The Empirical Science of Religious Education

Edited by
Mandy Robbins and Leslie J. Francis

The Empirical Science of Religious Education

The Empirical Science of Religious Education draws together a collection of innovative articles in the field of religious education which passed the editorial scrutiny of Professor Robert Jackson while he was editor of the *British Journal of Religious Education*. These articles have made an enormous contribution to the international literature, establishing the empirical science of religious education as a research field.

The volume draws together, organises and illustrates the contours of this emerging field and is an essential compendium which covers work in:

- teacher education and teacher experience;
- student understanding, attitudes and values;
- varieties of religious schooling;
- worldview and life interpretation.

Organised into ten thematic sections, the contributors cover the field comprehensively and bring with them an international and reflexive approach to their research.

This is an essential resource for practitioners and researchers wishing to access original and innovative research undertaken by way of ethnographic fieldwork, practitioner research, life-history approaches to research, psychological scales and measures, and large surveys. It should also appeal to readers studying PGCE and Masters-level programmes in religious education, as well as qualified religious educators undertaking continuing professional development.

Mandy Robbins is Reader in the Psychology of Religion at Glyndŵr University, UK. She is also an associate fellow in the Centre for Education Studies, University of Warwick, UK.

Leslie J. Francis is Professor of Religious Education and Director of the Warwick Religions and Education Research Unit at the University of Warwick, UK.

This Page is Intentionally Left Blank

The Empirical Science of Religious Education

Edited by Mandy Robbins and Leslie J. Francis

Routledge
Taylor & Francis Group
LONDON AND NEW YORK

First published 2016
by Routledge
2 Park Square, Milton Park, Abingdon, Oxon OX14 4RN

and by Routledge
711 Third Avenue, New York, NY 10017

Routledge is an imprint of the Taylor & Francis Group, an informa business

British Library Cataloguing in Publication Data
A catalogue record for this book is available from the British Library

Library of Congress Cataloging in Publication Data
Names: Robbins, Mandy, editor of compilation. | Francis, Leslie J., editor of compilation.
Title: The empirical science of religious education / edited by Mandy Robbins and Leslie J. Francis.
Description: London; New York: Routledge, 2016. | Articles orginally published in the British journal of religious education. | Includes bibliographical references and index.
Identifiers: LCCN 2015031453| ISBN 9781138929852 (hardback) | ISBN 9781315680897 (e-book)
Subjects: LCSH: Religious education—Cross-cultural studies.
Classification: LCC BV1471.3\.E528 2016 | DDC 207/.5—dc23
LC record available at http://lccn.loc.gov/2015031453

ISBN: 978-1-138-92985-2 (hbk)
ISBN: 978-1-315-68089-7 (ebk)

Typeset in ITC Galliard Std
by Swales & Willis Ltd, Exeter, Devon, UK

Contents

Contributors

JEFF ASTLEY, is currently the Alister Hardy Professor of Religious and Spiritual Experience at Glyndŵr University, an Honorary Professor in the Department of Theology and Religion at Durham University, and Visiting Professor at York St John University. He was Director of the ecumenical North of England Institute for Christian Education (NEICE) from 1981 to 2013. He has written or edited over thirty-five books on Christian education, practical theology or religious faith, including *Teaching Religion, Teaching Truth* (2012), *Exploring Ordinary Theology* (2013) and *Studying God: Doing Theology* (2014). Recent journal articles and essays in books include: 'Forms of Faith and Forms of Communication', in John Sullivan (ed.), *Communicating Faith* (2011); 'Creation and Evolution', *Challenging Religious Issues* (2013); 'Anglican Perspectives on Christian Religious Education', *Theo-Web: Zeitschrift für Religionspädagogik* (2014); 'Ordinary Theology as Lay Theology: Listening to and Learning from Lay Perspectives', *INTAMS Review* (2014); and seven entries in George Thomas Kurian and Mark A. Lamport (eds), *Encyclopedia of Christian Education* (2015).

ADRIAN BROCKETT, is Principal Lecturer in the Faculty of Education and Theology, York St John University. Previous academic posts: in Arabic and Islamic Studies at St Andrews University, University of Aberdeen, University of Leeds, Durham University. Current engagement in research: Muslim interpretation of Qur'anic attitudes towards gender equality http://www.yorksj.ac.uk/education—theology/faculty-of-etrs/who-we-are/cype-staff/dr-adrian-brockett.aspx.

GEERT DRIESSEN is an Educational Researcher at the ITS (Institute for Applied Social Sciences) of the Radboud University Nijmegen, The Netherlands. He received a teacher's degree before continuing on to study educational theory. His PhD thesis focused on ethnic minority pupils in primary education. He published extensively on topics relating to ethnicity/race, social milieu, sex/gender and religion/denomination in education. Recent publications include: 'On the right track? Islamic schools in the Netherlands after an era of turmoil', with Michael S. Merry, *Race Ethnicity and Education* (in press); 'Trends in

educational disadvantage in Dutch primary school', with Michael S. Merry, *Educational Review*, 2014, 66(3), 276–292; 'Gender differences in primary and secondary education: Are girls really outperforming boys?' With Annemarie van Langen, *International Review of Education*, 2013, 59(1), 67–86.

JUDITH EVERINGTON is an Associate Professor in Education in the Centre for Education Studies at the University of Warwick, Coventry, England and a member of the Warwick Religions and Education Research Unit. Spanning two decades, her research and publications have focused primarily on the relationship between the personal and professional lives of teachers of RE and the implications for teacher education and development. Her recent publications include: 'Hindu, Muslim and Sikh RE Teachers' Use of Personal Life Knowledge: the relationship between biographies, professional beliefs and practice' (2014), *British Journal of Religious Education*, 36 (2):155–173 and 'Bridging Separate Communities: the aspirations and experiences of minority ethnic RE teachers in England', (2015) *Journal of Beliefs and Values* (forthcoming).

NIGEL FANCOURT is a Lecturer in the Department of Education at the University of Oxford, an honorary fellow of St Stephen's House, and an honorary Research Fellow in the Warwick Religions and Education Research Unit, Centre for Education Studies, University of Warwick, Coventry, England. He received his PhD in Educational Studies from the University of Warwick, having previously studied at Oxford. His recent publications include work on religious education, and on inter-professional collaboration, particularly school-university partnerships.

SANDRA FRANGOULIS at the time of the publication of the original article in 1996 was an Assistant Psychologist at Great Ormond Street Hospital. The editors have been unable to contact the author to update her biography for this publication.

LESLIE J. FRANCIS is Professor of Religions and Education at the University of Warwick and Canon Theologian at Bangor Cathedral. He gained his PhD in 1976 from the University of Cambridge and has subsequently been awarded a ScD from the University of Cambridge in 1997, a DD from the University of Oxford in 2001, and a DLitt from the University of Wales in 2007. His research interests are in the fields of psychology, religion, and education. He has a particular interest in personality psychology and in the connection between personality and personal wellbeing. His recent books include *Preaching with all our Souls* (2008), *Ordained Local Ministry in the Church of England* (2012), and *Exploring Ordinary Theology* (2013).

GUNNAR J. GUNNARSSON is a Senior Lecturer of Religious Education at the University of Iceland, School of Education. He graduated in theology from the University of Iceland and received his PhD in Education from Stockholm University. In his research, the main focus has been on religious education and diversity and on young people's life views and life questions. He is now

working on a research project, together with a group of researchers at the University of Iceland, on the life values and attitudes of young people in the upper secondary school in Iceland in times of diversity and change.

BRENDAN HYDE is an Honorary Fellow of Australian Catholic University and an Honorary Senior Research Fellow of Federation University Australia. He was awarded his PhD by Australian Catholic University and has research interests in children's spirituality and how the Godly Play approach to religious education nurtures spirituality in young children. His recent publications include: 'Nurturing spirituality through a dispositional framework in early years contexts', in J. Watson *et al*, (Eds.), *Global Perspectives on Spirituality and Education* (pp. 128–139). (London: Routledge, 2014) and 'An investigation into the effects of meditation with children in a Catholic primary school' (2014) with Marian de Souza and Tanya Keogh in *International Journal of Children's Spirituality*, 19, 197–212.

JULIA IPGRAVE is a Senior Research Fellow in the Warwick Religions and Education Research Unit, Centre for Educational Studies, University of Warwick, Coventry, England. She received her PhDs from the University of Warwick (Education) and Oxford Brookes University (Religious History). She has published in the field of religion and education and young people's religious understanding. She is undertaking research with the University of Hamburg on patterns of inter-religious engagement in five north European metropolitan areas. Prior to her work in Higher Education, Julia spent sixteen years as school teacher and manager in Leicester.

NETTA JORDAN at the time of the publication of the original article in 1996 was a research assistant at Great Ormond Street Hospital. The editors have been unable to contact the author to update her biography for this publication.

WILLIAM K. KAY is a Professor of Theology at Glyndwr University, Wrexham, Wales and Visiting Professor at the University of Chester. He received his first PhD from the University of Reading and his second PhD from the University of Nottingham, from which he also received a DD. His recent publications include *Pentecostalism: a very short introduction* (OUP) and Empirical and historical perspectives on the growth of Pentecostal-style churches in Malaysia, Singapore and Hong Kong, *Journal of Beliefs and Values*, 34, 1, 14–25 (2013).

RICHARD LANSDOWN is a former Consultant Psychologist at Great Ormond Street Hospital, Honorary Senior Lecturer at the UCL Institute of Child Health and Advisor in Education to the Partnership for Child Development, Oxford University. His PhD was on the relationship between visual perception and reading in children with visual impairment. His research interests include the effects of moderately raised lead concentrations in children, children's concepts of death and the afterlife and the effects of health education in primary schools in Tanzania and Vietnam. His main clinical activities were

with children with facial disfigurement and with death and bereavement in the setting of a children's hospital. He has published in all of these areas.

SUSAN E. LOMAN is a retired teacher of Religious Studies. She received her MA from Loughborough University and her PhD from the University of Wales, Bangor. She is currently working on a school textbook aimed at encouraging pupils to appreciate different Biblical interpretations.

NICK MEAD was formerly Head of the Department of Professional and Leadership Education and is now Associate Lecturer in Education at Oxford Brookes University. Prior to becoming Head of Department he was secondary PGCE Course Leader and Religious Education tutor. His postgraduate research and published work span Religious Education, Personal, Social and Health Education, Citizenship Education and teacher education. A common theme in his research is the relationship between personal and professional values in the formative development of pre-service teachers. Recent publications include the impact of *Every Child Matters* on trainee secondary teachers' understanding of professional knowledge, (2011) *Pastoral Care in Education*, 29(1) and *Values in Teacher Education*, (2013, ISBN 0992697808).

CHRISTINE MUELLER at the time of the publication of the original article in 2005 was studying for her doctoral thesis at the University of Hamburg, Germany, focusing on the relevance of religion for Jewish pupils in Germany. Additional research areas of interest are interreligious and intercultural education.

ELEANOR NESBITT is a Professor Emeritus in the Warwick Religions and Education Research Unit, Centre for Education Studies, University of Warwick, Coventry, England. She received her PhD from the University of Warwick and her Post-Graduate Certificate in Education from the University of Oxford. Her recent publications include: *Pool of Life: The Autobiography of a Punjabi Agony Aunt* with Kailash Puri (Sussex Academic Press, 2013) and *Making Nothing Happen: Five Poets Explore Faith and Spirituality* with Gavin D'Costa, Mark Pryce, Ruth Shelton and Nicola Slee (Ashgate, 2014).

KEVIN O'GRADY is an Associate Fellow in the Warwick Religions and Education Research Unit, Centre for Education Studies, University of Warwick, Coventry, England. He received his PhD from Warwick in 2007. His recent publications include: *Religion in Education: Innovation in international research* edited with Joyce Miller and Ursula McKenna (New York, Routledge, 2013).

SISSEL ÖSTBERG is Associate Professor, retired from Oslo and Akershus University College in August 2014, and has now a position as Senior at the same university college. She has worked as teacher trainer and researcher since 1983 and received her PhD from the University of Warwick in 1999. For the period 2003–2007 she was Dean at the Faculty of Education, and for the

period 2007–2011 Rector at Oslo University College. Her recent publications include: Interkulturell kompetanse, in Bjarnø, Vibeke, Mette Nergård og Finn Aarsæther, *Språklig mangfold og læring. Didaktikk for flerspråklige klasserom* (Oslo, Gyldendal Akademisk, 2013) and 'Diversity and citizenship in a context of Islamophobia in Joyce Miller', in Kevin O'Grady and Ursula McKenna (Eds.), *Religion in Education: Innovation in international research* (New York, Routledge, 2013).

BRANDY QUINN is Assistant Professor in Educational Psychology at Texas Christian University, Fort Worth. She received her PhD in Education from Stanford University. Her research areas include adolescent development, social emotional learning, social justice learning and moral development in schools. Her recent publications include: *Putting Youth Contribution at the Center of Positive Youth Development in Oakland High Schools* with John W. Gardner http://jgc.stanford.edu/resources/reports/OKFPASS-2IssueBrief.pdf. (2013).

MANDY ROBBINS is a Reader in the Psychology of Religion at Glyndwr University, Wrexham, Wales and an honorary Research Fellow in the Warwick Religions and Education Research Unit, Centre for Education Studies, University of Warwick, Coventry, England. She received her PhD from the University of Wales and her Post-Graduate Diploma in Psychology from the Open University. Her recent publications include 'Evangelical Church Life with Greg Smith' (2015), in *21st Century Evangelicals: A portrait of Evangelical Christians in the UK* and 'Religious identity, mystical experience, and psychopathology: A study among secular, Christian and Muslim youth in England and Wales' with Leslie J. Francis (2014), in *Research in the Social Scientific Study of Religion*, 25(1), 1–16.

PAT SIKES is Professor of Qualitative Inquiry at the School of Education, University of Sheffield. Pat is currently directing an Alzheimer's Society-funded project *The Perceptions and Experiences of Children and Young People Who Have a Parent With Dementia*. In process and recent publications include: *The Routledge Handbook of Narrative and Life History* edited with I. Goodson, M. Andrews and A. Antikainen (London, Routledge, 2015); Sikes, P. (Ed.) (2013) *Autoethnography* (Sage Benchmarks in Social Science Series, London, Sage, 2013); *Ethics and Academic Freedom in Educational Research* edited with H. Piper (London, Routledge, 2011); *Researching Sex and Lies in the Classroom: Allegations of Sexual Misconduct in Schools* with H. Piper (London, Routledge/Falmer, 2010).

KIRSI TIRRI is a Professor of Education and Research Director at the Department of Teacher Education at the University of Helsinki, Finland. She is the Chair of Doctoral Programme SEDUCE (School, Education, Culture and Society). She is also a visiting scholar with the Stanford Center on Adolescence, USA. Tirri has been a Professor of Religious Education at the University of Helsinki

for the years 2002–2010. She has also been the President of ECHA (European Council for High Ability) for the years 2008–2012 and the President of the SIG International Studies at AERA (American Educational Research Association) for the years 2010–2013. Her research interests include school pedagogy, moral and religious education, gifted education, teacher education and cross-cultural studies. She has published twelve monographs and numerous journal articles related to these fields. You can read more of her work online: http://www.helsinki.fi/~ktirri

PIM VALKENBERG is an Ordinary Professor of Religion and Culture in the School of Theology and Religious Studies at the Catholic University of America in Washington D.C. He obtained his PhD from the Catholic Theological University of Utrecht in the Netherlands, and taught theology and religious studies at the Catholic University of Nijmegen where he specialized in Christian-Muslim dialogue. Between 2006 and 2011 he was an Associate Professor of Theology at Loyola University in Maryland. His latest publications include *Sharing Lights on the Way to God: Muslim-Christian Dialogue and Theology in the Context of Abrahamic Partnership* (Editions Rodopi, 2006), *World Religions in Dialogue: A Comparative Theological Approach* (Anselm Academic, 2013) and *Renewing Islam by Service: A Christian View of Fethullah Gülen and the Hizmet Movement* (CUA Press 2015).

ANDREW VILLAGE is Professor in Practical and Empirical Theology and York St John University, UK. He has doctorates from Edinburgh University and Bristol University. His general research interests are in the fields of psychology and religion and congregational studies, and his specific interests include biblical interpretation among Christian laity and clergy, ethnicity and religion, creationism and the environment, and the development of Christian ministry. His books include *The Bible and Lay People* (2007); *Preaching with all our Souls* (2008), and *The Mind of the Anglican Clergy* (2009).

EMYR WILLIAMS is a Senior Lecturer in Psychology at Glyndwr University and an honorary Research Fellow in the Warwick Religions and Education Research Unit, Centre for Education Studies, University of Warwick, Coventry, England. He received his PhD from the University of Wales, and his MSc in Psychology from Derby University. Emyr's research focuses on non traditional religious belief and the social significance of religion in society.

HOWARD WORSLEY is Vice Principal at Trinity College, Bristol where he is tutor in missiology. He is a researcher into children's spirituality and their early perceptions. As a contextual theologian and an educationalist he is looking to span two major disciplines (theology and education) and to bring fresh eyes to different contexts. These studies feed into his teaching on mission, apologetics, ethnography and 'learning for a learning church' and he publishes regularly for academic journals in Christian education and in children's spirituality. He received his doctorate from the University of Birmingham in 2000. His

recent publications include: *Anglican Church School Education: Moving beyond the first two hundred years* (Bloomsbury Academic, 2013); *What Motivates Christian Educational Practitioners? Theology as a School Resource* (Grove Booklets, 2013). He is currently preparing for publication *Myths and tensions in Christian Education*, to be published by Canterbury Press in 2015, co-edited with Hazel Bryan.

HANS-GEORG ZIEBERTZ is professor of Practical Theology and Religious Education at the Faculty of Theology, University of Wuerzburg, Germany. He received a PhD in Theology from the Radbaud University in Nijmegen/The Netherlands and a PhD in Educational Sciences from the University in Tuebingen/Germany. He did his habilitation in Religious Education at the University of Mainz/Germany. Recent publications are *Religion and Human Rights: An International Perspective* (with Gordan Črpić) (Heidelberg: Springer 2015); *Human Rights and the Impact of Religion* (with J.A. van der Ven) (Leiden: Brill 2013); *Religious Identity and National Heritage: Empirical-theological Perspectives* (with V.F. Anthony) (Leiden: Brill 2012).

Preface

During his fourteen years as editor of *British Journal of Religious Education* Professor Robert Jackson published over a hundred articles by leading authors who employed original empirical data relevant to the field of religious education. These articles have made an enormous contribution to the international literature, establishing the empirical science of religious education. The aim of this volume is to draw together, to organise and to illustrate the contours of this emerging empirical science of religious education by republishing a selection of the articles that passed the test of the peer-review process and Jackson's editorial scrutiny during that fourteen-year period.

Making this selection of little more than just twenty papers from the pool of over a hundred has been no easy task. Two primary principles have guided our choice. First, we wanted to give fair representation both to the range of topics covered and to the range of methods employed. Second, we wanted to major on those articles that could stimulate the next generation of researchers poised to extend further the empirical science of religious education. By displaying recent achievements in the field we want to set out clearly the foundations already in place and on which others can build.

The empirical science of religious education is no longer beyond the grasp of classroom practitioners. Opportunities exist for continuing professional development through research-based Masters programmes and through doctoral-level research, both within traditional PhD programmes and within professional doctorates like the EdD. Support structures exist through communities of practice and through practitioner research networks. Not only has Professor Robert Jackson published exemplary papers illustrating the empirical science of religious education (through the Warwick Religions and Education Research Unit), he has established the ideal environment through which communities of practice and practitioner research networks may flourish. We have edited this collection of articles to put the science of religious education within the grasp of the classroom practitioners.

Mandy Robbins and Leslie J. Francis

Acknowledgements

First our gratitude to our colleagues in the Warwick Religions and Education Unit for their support. We would also like to thank Lee Jones of Glyndŵr University for his hard work in proof reading the text and help in preparing the name index.

Introducing the empirical science of religious education

Leslie J. Francis and Mandy Robbins

The aim of this introduction is to set the context for the emerging and developing empirical science of religious education in Britain, and to highlight the crucial part played by *British Journal of Religious Education* (and the earlier journal from which it evolved, *Learning for Living*) in nurturing this science. The argument will be developed in four stages. Stage one traces these developments back to key pioneers working in the 1960s, and illustrates the role of *Learning for Living* in this development. Stage two examines the early life of *British Journal of Religious Education* and its clear focus on valuing empirical research. Stage three introduces the papers selected for inclusion in this volume as illustrative of Robert Jackson's commitment as editor of *British Journal of Religious Education* from 1996 to 2011 to continue to foster the empirical science of religious education. Stage four provides a wider overview of Jackson's editorial legacy to the empirical science of religious education.

Pioneers in the 1960s

The empirical science of religious education began to flourish in Britain during the 1960s through a series of independent initiatives pioneered by individuals working in comparative isolation from each other. The seven key figures were Harold Loukes, Violet Madge, Ronald Goldman, Kenneth Hyde, Edwin Cox, R. J. Rees, and Colin Alves, each of whom published a major study between 1961 and 1968.

In *Teenage Religion* (1961), Harold Loukes drew on two research methods. In stage one he arranged for six schools to record discussions held by 14-year-old pupils. In stage two he selected a number of typical quotations which were then submitted to 502 pupils for their written comments. A decade later Loukes employed the same methodology to produce his book *Teenage Morality* (1973). Between these two studies, Loukes (1965) employed a more quantitative approach in his *New Ground in Christian Education*.

Violet Madge (1965), in *Children in Search of Meaning*, employed a less systematic and less disciplined method to data generation than employed by Loukes. She drew heavily on her personal experience and observation to generate rich illustrative materials. In her second book, Madge (1971) examined children's statements about Jesus.

Ronald Goldman (1964), in *Religious Thinking from Childhood to Adolescence*, drew on a recognised research methodology and a recognised theoretical framework grounded in Piagetian psychology. Piaget distinguishes between three sequential developmental stages in thinking which are characterised as pre-operational, concrete operational, and formal operational thinking. Goldman detected evidence for these stages on the basis of clinical interviews conducted among a sample of 200 pupils, ten boys and ten girls within each year group between the ages of 6 and 17, treating 15-, 16-, and 17-year-olds as one age group. Goldman's research was the most influential of the era. It influenced religious education curriculum and shaped the research agenda for other researchers.

Kenneth Hyde (1965), in *Religious Learning in Adolescence*, brought quantitative methods to research in religious education. He developed four tests, concerned with God images, religious concepts, religious knowledge, and attitude toward religion, applied among more than 3500 pupils. Hyde's instruments were subsequently employed by others, including Richmond (1972).

Edwin Cox (1967), in *Sixth-Form Religion,* also employed quantitative methods to explore the following issues: existence of God, Jesus, life after death, Bible, church, religious education, personal religious behaviours, and moral behaviours, among 2276 sixth-form pupils. Further analysis of Cox's data were provided by Wright and Cox (1967a, 1967b).

R. J. Rees (1967), in *Background and Belief*, reported on the responses of 433 third-year students at Oxford, Cambridge and Bangor, assessing their experience of religious education in the sixth form. His study included both qualitative and quantitative data

Colin Alves (1968), in *Religion and the Secondary School*, reported an ambitious project conducted among 14- to 16-year-old pupils in 526 schools. The questionnaire contained a test of pupils' knowledge of the New Testament, pupils' insight into the meaning of New Testament quotations, belief and attitude items about Jesus, the bible and the church, items relating to moral choices, and questions about personal religious identity and practice.

Throughout the 1960s *Learning for Living* played a central role in promoting and nurturing the empirical science of religious education. For example, the May 1963 issue, under the editorship of Harold Loukes, was dedicated to examining the nature and implications of Ronald Goldman's research. After an opening article in which Goldman (1963) summarised his research, subsequent articles examined the implications for the primary school (Batten, 1963), the implications for the secondary school (Hilliard, 1963), and the implications for the Church (Hewitt, 1963).

British Journal of Religious Education

John Hull became editor of *Learning for Living* in 1971 and began the process of transitioning the journal into becoming the *British Journal of Religious Education* in 1978. Hull's serious commitment to creating space for the empirical science of religious education was signalled in 1977 by the dedication of the

three issues published that year to a series of research reports on religion in childhood and youth. This collection of thirteen original empirical studies included Peatling reporting on the development of his Thinking about the Bible Test, which was intended to operationalise and to test Goldman's theory (Peatling, 1977), Francis reporting on research designed to test whether changes in student attitudes toward religion coincided with Goldman's hypothesised cognitive stages during the years of compulsory schooling (Francis, 1977), May reporting on the assessment of religious judgements during childhood and adolescence (May, 1977), Pitts describing his analysis of children's pictures of God (Pitts, 1977), Tamminen describing his study into the questions of life raised by Finnish school children (Tamminen, 1977), Hay reflecting on the implications for education of recent research into religious experience (Hay, 1977), Robinson drawing on evidence gathered by Sir Alister Hardy's research into religious experience (Robinson, 1977), Murphy introducing his research examining whether children's understanding of parables develops in stages (Murphy, 1977a), and testing stage development accounts and theories (Murphy, 1977b), Reid reporting on Sunday School attendance and adolescents' religious and moral attitudes, knowledge and practice (Reid, 1977), Gates reporting on his doctoral research into the part which religion plays in the life of young people themselves (Gates, 1977), Herbert reporting on teacher engagement with research listening to children talking (Herbert, 1977), and Baxter critiquing modes in adolescent religious thinking (Baxter, 1977).

In his editorial to the first edition of *British Journal of Religious Education* in Autumn 1978, John Hull emphasised the following points: a journal offers continuity, a journal establishes and nourishes a tradition. For Hull the *British Journal of Religious Education* was to be concerned not only with the curriculum subject of that name, but with the concerns of the religions for education as a whole (see Hull, 1978). For Hull the *British Journal of Religious Education* was committed to dealing with the empirical science of religious education, alongside perspectives on religious education advanced by other disciplines.

In its early years, the *British Journal of Religious Education* nurtured the empirical science of religious education not only by publishing reports of original qualitative and quantitative studies, but also by publishing serious critiques of empirical work. Examples of the empirical science of religious education included Turner's standardised test of religious language comprehension (Turner, 1978), Francis' study of attitude toward religion (Francis, 1978), Sellick's investigation into materials used in the RE classroom in secondary schools (Sellick, 1979), Turner's study of general cognitive ability and religious attitudes in two school systems in Northern Ireland (Turner, 1980), Kibble's study of uncertainty of religious belief among adolescents (Kibble, Parker, & Price, 1981), Kay's study of the connection between parental marital happiness and young people's attitudes toward religion (Kay, 1981), Turner's study of religious attitudes in an integrated primary school in Northern Ireland (Turner & Davies, 1982), Egan's study of the attitudes of students attending Catholic secondary schools in Wales (Egan, 1986).

Serious critiques of empirical research included Greer's engagement with the literature criticising Goldman's original research (Greer, 1980), Greer's critical study of Peatling's Thinking about the Bible Test (Greer, 1983), Greer's critical evaluation of fifty years of the psychology of religion in religious education (Greer, 1984a, 1984b), Webster's exposition and evaluation of Fowler's theory of faith development (Webster, 1984), Davies' engagement with anthropological and psychological studies to illuminate symbolic thought and religious knowledge (Davies, 1985), Berryman's review of seven lines of enquiry about religious experience and religious language, namely Freudian, Jamesian, cognitive developmental, taxonomic, comprehensive modelling, the social psychological view, and the Montessori approach (Berryman, 1985), Heywood's critique of Fowler's use of Piaget (Heywood, 1986), Slee's critique of Goldman's use of scalogram analysis (Slee, 1986), and McGrady's critique of the place of metaphor in an examination of the development of religious thinking (McGrady, 1987).

Illustrating the Jackson era

Making a selection of just twenty papers was no easy task from the much larger number of papers published in the *British Journal of Religious Education* relevant to the empirical science of religious education during the fourteen years that Robert Jackson served as editor. The selection was made by a two stage process. In stage one all the papers reporting empirical data were evaluated and grouped according to themes. From the many themes that emerged ten were identified as the most important for defining the current state of the field and for shaping future development. These ten themes were: ethnographic fieldwork, practitioner research and community of practice, educating religious educators, students imagining beginning and ends, in search of meaning and purpose, life-world and life interpretation, religious schooling, developing scales and measures, shaping and testing theories, and large-scale surveys. In stage two, two papers were selected to illustrate each of these ten themes.

The first theme, on ethnographic fieldwork, draws attention to a research method that has illuminated the ways in which religions are lived out in the lives of young people. The two studies selected to illustrate this theme explore the experiences of young Hindus and young Sikhs of their own faith tradition outside school and within school (Nesbitt, 1998), and explore the experiences of young Muslims in Leicester (Ipgrave, 1999).

The second theme, on practitioner research and community of practice, draws attention to ways in which the empirical science of religious education can be promoted and developed by practitioners with immediate relevance to their practice as religious educators. The two studies selected to illustrate this theme explore researching religious education pedagogy through an action research community of practice (O'Grady, 2010), and the place of reflective self-assessment in religious education (Fancourt, 2010).

The third theme, on the education of religious educators, draws attention to the contribution made by the life history approach to illuminating and understanding

the personal factors influencing the professional formation of religious education. The two studies selected to illustrate this theme follow a cohort of fourteen students (six men and eight women) on a post-graduate certificate of education programme in secondary religious education, through their initial training and into their first year of teaching (Sikes & Everington, 2001), and examine in detail three Black African students' progression through a similar programme (Mead, 2006).

The fourth theme, on students imagining beginnings and endings, draws attention to research traditions concerned with the nature and development of cognitive processes during childhood and adolescence, and with the way in which religious concepts are formed and developed. The two studies selected to illustrate this theme explore how young people think about death and the afterlife (Frangoulis, Jordan, & Lansdown, 1996), and the ways in which they think about the origins of the universe and about creation narratives within religious traditions (Worsley, 2006).

The fifth theme, on the search for meaning and purpose, draws attention to the central part that the quest for meaning and purpose plays both in the lives of young people and in religious traditions. The two studies selected to illustrate this theme report on the characteristics of young people's spirituality in three Australian Catholic primary schools (Hyde, 2008), and report on the role of spirituality and religion in supporting purpose among adolescents in the USA, using a case study approach (Tirri & Quinn, 2010).

The sixth theme, on lifeworld and life interpretation, draws attention to the part that religion plays in shaping the lifeworld of young people and in giving shape to their life interpretation. The two studies selected to illustrate this theme explore the role of Islam in the lives of Norwegian Pakistani young people (Östberg, 2000) and the role of religion in the lives of Icelandic young people (Gunnarsson, 2009).

The seventh theme, on religious schooling, draws attention to the place of studies concerned with exploring the character, distinctiveness and effectiveness of religious schooling within the empirical science of religious education. The two studies selected to illustrate this theme examine the functioning of Islamic primary schools in the Netherlands (Driessen & Valkenberg, 2000), and the expectations and desires concerning their religious education of Jewish students attending a Jewish high school in Germany (Mueller, 2005).

The eighth theme, on developing scales and measures, draws attention to the importance of quantitative approaches within the empirical science of religious education being able to utilise well-tested, reliable and valid psychometric instruments. The two studies selected to illustrate this theme discuss the development of an instrument designed to distinguish between three ways in which students respond to familiar passages from the New Testament, defined as literal acceptance, symbolic acceptance, and rejection mode (Loman & Francis, 2006), and discuss the development of an instrument employing the notion of social distance to assess prejudice toward Muslims (Brockett, Village, & Francis, 2009).

The ninth theme, on shaping and testing theories, draws attention to the capacity of the quantitative approach to the empirical science of religious education

for formulating and testing theories by means of conventional statistical modelling and conventional statistical calculation of probability levels. The two studies selected to illustrate this theme test the hypothesis that positive attitude toward religion and positive attitude toward science go hand in hand, but that this underlying positive correlation is distorted and obscured in those cases where young people adapt fundamentalist views either about religion (creationism) or about science (scientism) or both (Astley & Francis, 2010), and test the hypothesis that conventional Christian belief and unconventional paranormal belief occupy different psychological space (Francis, Williams, & Robbins, 2010).

The tenth theme, on large-scale surveys, draws attention to the benefit brought to the empirical science of religious education by research groups and research collaboration that are able to command sufficient resources to design large (international or national) surveys. Such sources of data can be deployed to address a number of different research questions and advance knowledge on a number of fronts. The two studies selected to illustrate this theme discuss the nine-country survey among 8,984 students at the upper end of the secondary school age range, co-ordinated by Hans-Georg Ziebertz at the University of Wurzburg (Kay & Ziebertz, 2006), and discuss the Teenage Religion and Values Survey among 33,982 students across England and Wales between the ages of 13 and 15 years, co-ordinated by Leslie J Francis at Bangor University (Robbins & Francis, 2010).

Jackson's editorial legacy

Other papers illustrating the empirical science of religious education during Jackson's period as editor may be grouped within the following themes: the qualitative tradition, the quantitative tradition, schools with a religious character, trainee teachers and practising teachers, religious education syllabuses and school worship, and the international dimension.

The *qualitative tradition* nurtured by the Warwick Religions and Education Research Unit was discussed and explored by Nesbitt (2001) and exemplified by O'Grady (2003) discussing motivation in religious education among year eight students, by Arweck and Nesbitt (2004) exploring an education programme linked with the Brahma Kumaris World Spiritual University, by Breen (2009) exploring religious diversity, and inter-ethnic relations within a Catholic primary school, and by Ipgrave (2009) exploring the language of friendship and identity by analysing children's communication choices in an interfaith exchange. Other insights into various qualitative approaches are provided by Tamm (1996) investigating the qualitative differences in children's God concept as reflected in their drawings, by Erricker (2001) reporting on the research method of the Children and Worldviews Project, by Baumfield (2003) drawing on collaborative action research undertaken in partnership with schools and Local Education Authorities, by Watson (2004) illustrating a case study approach in ten secondary schools, by Eke, Lee and Clough (2005) reporting on detailed analysis of whole-class interactive teaching and learning, by Stern (2010) reporting on research methods to identify patterns of classification and framing expected in religious education

by pupils, teachers and educationalists outside school, and by Lundie (2010) reporting on the research methodology adopted by the 'Does RE work?' project sponsored within the AHRC/ESRC Religion and Society Programme.

The *quantitative tradition* and surveys conducted among school students was richly illustrated in a series of papers by Kay and Smith (2000, 2001, 2002) and Smith and Kay (2000). Kay, Francis and Gibson (1996) tested the association between attitudes toward Christianity and formal operational thinking; Francis (2000) explored the correlates of reading the Bible; Francis and Fearn (2001) assessed learning preferences among A-level religious studies students; Huggins (2002) explored students' perceptions of religious education alongside other school subjects in years six and seven; and Walshe (2005) explored what young people think about Jesus. Francis and Greer (1999) and Francis, Robbins, Barnes and Lewis (2006) explored student religiosity in Northern Ireland. Kay (1997) undertook a review of belief in God in Great Britain between 1945 and 1996.

Research into aspects of *schools with a religious character* was reported by several studies. Küçükcan (1998) employed ethnographic research in connection with an Islamic primary school in London. Colson (2004) explored the communication and definition of values in four voluntary aided Church of England secondary schools. Scholefield (2004) conducted a case study of the culture within an English Jewish secondary school. Francis (2005) employed quantitative research to map pupil values in independent Christian schools in England. Godfrey and Morris (2008) examined students' attainment in faith schools in England.

Studies into aspects of the beliefs, experiences and lives of *trainee teachers* were provided by de Ruyter, Conroy, Lappin and McKinney (2003), I'Anson (2004), Revell (2005) and McCreery (2005). Studies into aspects of the beliefs, experiences, continuing professional development, and retention of teachers were provided by Startin and Webster (1996), Astley, Francis, Burton and Wilcox (1997), Warnet and Klein (1997), Hanlon (2000), Davies (2004), Dadley and Edwards (2007), and Plater (2007).

Insights into *agreed syllabuses* and Standing Advisory Committees for Religious Education were provided by Rose (2006) and Wedell (2010). Insights into *school worship* were provided by Cheetham (2000, 2001) and Gill (2004).

Under Jackson's editorship of the *British Journal of Religious Education*, the range of papers reporting the advances in the empirical science of religious education outside Britain flourished. From Australia there were papers on the psychosocial environment in religious education classes in Catholic secondary schools (Dorman, 1997); the effect of formal study of religion on the attitudes toward religion and toward other religions of students attending religiously affiliated schools (Malone, 1998); the experiences of Catholic secondary school religious education teachers and trainee religious education teachers (Rymarz, 2001); the views of religious education teachers and religious education co-ordinators on school text books prepared for Catholic schools (Rymarz & Engebretson, 2005); the attitudes of students in Catholic schools (Rymarz & Graham, 2006); and the factors that impede curriculum change in religious education in Catholic schools (Buchanan, 2006).

From Germany there were papers on the kind of religious education that fits best with children's needs (Schweitzer & Boschki, 2004); the connection between dimensions of media-related identity formation, self-formation and religious values (Dinter, 2006); the relationship between tolerance and individualised religion (Schweitzer, 2007); and the religious world, including God images, prayer, religious practice and gender issues, of children in mixed faith families of Christian and Muslim parents (Froese, 2008). From the Netherlands there was a paper on the development of the God concept among indigenous and immigrant children (ter Avest, 2009).

From Sweden there were papers on older secondary school students' views on the meaning of life (Eriksson, 2000); the views of parents, students and teachers about approaches to religious education (Hagesæther & Sandsmark, 2006); students' views about God (Torstenson-Ed, 2006); the questions posed by students to guests from four faith traditions (Naeslund, 2009); and the choices teachers make when teaching Islamic religious education in Kenya (Svensson, 2010). From Finland there were papers on senior secondary school students' concepts concerning religious education (Kallioniemi, 2002, 2003), the comparisons among students' moral, religious and spiritual questions in Finland, USA, Hong Kong and Bahrain (Tirri, Tallent-Runnels, & Nokelainen, 2005), and variations in students' understanding of Lutheranism (Hella, 2008). From Estonia there was a paper on dialogue in religious education lessons (Schihalejev, 2009).

From North America there were papers on how teaching world religions at a school in California lowered cultural conflict (Lester & Roberts, 2009) and the role of media in shaping the spiritual component of children's lives in Canada (Bosacki, Elliott, Akseer, & Bajovic, 2010). From Israel there were papers on differences between secular and religious schools (Wasserstein-Warnet & Klein, 2003) and the construction of the religious Zionist female citizen in a state religious junior high school (Sztokman, 2008). From Japan there was a paper on the problems of teaching about religion in Japan (Fujiwara, 2007). From South Africa there was a paper on education in the madrassahs (Waghid, 2009).

Into the future

Jackson's editorial legacy has consolidated a firm foundation on which the *British Journal of Religious Education* has continued to nurture the empirical science of religious education.

References

Alves, C. (1968). *Religion and the secondary school.* London: SCM.

Arweck, E., & Nesbitt, E. (2004). Living values: An educational programme – from initiative to uptake. *British Journal of Religious Education, 26*, 133–149.

Astley, J., & Francis, L. J. (2010). Promoting positive attitudes towards science and religion among sixth-form pupils: Dealing with scientism and creationism. *British Journal of Religious Education, 32*, 189–200.

Astley, J., Francis, L. J., Burton, L., & Wilcox, C. (1997). Distinguishing between aims and methods in RE: A study among secondary RE teachers. *British Journal of Religious Education, 19*, 171–185.

Batten, R. (1963). Implications for the primary school. *Learning for Living, 2*(5), 912.

Baumfield, V. (2003). Democratic RE: Preparing young people for citizenship. *British Journal of Religious Education, 25*, 173–184.

Baxter, J. (1977). Modes of religious thinking and adolescent reality. *Learning for Living*, *17*, 25–33.

Berryman, J. W. (1985). Children's spirituality and religious language. *British Journal of Religious Education, 7*, 120–127.

Bosacki, S., Elliott, A., Akseer, S., & Bajovic, M. (2010). The spiritual component of children's lives: The role of the media. *British Journal of Religious Education, 32*, 49–61.

Breen, D. (2009). Religious diversity, inter-ethnic relations and the Catholic school: Introducing the *responsive* approach to single faith schooling. *British Journal of Religious Education, 31*, 103–115.

Brockett, A., Village, A., & Francis, L. J. (2009). Internal consistency reliability and construct validity of the Attitude toward Muslim Proximity Index (AMPI): A measure of social distance. *British Journal of Religious Education*, *31*, 241–249.

Buchanan, M. T. (2006). Factors that impede curriculum change: A preliminary report. *British Journal of Religious Education, 28*, 51–63.

Cheetham, R. (2000). Collective worship: A window into contemporary understandings of the nature of religious belief? *British Journal of Religious Education, 22*, 71–81.

Cheetham, R (2001). How on earth do we find out what is going on in collective worship? An account of a grounded theory approach. *British Journal of Religious Education, 23*, 165–176.

Colson, I. (2004). 'Their churches are at home': The communication and definition of values in four aided Church of England secondary schools. *British Journal of Religious Education, 26*, 73–84.

Cox, E. (1967). *Sixth-form religion*. London: SCM.

Dadley, E. M., & Edwards, B. (2007). Where have all the flowers gone? An investigation into the retention of religious education teachers. *British Journal of Religious Education, 29*, 259–271.

Davies, D. (1985). Symbolic thought and religious knowledge. *British Journal of Religious Education, 7*, 76–80.

Davies, G. (2004). Gender and attitudes towards religious education in the primary school. *British Journal of Religious Education, 26*, 85–94.

de Ruyter, D. J., Conroy, J. C., Lappin, M., & McKinney, S. (2003). From heaven to earth: A comparison of ideals of ITE students. *British Journal of Religious Education, 25*, 292–307.

Dinter, A. (2006). Adolescence and computers: Dimensions of media-related identity formation, self-formation and religious value as challenges for religious education. *British Journal of Religious Education, 28*, 235–248.

Dorman, J. (1997). Psychosocial environment in religious education classes in Australian Catholic secondary schools. *British Journal of Religious Education, 19*, 104–113.

Driessen, G., & Valkenberg, P. (2000). Islamic schools in the Netherlands: Compromising between identity and quality? *British Journal of Religious Education*, *23*, 15–26.

Egan, J. (1986). Religious education in Catholic schools: Some recent findings. *British Journal of Religious Education, 8*, 155–160.

Eke, R., Lee, J., & Clough, N. (2005). Whole-class interactive teaching and learning in religious education: Transcripts from four primary classrooms. *British Journal of Religious Education, 27*, 159–172.

Eriksson, K. (2000). In search of the meaning of life: A study of the ideas of senior compulsory school pupils on life and its meaning in an experiential learning context. *British Journal of Religious Education, 22*, 115–127.

Erricker, C. (2001). From silence to narration: A report on the research method(s) of the Children and Worldviews Project. *British Journal of Religious Education, 23*, 156–164.

Fancourt, N. (2010). 'I'm less intolerant': Reflexive self-assessment in religious education. *British Journal of Religious Education, 32,* 291–305.

Francis, L. J. (1977). Readiness for research in religion. *Learning for Living, 16*, 109–114.

Francis, L. J. (1978). Measurement reapplied: Research into the child's attitude towards religion. *British Journal of Religious Education, 1*, 45–51.

Francis, L. J. (2000). Who reads the Bible? A study among 13–15-year-olds. *British Journal of Religious Education, 22*, 165–172.

Francis, L. J. (2005). Independent Christian schools and pupil values: An empirical investigation among 13–15-year-old boys. *British Journal of Religious Education, 27*, 127–141.

Francis, L. J., & Fearn, M. (2001). Assessing and interpreting learning preferences among A-level religious studies students: The Revised Index of Learning Styles. *British Journal of Religious Education, 24*, 41–51.

Francis, L. J., & Greer, J. (1999). Attitude toward Christianity among secondary pupils in Northern Ireland: Persistence of denominational differences? *British Journal of Religious Education, 21*, 175–180.

Francis, L. J., Robbins, M., Barnes, L. P., & Lewis, C. A. (2006). Sixth form religion in Northern Ireland: The Protestant profile 1968–1998. *British Journal of Religious Education, 28*, 3–18.

Francis, L. J., Williams, E., & Robbins, M. (2010). Personality, conventional Christian belief and unconventional paranormal belief: A study among teenagers. *British Journal of Religious Education, 32*, 31–39.

Frangoulis, S., Jordan, N., & Lansdown, R. (1996). Children's concepts of an afterlife. *British Journal of Religious Education, 18*, 114–123.

Froese, R. (2008). One family, two religions: Child belief or child grief in Christian-Muslim families? *British Journal of Religious Education, 30*, 37–47.

Fujiwara, S. (2007). Problems of teaching about religion in Japan: Another textbook controversy against peace? *British Journal of Religious Education, 29*, 45–61.

Gates, B. E. (1977). Religion in the child's own core curriculum. *Learning for Living, 17*, 9–15.

Gill, J. (2004). The act of collective worship: Pupils' perspectives. *British Journal of Religious Education, 27*, 185–196.

Godfrey, R., & Morris, A. (2008). Explaining high attainment in faith schools: The impact of religious education and other examinations on pupils' GCSE points scores. *British Journal of Religious Education, 30*, 211–222.

Goldman, R. (1963). The development of religious thinking. *Learning for Living, 2*(5), 6–9.

Goldman, R. J. (1964). *Religious thinking from childhood to adolescence*. London: Routledge & Kegan Paul.

Greer, J. E. (1980). Stages in the development of religious thinking. *British Journal of Religious Education, 3*, 24–28.

Greer, J. E. (1983). A critical study of 'Thinking about the Bible'. *British Journal of Religious Education, 5*, 113–125.
Greer, J. E. (1984a). Fifty years of the psychology of religion in religious education (part one). *British Journal of Religious Education, 6*, 93–97.
Greer, J. E. (1984b). Fifty years of the psychology of religion in religious education (part two). *British Journal of Religious Education, 7*, 23–28.
Gunnarsson, G. J. (2009). Life interpretation and religion among Icelandic teenagers. *British Journal of Religious Education, 31*, 3–15.
Hagesæther, G., & Sandsmark, S. (2006). Compulsory education in religion – the Norwegian case: An empirical evaluation of RE in Norwegian schools, with a focus on human rights. *British Journal of Religious Education, 28*, 275–287.
Hanlon, D. (2000). The effectiveness of primary religious education in-service training. *British Journal of Religious Education, 22*, 103–114.
Hay, D. (1977). Religious experience and education. *Learning for Living, 16*, 156–161.
Hella, E. (2008). Variation in Finnish students' understanding of Lutheranism and its implications for religious education: A phenomenographic study. *British Journal of Religious Education, 30*, 247–257.
Herbert, C. (1977). Children talking: Teachers listening. *Learning for Living, 17*, 20–24.
Hewitt, G. (1963). Implications for the Church. *Living for Learning, 2*(5), 15–17.
Heywood, D. (1986). Piaget and faith development: A true marriage of minds? *British Journal of Religious Education, 8*, 72–78.
Hilliard, F. H. (1963). Implications for the secondary school. *Living for Learning, 2*(5), 12–15.
Huggins, M. (2002). Crossing the key stages of religious education: Pupils' and teachers' perceptions of RE in years 6 and 7. *British Journal of Religious Education, 24*, 86–98.
Hull, J. M. (1978). Editorial. *British Journal of Religious Education, 1*, 1–2.
Hyde, B. (2008). Weaving the threads of meaning: A characteristic of children's spirituality and its implications for religious education. *British Journal of Religious Education*, *30*, 235–245.
Hyde, K. E. (1965). *Religious learning in adolescence*. University of Birmingham Institute of Education, Monograph No. 7. London: Oliver and Boyd.
I'Anson, J. (2004). Mapping the subject: Student teachers, location and the understanding of religion. *British Journal of Religious Education, 26*, 45–60.
Ipgrave, J. (1999). Issues in the delivery of religious education to Muslim pupils: Perspectives from the classroom. *British Journal of Religious Education, 21:* 146–157.
Igrave, J. (2009). The language of friendship and identity: Children's communication choices in an interfaith exchange. *British Journal of Religious Education, 31*, 213–225.
Kallioniemi, A. (2002). Adult senior secondary students' concepts concerning religious education. *British Journal of Religious Education, 24*, 208–222.
Kallioniemi, A. (2003). Adult senior secondary students' concepts concerning religious education from a qualitative perspective. *British Journal of Religious Education, 25*, 185–199.
Kay, W. K. (1981). Marital happiness and children's attitude to religion. *British Journal of Religious Education, 3*, 102–105.
Kay, W. K. (1997). Belief in God in Great Britain 1945–1996: Moving the scenery behind classroom RE. *British Journal of Religious Education, 20*, 28–41.
Kay, W., Francis, L. J., & Gibson, H. M. (1996). Attitude toward Christianity and the transition to formal operational thinking. *British Journal of Religious Education, 19*, 45–55.

Kay, W., & Smith, D. L. (2000). Religious terms and attitudes in the classroom (part 1). *British Journal of Religious Education, 22*, 81–90.

Kay, W., & Smith, D. L. (2001). Quantitative work from the inside: Numbers, problems and policy. *British Journal of Religious Education, 23*, 177–187.

Kay, W., & Smith, D. L. (2002). Classroom factors and attitude toward six world religions. *British Journal of Religious Education, 24*, 111–122.

Kay, W. K., & Ziebertz, H.-G. (2006). A nine-country survey of youth in Europe: Selected findings and issues. *British Journal of Religious Education*, *28*, 119–129.

Kibble, D., Parker, S., & Price, C. (1981). The age of uncertainty: Religious belief amongst adolescents. *British Journal of Religious Education, 4*, 31–35.

Küçükcan, T. (1998). Community, identity and institutionalisation of Islamic education: The case of Ikra primary school in North London. *British Journal of Religious Education, 21*, 32–43.

Lester, E., & Roberts, P. S. (2009). How teaching world religions brought a truce to the culture wars in Modesto, California. *British Journal of Religious Education, 31*, 187–199.

Loman, S. E., & Francis, L. J. (2006). The Loman Index of Biblical interpretation: Distinguishing between literal, symbolic and rejecting modes among 11- to 14-year-olds. *British Journal of Religious Education, 28*, 131–140.

Loukes, H. (1961). *Teenage religion*. London: SCM.

Loukes, H. (1965). *New ground in Christian education*. London: SCM.

Loukes, H. (1973). *Teenage morality*. London: SCM.

Lundie, D. (2010). 'Does RE work?' An analysis of the aims, practices and models of effectiveness of religious education in the UK. *British Journal of Religious Education, 32*, 163–170.

Madge, V. (1965). *Children in search of meaning*. London: SCM.

Madge, V. (1971). *Introducing young children to Jesus*. London: SCM.

Malone, P. (1998). Religious education and prejudice among students taking the course *Studies of Religion*. *British Journal of Religious Education, 21*, 7–19.

May, P. R. (1977). Religious judgements in children and adolescents: A research report. *Learning for Living, 16*, 115–122.

McCreery, E. (2005). Preparing primary school teachers to teach religious education. *British Journal of Religious Education, 27*, 265–277.

McGrady, A. G. (1987). A metaphor and model paradigm of religious thinking. *British Journal of Religious Education, 9*, 84–94.

Mead, N. (2006). The experience of Black African religious education trainee teachers training in England. *British Journal of Religious Education, 28*, 173–184.

Mueller, C. (2005). The case of the Jewish high school in Berlin: A denominational school dealing with diversity. *British Journal of Religious Education, 27*, 239–251.

Murphy, R. J. L. (1977a). Does children's understanding of parables develop in stages? *Learning for Living, 16*, 169–172.

Murphy, R. J. L. (1977b). The development of religious thinking in children in three easy stages? *Learning for Living, 17*, 16–19.

Naeslund, L. (2009). Faces of faith: Reflections on examples of plurality in a Swedish RE classroom. *British Journal of Religious Education, 31*, 227–239.

Nesbitt, E. (1998). Bridging the gap between young people's experience of their religious traditions at home and school: The contribution of ethnographic research. *British Journal of Religious Education, 20*, 102–14.

Nesbitt, E. (2001). Ethnographic research at Warwick: Some methodological issues. *British Journal of Religious Education, 23*, 144–155.
O'Grady, K. (2003). Motivation in religious education: A collaborative investigation with year eight students. *British Journal of Religious Education, 25*, 214–225.
O'Grady, K. (2010). Researching religious education pedagogy through an action research community of practice. *British Journal of Religious Education*, *32*, 119–131.
Östberg, S. (2000). Islamic nurture and identity management: The lifeworld of Pakistani children in Norway. *British Journal of Religious Education*, *22*, 97–103.
Peatling, J. H. (1977). On beyond Goldman: Religious thinking and the 1970s. *Learning for Living, 16*, 99–108.
Pitts, V. P. (1977). Drawing pictures of God. *Learning for Living, 16*, 123–129.
Plater, M. (2007). Toil and trouble confirmed: The demise of Hallowe'en in English primary schools. *British Journal of Religious Education, 29*, 169–177.
Rees, R. J. (1967). *Background and belief*. London: SCM.
Reid, I. (1977). Sunday school attendance and adolescents' religious and moral attitudes, knowledge and practice. *Learning for Living, 17*, 3–8.
Revell, L. (2005). Student primary teachers and their experience of religious education in schools. *British Journal of Religious Education, 27*, 215–226.
Richmond, R. C. (1972). Maturity of religious judgements and differences of religious attitudes between ages of 13 and 16 years. *Educational Review, 24*, 225–236.
Robbins, M., & Francis, L. J. (2010). The teenage-religion and values survey in England and Wales: An overview. *British Journal of Religious Education, 32*, 307–320.
Robinson, E. A. (1977). Education and unreality. *Learning for Living, 16*, 162–167.
Rose, D. W. (2006). Recent trends in religious education in England: A survey of the reactions of Standing Advisory Committees for Religious Education towards increasing centralising influences since 1988. *British Journal of Religious Education, 28*, 185–199.
Rymarz, R. (2001). When I was at school. *British Journal of Religious Education, 24*, 20–31.
Rymarz, R., & Engebretson, K. (2005). Putting textbooks to work: Empowering religious education teachers. *British Journal of Religious Education, 27*, 53–63.
Rymarz, R., & Graham, J. (2006). Australian core Catholic youth, Catholic schools and religious education. *British Journal of Religious Education, 28*, 79–89.
Schihalejev, O. (2009). Dialogue in religious education lessons: Possibilities and hindrances in the Estonian context. *British Journal of Religious Education, 31*, 277–288.
Scholefield, L. (2004). Bagels, schnitzel and McDonald's: 'Fuzzy frontiers' of Jewish identity in an English Jewish secondary school. *British Journal of Religious Education, 26*, 237–248.
Schweitzer, F. (2007). Religious individualisation: New challenges to education for tolerance. *British Journal of Religious Education, 29*, 89–100.
Schweitzer, F., & Boschki, R. (2004). What children need: Cooperative religious education German schools – results from an empirical study. *British Journal of Religious Education, 26*, 33–44.
Sellick, D. (1979). R. E. in North Yorkshire. *British Journal of Religious Education, 1*, 95–101.
Sikes, P., & Everington, J. (2001). Becoming an RE teacher: A life history approach. *British Journal of Religious Education, 24*, 8–19.
Slee, N. (1986). A note on Goldman's methods of data analysis with special reference to scalogram analysis. *British Journal of Religious Education, 8*, 168–175.

Smith, D. L., & Kay, W. K. (2000). Religious terms and attitudes in the classroom (part 2). *British Journal of Religious Education, 22*, 181–191.

Startin, R. J., & Webster, D. H. (1996). Religious education in secondary school: The initial year of teaching. *British Journal of Religious Education, 18*, 103–113.

Stern, J. (2010). Research as pedagogy: Building learning communities and religious understanding in RE. *British Journal of Religious Education, 32*, 133–146.

Svensson, J. (2010). Divisions, diversity and educational directives: IRE teachers' didactic choices in Kisumu, Kenya. *British Journal of Religious Education, 32*, 245–258.

Sztokman, E. M. (2008). War, terror, girls and God: The construction of the religious Zionist female citizen in a state religious junior high school in Israel, 1999–2002. *British Journal of Religious Education, 30*, 155–164.

Tamm, M. E. (1996). The meaning of God for children and adolescents: A phenomenographic study of drawings. *British Journal of Religious Education, 19*, 33–44.

Tamminen, K. (1977). What questions of life do Finnish school children reflect on? *Learning for Living, 16*, 148–155.

ter Avest, K. H. (2009). Dutch children and their 'God': The development of the 'God' concept among indigenous and immigrant children in the Netherlands. *British Journal of Religious Education, 31*, 251–262.

Tirri, K., & Quinn, B. (2010). Exploring the role of religion and spirituality in the development of purpose: Case studies of purposeful youth. *British Journal of Religious Education*, *32*, 201–214.

Tirri, K., Tallent-Runnels, M. K., & Nokelainen, P. (2005). A cross-cultural study of pre-adolescents' moral, religious and spiritual questions. *British Journal of Religious Education, 27*, 207–214.

Torstenson-Ed, T. (2006). Children and God in the multicultural society. *British Journal of Religious Education, 28*, 33–49.

Turner, E. B. (1978). Towards a standardised test of religious language comprehension. *British Journal of Religious Education, 1*, 14–21.

Turner, E. B. (1980). General cognitive ability and religious attitudes in two school systems. *British Journal of Religious Education, 2*, 136–141.

Turner, I. F., & Davies, J. (1982). Religious attitudes in an integrated primary school: A Northern Ireland case-study. *British Journal of Religious Education, 5*, 28–32.

Waghid, Y. (2009). Education and madrassahs in South Africa: On preventing the possibility of extremism. *British Journal of Religious Education, 31*, 117–128.

Walshe, K. (2005). What do young people today really think about Jesus? *British Journal of Religious Education, 27*, 65–78.

Warnet, M., & Klein, J. (1997). The levels of religious schooling and practices of teachers and their perception of school leadership. *British Journal of Religious Education, 19*, 157–170.

Wasserstein-Warnet, M. M., & Klein, J. (2003). The impact of world-view on teachers' perception of human nature and relationships: A comparative analysis of secular and religious sectors. *British Journal of Religious Education, 25*, 226–244.

Watson, J. (2004). Educating for citizenship: The emerging relationship between religious education and citizenship education. *British Journal of Religious Education, 26*, 259–271.

Webster, D. H. (1984). James Fowler's theory of faith development. *British Journal of Religious Education, 7*, 14–18.

Wedell, K. (2010). Evaluating the impact of the Hampshire agreed syllabus: 'Living Difference' on teaching and learning in religious education. *British Journal of Religious Education, 32*, 147–161.

Worsley, H. (2006). Insights from children's perspectives in interpreting the wisdom of the biblical creation narrative. *British Journal of Religious Education, 28*, 249–259.

Wright, D., & Cox, E. (1967a). Religious belief and co-education in a sample of sixth form boys and girls. *British Journal of Social and Clinical Psychology, 6*, 23–31.

Wright, D., & Cox, E. (1967b). A study of the relationship between moral judgement and religious belief in a sample of English adolescents. *Journal of Social Psychology, 72*, 135–44.