond to the interpretive and evaluative elements that have been added to the original concept, event or situation. Then he is in a position to regard other appropriate events or situations in the light of the evaluative elements and their consequent concepts. Thus relating Biblical material to contemporary living is part of the basic thinking required in the subject.

2.1.3 Interpretation and Culture

A thorough knowledge of Biblical background (geographical, cultural and historical) is necessary for interpretation and application of insights to contemporary situations, since this enables the original concept or situation to be isolated and understood, apart from the theological overtones which have been added to it.

Experience and research have shown that even this less controversial area of teaching tends to be neglected. Little use is made of books such as atlases, Bible dictionaries etc., which are generally of a non-interpretive nature.

Culture and language have a direct bearing on each other, and a study of Biblical culture would contribute to the understanding of the specific meaning and use of language in the Bible.

2.1.4 Conclusions regarding the characteristic ways of thinking belonging to the field, religion

Conclusion 1

Religious concepts are formulated, understood and responded to in the domain of belief/faith. Belief/faith adds, accepts interpretations given to events, situations and concepts. Thus the ability to recognise, add, formulate, discuss, accept, reject interpretations is amongst the characteristic ways of thinking belonging to the field of religion; belief/faith and their negatives unbeleif/rejection form the appropriate response to the concepts.

Conclusion 2

The recognition and understanding of religious concepts as of historical but not comtemporary concern is of limited value in religious education. Particularly in a dynamic culture it is necessary to teach not only the idea but the way in which an idea can be applied in other circumstances.

Conclusion 3

A religion is understood within its cultural setting. Language forms an integral part of culture. To understand Biblical concepts it is essential to understand the cultural milieu within which they were originally formulated and thus the distinctive use of language in the Bible.

Conclusion 4

In the light of the above conclusions, the skills and characteristic ways of thinking pertaining to the study of religion as a subject are:

1. Directed thinking as opposed to autistic thinking as described earlier in this dissertation.
2. Language skills : pupils need to understand the meanings of words; the specific meanings given to words in particular circumstances or a particular context; the way in which the same word can be used in its accepted 'face value' sense, or with a deeper meaning developed in the light of the experiences of life and of God; the language of metaphor and analogy. These skills are those which are developed in the study of language, literature and poetry.

3. Ability to understand a foreign environment and thought world. Pupils need to be able to understand events and ideas pertaining to a different cultural milieu; to have some knowledge of the other environment and thought world, to be able to compare one culture with another.
These skills are amongst those used in the study of history or sociology.

4. The ability to group together appropriate facts and events conducive to and illustrative of concepts.

5. The ability to compare, match and contrast two sets of facts, events, values, circumstances to discern whether they are sufficiently similar to be able to derive the same concept or set of concepts from each or, given a concept derived from a set of facts, events etc., to discover whether a second set of facts, events can illustrate the same concept.
Example: A story is told in parable from to illustrate a particular theological concept. Pupils should be able to invent other stories which illustrate the same concept. The test of whether children have understood a parable is their ability to create a similar parable in a different setting which illustrates the same concept.

   OR

   A prophet is defined according to certain historical and theological criteria. Given information about a contemporary figure, pupils should be able to discuss the possibility of regarding that personality as a prophet.

   This is probably the most profound and characteristic skill to be acquired through the vehicle of RI teaching, and is also dependent on the other skills.

2.2 The major ideas

'To "know a subject" is to be able to state or use at least some of the major ideas ..... that belong to that field'. (Doris Hill)

The writer has suggested that the field under discussion be that of Biblical theology: that knowledge of the Bible is irrelevant apart from Biblical theology, the basic way of thinking in religion being interpretation, not knowledge of fact. Three concepts have been selected as basic concepts in terms of the definition of religion formulated in this dissertation:

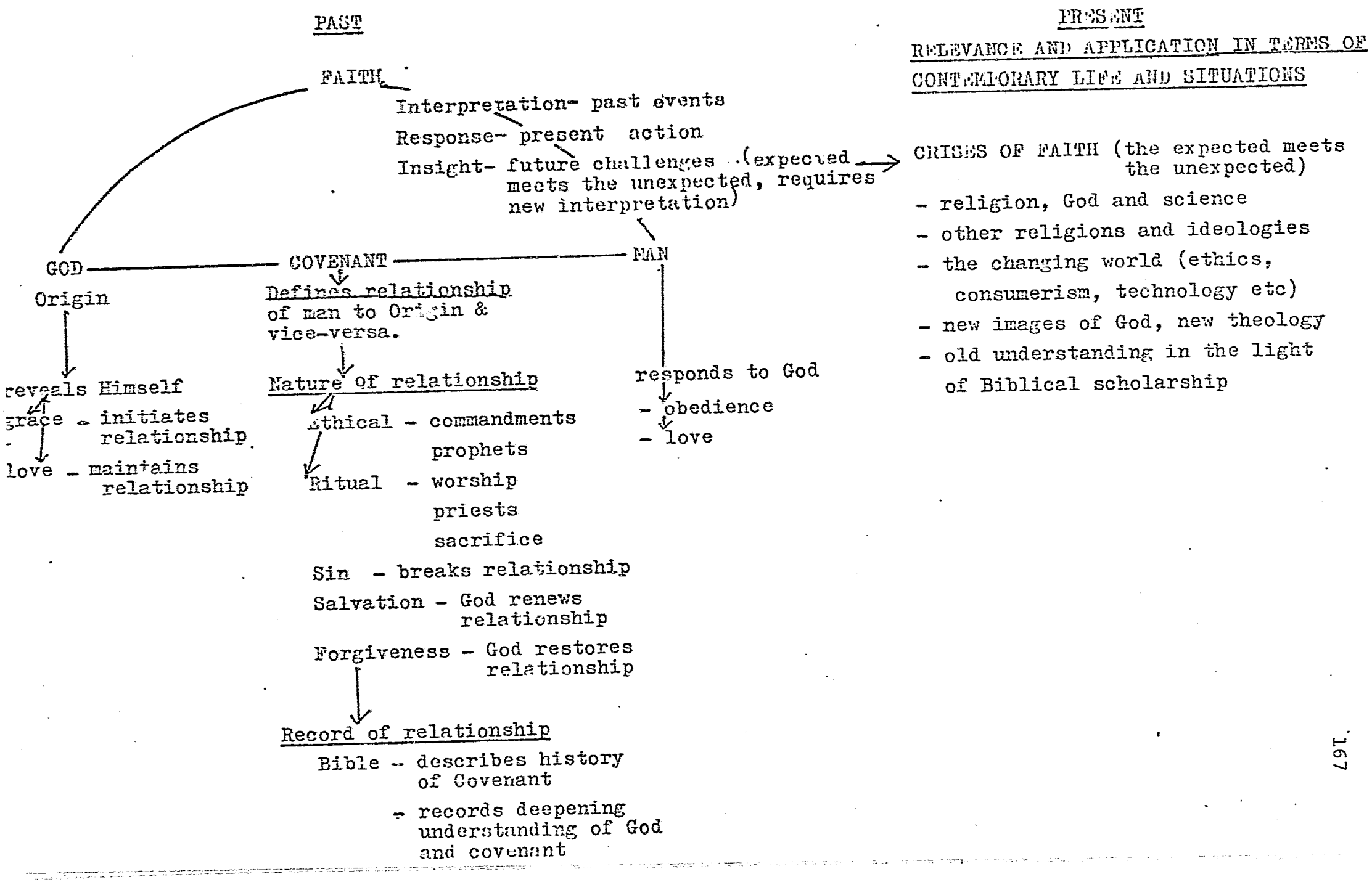
2.2.1 Origin is that according to which all the experiences of life are evaluated and interpreted. In the case of Biblical theology, Origin is God.

2.2.2 Covenant is the concept which describes the relationship between the believer and God, and is unique to the Judaeo-Christian religion.

2.2.3 Faith is the concept which describes the characteristic way of thinking and response in all religions and is given particular meaning and significance in the Bible.
The concepts origin and faith can be defined broadly in terms of all religions; that of covenant describes the uniqueness of the Judaeo-Christian religion. The above three concepts, defined within the field of Biblical theology give rise to a number of interrelated concepts which are linked in the form of a network rather than a logical sequence. Thus teaching RI and particularly the Bible by means of concepts will entail the simultaneous development of a number of concepts and the concepts to be taught can be chosen according to what will be most appropriate to the intellectual and religious development of the child. The inter-relationship of the basic and subsidiary concepts is shown in the following diagram.

NOTE
With regard to the Section of the Diagram labelled Relevance and Application, it is important to realise that the Biblical record covers a considerable period of time and records the unfolding revelation of God. It does not present God in terms of a static set of propositions but in terms of the ups and downs (that is, crises of faith) occurring within a dynamic relationship. Understanding of this enables a pupil better to handle his/her own crises of faith and to practise religion in a changing world.

DIAGRAM : A Representation of Major Concepts and their Inter-relationship.



2.3 The Curriculum

2.3.1 The Existing Primary School Curriculum

The existing Primary School syllabus is based on the concentric system, where the same material is presented in three two-year cycles. It is expected that each new cycle should present added information and depth. In the last cycle (Standards 3 and 4) the material is to be taught in historical sequence. In the final year (Standard 5) the concept Salvation History is introduced in order to provide a framework for the material taught in the previous six years. Suggestions in the Syllabus as to how this is to be understood and presented have little appeal and meet with little comprehension amongst teachers from the majority of English speaking schools.

The writer is critical of the existing Primary School syllabus for the following reasons:

2.3.1.1 Concept is introduced at too late a stage. Basically the same set of facts,events, people and stories has been repeated for the past six years without a consciously developed conceptual framework to give them an appropriate setting. Research showed that amongst the Standard 5 pupils in particular, recall of some of these facts, events, people and historical sequence of events was poor, as was the ability to relate them to concepts.

2.3.1.2 The concept, Salvation History, itself is not appropriate to pupils at Standard 5 level. The method of typology chosen to illustrate the concept is not in line with that followed by the majority of Biblical scholars; it is a way of thinking not commonly used amongst English speaking churches; the concept is too abstract for this age level and presupposes advanced theological thinking and knowledge amongst teachers who generally find themselves out of their depth and incapable of handling the syllabus in this way.

2.3.2 Suggested Principles for Curriculum Development

The model chosen by those who have been working in concept methodology is that of the spiral, where the same idea is revisited, but each time in greater depth and possibly introducing further detail, and developing further concepts which are inherent in or follow from the initial concepts.

The details of a curriculum need to be worked out by a team of people agreed as to aims and educational principles. The following are guide - lines which might be used in working out a curriculum based on the idea of teaching by concepts and in the light of the previous chapters of this dissertation.

2.3.2.1 Spiral Curriculum

The model chosen would be that of the spiral curriculum based on introducing concepts concurrently with examples which illustrate the concepts. The concepts initially introduced would give rise to further concepts and would be reintroduced from time to time at greater depth and illustrated by further examples.

2.3.2.2 Stage 1 - Covenant

The concept, covenant, is the most 'concrete' of those selected. The concept implies relationship, promise, trust, faithfulness and commitment, all of which can be illustrated in human relationships, particularly those within the family.

It is suggested that in view of its concrete applications this concept be introduced in the earlier Primary School years (possibly Grades I and II) in relation to family, home, ideas of promise and commitment in relationships, and then in selected Bible stories which illustrate the concept. Inherent in this concept are the ideas of the fatherhood of God, His grace and faithfulness.

2.3.2.3 Stage 2 - Faith

The idea of faith in terms of the response to various challenges in life and commitments in circumstances where the outcome is unknown but believed to be favourable may be emphasised in the next spiral (possibly Standards 1 and 2). The concept will be illustrated from life and from the Bible. The emphasis at this stage will be on the response and the action that illustrates the response. Inherent in this teaching will be the concept of God as one who initiates, challenges, acts, reveals Himself and requires a response. The concept, obedience, is pertinent here.

2.3.2.4 Stage 3 - The Bible and Biblical Culture

It may be appropriate at the next level of the spiral (Standards 3,4 and possibly 5) to introduce material relating to the history, geography and culture of the Bible. This would include study of the way of life in Bible times, Biblical history as the record of the Covenant, the nature of the Bible, archaeology. Material would be of an informative, concrete and factual nature and would fit in with what appears to be a lull in overt interest in theological questions. The subject matter

handled at this stage would contribute towards the pupils later being able to distinguish between fact and interpretation.

2.3.2.5 Stage 4 - Crises of faith - new understandings of God

Crises of faith. It has been pointed out that crises of faith lead to new understandings of the nature of God and of his relationship to man (covenant). Man's relationship with God is a dynamic one. He is constantly required to respond to new revelation of God by Himself. The Bible records this in the cases of Abraham, Moses, the prophets, Jesus and Paul amongst others. It would seem that this would be an appropriate time to introduce this concept at a time when pupils are beginning to enter a new phase of questioning and reassessment of their own beliefs (Standards 6 and 7).

2.3.2.6 Stage 5 - Ethics and Worship

The requirements of God in terms of ehtics and ritual. Part of the concept of covenant is what God requires of His people; the continual expression of faith in the experiences of daily living Concepts of law, love, grace worship and prayer are appropriate here, and would probably be suitable for Standard 8 pupils.

2.3.2.7 Stage 6 - Crises of faith - the expected meets the unexpected

There are many developments in modern society which demand rethinking and new understanding in terms of religious belief, and for which there is no explicit Biblical precedent. Amongst these are the relation of developments in Science and technology to religious belief; religious language appropriate to life in the 20th Century; ideas of God associated with the 'New Theology'; the problem of the relationship of the individual believer to the institutional church and that of the relationship of one denomination to another; ethical decision arising from consumerism, from technological developments such as the Pill, from sociological developments such as a breakdown in the marriage relationship and family life; the effects on Biblical scholarship on the literal understanding of the Bible.

2.4 Conclusion

Much of this material is similar to that in the existing syllabus, but it is hoped that relating it to an appropriate concept at a suitable age level of the pupil will enable it to be more effectively taught. Being aware of the concepts to be taught should enable teachers to use more flexibility in methods and selection of life and Biblical material relevant to the concepts.

It is recognised that no curriculum can ensure the understanding and personal application of the principles of a subject, and that concept teaching as much as any other can lend itself to slavish attention to the letter of a subject and failure to capture its spirit.. However it is the writer's conviction that concept methodology properly understood and practised should lead towards greater understanding of the subject.

APPENDIX A

A SELECTION OF QUOTATIONS FROM STUDENTS' REPORTS - INVESTIGATION 1

1. Other Methods

1.1 Variation of the 'Story Method'

'The teacher mainly dealt with this subject as though it was a story'

'Teacher brough the story up to date'

1.2 Dramatisation (one instance)

1.3 Theme

'Children were asked to collect instances of Bible stories where "water" was mentioned.'

1.4 The Syllabus

'Notes were given directly from the syllabus. They had to learn the notes like parrots. R.I. was given only when there were moments to spare. The teacher had no knowledge of Bible History and read directly from notes in the syllabus'

(It is uncertain what the student meant by 'the syllabus')

2. The Teacher

'The teachers had no basic knowledge of the subject and lessons were more of a routine than of interest to the children and to suit their ability.'

'She made things rather dull by simply reading .... there was no stimulation really.' 'Disinterested'

3. The Pupils

'The children were well informed. They had been thoroughly taught and were enthusiastic about R.I. I would go so far as to say that RI was their favourite subject.'

'I thought that the children did not understand what was being read to them and they did not have time to ask questions.'

'The class enjoys the "stories" but never seem to understand the moral behind it ... some children regard RI as "story time" and they react in the "story-time" manner.'

'Many children could not grasp the credibility of the Bible.'

4. The Subject, Religious Instruction.

Enthusiastic Response

'RI was stressed at this school. The children were enthusiastic.'

'It seemed to be a favourite subject of the class. The religious side was not stressed too much and this made the people seem more "human"'.

'Generally the children enjoyed RI'

'The children were always excited when we were going to have RI'

Boredom and Lack of Stimulation

'There was no enthusiasm in the lesson; just a matter of reading from a book, nothing prepared or nothing explained.'

'The names of the characters meant nothing to the class'

'They were not really interested - they did not even seem to know the stories'

'The lessons were very stereotyped'

Lack of Status

'It was avoided and hardly done'

'It was not taught at my school. This completely astounded me'

'The lessons were not taken very seriously and it was often regarded as a free period'

'The teacher always did other lessons in RI time. Most of their RI notes had already been taken'

5. Questions Recorded by Students

Factual Questions: 'They asked questions about what they did not understand clearly - not any difficult questions; generally the names of Biblical people'

'Why was Saul thrown out as king?'

Questions on Interpretation: 'How was it possible for the three not to be burned in the furnace?'

'Many children could not grasp the credibility of the Bible'

A student who taught Std III commented, 'Children were interested, not particularly in the Bible Stories and the moral of the stories, but in the extent to which they were true. The literal and figurative meanings. They wanted to try and see the relationship between the miracles as they are told in the Bible to modern day "miracles" They wanted to analyse the events and try to account for them. This brought me to the realisation of how little I know about theology and I felt it would be unfair for me to attempt to explain to them what they want to know'

5 (continued)

'Children did not accept the story told on face value. They wanted to know quite a few questions on archeology'

Theological Questions: 'Children did not understand where God can from - who made Him, etc'

'They couldn't understand why Christ couldn't save Himself'

APPENDIX B

A SELECTION OF QUOTATIONS FROM STUDENTS' REPORTS - INVESTIGATION 2

1. Other Methods

1.1 'Story Form'

'The lesson was given in story form and a memory verse learned'

1.2 Unspecified method

'She preached, as it were, above their heads'

'The children were taught a lesson, sometimes three or four; then they had to take their Bibles and summarise in their own words what they had been taught'

1.3 Acitvity alone (6 instances)

'The children were given notes and verse to learn'

'The children were given notes and told to illustrate their books.'

'The teacher used an RI exercise book from a previous year. She wrote a few sentences on the board which were copied by the children. Occasionally they illustrated them'

1.4 Hymn practice (2 instances)

'The Std 5 class had hymn practice every day except Wednesday (teachers said that was the way to get around teaching RI as hymn practice was also in the syllabus)'

1.5 Reading verses (1 instance)

'The children were told to open their Bibles at a certain book, chapter and verse. A child would read and then explain it, sit down and the next would do the same with the next verse. This was done until the particular passage was completed. Questions were written on the board. They coloured in pictures on roneoed sheets'

2. The Teacher

'The teacher was very young. One could see that this teacher had put the theory she had learnt at College into practice. She teaches with enthusiasm and tries to make the Bible alive and relevant for the children ..... it is also her personality which contributed to the success of the lessons'

2. (continued)

'The teacher considered RI very important - she induced participation by the class. She did not always stick to the syllabus but spoke on the purpose of life, how to make others happy, how to appreciate things usually taken for granted'

'She concentrated more on the other subjects which she felt was more important at this stage .... It was not a case that she did not care, but she was rushed for time'

'I found a lot of teachers find RI a bit of a "drag", and aren't very keen to teach the subject. Some would rather check homework, etc'

'Not much interest is shown in RI by teachers nor headmaster'

'No stimulus or enthusiasm was shown by the teacher'

'Perhaps the importance of RI in the school should be explained to teachers because I feel that to them, it is something that has to be done because the TED say so'

'The reason for the teacher's eagerness to hand everything over to me was partly due to her incompetence in English and partly due to her disinterest. She also felt that RI was a 'waste of time'

3. Pupils

'The children didn't learn anything really as half of them weren't listening to the story ..... Most of them couldn't read the memory verse properly'

'The pupils did not have to think at all, and there was definitely no challenge for them'

'The children seemed so bored and disinterested in the subject. When they asked questions, they were told to find the answers in the Bible'

'I don't think the children benefitted from this method (story,notes, pictures) because not once when I was in the class did a pupil ask a question. They get a certain amount of enjoyment from colouring in. To the pupils RI is just like any other story'

'They wanted this (interruptions) because they are not very interested in RI'

'The children hated scripture (as it was called) and did anything to get out of it'

'The pupils had built a barrier against the subject'

'(There was) A bored dislike on the part of the children'

'The pupils never really accepted the miracles as an illustration of how one should have faith, but rather as a fairy tale ..... to me these results, which were very interesting, indicated that the majority of the pupils came from homes where religion played a very minor role in their upbringing'

3. (continued)

'The home reading of Bibles was voluntary as more than half the class had no Bibles'

4. The Subject Religious Instruction

Low priority given to subject

'During RI periods three quarters of the class were at extra Afrikaans. As soon as they came back, they wrote the quotation down and illustrated it in their spare time'

'The Scripture period was flexible. If something else needed doing then the Scripture period was scrapped or they caught up on their colouring in and other subjects'

'During this time everything except RI discussion took place. They were reminded that they hadn't paid school funds, money for quiz tickets was collected, numerous intercom announcements were made or the teacher went straight on to begin the Maths lesson'

'The pictures seldom revealed anything of significance which would show that the pupil had learnt anything. This "writing" I think was only done to show that something was being done in RI, but did the pupils gain anything by it? They became good writers. RI was a complete waste of time'

'An absolute waste of time ..... the children were bored. The teacher never once explained or tried to relate the contents with the way of life today. He never asked them if they understood what he had read'

Understanding disregarded

'No explaining or understanding was done'

'The children had to repeat this verse a hundred times in a parrot-like fashion. The words just came flowing out of their mouths, without any understanding of what they in fact were saying'

Lack of relevance

'Reference to deeper meaning was not dealt with at all'

'A relaxing story time ..... it had no significance at all to them excepting those who listened and gained Biblical background'

Lack of stimulus and pupil involvement

'The way RI was taught was actually meaningless to the children as well as terribly boring'

'Uninteresting and not very educational'

'Slightly monotonous'

'RI was just a routine which they and the teacher had to tolerate and get through'

4 (continued)

Uneducational

'The children are so used to being told what to do and what to think'

'Pupils had to recite the story of creation in repetitive form. It had taken them half the year to learn it and I felt it had no value as they just said it mechanically without really understanding the significance'

'There is no research on the part of the pupils and no individualism in their work'

'The whole method and system of teaching Scripture was very backward'

'RI is taught on too elementary a level'

APPENDIX C

QUESTIONNAIRE FOR STD V, STD IX PUPILS AND 1st YEAR TRAINING COLLEGE STUDENTS

INSTRUCTIONS

PLEASE READ THESE CAREFULLY : THEN ANSWER THEM HONESTLY.
WRITE YOUR ANSWERS IN THE FOLLOWING WAY:

1. IF THERE IS A BLANK, FILL IN YOUR ANSWER.

2. IF YOU ARE GIVEN SEVERAL ANSWERS TO CHOOSE FROM, MARK WITH A LARGE CROSS THE BLOCK WHICH CONTAINS THE CORRECT ANSWER.

EXAMPLE

7. A dog has four legs.

YES	NO	NOT SURE

3. IF THERE IS A QUESTION THAT YOU DO NOT UNDERSTAND, OR IF THERE IS ONE THAT YOU DO NOT WISH TO ANSWER, THEN LEAVE IT OUT. GO ON TO THE NEXT QUESTION.

4. YOU MAY THINK OF SOMETHING THAT YOU YOURSELF WOULD LIKE TO ADD. WRITE IT ON THE LINES NEXT TO THE QUESTION, OR ON THE BACK OF THE SHEET.

---

1. 1.1 My number _____ 1.2 My age

	YEARS

1.3 My sex

MALE	FEMALE

1.4 My religion is

JEWISH	CHRISTIAN	OTHER

1.5 Are you a member of a church or synagogue ?

YES	NO

1.6 Write down which denomination it is e.g. Catholic, Methodist, Orthodox

1.7 Do you attend the services?

REGULARLY	SOMETIMES
SELDOM	NEVER

1.8 Did you at one time attend services at church or a synagogue but but no longer do so?

YES	NO

1.9 Do you attend Sunday School or catechism classes?

REGULARLY	SOMETIMES
SELDOM	NEVER

1.10 Did you at one time attend Sunday School?

YES	NO

1.11 Is your religion important to you now?

YES	NO

1.12 Compared with what it used to be to you, is your religion now

MORE IMPORTANT	LESS IMPORTANT

2. MOST OF WHAT I BELIEVE ABOUT GOD

2.1	I worked out for myself	YES NO
2.2	I read in books	YES NO
2.3	I learned from my father or mother	YES NO
2.4	I learned at school	YES NO
2.5	I learned at Sunday School	YES NO
2.6	I learned at church/synagogue	YES NO
2.7	I learned from my youth group	YES NO
2.8	I learned from reading my Bible	YES NO

3. IF I HAVE A QUESTION ABOUT GOD, OR ABOUT RELIGION

3.1	It worries me a lot	YES NO
3.2	It doesn't worry me very much	YES NO
3.3	I discuss it with	FRIENDS TEACHER PARENT MINISTER RABBI
3.4	I go back a second and a third time with further questions	YES NO
3.5	I keep it to myself	YES NO
3.6	I remember having questions about God or religion	YES NO

4. I THINK THAT

4.1	God has a body like a person	YES NO NOT SURE
4.2	God is in heaven in the sky	YES NO NOT SURE
4.3	God is everywhere	YES NO NOT SURE
4.4	God is like a partner who never goes away from us	YES NO NOT SURE
4.5	God can't be everywhere	YES NO NOT SURE
4.6	God is nowhere except in our spirits and our minds	YES NO NOT SURE
4.7	God is a great force	YES NO NOT SURE
4.8	God is life	YES NO NOT SURE
4.9	God is in life but He is not life	YES NO NOT SURE
4.10	God is everything	YES NO NOT SURE
4.11	God can do everything	YES NO NOT SURE

4.	4.12	God is love	YES	NO	NOT SURE
	4.13	God is the little voice inside us	YES	NO	NOT SURE
	4.14	God made the world	YES	NO	NOT SURE
	4.15	People of all religions worship the same God	YES	NO	NOT SURE
	4.16	I understand God best because of Jesus	YES	NO	NOT SURE
	4.17	I understand God best because of the Bible	YES	NO	NOT SURE
	4.18	I understand God best through nature	YES	NO	NOT SURE
	4.19	There are three Gods	YES	NO	NOT SURE
	4.20	God was closer to people in the Bible times than He is to people now	YES	NO	NOT SURE
	4.21	It all means the same thing whether we use the name Nirvana, Allah, God, Brahman	YES	NO	NOT SURE
	4.22	God cares about the present state of the world	YES	NO	NOT SURE
	4.23	God loves good people more than sinners	YES	NO	NOT SURE
	4.24	In the Bible times more people believed in God because there was no Science	YES	NO	NOT SURE
	4.25	God will one day judge the world and He will punish those who do not believe in Him	YES	NO	NOT SURE
	4.26	There is only one God	YES	NO	NOT SURE
	4.27	God is no longer interested in what happens in the world	YES	NO	NOT SURE
	4.28	If we do not love God, we will not prosper	YES	NO	NOT SURE
	4.29	It is easier for us to believe in God than it is for older people	YES	NO	NOT SURE
	4.30	When there are wars, God makes them happen	YES	NO	NOT SURE
	4.31	God intends men to find out about the world through Science	YES	NO	NOT SURE
	4.32	If there have been any important changes during your life in the way you think about God, write about them on the back of this page.			

5. YOU HAVE HEARD ABOUT MOSES LEADING THE ISRAELITES OUT OF EGYPT. HERE ARE SOME STATEMENTS ABOUT MOSES AND GOD.

SAY IF THEY ARE RIGHT OR WRONG.

MOSES BELIEVED SOME OF THESE:

5.1	God punishes people who do evil things	YES	NO
5.2	God only cares for the Israelites	YES	NO
5.3	God is sometimes unjust	YES	NO
5.4	God makes the Israelites his partners	YES	NO
5.5	God is a father to everybody in the world	YES	NO
5.6	God loves everybody	YES	NO
5.7	God has a body	YES	NO
5.8	God speaks with a voice that Moses hears with his ears	YES	NO
5.9	God tells people clearly what He expects them to do	YES	NO
5.10	God can perform wonderful miracles	YES	NO
5.11	God loves Israel's enemies	YES	NO

6. YOU HAVE HEARD ABOUT JESUS TEACHING PEOPLE.

HERE ARE SOME STATEMENTS ABOUT JESUS AND GOD.
SAY IF THEY ARE RIGHT OR WRONG.

JESUS BELIEVED SOME OF THESE:

6.1	God punishes people who do evil things	YES	NO
6.2	God only cares for the Jews	YES	NO
6.3	God is sometimes unjust	YES	NO
6.4	God makes the people who listen to Jesus His partners	YES	NO
6.5	God is a father to everybody in the world	YES	NO
6.6	God loves everybody	YES	NO
6.7	God has a body	YES	NO
6.8	God speaks with a voice that Jesus hears with his ears	YES	NO
6.9	God tells people clearly what He expects them to do	YES	NO
6.10	God loves those who crucified Jesus	YES	NO

7. EACH STATEMENT BELOW DESCRIBES A PERSON IN THE BIBLE. FILL IN THE CORRECT NAME NEXT TO EACH STATEMENT.

7.1 He and his family were the only ones God choose to save when the world was punished for doing evil.

7.2 He led the Israelites back from a foreign country where they had been slaves.

7.3 He was the one who came into the world from God Himself.

7.4 He defeated a powerful enemy and united all Israel under himself as king.

7.5 He left his country because God called him and his family to go to a new country.

7.6 He first persecuted those who believed in Jesus and he ended by being the greatest Christian missionary.

8. EACH STATEMENT BELOW DESCRIBES A PERSON IN THE BIBLE. FILL IN THE CORRECT NAME NEXT TO EACH STATEMENT.

8.1 He believed that God wanted him to sacrifice his only son.

8.2 He built an ark.

8.3 He killed a giant.

8.4 He was hidden in the bulrushes.

8.5 He was converted on the road to Damascus.

8.6 He lay in a manger as a baby.

9. HERE ARE SOME EVENTS IN ISRAEL'S HISTORY.

OPPOSITE 1. BELOW PUT THE LETTER OF THE EVENT THAT HAPPENED FIRST. CONTINUE IN THE SAME WAY.

A. A king began to rule over the land instead of judges.

B. Moses made a covenant between God and Israel.

C. An invading army destroyed Jerusalem and took the people away into exile to a foreign country.

D. The land of Israel was divided into two, the Northern Kingdom and the Southern Kingdom.

E. Jesus lived on earth.

F. The Jews returned from exile in a foreign country.

1. _____ 2. _____ 3. _____

4. _____ 5. _____ 6. _____

10. CHOOSE AND MARK THE CORRECT ANSWERS.

A COVENANT MEANS:

10.1	A Partnership	YES NO
10.2	The covering of sin	YES NO
10.3	A law	YES NO
10.4	An agreement between God and men	YES NO
10.5	A place where people live	YES NO

THE TEN COMMANDMENTS ARE IMPORTANT BECAUSE:

10.6	They are rules for everyone, everywhere	YES NO
10.7	They help to make us good	YES NO
10.8	They are the laws of the covenant between God and Israel	YES NO
10.9	There are ten	YES NO
10.10	Our laws are based on them	YES NO

AT MOUNT SINAI THE MOST IMPORTANT THING THAT HAPPENED WAS:

10.11	Moses' face was shining	YES NO
10.12	God made a covenant with the people of Israel	YES NO
10.13	There was thunder and lightning	YES NO
10.14	Moses broke the tables	YES NO
10.15	The Israelities made a camp	YES NO

11. I THINK THAT

11.1	What happened in the Bible could happen today	YES NO NOT SURE
11.2	The Bible does not give us answers to our problems about religion	YES NO NOT SURE
11.3	Today people find it easy to believe what they read in the Bible	YES NO NOT SURE
11.4	Bible stories are interesting but they do not answer our questions about God	YES NO NOT SURE
11.5	What we learn about life in Religious Instruction is more important than what we learn about life in Science.	YES NO NOT SURE
11.6	Religious Instruction is more about history than about religion	YES NO NOT SURE
11.7	Everything did not happen exactly as the Bible says it did.	YES NO NOT SURE
11.8	The church is more important to young people today than it was to their parents.	YES NO NOT SURE

12. I THINK A PERSON HAS FAITH IF:

12.1	He believes	YES	NO
12.2	He acts on what he believes	YES	NO
12.3	He goes to church regularly	YES	NO
12.4	He believes there is a God	YES	NO
12.5	He believes something even if he has no evidence that it is true	YES	NO
12.6	He says 'no' when he is tempted	YES	NO
12.7	He believes in miracles	YES	NO
12.8	He tries to do something even if he is not sure that it will turn out right	YES	NO
12.9	He knows that God will help him	YES	NO
12.10	He says his prayers	YES	NO
12.11	He doesn't have to work too hard	YES	NO
12.12	He doesn't give up doing things when they are difficult	YES	NO
12.13	He is a priest, minister or rabbi	YES	NO

13. I THINK A PERSON LOVES GOD IF:

13.1	He likes everybody	YES	NO
13.2	He keeps the Ten Commandments	YES	NO
13.3	He goes to church regularly	YES	NO
13.4	He helps unfortunate people	YES	NO
13.5	He knows the Lord's Prayer	YES	NO
13.6	He has respect for all people	YES	NO
13.7	He has respect for himself	YES	NO
13.8	He has nothing to do with bad people	YES	NO

14. I THINK A PERSON LOVES PEOPLE IF:

14.1	He really tries hard to be kind to them	YES	NO
14.2	He likes everybody	YES	NO
14.3	He helps unfortunate people	YES	NO
14.4	He shows favours to his best friends	YES	NO
14.5	He is popular	YES	NO

14. (Contd.)

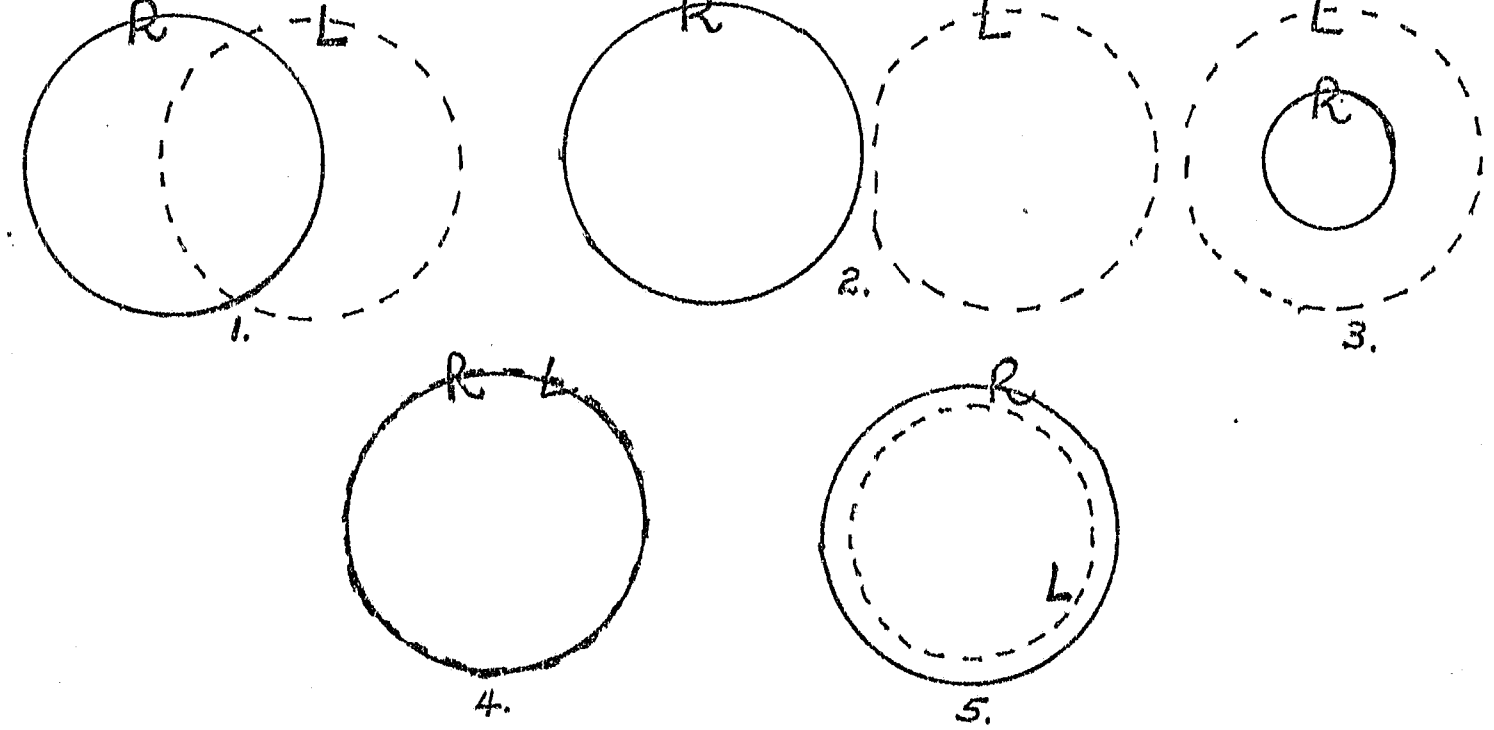
I THINK A PERSON LOVES PEOPLE IF:

14.6	He goes to church or synagogue	YES	NO
14.7	He remembers the names of people	YES	NO
14.8	He tells people the truth even if it hurts	YES	NO
14.9	He doesn't bear a grudge when people hurt him	YES	NO
14.10	He prays for people	YES	NO

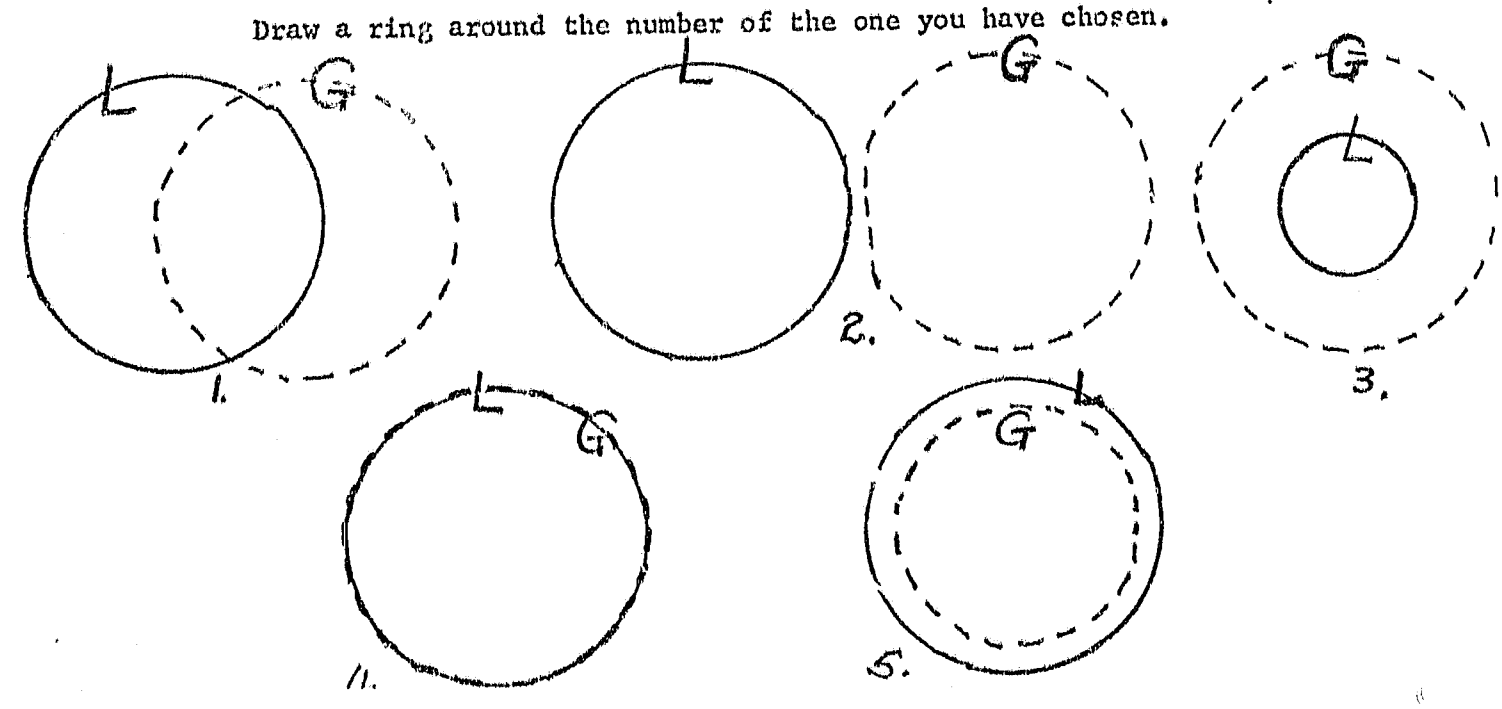
15. A CHILD IS ASKED TO PRAY THAT AN OPERATION ON HER MOTHER WILL MAKE HER MOTHER WELL AGAIN. THE CHILD SAYS, "LOOK, DADDY, THE DOCTOR LOOKS AFTER THE OPERATION AND THE ASPIRIN LOOKS AFTER THE PAIN. WHY DO WE HAVE TO ASK GOD FOR HELP?"

HOW WOULD YOU ANSWER THIS QUESTION?

16. Life and Religion are both important. We live our lives and have our religion. Here are 5 Venn diagrams. In the diagrams 'L' stands for Life and 'R' stands for Religion.
The diagrams show different relations between Life and Religion. Study them very carefully. Choose the one which you think shows the best relationship between Life and Religion.
Draw a ring around the number of the one you have chosen.



17. God and Life are both important. Here are 5 Venn diagrams. In the diagrams 'G' stands for God, and 'L' stands for Life. The diagrams show different ways in which God and Life are related. Study them very carefully. Choose the one which you think shows the best relationship between God and Life.
Draw a ring around the number of the one you have chosen.



APPENDIX D

QUESTIONNAIRE FOR STD V, STD IX PUPILS AND 1st YEAR TRAINING COLLEGE STUDENTS

INSTRUCTIONS

PLEASE READ THESE CAREFULLY : THEN ANSWER THEM HONESTLY.
WRITE YOUR ANSWERS IN THE FOLLOWING WAY:

1. IF THERE IS A BLANK, FILL IN YOUR ANSWER.
2. IF YOU ARE GIVEN SEVERAL ANSWERS TO CHOOSE FROM, MARK WITH A LARGE CROSS THE BLOCK WHICH CONTAINS THE CORRECT ANSWER.

EXAMPLE

7. A dog has four legs.

YES	NO	NOT SURE
X		

3. IF THERE IS A QUESTION THAT YOU DO NOT UNDERSTAND, OR IF THERE IS ONE THAT YOU DO NOT WISH TO ANSWER, THEN LEAVE IT OUT. GO ON TO THE NEXT QUESTION.
4. YOU MAY THINK OF SOMETHING THAT YOU YOURSELF WOULD LIKE TO ADD. WRITE IT ON THE LINES NEXT TO THE QUESTION, OR ON THE BACK OF THE SHEET.

NOTE: the numbers represent percentages given to the nearest whole number.

	STANDARD 5	STANDARD 9	COLLEGE	TOTAL
1. 1.1 My number _____ 1.2 My age	YEARS	YEARS	YEARS	YEARS
1.3 My sex	MALE 49 FEMALE 50	MALE 52 FEMALE 47	MALE 11 FEMALE 89	MALE 39 FEMALE 60
1.4 My religion is	JEWISH 12 CHRISTIAN 72 OTHER 14	JEWISH 4 CHRISTIAN 85 OTHER 8	JEWISH 19 CHRISTIAN 73 OTHER 5	JEWISH 11 CHRISTIAN 77 OTHER 9
1.5 Are you a member of a church or synagogue?	YES 76 NO 21	YES 78 NO 19	YES 83 NO 15	YES 79 NO 19
1.6 Write down which denomination it is e.g. Catholic, Methodist, Orthodox				
1.7 Do you attend the services?	REGULARLY 44 SOMETIMES 34 SELDOM 12 NEVER 7	REGULARLY 34 SOMETIMES 28 SELDOM 18 NEVER 18	REGULARLY 35 SOMETIMES 36 SELDOM 15 NEVER 13	REGULARLY 38 SOMETIMES 32 SELDOM 15 NEVER 12
1.8 Did you at one time attend services at church or a synagogue but but no longer do so?	YES 23 NO 65	27 YES 56 NO	25 YES 52 NO	25 YES 58 NO
1.9 Do you attend Sunday School or catechism classes?	REGULARLY 43 SOMETIMES 14 SELDOM 5 NEVER 31	REGULARLY 16 SOMETIMES 3 SELDOM 6 NEVER 66	REGULARLY 11 SOMETIMES 4 SELDOM 0 NEVER 61	REGULARLY 25 SOMETIMES 8 SELDOM 4 NEVER 51
1.10 Did you at one time attend Sunday School?	66 YES 28 NO	79 YES 17 NO	67 YES 25 NO	71 YES 24 NO
1.11 Is your religion important to you now?	87 YES 6 NO	61 YES 27 NO	77 YES 19 NO	75 YES 17 NO
1.12 Compare with that it used to be your religion now	77 MORE IMPORTANT 6 LESS IMPORTANT	55 MORE IMPORTANT 30 LESS IMPORTANT	61 MORE IMPORTANT 26 LESS IMPORTANT	65 MORE IMPORTANT 20 LESS IMPORTANT

MOST OF WHAT I BELIEVE ABOUT GOD	STANDARD 5		STANDARD 9					
2.1 I worked out for myself	34 YES	57 NO	53 YES	42 NO	72 YES	19 NO	50 YES	42 NO
2.2 I read in books	53 YES	39 NO	35 YES	58 NO	38 YES	44 NO	43 YES	47 NO
2.3 I learned from my father or mother	79 YES	19 NO	52 YES	41 NO	66 YES	25 NO	66 YES	28 NO
2.4 I learned at school	64 YES	34 NO	40 YES	54 NO	63 YES	48 NO	52 YES	41 NO
2.5 I learned at Sunday School	71 YES	23 NO	57 YES	37 NO	41 YES	47 NO	59 YES	33 NO
2.6 I learned at ch[illegible]synagogue	81 YES	11 NO	61 YES	32 NO	69 YES	23 NO	71 YES	22 NO
2.7 I learned from my [illegible] group	30 YES	53 NO	32 YES	59 NO	40 YES	48 NO	33 YES	56 NO
2.8 I learned from reading [illegible] Bible	76 YES	17 NO	53 YES	41 NO	52 YES	38 NO	62 YES	31 NO

IF I HAVE A QUESTION ABOUT GOD, OR ABOUT RELIGION																				
3.1 It worries me a lot	28 YES	63 NO					40 YES	50 NO					45 YES	40 NO			37 YES	52 NO		
3.2 It doesn't worry me very much	53 YES	34 NO					39 YES	44 NO					42 YES	27 NO			45 YES	36 NO		
3.3 I discuss it with	FRIENDS 19	TEACHER 11	PARENT 25	MINISTER 9	RABBI 3		TEACHER 16	PARENT 37	MINISTER 8	RABBI 1			TEACHER 11	PARENT 30	MINISTER 15	RABBI 2	TEACHER 13	PARENT 55	MINISTER 10	RABBI 2
							FRIENDS 48						FRIENDS 41				FRIENDS 40			
3.4 I go back a second and a third time with further questions	52 YES	34 NO					41 YES	45 NO					41 YES	40 NO			45 YES	40 NO		
3.5 I keep it to myself	27 YES	67 NO					34 YES	53 NO					28 YES	50 NO			29 YES	56 NO		
3.6 I [illegible] remember having questions about God or religion	73 YES	16 NO					73 YES	16 NO					65 YES	19 NO			71 YES	17 NO		

I THINK THAT																				
4.1 God has a body like a person	18 YES	34 NO	44 NOT SURE				11 YES	48 NO	29 NOT SURE				10 YES	61 NO	24 NOT SURE		13 YES	46 NO	33 NOT SURE	
4.2 God is in heaven in the sky	41 YES	27 NO	35 NOT SURE				19 YES	39 NO	30 NOT SURE				19 YES	50 NO	17 NOT SURE		27 YES	37 NO	25 NOT SURE	
4.3 God is everywhere	95 YES	2 NO	1 NOT SURE				78 YES	5 NO	12 NOT SURE				93 YES	2 NO	3 NOT SURE		89 YES	3 NO	6 NOT SURE	
4.4 God is like a partner who never goes away from us	91 YES	4 NO	1 NOT SURE				73 YES	9 NO	12 NOT SURE				82 YES	7 NO	6 NOT SURE		82 YES	6 NO	6 NOT SURE	
4.5 God can't be everywhere	16 YES	68 NO	10 NOT SURE				11 YES	71 NO	12 NOT SURE				7 YES	72 NO	7 NOT SURE		12 YES	70 NO	10 NOT SURE	
4.6 God is nowhere except in our spirits and our minds	21 YES	51 NO	21 NOT SURE				24 YES	45 NO	24 NOT SURE				15 YES	48 NO	25 NOT SURE		21 YES	48 NO	23 NOT SURE	
4.7 God is a great force	57 YES	10 NO	24 NOT SURE				13 YES	13 NO	16 NOT SURE				82 YES	4 NO	7 NOT SURE		66 YES	10 NO	16 NOT SURE	
4.8 God is life	79 YES	5 NO	13 NOT SURE				65 YES	15 NO	16 NOT SURE				78 YES	8 NO	10 NOT SURE		74 YES	9 NO	13 NOT SURE	
4.9 God is in life but He is not life	27 YES	27 NO	32 NOT SURE				25 YES	41 NO	26 NOT SURE				19 YES	48 NO	19 NOT SURE		24 YES	37 NO	27 NOT SURE	
4.10 God is everything	53 YES	19 NO	20 NOT SURE				50 YES	27 NO	20 NOT SURE				58 YES	20 NO	12 NOT SURE		53 YES	22 NO	18 NOT SURE	
4.11 God can do everything	82 YES	4 NO	12 NOT SURE				63 YES	13 NO	19 NOT SURE				73 YES	6 NO	13 NOT SURE		73 YES	8 NO	14 NOT SURE	

4.

		STANDARD 5			STANDARD 9			COLLEGE			TOTAL		
4.12	God is love	YES 82	NO 6	NOT SURE 8	YES 68	NO 14	NOT SURE 16	YES 83	NO 4	NOT SURE 11	YES 78	NO 9	NOT SURE 11
4.13	God is the little voice inside us	YES 40	NO 24	NOT SURE 29	YES 30	NO 39	NOT SURE 23	YES 33	NO 33	NOT SURE 24	YES 35	NO 31	NOT SURE 25
4.14	God made the world	YES 91	NO 2	NOT SURE 4	YES 70	NO 13	NOT SURE 14	YES 79	NO 4	NOT SURE 13	YES 80	NO 6	NOT SURE 10
4.15	People of all religions worship the same God	YES 20	NO 59	NOT SURE 20	YES 27	NO 52	NOT SURE 17	YES 29	NO 40	NOT SURE 24	YES 25	NO 51	NOT SURE 20
4.16	I understand God best because of Jesus	YES 70	NO 9	NOT SURE 15	YES 58	NO 24	NOT SURE 12	YES 50	NO 28	NOT SURE 13	YES 54	NO 23	NOT SURE 12
4.17	I understand God best because of the Bible	YES 60	NO 15	NOT SURE 19	YES 45	NO 33	NOT SURE 16	YES 39	NO 38	NOT SURE 8	YES 49	NO 27	NOT SURE 15
4.18	I understand God best through nature	YES 51	NO 18	NOT SURE 22	YES 43	NO 30	NOT SURE 19	YES 62	NO 15	NOT SURE 12	YES 51	NO 21	NOT SURE 18
4.19	There are three Gods	YES 8	NO 72	NOT SURE 15	YES 10	NO 76	NOT SURE 12	YES 14	NO 67	NOT SURE 11	YES 10	NO 72	NOT SURE 13
4.20	God was closer to people in the Bible times than He is to people now	YES 30	NO 43	NOT SURE 22	YES 20	NO 57	NOT SURE 18	YES 11	NO 66	NOT SURE 16	YES 22	NO 54	NOT SURE 19
4.21	It all means the same thing whether we use the name Nirvana, Allah, God, Brahman	YES 23	NO 42	NOT SURE 31	YES 34	NO 37	NOT SURE 26	YES 35	NO 39	NOT SURE 20	YES 30	NO 39	NOT SURE 26
4.22	God cares about the present state of the world	YES 81	NO 3	NOT SURE 15	YES 73	NO 5	NOT SURE 17	YES 74	NO 7	NOT SURE 15	YES 76	NO 5	NOT SURE 16
4.23	God loves good people more than sinners	YES 17	NO 65	NOT SURE 14	YES 5	NO 75	NOT SURE 15	YES 3	NO 77	NOT SURE 14	YES 9	NO 72	NOT SURE 14
4.24	In the Bible times more people believed in God because there was no Science	YES 23	NO 35	NOT SURE 34	YES 34	NO 37	NOT SURE 25	YES 20	NO 50	NOT SURE 16	YES 26	NO 40	NOT SURE 26
4.25	God will one day judge the world and He will punish those who do not believe in Him	YES 36	NO 28	NOT SURE 29	YES 44	NO 28	NOT SURE 24	YES 35	NO 33	NOT SURE 27	YES 38	NO 29	NOT SURE 27
4.26	There is only one God	YES 90	NO 2	NOT SURE 6	YES 83	NO 4	NOT SURE 11	YES 85	NO 4	NOT SURE 2	YES 86	NO 3	NOT SURE 7
4.27	God is no longer interested in what happens in the world	YES 13	NO 79	NOT SURE 5	YES 4	NO 79	NOT SURE 13	YES 3	NO 82	NOT SURE 9	YES 7	NO 80	NOT SURE 9
4.28	If we do not love God, we will not prosper	YES 31	NO 27	NOT SURE 28	YES 27	NO 43	NOT SURE 26	YES 18	NO 46	NOT SURE 22	YES 26	NO 37	NOT SURE 25
4.29	It is easier for us to believe in God than it is for older people	YES 12	NO 56	NOT SURE 27	YES 9	NO 68	NOT SURE 20	YES 5	NO 79	NOT SURE 7	YES 9	NO 67	NOT SURE 19
4.30	When there are wars, God makes them happen	YES 12	NO 56	NOT SURE 26	YES 18	NO 48	NOT SURE 30	YES 18	NO 44	NOT SURE 31	YES 16	NO 50	NOT SURE 29
4.31	God intends men to find out about the world through Science	YES 35	NO 19	NOT SURE 37	YES 41	NO 17	NOT SURE 35	YES 27	NO 28	NOT SURE 35	YES 35	NO 19	NOT SURE 35
4.32	If there have been any important changes during your life in the way you think about God, write about them on the back of this page.												

5. YOU HAVE HEARD ABOUT MOSES LEADING THE ISRAELITES OUT OF EGYPT. HERE ARE SOME STATEMENTS ABOUT MOSES AND GOD.

SAY IF THEY ARE RIGHT OR WRONG.

MOSES BELIEVED SOME OF THESE:

		STANDARD 5		STANDARD 9		COLLEGE		TOTAL	
5.1	God punishes people who do evil things	83 YES	11 NO	71 YES	19 NO	84 YES	12 NO	79 YES	14 NO
5.2	God only cares for the Israelites	6 YES	88 NO	12 YES	81 NO	23 YES	70 NO	13 YES	81 NO
5.3	God is sometimes unjust	9 YES	74 NO	16 YES	70 NO	18 YES	75 NO	14 YES	72 NO
5.4	God makes the Israelites his partners	31 YES	53 NO	30 YES	47 NO	58 YES	30 NO	38 YES	45 NO
5.5	God is a father to everybody in the world	95 YES	4 NO	78 YES	11 NO	80 YES	14 NO	85 YES	9 NO
5.6	God loves everybody	95 YES	2 NO	83 YES	7 NO	84 YES	8 NO	88 YES	5 NO
5.7	God has a body	35 YES	34 NO	24 YES	50 NO	18 YES	61 NO	26 YES	47 NO
5.8	God speaks with a voice that Moses hears with his ears	58 YES	22 NO	52 YES	35 NO	6 YES	24 NO	57 YES	24 NO
5.9	God tells people clearly what He expects them to do	47 YES	33 NO	55 YES	28 NO	64 YES	21 NO	54 YES	28 NO
5.10	God can perform wonderful miracles	95 YES	2 NO	81 YES	6 NO	9 YES	2 NO	89 YES	3 NO
5.11	God loves Israel's enemies	58 YES	27 NO	60 YES	14 NO	53 YES	27 NO	57 YES	23 NO

6. YOU HAVE HEARD ABOUT JESUS TEACHING PEOPLE.

HERE ARE SOME STATEMENTS ABOUT JESUS AND GOD.
SAY IF THEY ARE RIGHT OR WRONG.

JESUS BELIEVED SOME OF THESE:

6.1	God punishes people who do evil things	71 YES	28 NO	58 YES	28 NO	66 YES	19 NO	65 YES	22 NO
6.2	God only cares for the Jews	2 YES	94 NO	3 YES	39 NO	2 YES	90 NO	2 YES	91 NO
6.3	God is sometimes unjust	20 YES	65 NO	10 YES	77 NO	15 YES	72 NO	15 YES	71 NO
6.4	God makes the people who listen to Jesus His partners	59 YES	26 NO	54 YES	29 NO	67 YES	20 NO	60 YES	25 NO
6.5	God is a father to everybody in the world	97 YES	2 NO	85 YES	9 NO	89 YES	3 NO	91 YES	5 NO
6.6	God loves everybody	98 YES	2 NO	87 YES	4 NO	89 YES	3 NO	91 YES	3 NO
6.7	God has a body	37 YES	35 NO	23 YES	52 NO	16 YES	63 NO	26 YES	49 NO
6.8	God speaks with a voice that Jesus hears with his ears	63 YES	17 NO	44 YES	33 NO	43 YES	36 NO	51 YES	25 NO
6.9	God tells people clearly what He expects them to do	49 YES	32 NO	62 YES	24 NO	60 YES	2 NO	57 YES	26 NO
6.10	God loves those who crucified Jesus	56 YES	23 NO	65 YES	15 NO	64 YES	10 NO	61 YES	16 NO

7. EACH STATEMENT BELOW DESCRIBES A PERSON IN THE BIBLE. FILL IN THE CORRECT NAME NEXT TO EACH STATEMENT.

7.1 He and his family were the only ones God choose to save when the world was punished for doing evil.	NOAH
7.2 He led the Israelites back from a foreign country where they had been slaves.	MOSES
7.3 He was the one who came into the world from God Himself.	JESUS
7.4 He defeated a powerful enemy and united all Israel under himself as king.	DAVID
7.5 He left his country because God called him and his family to go to a new country.	ABRAHAM
7.6 He first persecuted those who believed in Jesus and he ended by being the greatest Christian missionary.	PAUL

CORRECT ANSWERS

NO correct	STD 5 %	STD 9 %	COLL. %	TOTAL %
0	8	6	0	5
1	8	4	2	5
2	21	10	5	13
3	25	20	14	20
4	21	28	23	24
5	16	20	32	22
6	1	12	24	11

8. EACH STATEMENT BELOW DESCRIBES A PERSON IN THE BIBLE. FILL IN THE CORRECT NAME NEXT TO EACH STATEMENT.

8.1 He believed that God wanted him to sacrifice his only son.	ABRAHAM
8.2 He built an ark.	NOAH
8.3 He killed a giant.	DAVID
8.4 He was bidden in the bulrushes.	MOSES
8.5 He was converted on the road to Damascus.	PAUL
8.6 He lay in a manger as a baby.	JESUS

0	9	5	0	5
1	2	2	0	2
2	8	4	1	4
3	16	9	7	11
4	32	26	11	24
5	24	36	40	33
6	9	19	42	21

9. HERE ARE SOME EVENTS IN ISRAEL'S HISTORY.

OPPOSITE 1. BELOW PUT THE LETTER OF THE EVENT THAT HAPPENED FIRST. CONTINUE IN THE SAME WAY.

A. A king began to rule over the land instead of judges.

B. Moses made a covenant between God and Israel.

C. An invading army destroyed Jerusalem and took the people away into exile to a foreign country.

D. The land of Israel was divided into two, the Northern Kingdom and the Southern Kingdom.

E. Jesus lived on earth.

F. The Jews returned from exile in a foreign country.

1. B 2. A 3. D

4. C 5. F 6. E

ITEMS IN CORRECT ORDER

NO correct	STD 5 %	STD 9 %	COLL. %	TOTAL %
0	64	43	19	44
1	20	29	30	26
2	7	14	19	13
3	5	6	11	7
4	3	6	13	7
5	1	0	0	0
6	1	3	8	4

10. CHOOSE AND MARK THE CORRECT ANSWERS.

	STANDARD 5		STANDARD 9		COLLEGE		TOTAL	
A COVENANT MEANS:								
10.1 A Partnership	YES 25	NO 44	YES 30	NO 43	YES 42	NO 23	YES 31	NO 38
10.2 The covering of sin	YES 28	NO 43	YES 10	NO 62	YES 13	NO 50	YES 18	NO 52
10.3 A law	YES 35	NO 37	YES 34	NO 41	YES 40	NO 28	YES 36	NO 36
10.4 An agreement between God and men	YES 67	NO 12	YES 75	NO 12	YES 94	NO 1	YES 77	NO 9
10.5 A place where people live	YES 9	NO 67	YES 3	NO 71	YES 0	NO 65	YES 4	NO 66
THE TEN COMMANDMENTS ARE IMPORTANT BECAUSE:								
10.6 They are rules for everyone, everywhere	YES 75	NO 9	YES 81	NO 8	YES 70	NO 5	YES 53	NO 8
10.7 They help to make us good	YES 52	NO 7	YES 47	NO 34	YES 46	NO 22	YES 60	NO 20
10.8 They are the laws of the covenant between God and Israel	YES 48	NO 35	YES 52	NO 28	YES 70	NO 12	YES 55	NO 26
10.9 There are ten	YES 65	NO 23	YES 43	NO 37	YES 35	NO 27	YES 50	NO 29
10.10 Our laws are based on them	YES 73	NO 13	YES 74	NO 14	YES 78	NO 8	YES 73	NO 13
AT MOUNT SINAI THE MOST IMPORTANT THING THAT HAPPENED WAS:								
10.11 Moses' face was shining	YES 13	NO 64	YES 5	NO 69	YES 6	NO 54	YES 2	NO 62
10.12 God made a covenant with the people of Israel	YES 70	NO 13	YES 79	NO 8	YES 98	NO 2	YES 79	NO 9
10.13 There was thunder and lightning	YES 41	NO 37	YES 14	NO 57	YES 11	NO 46	YES 23	NO 49
10.14 Moses broke the tables	YES 57	NO 30	YES 32	NO 43	YES 21	NO 39	YES 36	NO 37
10.15 The Israelities made a camp	YES 32	NO 43	YES 13	NO 58	YES 6	NO 51	YES 18	NO 57

11. I THINK THAT

11.1 What happened in the Bible could happen today	YES 42	NO 17	NOT SURE 28	YES 60	NO 17	NOT SURE 19	YES 51	NO 14	NOT SURE 28	YES 51	NO 16	NOT SURE 25
11.2 The Bible does not give us answers to our problems about religion	YES 25	NO 40	NOT SURE 27	YES 23	NO 56	NOT SURE 14	YES 22	NO 46	NOT SURE 25	YES 24	NO 47	NOT SURE 22
11.3 Today people find it easy to believe what they read in the Bible	YES 32	NO 28	NOT SURE 34	YES 12	NO 63	NOT SURE 23	YES 7	NO 72	NOT SURE 15	YES 13	NO 52	NOT SURE 25
11.4 Bible stories are interesting but they do not answer our questions about God	YES 27	NO 39	NOT SURE 26	YES 24	NO 44	NOT SURE 27	YES 34	NO 47	NOT SURE 19	YES 28	NO 41	NOT SURE 24
11.5 What we learn about life in Religious Instruction is more important than what we learn about life in Science.	YES 41	NO 14	NOT SURE 34	YES 36	NO 34	NOT SURE 26	YES 36	NO 29	NOT SURE 28	YES 37	NO 25	NOT SURE 29
11.6 Religious Instruction is more about history than about religion	YES 16	NO 58	NOT SURE 17	YES 25	NO 50	NOT SURE 20	YES 30	NO 48	NOT SURE 15	YES 23	NO 53	NOT SURE 18
11.7 Everything did not happen exactly as the Bible says it did.	YES 30	NO 23	NOT SURE 38	YES 31	NO 35	NOT SURE 28	YES 32	NO 24	NOT SURE 34	YES 31	NO 27	NOT SURE 33
11.8 The church is more important to young people today than it was to their parents.	YES 14	NO 47	NOT SURE 28	YES 9	NO 63	NOT SURE 20	YES 9	NO 57	NOT SURE 25	YES 11	NO 55	NOT SURE 25

	STANDARD 5		STANDARD 9		COLLEGE		TOTAL	
12. I THINK A PERSON HAS FAITH IF:								
12.1 He believes	YES 92	NO 2	YES 72	NO 2	YES 85	NO 10	YES 83	NO 11
12.2 He acts on what he believes	YES 71	NO 21	YES 80	NO 12	YES 90	NO 6	YES 79	NO 14
12.3 He goes to church regularly	YES 73	NO 15	YES 23	NO 68	YES 10	NO 77	YES 33	NO 50
12.4 He believes there is a God	YES 93	NO 3	YES 68	NO 22	YES 77	NO 16	YES 86	NO 13
12.5 He believes something even if he has no evidence that it is true	YES 50	NO 35	YES 52	NO 37	YES 71	NO 20	YES 58	NO 31
12.6 He says 'no' when he is tempted	YES 57	NO 27	YES 70	NO 20	YES 63	NO 28	YES 63	NO 25
12.7 He believes in miracles	YES 75	NO 17	YES 67	NO 28	YES 56	NO 32	YES 65	NO 22
12.8 He tries to do something even if he is not sure that it will turn out right	YES 63	NO 17	YES 62	NO 26	YES 68	NO 17	YES 64	NO 20
12.9 He knows that God will help him	YES 97	NO 2	YES 87	NO 7	YES 90	NO 7	YES 30	NO 5
12.10 He says his prayers	YES 87	NO 9	YES 49	NO 47	YES 40	NO 48	YES 59	NO 37
12.11 He doesn't have to work too hard	YES 15	NO 68	YES 5	NO 81	YES 3	NO 86	YES 8	NO 78
12.12 He doesn't give up doing things when they are difficult	YES 71	NO 15	YES 72	NO 20	YES 70	NO 19	YES 77	NO 18
12.13 He is a priest, minister or rabbi	YES 32	NO 50	YES 15	NO 78	YES 15	NO 78	YES 22	NO 65
13. I THINK A PERSON LOVES GOD IF:								
13.1 He likes everybody	YES 71	NO 22	YES 60	NO 32	YES 57	NO 32	YES 62	NO 28
13.2 He keeps the Ten Commandments	YES 84	NO 10	YES 63	NO 28	YES 68	NO 25	YES 72	NO 28
13.3 He goes to church regularly	YES 76	NO 15	YES 41	NO 47	YES 24	NO 67	YES 50	NO 38
13.4 He helps unfortunate people	YES 90	NO 5	YES 72	NO 19	YES 73	NO 18	YES 78	NO 13
13.5 He knows the Lord's Prayer	YES 62	NO 27	YES 27	NO 60	YES 13	NO 66	YES 36	NO 49
13.6 He has respect for all people	YES 83	NO 9	YES 76	NO 16	YES 79	NO 13	YES 79	NO 12
13.7 He has respect for himself	YES 67	NO 20	YES 72	NO 17	YES 81	NO 12	YES 72	NO 17
13.8 He has nothing to do with bad people	YES 34	NO 50	YES 15	NO 72	YES 7	NO 80	YES 20	NO 66
14. I THINK A PERSON LOVES PEOPLE IF:								
14.1 He really tries hard to be kind to them	YES 91	NO 4	YES 87	NO 8	YES 93	NO 7	YES 90	NO 6
14.2 He likes everybody	YES 84	NO 8	YES 76	NO 17	YES 70	NO 20	YES 78	NO 14
14.3 He helps unfortunate people	YES 91	NO 4	YES 89	NO 5	YES 90	NO 4	YES 90	NO 4
14.4 He shows favours to his best friends	YES 67	NO 22	YES 34	NO 55	YES 17	NO 72	YES 42	NO 47
14.5 He is popular	YES 35	NO 53	YES 27	NO 67	YES 17	NO 78	YES 24	NO 64

14. (Contd.)

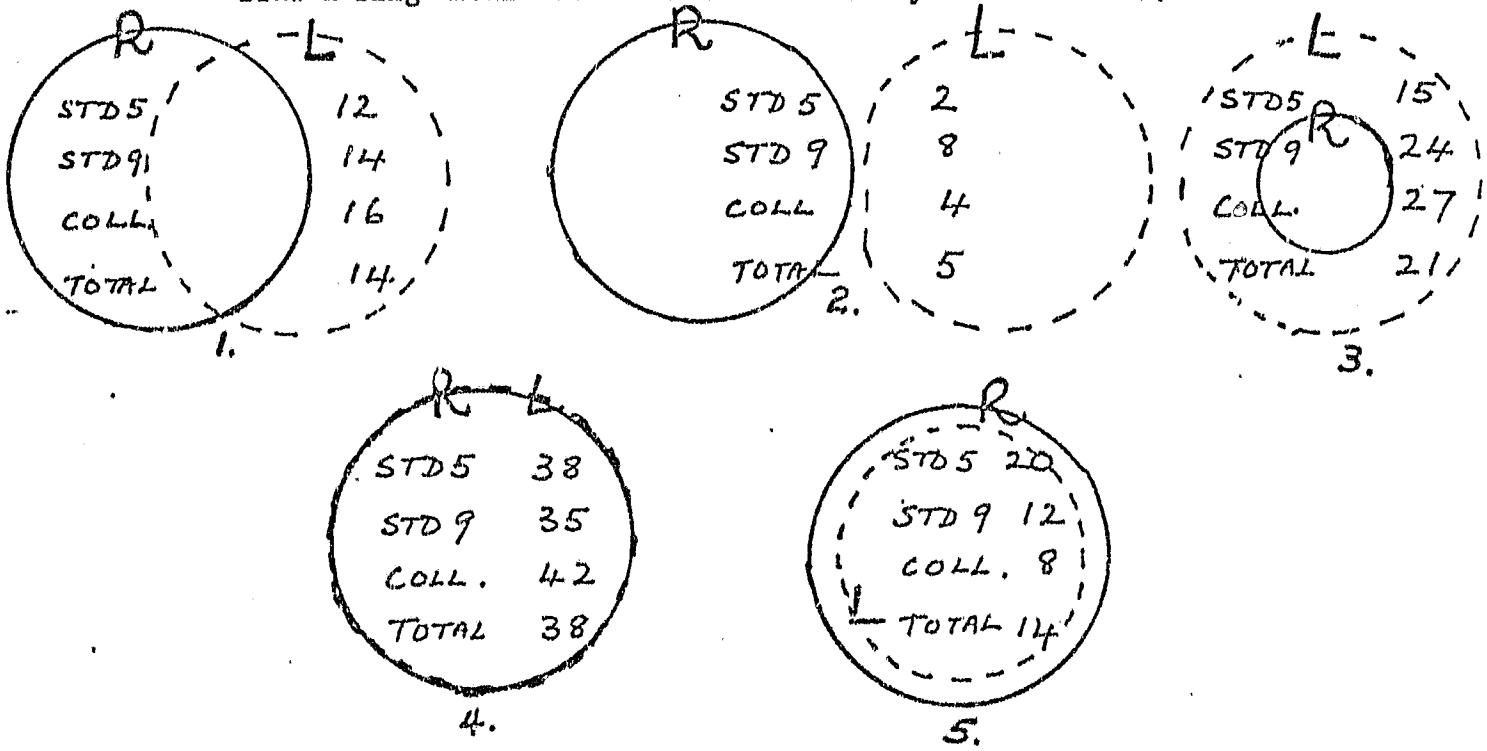
I THINK A PERSON LOVES PEOPLE IF:

		STANDARD 5		STANDARD 9		COLLEGE		TOTAL	
		YES	NO	YES	NO	YES	NO	YES	NO
14.6	He goes to church or synagogue	64	36	22	78	32	68	27	63
14.7	He remembers the names of people	27	62	22	78	23	77	22	72
14.8	He tells people the truth even if it hurts	87	13	63	22	62	38	68	28
14.9	He doesn't bear a grudge when people hurt him	65	19	83	9	92	5	78	12
14.10	He prays for people	89	5	79	10	89	7	85	7

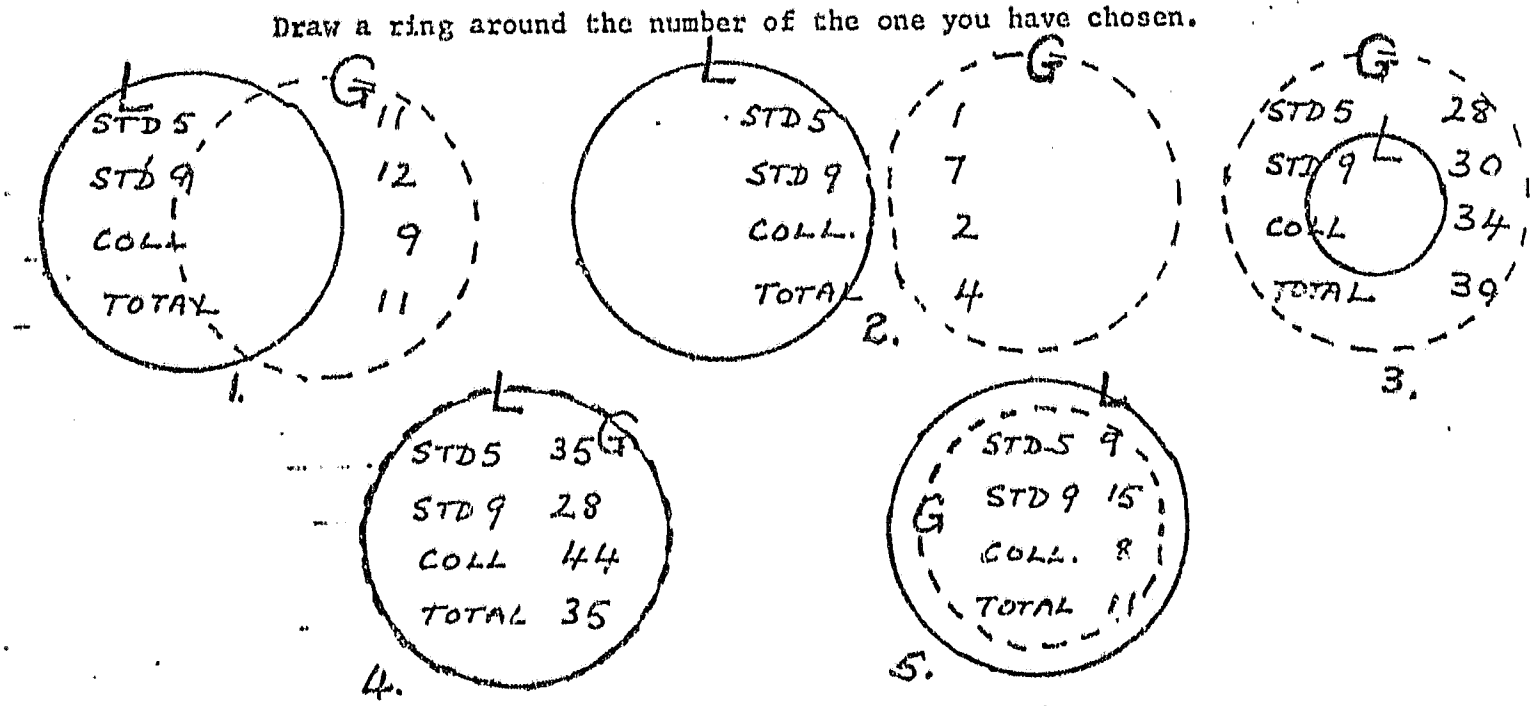
15. A CHILD IS ASKED TO PRAY THAT AN OPERATION ON HER MOTHER WILL MAKE HER MOTHER WELL AGAIN. THE CHILD SAYS, "LOOK, DADDY, THE DOCTOR LOOKS AFTER THE OPERATION AND THE ASPIRIN LOOKS AFTER THE PAIN. WHY DO WE HAVE TO ASK GOD FOR HELP?"

HOW WOULD YOU ANSWER THIS QUESTION?

16. Life and Religion are both important. We live our lives and have our religion. Here are 5 Venn diagrams. In the diagrams 'L' stands for Life and 'R' stands for Religion.
The diagrams show different relations between Life and Religion. Study them very carefully. Choose the one which you think shows the best relationship between Life and Religion.
Draw a ring around the number of the one you have chosen.



17. God and Life are both important. Here are 5 Venn diagrams. In the diagrams 'G' stands for God, and 'L' stands for Life. The diagrams show different ways in which God and Life are related. Study them very carefully. Choose the one which you think shows the best relationship between God and Life.
Draw a ring around the number of the one you have chosen.



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