

Confidential Filing

Prime Minister's meeting with  
Fred Naylor.

PRIME MINISTER

(In attached folder dealing RE syllabus + NCL booklet Curriculum  
awitance)

March 1990

Referred to	Date	Referred to	Date	Referred to	Date	Referred to	Date
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PREM 19/3115							



10 DOWNING STREET  
LONDON SW1A 2AA

From the Private Secretary

10 July 1991

NB: John Mills  
seeing today.  
D16/7

Dear Mr Naylor

The Prime Minister has asked me to thank you for your letter of 6 July. I regret that the Prime Minister's diary is full for some considerable time to come. However, I know the Prime Minister would very much appreciate it if you could find time to discuss your concerns and proposals with a member of the Policy Unit at No. 10.

Accordingly, I have asked Mr. John Mills, who is the Prime Minister's adviser on education matters, to get in touch with you to see whether an early discussion can be arranged.

Yours sincerely,

Barry H. Potter

(BARRY H. POTTER)

Fred Naylor, Esq.

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R911 Garden Rooms?

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# P A C E

## THE PARENTAL ALLIANCE FOR CHOICE IN EDUCATION

2 Kingsdown House, Kingsdown, Corsham, Wilts SN14 9AX (registered office)

Telephone: 0225 742219 Registered no. 1898187 England

Chairman: Rt. Hon. The Baroness Cox

Hon. Secretary: Fred Naylor

The Rt. Hon. John Major, PC, MP,  
Prime Minister,  
10 Downing Street.

July 6 1991.

*Temporarily Retained* *10/12/2016*

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OF THE PUBLIC RECORDS ACT**

Dear Prime Minister,

I was privileged to be present to hear your speech on Education at the Cafe Royal on 3 July. I was particularly delighted to learn that the Government supports a return to common sense values and proven teaching methods and resists the zealous adoption of fashionable theories.

You fully recognised that parents would have a full part to play and would have to face resistance from the progressive liberal establishment. I write to draw to your attention two practical ways in which the Government could back up its words by action by supporting the complaints of parents on separate issues. In both cases PACE has been advising the parents.

1. The parents at Winterbourne Junior Boys' School (London Borough of Croydon) have objected to the authority's crude attempt to use the occasion of the retirement of a traditional headmaster to introduce mixed ability teaching and other progressive features into the school curriculum.

The cosy relationship you abhorred in your speech unfortunately includes that between the officers of local authorities and Government Civil Servants.

2. You mentioned in your speech the importance of society respecting its roots. I wonder if you are aware of the complaints of a number of parents from as far apart as Yorkshire and Ealing that they cannot get a Christian act of worship for their children in school. Some of these complaints have been made officially to the DES, following their disposal under local procedures, as required by the 1988 Act.

Your predecessor took a keen interest in this and invited me to Downing Street to discuss it with her. I enclose a copy of her letter, in which she stated the purpose of the 1988 Act relating to worship. She expressed to me her complete opposition to 'multi-faith' worship which is but a thinly veiled disguise for socialism. I also have a letter from Mr Eggar's predecessor saying she would do her best to stop multifaith worship in Ealing.

The length of time the DES is taking over this complaint is of course

indicative of the great importance of the issue. The RE establishment is firmly committed to using the schools to promote collectivism as the new state religion. It is merely an extension of the idea of the Fabian John Dewey to use the common school as a vehicle for promoting the common faith (See "A Common Faith", John Dewey, 1934). I have advised all the parents making their complaints against multifaith worship. The evidence and all the arguments on both sides are fully documented and with the DES, but are lengthy.

If you were able to grant me the privilege accorded by Margaret Thatcher I would be able to give you a succinct account. The cases I have mentioned provide the Government with an opportunity to demonstrate in action the commitments you made in your speech. I am confident that with a full knowledge of the cases you will so act. I had, and still have, the full backing of Brian Griffiths.

Yours sincerely,

*Fred Naylor*

(Fred Naylor)

also Research Fellow, Centre for  
Policy Studies.





10 DOWNING STREET  
LONDON SW1A 2AA

THE PRIME MINISTER

4 May 1990

*Dear Mr. Naylor,*

Thank you for writing to me, as I requested at the recent CPS reception, on the subject of collective worship in schools.

I very much share your concern that those pupils in our schools whose parents wish them to participate in an act of Christian collective worship are given the opportunity to do so. Proper regard should be paid to our nation's Christian heritage and traditions in the content of both the religious education and collective worship provided in our schools. The new provisions in the Education Reform Act on the content of collective worship in county schools are intended to offer a framework which secures the central place of Christian collective worship in schools, while taking into account the needs and aspirations of those parents who hold different beliefs.

I am concerned to hear that you feel this is not being achieved in practice. I am sure you will appreciate that it would not be appropriate for me to comment about any specific cases on which the Secretary of State for Education may be required to make a decision under the powers given to him by the 1944 Education Act. Nevertheless, I would be interested in your

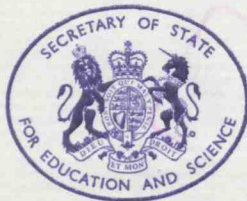
views on why you feel the new requirements are not being implemented as they should. I have asked my Diary Secretary to get in touch in order to arrange a convenient time.

Yours sincerely

Raymond Shafter

Fred Naylor, Esq.





ELIZABETH HOUSE  
YORK ROAD  
LONDON SE1 7PH  
01-934 9000

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n.b.p.m.  
BHP

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Barry Potter Esq  
Private Secretary  
10 Downing Street  
London SW1A 2AA

2 - JUL 1990

*Dear Barry*

PRIME MINISTER'S MEETING WITH MR FRED NAYLOR: 18 JUNE

*Plan*  
Thank you for your letter of 18 June about this meeting. You said that the Prime Minister would like to be kept informed of progress in dealing with the complaints on religious education and collective worship in schools which are currently being considered by my Secretary of State.

We have five complaints before us concerning:

- the agreed syllabuses for RE in Ealing and Newham;
- collective worship at two schools in Bradford and one in Wakefield.

You already have the briefing on these cases which we provided for the Prime Minister's meeting. I hope that this will be adequate as immediate background but please let me know if more is required.

Meanwhile, the Secretary of State has noted the Prime Minister's request and will write to her when he has reached a view on how to deal with these complaints and before he announces decisions.

*Yours sincerely*

*Stephen Crowne*

STEPHEN CROWNE  
Private Secretary



ELIZABETH HOUSE  
YORK ROAD  
LONDON SE1 7TH  
01-854 9000

*PM: Mgs with Fred Naylor*



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C.F

2, Kingsdown House,  
Box, Wilts. SN14 9AX.  
21 June 1990.

The Rt. Hon. Margaret Thatcher,  
The Prime Minister.

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Dear Prime Minister,

I write to thank you very much for allowing me to bring to your attention current developments in school worship. The attack on worship is, as I tried to show, part of a wider educational movement. Anything which smacks of commitment, whether it relates to religious, moral or patriotic duties, is anathema to these hard progressivists or nihilists. The latter are gaining influence at the National Curriculum Council, especially in relation to core studies and cross-curricular themes.

The increasing failure of our schools over the years to teach children right and wrong (especially in the early years) is the prime cause of growing permissiveness, selfishness and the breakdown of the family. To teach children what is right is branded as 'indoctrination'. I have observed at first hand how B.Ed. students are taught to believe that indoctrination is an unmitigated evil. Instead of defining the term and then considering under what circumstances it may be good or bad it is initially assumed that it is evil. The exercise is then to determine whether it is 'content', 'teaching method' or 'intention' that makes it so. There is no unambiguous answer to this. Students are left with the impression that they must avoid all possible risk of becoming an indoctrinator.

The best common sense answer to this nonsense is to quote George Bernard Shaw:

"A child must be taught dogmatically to dress itself at least twelve years before it is harangued by a nudist lecturer."

We desperately need a return to common sense in bringing up children. Bloom's distinction between a traditional and an open and pluralistic society is very apt, but I believe that there is a better solution than

the one he advocated - a solution moreover that allows for a transmission of values across the generations.

I enclose a short article on "Freedom Misconceived", which deals with the crisis in US schools as revealed in the Bayh Report. Brian is correct in saying that Dewey is a major influence on our present system. What however is not widely known is that the later Dewey said many of the things the New Right is now saying. This was in defence of subjects, discipline, authority and adult guidance.

When I left you a copy of the book on Dewsbury I had meant to say that some of the points I had drawn to your attention were dealt with more fully in Cap. 5 (Issues) and parts of Cap. 7 (Epilogue).

Yours sincerely,

Fred Naylor

(Fred Naylor)



## FREEDOM MISCONCEIVED

a) EDEN

The first letter below was originally sent to an NCES Executive Committee member, the second directly to the Editor. The punctuation has been slightly amended where clarity required it.

Dear Sir,

### ABOUT DECAY IN EDUCATION IN SWEDEN

**UK Educators** – are very welcome to visit in Swedish schools and see where our socialist free education has brought the country.

We have an all time high rowdiness – classrooms are so noisy teachers have to scream to make themselves heard. Teachers are assaulted – kicked – insulted – tripped over and psyched. One teacher got a knife in his back in Gothenburgh and was killed. 15 year old killer was questioned by police – then sent to a youth reformschool, from which he can walk out any day to kill and maim again.

**In Kiruna** – North Sweden – a public school was closed for a period – by unions safety ombudsman – because about 5 pupils had assaulted and knife threatened pupils and teachers.

Teachers retaliate by "crying in teachers rest rooms during break", by stopping teaching and instead "showing films and talking". Others go to university to "further education" – on nearly full pay – to avoid teaching. Others still leave and take up other occupations – they can't just stand the stress.

In a tradeschool here – pupils can't read and spell ordinary Swedish and thus not fully understand class literature to learn about plumbing, carpentry, electricity and the like. This after 9 years in school at an average expense to taxpayers of £1,800 a year. I have fruitlessly tried to persuade Educational Department to give parents the money so they can start private schools, with competent teachers that do the work they are paid to do – and where killers and vandals can be kept out to give decent students peace and opportunity to study and get results.

Whereas in public schools – less than 50% pupils destroy all opportunity to learn for more than 50% good students. And – as it is – no student can be removed – except in the Gothenburgh case – they just keep on "destroying the school" and neither Headmaster, schoolboard or police "know what do do".

Once out of school – most pupils refuse tradetraining – some tradeschools are half empty – headmasters travelling the country "begging" for students. But why learn a trade when non-skilled workers have same pay as trained men? Myself – I have been a machinshopman for several years – and went to night school to pick up the preliminaries of the trade – working days to feed myself.

Vandalism and theft of toilets – stereos – audio equipment and school material and schoolrooms – inclusive school kitchens – are reaching new highs every year – a recent radio message mentioned £1,100,000 for 1979 – but this seems rather short of the actual figure.

You are welcome to show this letter to anyone interested and *publish* in any school or other paper – for parents and teachers to see.

Sincerely  
Victor Nilsson

Box 5029  
S 900 05 UMEA 5  
Dec. 2. 1980

Dear Mr Woodley,

Thank you for your letter of 24th Jan. 81.

Swedish system might be a "progressive model" to copy – but if UK does price is going to be high.

ALL schools and ALL teachers are not 100% negative – but the overall picture is a disaster for the nation – producing youngsters that know nothing – with nothing positive – and can't be depended on to pull their load in society.

**Basic Word** – is permissiveness. One thing is taking away the examinations – e.g. a paper that shows how a pupil has performed in school. Indirect – this has backfired into teachers training colleges – where standard now is so low that one third new teachers don't even do maths, spelling and writing "to a 12 year old NORMAL pupils level" – as the newspapers and radio put it. How such "leaders" can be expected to train young people is hard to understand – but since a pupil nowadays in Sweden only gets a paper that he has "attended" certain courses or schools an employer has no means of judging him. Further – we have a law that says – "once hired, an employee can never be fired" – so in addition to a dire unemployment situation – young people can't find a job even if there is a possible opening because employer is afraid he might be "stuck with a lemon". In Sweden, an employee can steal, loiter and punch the foreman on the nose – and still keep his job. Besides – an employer must "confer" with unions on every change. One firm hired a new foreman in S.E. Sweden – not asking unions permission – and was promptly dragged to court and fined £1,500. Another 20-man wooden shoe shop advertised for more men – not asking permission first – and was promptly sued and fined £600 in court. This happened on Island of Gotland – a high unemployment area – where government spend millions in creating artificial dummy jobs to jazz up the unemployment figures to make them look better (or lower them – rather.)

We have watched unions in UK wreck the great Leyland corporation – now the same thing is about to happen here – and the start of it is the demoralizing situation in the public schools – starting a trend that just carries on.

WHATEVER YOU DO about discipline in UK schools – DON'T – take after Sweden.

Sincerely  
Victor Nilsson

Feb. 14th, 1981

b) U.S.A.: FRED NAYLOR ON THE BAYH REPORT

In discussing the merits and demerits of a break in schooling at 16+ I have recently suggested that we might have a lot to learn from the USA. The latter seems to be 'ahead' of us in most educational developments and it is no secret that one of their main reasons for setting up senior high schools was what was euphemistically described as the 'social precocity' of the older adolescents. By putting them in their own institutions and 'treating them like adults' it was hoped both that they might respond by becoming more responsible and that the younger pupils would escape contagion. Before looking at what has been happening in the USA it would be as well to recognise that the segregation of adolescents is part of the wider issue of age segregation in general, and that this in turn raises the question of the transmission of moral values across generations.

It was in 1969 that I first became aware that the strategy of containment in the USA was not working and that the



junior high schools were going the way of the senior highs. This was whilst on a visit to a very highly prestigious junior high within the public system in California. The conditions at this school were so outstandingly good in relation to those in neighbouring schools that its Principal could describe his appointment as "equivalent to retirement", and yet he and the staff alike were emphatic that manners and morals could no longer be taught in the school. This state of affairs owed much to the recent actions of the courts, which had by a series of judgements confirmed in teachers' minds the belief that to teach manners and morals was to risk being accused of committing one of the most gross infringements of a pupil's liberty.

The many observers who have drawn attention to the spread of permissiveness in the American schools have had their fears confirmed by the report of the US Senate Subcommittee to Investigate Juvenile Delinquency, under the Chairmanship of Senator Bayh, which catalogued the growth of school vandalism and delinquency.<sup>2</sup> This report presents a horrifying picture of the contemporary state of American schools. It also records the rapid growth in the magnitude of the problems throughout the three years covered in the preliminary survey (1970-73), and confirms the fact that the most serious acts of delinquency are now occurring with disturbing frequency amongst the 8-11 year-olds.

During this three-year period, serious physical attacks on teachers increased by 77% to reach an annual rate of 70,000; rapes and attempted rapes in schools increased by 40%, forcible rapes reaching a total of 9,000 in 1973; and homicides increased by 18.5%. Over the same period the damage from vandalism doubled to reach an annual cost of \$500 million, which equalled the amount the nation spent on textbooks in 1972. Not for nothing does the United Federation of Teachers advise its members never to be alone on school premises even in a faculty lounge *or even in a classroom with locked doors*. The advice is not confined to school premises as the following shows: "Teachers . . . are also assaulted on their way to work. For those who use public transportation, a simple rule should minimize dangers: arrange to meet someone who uses the same bus or train and, ideally, who is travelling to the same - or a nearby - destination".

The one thousand strong Crips gang located in the Los Angeles schools (the name is short for Cripples, which in turn is derived from the gang's trademark of maiming or crippling their victims) boasts two auxiliary units: the Cripettes, composed of girl members, and the Junior Crips formed from the ranks of the elementary schools. This gang is just one of the 143 which operate in the Los Angeles Unified School District. A social worker working with the Los Angeles gangs is quoted as saying:

"The trend is towards even more violent acts. Our biggest problem is with the 8-11 year olds, not the teenagers. They're into everything - vandalism, assault, petty theft and extortion at school."

One of the ways in which these gangs practise extortion is by occupying the 'rest rooms' and demanding payment from pupils before they are allowed to use the toilets. And this occurs despite the presence of school-employed security officers who patrol the school corridors.

One of the most significant findings of the Bayh report is the escalation in the level of violence in schools over the previous decade. As recently as 1964 a survey found that teachers were, overall, able to rate 70-80% of their classes as exhibiting good-to-excellent behaviour, whereas in 1975 the situation had reached crisis proportions. The

report showed too that the problems were not confined to the cities but were nation wide. It was the Bayh report that revealed the truly horrifying statistic that the number of students killed as a result of violence in the classrooms and on the campuses of their schools during the three years studied exceeded the number of US soldiers killed in combat throughout the first three years of the Vietnam war. The purpose of the comparison was to indicate that the schools had truly become combat zones and that the ability of many of these institutions to educate the nation's children had been destroyed. Senator Bayh summed it all up in these words: "Clearly the American and elementary school system is facing a crisis of serious dimensions."

This gloomy view of the state of American society is not confined to this Senate Sub-committee. Alistair Cooke in his "America" gives examples of the symptoms of decline which he thinks can be recognised and offers his considered view that the race is now on between its decadence and its vitality. In his analysis of the cause of America's ills he describes as a disastrous sentimentality the rage to believe that we have found the secret of liberty in general permissiveness from the cradle on.

Cooke in 1973 was really saying no more than the father of the American progressive movement, John Dewey, did in the late '20s and '30s as he began to draw attention to the way freedom was being misconceived by educationalists. The difference, however, is that the situation in 1973 was vastly worse than that which alarmed Dewey fifty years earlier. Dewey had reserved his strongest criticism for his essay "How Much Freedom in New Schools" in which he attacked 'the deplorable egotism, cockiness, impertinence and disregard for the rights of others' which followed when the school curriculum failed to provide intellectual control. He went on to castigate those who believed that the qualities he had deplored were the inevitable accompaniment if not the essence of freedom. Dewey was in fact making the distinction, which he was to make in all his later writings, between negative freedom (the right not to be restrained) and positive freedom (the freedom to do those things which are worth doing, acquired as a result of discipline and training). The failure to make this distinction is still evident in all contemporary progressive thinking in the UK.

The most penetrating analysis of the effects of the breaking of the natural link between the generations has been undertaken by the American sociologist, Hannah Arendt, in "Between Past and Future". Dealing with the crisis in education she observes that it is difficult to take this as seriously as it deserves, since it is tempting to regard it as a local phenomenon unconnected with the larger issues of the century. She goes on to add that one can take it as a general rule in this century that whatever is possible in one country may in the foreseeable future be equally possible in almost any other - words that have a special chill in view of the Bayh report and the close affinities between the USA and ourselves concerning the principles of child-rearing and education.

The large issue, she argues, is the spread of the view that there exists a child's world, and a society formed amongst children, that is autonomous and which must as far as possible be left to them to govern. Because of the prevalence of such a view, the real and normal relations between children and adults are being destroyed. The children are increasingly failing to get the protection from the family that secures their essential privacy and are being exposed to the public life of the peer groups.

Turning specifically to education, Arendt maintains that



educators stand in relationship to the young as representatives of a world for which they must assume responsibility, although they themselves did not make it. But currently all responsibility for the world is being rejected, the responsibility for giving orders no less than for obeying them. Authority has been discarded by the adults and this can only mean one thing: that the adults refuse to assume responsibility for the world into which they have brought their children.

Arendt's analysis is in line with Dewey's and is fully supported by the studies of Bronfenbrenner, who in his "Two Worlds of Childhood" traces the workings of peer groups in Western societies in creating an atmosphere pervaded by subtle opposition to the standards of adult society and which produces anti-social behaviour. Bronfenbrenner begins his chapter on the Unmaking of the American Child with the remarkable statement: "Children used to be brought up by their parents."

A growing number of teachers in the UK today are totally dissatisfied with the state of discipline in the schools. The

problems of growing permissiveness in the nation's schools and homes have been carefully monitored by the NAS/UWT<sup>3</sup> and many believe that these are already beginning to approach crisis proportions. For example one-quarter of all those arrested in London last year were still at school – a statistic that evoked the remark from the police officer releasing the figures that "morality had flown out of the window".

Compared with the USA we have more time in which to act, and we also have their experience to guide us. We need, however, to remember Arendt's warning that it is very much more difficult to assume more responsibility and to exercise a greater degree of control over those who are on their way to becoming adults than it is to relinquish control in the name of (negative) freedom and – one may add – the new catchword, 'liberation'. The latter requires absolutely no effort at all and is also *chic*. The consequences however are likely to be extremely painful. Society will become an increasingly more hostile environment for young and old alike.

<sup>1</sup> "Crisis in the Sixth Form", Fred Naylor, Centre for Policy Studies, 8 Wilfred St., London S.W.1. £2.50, postage free.

<sup>2</sup> Report of the Sub-committee to investigate Juvenile Delinquency, by Senator Birch Bayh, Chairman to the Committee on the Judiciary, United States Senate, 1975-1977.

<sup>3</sup> Discipline or Disorder in Schools: A Disturbing Choice. NAS/UWT, 1981.

## PETER DAWSON

# DO COMPREHENSIVES REALLY WORK?

*This is an edited version of Peter Dawson's speech at the NCES Conference of 8th March, 1981.*

The unfortunate truth is that we are still a long way as a society from deciding what it is we are trying to build when we set out to erect a state education system in which the principal unit at secondary level is comprehensive.

On and off, with greater or lesser degrees of enthusiasm, commitment and efficiency, successive governments have been involved in that exercise for well over a quarter of a century, but without any agreed plan as to what they wanted to emerge at the end of it.

If one looks back on the fifties, when large purpose-built comprehensives were spreading like the plague in the Middle Ages or like daffodils in spring – depending what you thought of them – it is interesting to take a look at the sort of people appointed to run them. Almost invariably, recruitment of head teachers came from the grammar schools, and sometimes even from the independent sector. Only very rarely was the head of a secondary modern school or a secondary technical school thought fit to take over such a place.

That said a great deal about what the inspectorate and the local authorities and school governors and most other people thought the purpose of a comprehensive was. It had first and foremost to be a good grammar school, and deliver the academic goods with those of high ability. If it could not do that, it was no sort of a place to educate children in. If it could do that, what it achieved or failed to achieve with ordinary children was of no great significance.

That was, of course, a formula for disaster. It would not be overstating the case by very much to say it explains why the first stage in the emergence of a comprehensive system has left so many people unconvinced of its benefits.

For what happens when a school concentrates the best of its teachers and resources on one group of pupils – namely

those most capable of and interested in learning – and neglects the rest? The answer is that those of limited ability – and especially those of the very least ability – look round for ways of getting their own back.

The whole truth about the comprehensive school is that it must take account of the needs of all the children within its walls, regarding each kind of child, and each individual within his kind, as of equal value. If you think that is a platitude, and that it inevitably occurs, think again, for it is not so.

It is my considered professional opinion that the most neglected creature in the state education system today is the average child. The comprehensive school has spent a great deal of time, attention and resources upon clever children, for the obvious reason that they bring home the academic bacon and make possible those glowing self-appraisals on prize day. The comprehensive has also given itself in more recent years to providing fairly lavishly for the child with acute learning difficulties. The best comprehensives have created sophisticated styles of remedial provision which are second to none in the European context. It is the average child who is being neglected today. He it is who scores seven out of ten for his homework, when he could score eight or nine if pressed harder. In class, his work is adequate. He bothers no one, and so his teachers do not bother him. Thus does our greatest national resource – the average child – waste away.

If the comprehensive school is to work, it must provide adequately for all. If it cannot do that, it is the greatest confidence trick ever performed in the name of education.

So what are the preconditions for a successful comprehensive?

1. To be successful, a comprehensive school must have

PRIME MINISTER:  
meeting with F. Naylor  
March 90



CONFIDENTIAL

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10 DOWNING STREET  
LONDON SW1A 2AA

*From the Private Secretary*

18 June 1990

*Dear Stephen,*

**MEETING WITH MR. FRED NAYLOR**

The Prime Minister held a meeting today with Mr. Fred Naylor, who is associated with the Campaign for Real Education.

The Prime Minister was surprised to discover the extent and impact of the multi-faith approach in collective worship and religious education.

The Prime Minister is aware that parents have asked the Secretary of State to consider complaints in the case of five education authorities about their application of the provisions in the Education Reform Act on collective worship and religious education. The Prime Minister would be grateful to be kept very closely informed about the progress of these current complaints in the five authorities.

*Yours,  
Barry*

BARRY H. POTTER

Stephen Crowne, Esq.,  
Department of Education and Science.

CONFIDENTIAL

*eu*

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PRIME MINISTER

MEETING WITH MR. FRED NAYLOR

I attach briefing for your meeting with Mr. Naylor on Monday.

Mr. Naylor is associated with the Campaign for Real Education.  
He has two main concerns

- National Curriculum Council and cross-curricular themes;
- religious education in schools.

At Flag A is the main brief which I commissioned from Professor Griffiths. (Brian kindly agreed to provide this because the briefing supplied by the DES (Flag B) was not very satisfactory.) One point to note on religious education at Ealing is that the policy document was the work of Hilary Benn and prepared before Ealing was won by the Conservatives. Has policy changed?

Finally at Flag C are copies of your recent letter from Mr. Naylor and your reply.

BHP

B.H. POTTER

15 June 1990

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15 June 1990

MR FRED NAYLOR

On Monday you are to see Mr Fred Naylor. Along with Carolyn Cox, John Marx and others he has been very active in seeing that the Education Reform Act is being properly implemented.

His greatest asset is his personal knowledge of what is happening in LEA's. All of the issues he wishes to discuss with you are either from contacts with parents in LEA's who are dissatisfied with the implementation of the Act, in terms of RE and collective worship or from his private enquiries into what is happening at the NCC.

I believe he will have a great deal to say which is of interest, although it is sometimes put in a rather discursive manner.

He wishes to raise three points.

1. National Curriculum Council and Cross Curricular Themes

- Cross-curricular themes are not part of the National Curriculum.
- But the NCC has decided to give "curriculum guidance" on these subjects.
- So far they have published only one statement on 'Education for Economic and Industrial Understanding' which is fine (copy attached - Appendix A).
- The fear is that this is the precursor for others on issues such as gender and race.
- And the reason for being apprehensive is that Frances Morrell is Chairman of the NCC committee dealing with this subject!

## 2. Religious Education in Ealing and Newham

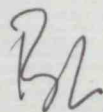
- Section 8(3) of the Act is very clear that syllabuses should be "in the main Christian" but also reflecting the teaching of other religions.
- Over the last twenty years, the multi-faith movement in RE (led by Professor John Hull) has emphasised something very different - a syncretistic mish-mash of liberal values and themes from other religions. It is because of this that Section 8(3) was included in the Act.
- Parents in certain authorities are now objecting to the new Agreed Syllabuses which are being produced within their areas.
- I attach a letter from an Ealing parent with a copy of the agreed syllabus there - Appendix B.

## 3. Collective Worship in Bradford and Wakefield

- This is covered by Section 7 of the Act.
- But the issue raised is very similar to the multi-faith approach raised above.

### CONCLUSIONS

Mr Naylor has a strong case to make. He will doubtless present interesting information. It would be worth pressing him on precisely how he sees the way forward.



BRIAN GRIFFITHS



B

42 Devonshire Road,  
EALING,  
London W5 4TP

Wednesday 13th June 1990

The Rt. Hon. Margaret Thatcher M.P.,  
10 Downing Street,  
London,  
SW1A 2AA.

Dear Prime Minister,

I am writing to you as a parent of two children who attend High School in the London Borough of Ealing.

I am very concerned about Ealing's new religious education syllabus as it contains no specifically Christian content. This is even admitted by Ealing Education Authority. The syllabus has no mention of "God", "Jesus Christ", the "Bible" or the "Church".

It is the first syllabus to be drawn up under the 1988 Education Reform Act which states that all syllabuses must now "reflect mainly Christian religious traditions". (Schedule 1(7) (3) and Section 8(3). As you may recall, the House of Commons passed this clause in the Reform Bill by a cross-party majority of over 260.

In my opinion the Ealing religious education syllabus presents a direct challenge to Parliament's authority.

The syllabus lays down that all faiths should be taught through common themes such as "prayer", "ritual" and "sacred texts". Typically the emphasis is placed on what faith believers do, the clothes they wear or the food they eat. Anything to avoid teaching about real belief.

This is truly a multi-faith mish-mash where the integrity and coherence of the different faiths is destroyed. It seems to be very popular with Ealing's local education authority advisers.

I am not against the teaching of other faiths, but I do believe that Christianity should be the main faith taught and that all faiths taught should be in such a way which respects their coherence and integrity. The Ealing syllabus has more to do with sociology than it does religious education.

I am an elected parent governor and the governing body was given sight of the syllabus before it was printed.

My campaign against the syllabus started in March 1989 when I wrote to the Secretary of State for Education, then Kenneth Baker. Since I received no reply I wrote again on 15th June 1989. This elicited a brief acknowledgement of my letter. Since then I have not heard anything from the DES apart from another brief acknowledgement in May 1990 saying that the matter was still receiving attention!

Ealing Council officially launched the syllabus on 29th June 1989. I had already complained that it was not 'mainly Christian' in a letter to the Director of Education on 12th June.

Continued...



42 Devonshire Road, W.5.

Rt. Hon. Margaret Thatcher M.P.

Wednesday 13th June 1990

On the 2nd July 1989 on Radio 4's 'Sunday Programme' I heard the Chairman of the Education Committee, Councillor Hilary Benn (son of Tony Benn), state that the government's intention to re-emphasise Christianity was "misguided and bound to fail".

On the 10th July I complained to Ealing's Standing Advisory Council for Religious Education (SACRE). On the 3rd August 1989 the Chairman of SACRE, Labour Councillor The Rev. Neil Richardson, wrote to me dismissing my complaint.

I was somewhat shocked when in December 1989 I read an article written in the local paper by Councillor Richardson in which he clearly stated his opposition to the mainly Christian requirements of the Reform Act.

I was advised by a teacher that the Education Reform Act lays down that every LEA should establish a complaints procedure for parents. After much correspondence the LEA agreed to follow the procedure in accordance with Section 23 of the Education Reform Act.

A hearing was held on 24th April 1990. The Complaints panel was made up of three Councillors (two Labour, one Conservative). I had a chance to put my case and so did the LEA.

My complaint focussed on three issues:-

- i The lack of any religious content in the syllabus
- ii The thematic teaching approach laid down by the syllabus
- iii The amount of time spent on teaching the various faiths

During the hearing the LEA produced three witnesses. Two were teacher trainers and one was a teacher advisory teacher for the Church of England. It seemed to me to be a pretty lethal combination.

One of the teacher trainers was Professor John Hull of Birmingham University. I have in my possession a copy of a booklet which he has written called "The Act Unpacked". This booklet seems to me to be a complete negation of everything that Parliament intended to do for religious education. He is very keen on the multi-faith thematic approach.

The other two witnesses admitted that the syllabus contains "no specifically Christian content" as did the LEA officer who was at the hearing.

On 2nd May my complaint was rejected by the LEA. As you know Ealing went Conservative during the local elections. I now detect more sympathy for my point of view, but I understand that they have written to the Secretary of State seeking his advice as to whether the syllabus is legal. To be frank, I am very worried that he will say it is legal.

Last Friday 8th June I presented a petition to Harry Greenway M.P. calling for the Secretary of State to instruct Ealing to withdraw its syllabus and replace it by one which has clear and specific Christian content. It was signed by eight-hundred Ealing residents. Mr. Greenway had already asked a parliamentary question last year about the syllabus, but as far as I know has still not received a reply.

Continued...



42 Devonshire Road, W.5.

The Rt. Hon. Margaret Thatcher M.P.

Wednesday 13th June 1990

I have written to Peter Dawson, General Secretary of the Professional Association of Teachers (PAT) and he agrees with me that the syllabus is illegal.

Dr. Zaki Badawi, Principal of the Muslim College and the Chairman of the Imams and Mosques Council of the United Kingdom is very concerned about the thematic approach in the Ealing Syllabus. He agrees with my position that the syllabus needs to have real content.

The local Jewish Rabbi in Ealing, Dr. Jacobs, also supports my campaign as does a Vicar of Ealing, Prebendary Michael Seward.

The average person in the street wants Christianity to be taught to their children. In a recent MORI poll, conducted in October last year, 84% of people gave allegiance to the Christian faith. I am sure that most ordinary people are astonished that it is possible to have a religious education syllabus without even mentioning God. The Evening Standard calls it an "Ealing Comedy".

The fact is that so much that is done in the name of the ethnic minorities is a cynical exercise in undermining our own cultural and religious tradition. I am convinced it is not supported by the faith communities themselves. My campaign has the support of Muslims, Sikhs and Jews. It does not have the support of some teacher trainers and LEA advisers and those of the extreme left.

I am about to write yet another letter to the Secretary of State. This time I will complain under section 68 of the 1944 Education Act that the LEA have acted unreasonably by adopting a syllabus which has no specific Christian content and will call for Mr. MacGregor to intervene.

You are known for your determination and for your robust defence of family values. Please support the request of hundreds of ordinary parents in Ealing to have this syllabus withdrawn and replaced by one with clear and specific content which is mainly Christian.

I would be very pleased to explain my case more fully in person. Perhaps it might be possible for me to see yourself or one of your ministers?

Yours sincerely,

Denise Bell



ELIZABETH HOUSE  
YORK ROAD  
LONDON SE1 7PH  
01-934 9000

*Cefup*  
*CCBG*

Barry Potter Esq  
Private Secretary  
10 Downing Street  
London

12 June 1990

*Dear Mr Potter,*

*18*

PRIME MINISTER'S MEETING WITH FRED NAYLOR ~~13~~ JUNE

I attach briefing notes on three education topics which it is possible Mr Naylor may raise with the Prime Minister at their meeting tomorrow.

*Yours sincerely*  
*CJ Roche*

C J Roche  
Private Office



## THE NATIONAL CURRICULUM COUNCIL (NCC) AND CROSS-CURRICULAR THEMES

### Line to take

a) Some "cross-curricular" subjects have an important role to play in preparing pupils for adult life. They include health education (vital for teaching children about drugs and AIDS); economic and industrial understanding; education for citizenship (on which the Home Secretary is particularly anxious for guidance to issue); environmental education and careers education.

b) All guidance issued by NCC on cross-curricular themes is non-statutory. Schools may choose whether or not to follow it. But schools must comply with the statutory requirements for each National Curriculum subject. There should be no risk of non-statutory material on cross-curricular themes squeezing out the statutory subject requirements.

### Background

Mr Naylor is associated with the Campaign for Real Education (CRE). CRE have made representations to DES Ministers that the NCC is seeking to undermine the traditional subjects which comprise the National Curriculum by the emphasis it places on cross curricular themes (such as health education); and on "integrated" approaches to curriculum organisation - as opposed to subject-based organisation. CRE is concerned that cross curricular themes lack the rigour of traditional academic subjects and lend themselves to politically biased teaching. At this juncture NCC has produced guidance only on economic and industrial understanding. John MacGregor was present at its launch. DES Ministers' view is that the material is balanced and helpful.

## RELIGIOUS EDUCATION IN EALING AND NEWHAM

### Line to take

I am aware that the Secretary of State for Education has received representations about the new locally agreed syllabuses for RE adopted by Ealing and Newham LEAs. These are receiving careful consideration by the Secretary of State. Meanwhile, it would not be appropriate for me to comment.

### Background note

1. The Education Reform Act retained the requirement in the 1944 Act that RE in county schools should be provided in accordance with a locally agreed syllabus. Section 8(3) of ERA introduces a new requirement in respect of the content of such syllabuses. Any new syllabuses should:

"reflect the fact that the religious traditions in Great Britain are in the main Christian whilst taking account of the teaching and practices of the other principal religions represented in Great Britain".

2. The LEA does not draw up the syllabus; that is done by a special conference set up for that purpose by the LEA. The conference is comprised of four committees representing:

"(a) such Christian and other religious denominations as, in the opinion of the LEA will appropriately reflect the principal religious traditions in the area;

(b) the Church of England;

(c) such associations representing teachers as, in the opinion of the authority, ought, having regard to the circumstances of the area, to be represented; and

(d) the LEA.

3. The ERA introduced new requirements for considering formal complaints made after 1 September 1989 about the curriculum and collective worship provided in schools. This includes complaints that a local education authority have adopted a new RE syllabus which does not meet the requirements of Section 8(3). Any complaint must first be submitted to the authority to consider under local arrangements approved by the Secretary of State. If a complainant remains dissatisfied, the complaint may then be lodged with the Secretary of State.



4. 4 MPs - Neville Trotter, James Pawsey, John Gummer and Harry Greenway - have already made representations to the Department about the new Ealing and Newham syllabuses. The Department is currently considering the MPs' representations. It would not be appropriate for the Prime Minister to comment while these representations are being considered. (Not for disclosure: Both syllabuses are currently being considered by Treasury Counsel.)

5. A number of other people have also written to the Department expressing general concern. One of these is Mrs Bell, a parent/governor at a school in the Ealing LEA, who according to press reports now plans to submit a formal complaint to the Secretary of State. We understand that this will have the support of PACE and that the complaint has already been through the local complaints machinery. However, the Department has yet to receive it. We also understand from press reports that a deputation led by Mrs Bell handed in a petition of 1000 signatures to the Commons on 8 June concerning the Ealing syllabus.

## COLLECTIVE WORSHIP IN BRADFORD AND WAKEFIELD

### Line to take

I am aware of the complaints currently lodged with the Secretary of State for Education about the collective worship provided in schools in Bradford and Wakefield. The Secretary of State will want to consider these very carefully before coming to any decision. Meanwhile it would not be appropriate for me to comment.

### Background Note

1. The law now requires that collective worship in county schools, taken over the school term as a whole, must be "wholly or mainly of a broadly Christian character". Within this framework it is for the head teacher to determine the precise content of worship, taking into account the family backgrounds of the pupils concerned. This includes deciding the extent to which, if at all, the worship should not be broadly Christian.
2. A head teacher may apply to the local Standing Advisory Council for Religious Education for a determination lifting the broadly Christian requirement for all or some of the pupils. If the SACRE lifts the requirement, the worship provided for the pupils concerned would no longer have to be wholly or mainly broadly Christian; it could be distinctive of any particular faith, but not of a particular Christian or other religious denomination. However, it is still the head teacher, and not the SACRE, who decides on the precise content of worship provided as a result of a determination, again taking into account the family backgrounds of the pupils.
3. PACE are concerned that some LEAs are interpreting the provisions of the Education Reform Act as allowing their county schools to provide "multi-faith" collective worship. PACE feel that such worship is illegal under the terms of ERA, whether it is provided as part of the "wholly or mainly broadly Christian" worship required by Section 7, or as a result of a determination made by a Standing Advisory Council on RE.
4. PACE, acting on behalf of parents, have lodged three formal complaints with the Secretary of State. These concern the worship provided in:

- Lidget Green First and Middle Schools, Bradford. In both cases PACE are acting for Mrs J Davison,
- Sandal Magna First School, Wakefield. PACE are acting for Mr and Mrs C Norton.



5. PACE state that all three schools are providing multi-faith worship. Lidget Green Middle School has a determination from its SACRE. Each complaint has been considered by the relevant LEA under their Section 23 arrangements, under which all such complaints must first be disposed of before the Secretary of State can consider them, and none of the complaints was upheld.

6. All three complaints are currently under consideration within the Department. Legal advice is likely to be necessary before coming to any decision, bearing in mind that these are the first complaints on worship to have been received since the new requirements came into force.

7. In putting the complaints to the Department, Mr Naylor has asked to be given the opportunity to comment on any representations received from the LEAs or other interested parties. It is our normal practice to treat such material on a confidential basis and Mr Naylor has been advised accordingly.



HOUSE OF COMMONS  
OFFICIAL REPORT

PARLIAMENTARY  
DEBATES

(HANSARD)

House of Commons

*Friday 8 June 1990*

*The House met at half-past Nine o'clock*

PRAYERS

[MR. SPEAKER *in the Chair*]

PETITION

**Religious Education**

9.34 am

**Mr. Harry Greenway** (Ealing, North): I have the honour to present a petition to the honourable Commons of the United Kingdom of Great Britain and Northern Ireland in Parliament assembled, in the name of Mrs. Denise Bell of 42 Devonshire road, Ealing W5, and hundreds of my constituents and constituents throughout the borough of Ealing:

"The Humble Petition of the residents of the London Borough of Ealing sheweth

That the agreed syllabus of religious education for the London Borough of Ealing contains no specifically Christian content and that this contravenes the intention of your honourable House in passing Section 8 and Schedule 1 of the 1988 Education Reform Act requiring all new agreed syllabuses 'to reflect mainly Christian religious traditions'."

My constituents and the petitioners are concerned that the syllabus produced by the former Labour council in Ealing, but still in force, contains no reference to the Bible, Jesus or God and no formal or informal indication of what aspects of Christianity might be taught and how the subject might be taught. The petitioners seek not to exclude the teaching of other world religions in schools, but to have the founder of Christianity, Jesus Christ, mentioned in the syllabus in which Christianity is required to be central, and they are determined about it. They look to the Secretary of State for Education and Science, to the House and to the Government to direct that changes be made. The new council shows sympathy to the petitioners' attitude. They hope that the Government and the council will come together and produce a syllabus which is directly Christian-centred but not exclusively so. The petition concludes:

Wherefore your Petitioners pray that your honourable House will urge the Secretary of State for Education to direct Ealing local Education Authority immediately to withdraw its agreed syllabus and adopt a new agreed syllabus with clear and specific Christian content.

And your Petitioners, as in duty bound, will ever pray, &c.  
*To lie upon the Table.*





FILE SRW

cc DES  
B.G.  
M. Bell

10 DOWNING STREET  
LONDON SW1A 2AA

THE PRIME MINISTER

4 May 1990

*Dear Mr. Naylor,*

Thank you for writing to me, as I requested at the recent CPS reception, on the subject of collective worship in schools.

I very much share your concern that those pupils in our schools whose parents wish them to participate in an act of Christian collective worship are given the opportunity to do so. Proper regard should be paid to our nation's Christian heritage and traditions in the content of both the religious education and collective worship provided in our schools. The new provisions in the Education Reform Act on the content of collective worship in county schools are intended to offer a framework which secures the central place of Christian collective worship in schools, while taking into account the needs and aspirations of those parents who hold different beliefs.

I am concerned to hear that you feel this is not being achieved in practice. I am sure you will appreciate that it would not be appropriate for me to comment about any specific cases on which the Secretary of State for Education may be required to make a decision under the powers given to him by the 1944 Education Act. Nevertheless, I would be interested in your

*K*

views on why you feel the new requirements are not being implemented as they should. I have asked my Diary Secretary to get in touch in order to arrange a convenient time.

Yours sincerely  
Margaret Thatcher

---

Fred Naylor, Esq.





1. v. '90

10 DOWNING STREET

Barry POTTER

I think the Jm  
should be Cox & Naylan.  
This is a very delicate  
subject and they  
have contacted me  
about half a doz.  
times since the ERA.

I think the Jm  
would find their  
evidence interesting.  
M.

10, DOWNING STREET,  
WHITEHALL S.W.1

Brian Griffiths,

I would be grateful  
for advice on this.

Specifically, do you  
With the Private Secretary's

Compliments

agree ~~but~~ P.M.

Should see Mr Naylor?

BHP

25/4





R234

ARPS/4156/1060

DEPARTMENT OF EDUCATION AND SCIENCE  
ELIZABETH HOUSE YORK ROAD LONDON SE1 7PH  
TELEPHONE 01-934 9000  
FROM THE MINISTER OF STATE

Paul Gray  
Private Secretary  
10 Downing Street  
SW1A 2AA

23 APR 1990

*Dear Paul*

You wrote to me on 6 April, asking me to draw to my Minister's attention the attached letter and enclosures that the Prime Minister had received from Mr Fred Naylor about collective worship in schools.

Mr Naylor is the Hon Secretary of the Parental Alliance for Choice in Education, whose Chairman is Baroness Cox. Baroness Cox played a major part in promoting debate about the RE and collective worship clauses of the Education Reform Bill during its passage through Parliament. She and her friends in the Lords put down various amendments with the intention of ensuring that Christianity appeared on the face of the Bill, and was guaranteed a central place in RE and collective worship in schools. They also sought to outlaw multi-faith RE and worship in schools.

Baroness Cox's intervention prompted intensive discussions between the then Secretary of State and the Bishop of London, Dr Graham Leonard, to formulate alternative amendments which would be widely acceptable. These amendments, which were tabled by Dr Leonard after much consultation with colleagues and counterparts in other churches, were accepted by Parliament and now appear in the ERA.

In brief, as far as collective worship is concerned, the law now requires that collective worship in county schools, taken over the school term as a whole, must be "wholly or mainly of a broadly Christian character". Within this framework it is for the head teacher to determine the precise content of worship, taking into account the family backgrounds of the pupils concerned. This includes deciding the extent to which, if at all, the worship should not be broadly Christian.

A head teacher may apply to the local Standing Advisory Council



for Religious Education for a determination lifting the broadly Christian requirement for all or some of the pupils. This is what has happened at the 4 Ealing schools referred to in the press release Mr Naylor enclosed with his letter. If the SACRE lifts the requirement, the worship provided for the pupils concerned would no longer have to be wholly or mainly broadly Christian; it could be distinctive of any particular faith, but not of a particular Christian or other religious denomination. However, it is still the head teacher, and not the SACRE, who decides on the precise content of worship provided as a result of a determination, again taking into account the family backgrounds of the pupils.

As Mr Naylor points out, PACE have lodged two formal complaints with the Secretary of State about the collective worship at Lidget Green First School and Lidget Green Middle school, Bradford. The complaints have already been considered locally by the LEA. The basis of these complaints is that the schools are providing multi-faith worship, one within the broadly Christian framework, one as the result of a SACRE determination. PACE feel that, in both sets of circumstances, this is illegal under the terms of ERA. To date, no formal complaints have been lodged with the Secretary of State about what is happening in Ealing or any other place than Bradford.

The Bradford complaints are currently under consideration within the Department. The Secretary of State will want to consider these very carefully, taking legal advice as necessary, before coming to any decision. This is because of the sensitivity of the whole issue of collective worship and the strong feeling it arouses in groups holding widely differing viewpoints, and bearing in mind that these are the first complaints to have been received since the new requirements came into force.

Mr Naylor has requested an opportunity for himself and Baroness Cox to brief the Prime Minister on the Bradford cases. There is no reason why the Prime Minister should not meet Mr Naylor and Baroness Cox to discuss the issue of collective worship in schools in general terms, and to receive their specific comments on the Bradford cases. However, as the Secretary of State will be required to make a decision on the Bradford complaints in due course, and probably others in the future, it would not be appropriate for the Prime Minister to comment directly on any specific cases.

I attach a draft letter for the Prime Minister to send to Mr Naylor. Should the Prime Minister agree to meet Mr Naylor, the Department will, of course, provide briefing.

Yours  
Lorraine

LORRAINE CHAPMAN  
Private Secretary



FR. S/W a/economic/Naylor  
**SCANNED**  
a:/Naylor

Thank you for writing to me, as I requested at the recent CPS reception, on the subject of collective worship in schools.

I very much share your concern that those pupils in our schools whose parents wish them to participate in an act of Christian collective worship are given the opportunity to do so. Proper regard should be paid to our nation's Christian heritage and traditions in the content of both the religious education and collective worship provided in our schools. The new provisions in the Education Reform Act on the content of collective worship in county schools are intended to offer a framework which secures the central place of Christian collective worship in schools, while taking into account the needs and aspirations of those parents who hold different beliefs.

delete

I am concerned to hear that you feel this is not being achieved in practice. [I would be happy to meet you and Caroline Cox to discuss this issue.] I am sure you will appreciate that it would not be appropriate for me to comment about any specific cases on which the Secretary of State for Education may be required to make a decision under the powers given to him by the 1944 Education Act. Nevertheless, I would be interested to hear your views on why you feel the new requirements are not being implemented as they should.

Perhaps I could ask you to contact..... Prof. Griffiths : tel

Policy Unit Revs at No 10 to arrange for a further discussion

Fred NAYLOR

~~25/4~~

25/4



2

10 DOWNING STREET

LONDON SW1A 2AA

From the Private Secretary

Extension agreed

DA 25/4

no  
ack | 6 April 1990

I enclose a letter dated 23 March to the Prime Minister from Mr. Fred Naylor. I should be grateful if you could draw this to your Minister's attention before taking any further action on it. I think the Prime Minister probably would wish to reply to Mr. Naylor and I should be grateful if you could ask your Minister to arrange advice and a suitable draft reply for the Prime Minister to send to reach this office by Friday 20 April.

(PAUL GRAY)

Mrs. Lorraine Chapman,  
Office of the Minister of State,  
Department of Education and Science.

M



Tel. 0225 742219

2, Kingsdown House,  
Box, Wilts. SN14 9AX.  
March 23 1990.

Prof. Brian Griffiths,  
Head of the Prime Minister's  
Policy Unit,

Dear Brian,

At last week's CPS Reception I spoke to the Prime Minister about multi-faith worship. She asked me to write to her saying in my letter that it was at her request. I have now done this and it should reach her at the same time as this reaches you. A copy is enclosed.

On a previous occasion I discussed with you Angela Rumbold's statements on the subject and you know that I have a private letter from Angela stating her opposition to multi-faith worship. We know however that this was not her original view and I am fearful that she may not be strong enough to prevail against her civil servants in dealing with the Bradford complaints. It could be extremely embarrassing if she does the wrong thing. The PM was quite scathing about multi-faith worship when I talked to her.

I should very much like to brief the Prime Minister. Would it be possible for Caroline Cox and myself to meet her for this purpose?

With all best wishes,

Yours aye,

Fred

P.S. I enclose a copy of a letter I have had from Massachusetts, together with its enclosures. They are self-explanatory. The article is very illuminating and I commend especially the court ruling on p.45. Notice also the description, in the book notice, of the common school as the established church of America's secular faith, and recall Dewey and his 'common faith'. This is exactly what is now happening here.

I also enclose the main document in the Bradford Junior School case.



897/89

23rd June, 1989

Contact : Binda Rai



FOUR EALING SCHOOLS ADOPT MULTI FAITH-WORSHIP

Four Southall schools - Featherstone High School, Villiers High School and Lady Margaret First and Middle Schools, - have all chosen a multi-faith system of worship as set out in the Education Reform Act 1988.

Under the Education Reform Act, 1988, schools wanting to be exempted from the requirement for a "mainly Christian Worship" have to apply for a determination from Ealing's statutory Standing Advisory Council on Religious Education (SACRE). SACRE is made up of representatives from the Church of England, other religious faiths in the borough, the Teachers Unions, the borough and Local Authority representatives, consisting of both Labour and Conservative members.

Following unanimous support from all SACRE members, each school will now work out its own format of worship to suit the needs of their pupils.

Cllr Hilary Benn, Chair of Ealing's Education Committee said: "Multi-faith worship consists of a general religious, moral and ethical content which is not distinctive of any one faith or religion. Under this system schools will be able to use materials for worship from all faiths, and take a thematic approach reflecting the values and experiences common to all faiths."

He added: "I hope it will help children of all faiths and none - to appreciate the power of ideas and the way in which they have shaped the world in which we live."

- ENDS -

Note to Editors:

The Ealing Borough comprises of 119 schools, out of which only four have so far chosen to make an application to the SACRE.

From the Press & Publicity Unit  
London Borough of Ealing  
Civic Centre  
14-16 Uxbridge Road  
London W5 2HL  
tel 01-579 2424 exts 54019, 52752, 52753





Office of Educational Equity  
**The Commonwealth of Massachusetts**  
**Department of Education**

---

1385 Hancock Street, Quincy, Massachusetts 02169-5183

February 12, 1990

Mr. Fred Naylor  
c/o Claridge Press  
43 Queens Gardens  
London W2 3AA  
England

Dear Mr. Naylor:

I found much to provoke thought in your book about Dewsbury--a situation which I had followed through the TES. You may be interested in the enclosed article about the textbook controversies in the United States, and in my book The Myth of the Common School.

Professor Richard Baer of Cornell is perhaps our most subtle analyst of the issues that you raise--you might want to be in touch with him. His address is:

Professor Richard A. Baer, Jr.  
Cornell University  
Department of Natural Resources/Fernow Hall  
Ithaca, New York 14853-0188

Sincerely yours,

A handwritten signature in cursive script, appearing to read "Charles Glenn".

Charles Glenn, Ed.D., Ph.D.  
Executive Director

Enclosures



## The Myth of the Common School

Charles Leslie Glenn, Jr.

In this thoughtful, well-wrought study, Charles L. Glenn examines the historical development of the idea that the State should sponsor popular education in order to mold common loyalties and values among its citizens in the interest of national unity. This idea has led inevitably to conflict with parents and groups who do not accept the values and beliefs inculcated by the State and its educators. Over the years, the issues around which such conflict has arisen have varied, but the underlying positions remain the same. On the one hand are those who assert the absolute right of parents to control the education of their children. On the other are those who assert the absolute right of the State (or Society) to control the education of children and to do so in a way that minimizes the differences among them. Glenn studies this tension primarily as it evolved in nineteenth-century Massachusetts, with reference to parallel developments elsewhere in the United States and in France and the Netherlands.

Glenn describes the conditions and assumptions under which common schools were first launched in the Netherlands and France during the 1800s. He then traces the development of this idea in the United States, focusing on its implementation and eventual triumph over competing views of schooling. He shows that the common school Horace Mann and his contemporaries sought to create, fraught as it was with religious and moral purpose, was fiercely opposed first by many orthodox Protestants and then by the growing Roman Catholic population. In the end, it was Protestant horror at the prospect of Catholic schooling that was instrumental in the transformation



of the common school into the established church of America's secular faith.

Glenn reminds us that this continuing conflict over popular education raises troubling questions in a democracy. How, for example, can the pluralism we claim to value, the liberty we cherish, be reconciled with a State pedagogy designed to serve State purposes? Can government assure that each child is educated in the essentials required by the social, political, and economic order without seeking to impose uniformity? He concludes by offering workable and tested solutions to this perennial dilemma.

"With rare intelligence and lucidity, Charles Glenn tells the story that has brought us to our present moment of conflict and confusion regarding the role of the public school in American society. Of particular help is his understanding of education as a value-transmitting enterprise, which enables the reader to appreciate why current disputes about religion and moral judgment in the classroom are both inevitable and necessary. *The Myth of the*

*Common School* is a marvelous provocation to rethink the moral and educational assumptions of a democratic society."—RICHARD JOHN NEUHAUS, Director, Center on Religion and Society

"Glenn has an extraordinary ability to focus on essentials and yet he has marshalled an enormous amount of information to buttress his argument. . . . He sees the American experience in a broad comparative perspective which I think is very useful indeed. The work is of course primarily historical but parallels with current debates on American public education are brought out very clearly. I believe that this is a very important book."—PETER L. BERGER, Boston University

CHARLES LESLIE GLENN, JR., is director of the Bureau of Equal Educational Opportunity, Commonwealth of Massachusetts.

400 pp., \$32.50(sd) cloth, \$13.95 paper  
ISBN 602-4(cloth), 603-2(paper)  
LC 87-19183

May 1988

University of Massachusetts Press  
Eurospan  
3 Henrietta Street  
London, England WC2E8LU



PACE

heading

March 23 1990.

The Rt. Hon. Margaret Thatcher, PM, PC.  
10, Downing Street.

Dear Prime Minister,

We spoke at the CPS reception last week on the subject of multi-faith worship in schools. You very kindly asked me to write to you about it.

I enclose a News Release from Ealing, where Hilary Benn is encouraging schools to adopt multi-faith worship. Parents who want Christian worship for their children are being accused of "wanting to indoctrinate their children like the Nazis" (Manchesters CEO). The situation is very critical since leading RE Advisers are interpreting the 1988 Act to favour multi-faith worship and it is spreading in schools rapidly.

As Barbara Amiel has observed in one of her articles in 'The Times' it is an attempt to create collectivism as the new state religion.

Fortunately a number of parents in different parts of the country (Bradford, Wakefield, Manchester and Ealing) are protesting strongly and have sought PACE's help. We have leading counsel's opinion that it is illegal and I have a private letter from Angela Rumbold saying that she is trying to stop it in Ealing.

Our two complaints from Bradford have now been disposed of under the local arrangements and are now with the Secretary of State. Because of the complexities of the Act Angela will need all the help she can get. I believe that this is one of the most vital issues in education and I would very much appreciate the opportunity to brief you more fully on the situation (including the reaction of the Moslem communities). In general they are very supportive of the Christian parents.

Yours sincerely,

FRED NAYLOR.



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2009:02

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