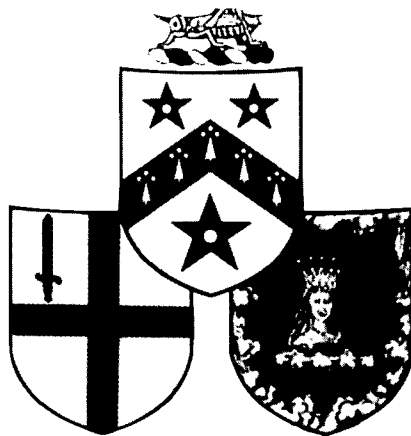


G R E S H A M
COLLEGE



**WHO IS RESPONSIBLE
FOR BRINGING UP OUR CHILDREN:
HOME OR SCHOOL?**

Two lectures given by

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15 November & 5 December 1989

GRESHAM COLLEGE

Who is Responsible for Bringing Up Our Children: Home or School?

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St Mary-Le-Bow Church, Cheapside, London, EC2.

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This is the first of two lectures under the auspices of Gresham College which form something of a series of reflections on the question posed in the title to this first lecture "Who is Responsible for Bringing Up Our Children: Home or the School?"

In this first lecture I'm firstly going to look at why that question needs to be asked, and then towards the end of this lecture and in the second lecture later on this Autumn I'm going to look at one or two examples of the sort of things that we might think are better done at home, whatever Governments or Teachers may think, and other things that are better done at school. We are talking about matters that are outside the normal understanding of academic subjects, so that if we ask for example, 'can schools make people good' we don't mean, 'can they make them good at mathematics or good at history', but 'can they make them good in the sense that their moral values are those that we would recognise as good and we would wish them to live by'? I don't imagine that at certain points in the past, we would have felt it necessary to ask this question, we would have assumed that for the most part, the upbringing of children was the responsibility of the home and not the school. There were of course exceptions. In the 19th century there were a growing number of boarding schools at which it was clearly thought by parents, some of the upbringing of their children should be done.

In a new biography of Dr Arnold of Rugby which has just been published by Michael MacCrum, the author makes the point that although Arnold is thought of as an archetypal Public School Headmaster who wanted to use school to inculcate certain Christian and gentlemanly values, he was in fact not in favour of boarding schools. Michael MacCrum makes it clear that Arnold thought that Boarding Schools were dangerous places where children brought up in the values of the home, were likely to lose those values when confronted by the values of the mob of boys at Rugby or elsewhere. Certainly in Victorian England, in the first half of the 20th century and indeed until quite recently, we would not have asked 'do schools or home share or bear the responsibility for the upbringing of children?' We would have thought that it was axiomatic that this was the responsibility of the home.

In an American newspaper which I was reading a short while ago, an American commentator noted that High Schools are called upon to provide the services and transmit the values we used to expect from the community, home and the church and if those schools failed anywhere along the line they were condemned. What do Americans want High Schools to accomplish? Quite simply they want them to do

everything, and what is true for America is also true for this country. We have got ourselves into a position where we now expect schools to take a large part of the responsibility for bringing up children. The National Curriculum is just coming into operation in our maintained schools, and one of its characteristics is that there should be certain subjects or themes that go across the curriculum. In the hideous language of 'education speak' they are cross-curricular themes. What it means quite simply is that there are subjects like Health Education, Environmental Education, Education in Citizenship, Economic Education and Moral Education that are not themselves separate timetabled subjects, but they are subjects which are intended to be contributed to, or be fed by, other subjects on the timetable at certain stages in a child's career through school. Whether this will work is a matter of 'wait and see' rather than a matter of debate. You will will appreciate that it is these subjects - Health Education, Moral Education and so on - that I am interested in. I'm asking why it is that we expect schools to be responsible for Religious Education, Sex Education, Moral Education, Drug Education, all other aspects of Health Education, Education in Economic Awareness, Citizenship and so on.

Everything is intended to be done by the school, so that we look to the Primary and Secondary Schools and perhaps particularly the Primary Schools, to do many of those things that in the past we might have expected parents to be responsible for. That's fine as long as the schools cover these areas or the parents take the responsibility, but if neither of them feels responsible for those areas then you have a generation of young people who are not properly brought up in any of these matters.

Let's consider firstly why this has occurred. Why are we now more inclined to put more and more responsibility for the upbringing of children on schools? One of the answers is of course, that there is now a universal system of education. It is arguable when it became universal, whether it was 1870, or after the First World War, indeed some people might say it only became truly universal with the Education act of 1944. All children must go to school and with a few eccentric exceptions, all school children do go to school and once you have a universal system the temptation is, of course, to use the universal system to achieve certain social ends. I remember when the Labour Party was in power in the 1960's and were re-organising Secondary Education along comprehensive lines and making other reforms of education, they were accused of social engineering. In fact it's what we are all doing and have been doing now since there was a universal system of education. We have said to the schools 'you've actually got to do some social engineering, if these people are acting like football hooligans it's your schools fault. If they are totally ignorant of the history of England it's your fault. If they are lager louts, it's your fault. Why aren't you doing something about it?' So we are all involved in using the education system to do some social engineering.

Another reason is the sense in which we feel, how far it's true is a matter of discussion, that the influence of the church and by that I mean particularly the Church of England, the Established Church, has much less influence on the lives of families and young people than it might have had at certain points in the past. Growing up in the late 30s and 40s I don't recall the life of the church impinging greatly on my life and moral values. I think we may exaggerate the extent to which that was true in the past, although certainly it was

more true then than it is now. As the influence of the Established Church in areas such as Moral Education appears to have declined, so we feel the school must pick up the slack and teach moral values. What I have just said may not be true of the Roman Catholic Church, or in many particular areas of the Anglican Church, or in the Non-conformist Churches, but in general attendance has declined in the Anglican Church. The number of families who attend has declined, the number of children who go to Sunday School has declined, and so I think one is bound to conclude that the influence of the established church in this area has diminished.

Perhaps another reason why we look to the schools to teach these non-academic areas, values, attitudes, and so on, is the sense we have that young people are less influenced by their homes today than they might have been fifty years ago. In 1939 the ability of parents to influence the attitudes, behaviour and values of their children was much greater than it is now. It is of course debatable whether that was the case, or indeed whether it was ever the case. If you think back to the 18th and 19th century you will be aware that in some sectors of society, in aristocratic families for example, the parents had comparatively little influence on the way their children grew up. Children tended to be brought up by nannies and then sent away to Boarding School and on to University or the Army or whatever, so that the influence of the parents on that child from the very early age might have been very small.

The influence of parents on their children may equally have been very small at the other end of the social spectrum, in the very large and impoverished families. However, we perceive and I think we're probably right in this, that as a generalisation the influence of the family on the way young people acquire their values, attitudes, ideas about religion, morals and values is less than it was when we were young. Another reason why we look to schools to help us in the upbringing of children today again is that there seems to be so many more complex and tricky subjects on which they need to be informed. Certainly when I was growing up we didn't face the problem of illicit drugs or Aids, just to take two rather obvious examples. There is a feeling and no doubt a sensible feeling, that there is no way in which parents can be so fully informed in all these matters that it can be entirely left to them to decide whether or not they educate their children in relation to those new hazards to life. So as you see, there are a whole number of reasons why we tend to expect the upbringing of children to be more in the hands of the school than the home. It's safe to say that this is certainly not a new idea, it's been popular in the past and most extreme of course in the hands of totalitarian Governments, and by that I don't just mean (the old, we are bound to say now I suppose) Soviet Union and Germany between the wars. Just before the end of the main thrust of the French Revolution there was an interesting debate in the convention of 1794 in which a number of leading revolutionaries argued that the home is not the right place to bring up children. What you really need, they argued is a sense of uniformity in society. Republican virtues can only be taught to children in Republican schools. Oddly enough Danton was at one with Robespierre on this issue. Shortly before Danton was executed he was advocating that every French child should be sent to Boarding School at the age 5 in order to ensure that they were brought up with the values and the attitude that the republican revolutionary Government would have wished. The great advantage of the French

Revolution was that those with extreme ideas never had time to put them into practice, because they were guillotined shortly afterwards.

If you follow totalitarian regimes through, not only the obvious places like Nazi Germany or the USSR, but also in Cambodia under the Khmer Rouge, the same idea can be seen. The children must be taken away from their parents, because parents are not capable of bringing them up in the way that the state or society wishes. In a totalitarian regime you can do it because of the nature of the society and the compliance of the people to what society is aiming at. The Nazis succeeded up to a point, the Khmer Rouge certainly succeeded in persuading children to report their parents to the authorities as counter revolutionaries. You can of course do a great deal with children particularly at a young age. But can schools do it in a democratic society where we don't accept the sort of extreme views that we associate with people such as the Khmer Rouge? Here I think, lies the problem at the heart of what I want to say today and in the next lecture.

I'm going to try to tackle the problem by using illustrative examples. There is a famous Jewish proverb which says "example is not proof" and whilst I accept that, I want to use illustrations to show how far you can go, stopping short of totalitarianism, to inculcate the attitudes and values and the information that children need to make sensible decisions about their moral and health life.

I'm going to dwell on three separate cross-curricular themes. This morning I'm going to ask whether schools can successfully teach morals and values, not assuming they are the same. In the next lecture I'm going to ask firstly whether Health Education, including topics such as Aids, Drugs, Alcohol, Nicotine, and Sex can be taught successfully in schools. In the second half of the next lecture I'm going to look at Environmental Education and ask the same questions about that. You will probably have guessed that I am going to argue that there are some subjects such as morals and attitudes which Schools can only touch the surface of and which the children take mostly from their home. Then there are other subjects like Health Education where there is certain information that the school ought to put across, within the context of attitudes set at home - so it's a sort of 'half-way' house. Finally there are other cross-curricular themes such as Environmental Education where the school ought to do it all. I believe that the answer to the question "who is responsible for bringing up the children" runs across a spectrum of things, depending on the nature of the subject.

Values is a curious word isn't it. To be fair to the Prime Minister who talks about Victorian values, we are all concerned with values whether they are Victorian or otherwise. I have here a quotation from Kenneth Baker before he ceased to be Secretary of State for Education. He was asked what moral values schools ought to teach and he replied "It is wrong to lie, to cheat and bully. It is right to respect your elders, right to know you can't have everything you want instantly. It is right to take personal responsibility for your actions and above all, right to help those less fortunate and weaker than ourselves." I think that you will agree that is a pretty good summary of basic, elementary values which are not specifically Christian, although they are obviously informed by the Christian tradition. If we were asked what values we hoped our children were growing up with or would grow up with, most of us

would be happy to repeat Kenneth Baker's statement. The question which arises is whether these values are going to be communicated successfully by schools, or are they values that will be much more effectively communicated by home?

When I was involved in education, I used to dislike research because I reckoned that most research involved spending a lot of money proving what everybody knew perfectly well anyway. Now that I have moved into the alcohol business and have become concerned about the misuse of alcohol and the number of young people who drink illegally in pubs, I'm very interested in research as long as it supports my particular argument.

In the 1960s a research project in Manchester tried to find out where children got their attitudes and values from. I can't remember the exact percentages, therefore I'm speculating from memory, but if I remember rightly at least 75% or 80% of their attitudes and values came from home. It made not the slightest difference whether it was a 'broken' home or a 'together' home, whether it was a single parent or double parent family, an extended family or an isolated family. It made no difference whether they were at boarding school or day school, the overwhelming influence on their moral values and attitudes came from home not from school. The second influence was not school either, but the peer group and if I remember rightly that accounted for something like 12%, which leaves something around 8% for school. A sobering thought for Headmasters and teachers in general and an even more sobering thought for those of you who are parents. I'm not saying one piece of research proves it, I suspect that most of us would guess that it was true anyway.

Our children are going to get their moral values and attitudes from us. It is of course convenient to blame the Headmaster of the school when it goes wrong and to say, as I have had parents say to me in the past, "when we sent our son to Westminster at the age of 11 or 13 he was an innocent straightforward boy, he had only been with you for two or three years and he was telling lies, cheating, stealing, drinking and smoking and so on". Of course children pick up bad habits from their contemporaries at school as Dr Arnold feared they would, but nevertheless in the long term their attitudes and moral values come from the home and not from the school.

If we assume as a society that the school is going to do the job for us, then increasingly we may have a situation in which more and more parents are unwilling to lay down the law with their own children on such matters, or to make a specific effort to inculcate such values in their children, because they assume that it is being done by the school or because they are afraid they will get out of step with whatever the school is teaching. My argument is that however schools may try and teach these things, their influence is minimal.

One of the striking things about boarding schools in the 19th century was how limited their influence really was. One of the things which comes out in Michael MacCrum's Book about Dr Arnold is that despite his high profile moral leadership, the number of boys who seem to have been really influenced by him were minimal. The vast majority of pupils at Rugby went through the school hardly influenced by him at all. So whatever Headteachers may think they are doing, it is from the home that the influence comes in matters of moral values. The danger is that if home and school are out of touch with this. If the home thinks it's been done by the school

and it isn't, or the school assumes it's being done at home and it isn't, then you produce many children in a generation for whom nobody has said "It's wrong to lie, cheat and bully and it's right to respect your elders and so on".

I would suggest that the answer to the first question posed in the title of this talk - "Who is responsible for bringing up our children: Home or School?" is to look at which cross-curricular theme you are dealing with. If you're talking about moral values and moral attitudes my guess is, and remember it can only be a guess, that the home influence is paramount. The influence of the home is currently declining because parents think that these matters are being dealt with by the school. However, I think that the evidence suggests that in areas such as moral values, except in extreme totalitarian situations, the influence of the school is minimal. Therefore it's possible that some children are growing up today unlike the past, where they are getting no moral value guidance at all because it is not being dealt with by the home or the school.

GRESHAM COLLEGE

Health Education and Environmental Education

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This is the second of two lectures the theme of which is "Who Is Responsible for the Upbringing of Children, is it the Home or School?"

I made the point last time that I'm very sceptical about research into these things, nevertheless I think we do believe either from our experience or from what research does exist, that the influence of the home is infinitely greater than the influence of the School when you're dealing with matters of morals and manners. I repeat this very briefly so that people who didn't hear the last lecture can feel in touch with the line of argument. There has been a trend, which has accelerated in the last quarter-of-a-century, and not just from one political party, to put more and more responsibility on the school for things that might at one time have been regarded as the responsibility of parents. So that schools are now expected to be largely responsible not only for moral education and manners, but Religion, Sex Education, Drug Education, Alcohol Education - I will talk about these areas under the heading of Health Education. Citizenship and Economic Awareness have recently been thrown in let alone all the subjects we would normally expect to see on the curriculum. We need to ask not only if it is the home or school which is responsible, but even if School could be said to be responsible, how far can teachers (who are after all trained not only to teach children in a general sense, but to specialise in particular subjects whether it is Physical Education or Geography or Physics) really be responsible for all these other matters, some of which are very complex and subtle?

When I was visiting Australia with my wife a few years ago we were struck that in Australian Independent Schools, and I've no doubt it may be the same in their government schools, there were full time experts in sex education on the staff - they were not visiting figures or peripatetic sex education figures, they were full-time and they took it extremely seriously. There are however in Local Education Authorities people who are variously described as advisors and so on, who are responsible for advising Heads as well as the Local Authority on matters to do with these broad general subjects, be it Environmental Education or Health Education.

So that's the context and I'm going to look at two particular areas, Environmental Education and Health Education, and then I'm going to finish by touching on the most controversial of all - Religious Education. I touched on that last time, but didn't really develop it.

I do very strongly support the concept of the National Curriculum. However those responsible have run into a problem in trying to map it out, given a certain number of periods in a school week how can you include all these extra things like Health Education, Sex Education, Religious Education and Environmental Education. So they have decided that these should be cross-curricular issues or cross-curricular themes. There will be nothing on the timetable labelled 'Environmental Education' but at various points in the curriculum, aspects of the Environment will 'pop up' in Science, History or Geography and so on. In other words you will somehow ensure that in the curricula for the individual subjects which we are all familiar with, the Environmental issue isn't forgotten. It is fair to say this hasn't been tried yet and a lot of the work is still to be done. People working on the Science Curriculum under the National Curriculum have been instructed by the Secretary of State to have in mind, that they must introduce Environmental issues at certain times in the development of a particular child's education in science, in geography and so on.

I am a little wary of that, but I fully understand that it is probably the only way to do it. It may be preferable to the alternative which is to say "well sooner or later we had better deal with the environment, lets get somebody in from outside to come and talk about it." My experience of Headmastering is that the 'peripatetic expert' approach is not the best way. By all means use that approach as a supplement to what you are doing in the main curriculum, but on its own it's not very impressive. In the old days certain Headmasters and Headmistresses used to get in reformed alcoholics as a way of shocking their pupils into not abusing alcohol. I can remember as a boy having such a talk at school and we regarded it as a tremendous giggle. I don't think the man made any impression at all, mostly because he came and went, he had no relationship with the school or understanding of it, through no fault of his own. So the National Curriculum hopes to improve on that, but it is as yet untried.

Now with that background let me talk first of all fairly briefly about Environmental Education, at greater length about Health Education and then all too briefly at the end, about Religious Education.

I choose Environmental Education because it is one of those cross-curricular themes or broad topics which don't appear on the curriculum in their own right, which can I think entirely safely be left to the school. Parents may be relieved of a great deal of their responsibilities, but I think even the best parents in the world can hardly be expected to be experts on the environment unless they are keen on the subject. So here is a cross-curricular theme that is going to be built into the timetable in the sense of popping up in different subjects at different times and which I think is entirely a matter for the school. I would not for a moment argue that parents had to keep in mind, when they have so much else to keep in mind, 'don't forget the environment'.

My particular interest in mentioning Environmental Education is that in the job that I was doing until a few months ago as Director of a Charitable Foundation set up by Laura Ashley's family we were just beginning to move into the area of Environmental Education, so I did quite a lot of work and study into how it could be done. It was quite clear to me that this was something which schools should

tackle. It was possible for it to 'pop up' in different subjects - it's such a 'natural' in things like Science, Geography and History. You could supplement it, not with visiting chaps who had seen the ozone layer removing itself or something like that, but you could have supplementary work done as projects. Just before I left, the Foundation together with the World Wildlife Fund and the Department of Education and Science launched a thing called an 'Environmental Enterprise Award'. This was a good example of how a cross-curricular theme can be done. The idea is that schools all over the country can enter, rather like a Business Enterprise award, for an E.E.A. They undertake some environmental project in the school itself or in the locality of the school, e.g. cleaning up a river, and then write it up with their photographs and enter it for the competition. The Laura Ashley Foundation provide the money, the World Wildlife Fund provides the guiding expertise and the Department of Education & Science also provides some money and arranges the presentation of the award. So you can see that here is a topic which nobody is going to say parents are responsible for unless they are particularly interested in it (and one hopes that they are), but often it's the young who know more about it than their parents. Nevertheless, schools have to tackle it, it's not in the curriculum, it will pop up as a cross-curricular theme. It can be supported by those supplementary ideas such as an Environmental Enterprise Award and there are many other such schemes. So there is one of the subjects, which was not taught when I was at School, which has appeared on the scene and which schools can take on board without a great deal of difficulty.

Now, from the easy to the difficult. For a long time people have been aware that the school had a role in what might be broadly called Health Education. It is only in the last decade that we have become aware that it has to be done in a very professional way. It raises all sorts of difficult problems. The dangers of smoking could pop up in biology, but in what context do you put sex education, in relationships or in religion? Is it just a biological issue or is there more to it than that? What about education in illicit drugs? Where does alcohol fit in? What do you do about Aids? Not only is Health Education by its very nature a difficult one to get right, but over the last two or three decades it has become even more difficult because of the many new questions raised. So Health Education, no matter how it's done, is not only complex, but has become more complex.

Health Education also raises in an acute form the precise relationship between the responsibility of the school and that of the home. You can imagine a number of difficult disputes between the school and the home, e.g. sex education - are parents really happy to leave it to school teachers or the L.E.A. advisor to introduce their children to problems raised by their growing sexuality, the relationships between sexes, problems of understanding their own sexuality and applying it? Can this just be left to the school? Does religion have an input? How do parents know what the school is teaching and what do they do if they don't approve of it? The more we become a multicultural society, the more we have to take into account the different views held by the various cultures with regard to Health Education.

In most health issues there are facts which are not in dispute. I say that with some hesitation, because I now have to admit that in my present job I am working for the alcohol industry setting up a

new organisation called the 'Portman Group' to fight alcohol misuse. I have to make that disclaimer because when I tell my children or my former colleagues in the academic world that I am working for the alcohol industry to fight alcohol misuse, they think that I have either sold my soul to the devil or I am involved in some curious public relations exercise. I say that in advance so that you can test anything I say about alcohol against that background. You will appreciate that although there are all these areas which should not be in dispute, nevertheless, as soon as I got involved in the alcohol world, I discovered that they are very much in dispute. The drinks industry may say that advertising of alcohol has no significant impact on the total consumption of alcohol in a society. But the opposition may say "Nonsense, of course it does, you must in some way therefore restrict alcohol advertising." There are disputes and there is information which unfortunately even in passing on to children is not agreed upon. And if you consider the other areas, e.g. smoking, you may think that there could not be any dispute about the facts, but representatives of the tobacco industry may say that there is a dispute, about some aspects of what we believe should be, and are the facts of the case.

When you move to something like sex education and education in human relationships, the facts and blurred areas about what is and what is not right to do in certain areas, are even more controversial. So in Health Education there is factual information which the children need, but even that information may be in dispute. I see the broad and blunt division between school and home responsibility to run on these lines, although we may dispute about how exactly it is done. I don't think that you can expect parents to be sufficiently well briefed about a wide range of issues from aids, to 'crack', to alcohol, to tobacco. Here the school has a serious and grave responsibility to make sure that the whole thrust of Health Education is about sensible, responsible decision-making by young people. They need information, e.g. about the risks of drinking more alcohol than you can cope with, and what any long-term health hazards are (let alone short-term ones) of being out of control of your own life or limbs. They need to have that information very clearly and objectively put across. That is a job schools can do. I don't think we as parents ever gave our children enough information about the dangers of alcohol. Fortunately they did not seem to suffer from a lack of it. I think that somehow we managed to communicate the dangers, but there was straight information we did not put across. I am bound to say in passing however that our twin sons did get into trouble at their Roman Catholic boarding school for stealing the communion wine and drinking it in the crypt under the school chapel. I regard that as a very normal and healthy thing and I would hate Health Education ever to stop that sort of naughtiness occurring.

On a less flippant and more serious level, information needs to be imparted. That must be the job of the school. Here again, one runs into a difficulty. In my experience it also does not matter how much the Department of Education and Science issues circulars, nor indeed if L.E.A. advisors go to the schools and knock on the door and say 'are you doing this and that'. The truth of the matter is that if anything in the way of accurate information is to be systematically given to children about health hazards and the risks they may run in this modern society, it will depend crucially on the Head Teacher being keen and supportive of that subject. It's no good just hoping that somehow it will be done. As you must know it

is done efficiently and well in some schools and very badly in others. Some Heads regard it as important, others regard it as a sort of 'fringe' activity which may be done if there is time. So in my view, schools have a responsibility to impart information. However, you will find that this is very unevenly done.

Do schools have a responsibility to do more than give information? Yes they do. They do have an important responsibility to help young people to make well-informed decisions. Whether you are going to drink too much, smoke or be sexually promiscuous instead of sexually responsible, has to do with personal decision making, with whether you have learned to use information to make sensible decisions about your own life. One of the issues in which I am involved is whether the abuse of alcohol is genetic and some people can do nothing about it. I take a puritanical Headmasters view that there is nothing of the sort in terms of an inherited compulsion to abuse alcohol. If there is then it is something that with sufficient decision making and will power you can control. Now there may be some in the audience who would disagree with me, but I think with young people it is very important to put the emphasis on sensible decision making/self control, rather than say to a group of young people "some of you will become alcoholics, because this is inherited in your genes." I exaggerate the point but you will take it I am sure. Young people ought to take away from school the clear understanding that the decisions they make about their lives are their responsibility, not those of their genes, their home background or the pressure of the peer group. If they want to be mature people, they are responsible for the decisions they make in this area of health.

Where does the home come in? It seems to me that in Health Education more than in any other aspect - more than religion, more than history, more than the environment - school and home should liaise in an efficient and close way. There should be regular opportunities for parents of different age groups to meet, not just the Head Teacher, but any of the other teachers involved in Health Education so that the parents can hear what it is their children are going to be told in terms of information. At that meeting the school can make the point that this is the line they will be taking, it is in a sense a public line because it is endorsed by the D.E.S., and to say to parents that if they disagree then let's try to sort it out now before the children become involved. So that parents are fully informed, indeed some parents may need the same lessons that the children are going to have! It is the responsibility of the Head Teacher to say to the parents 'next week your sons/daughters are going to do some work about alcohol, if you are seen to misuse alcohol in the home or to have it lying around available when you are not there, then you are undermining the work we are doing in school'. It's all rather obvious, but you would be surprised to know how seldom Head Teachers actually say that to parents. It is crucial that parents and school liaise. I know all the difficulties that occur because you have a parents evening and in some schools only 40% of parents turn up. You can't compel them to come, much as I would like to do so. Parents must be in close touch with this subject to make sure the information is common between the school and home and as far as possible.

There is a Health Education Authority in this country which is responsible in the broadest sense for Health Education, not just in schools, but public health education. It sometimes gets involved in

controversial issues - how to approach health education on Aids is one of their current problems. I forget exactly when Sir Richard Doll finally confirmed or convinced all of us that cigarette smoking was linked not only to cancer but other serious diseases and could damage our health, it must have been sometime in the 60s. From that time forward the people involved in health education certainly regarded it as a priority to warn the young about the dangers of tobacco generally, but particularly of smoking cigarettes. I suppose this means that there must be nearly a quarter of a century, certainly two decades worth of health education going in that direction. We banned all cigarette advertising on television and all cigarette packets carry a Government Health Warning. We have tried to warn the young about the dangers of cigarette smoking, but the sad and no doubt rather disturbing fact is that it has had very little impact at all. Now there are debates and discussions about the precise nature of the statistics as I warned you there always are in these things, but it does appear that smoking amongst girls in their teens is increasing not declining, and if it is declining among boys in their mid-teens it is only marginally so. Yet we have known for a quarter-of-a-century what the danger is and we have tried to persuade young people not to smoke. I don't wish to end on a depressing note but clearly in that area, despite all that we have tried, we have not or do not appear to have been successful.

In conclusion and I again apologise for the brevity of this reference to religion, it's partly because it is an area which requires a lecture on its own and perhaps I ought to do it next term. I am bound to end by making this point about religion. There was a time when it wasn't going to appear in the National Curriculum at all, Kenneth Baker had decided that it should be outside. There were protests and it was then brought in. But of all the areas we have looked at even more than health education, the question as to whether religion as a subject should be the responsibility of the school or home is the trickiest of the lot. Let me just identify one or two fairly obvious points.

There are countries such as United States of America and Japan where in government schools religion is barred. There can be no, as it were, religion in the formal sense in the public high schools of those countries. It is not just those two countries, it is quite common. The desire to separate religion from the formal provision of education by the State has been very strong. In this country of course a totally different tradition has operated and until quite recently it would be unusual to find a school in which religion had no place at all. We now have to face the problem of the issues raised by different ethnic groups or cultural groups, of people wishing not unreasonably you may think, to set up Muslim Schools. Independent schools of course, can pursue whatever religion they wish, they are not in any way constrained on this issue. I think that if I had to choose between allowing religion into schools and not having it into schools I would go for the latter. This may seem odd for somebody who was brought up entirely in a system and who has been a Headmaster in a system and worshipped regularly in Westminster Abbey to say that. Nevertheless I think that out of the subjects Health Education, Sex Education, Environmental Education, Citizenship and Religious Education, it is Religious Education that must be the responsibility of the parents. Now the British love Religious Education in schools because it saves them the trouble of bothering with it at home. We are not actually a very religious nation and to put R.E. in the school is rather convenient. Children

get a sort of low-level religious exposure which might remove some of the more disagreeable aspects of growing up, but I would argue, and I know many people will disagree, that the parents are entirely responsible for the religious education of their children. Parents, if you want your children to grow up as Muslims or as Christians or whatever, then that's your responsibility; that is the case in the United States and in some other countries and of course in those countries as you will be aware, many more people worship regularly in church.

Ladies and Gentlemen forgive me, that is rather a superficial sketch of some rather profound issues. Let me just remind you, if I may of what the general proposition is that I put to you is in these two lectures. In recent years, certainly in the last 25 years, the tendency in Britain and no doubt other countries as well, certainly it is true of the United States, is to put more and more responsibility on the School for what would normally be regarded as a responsibility of the Home. That in itself is not necessarily a good thing because schools are not equipped and are not necessarily competent to do all those things and don't have the time. Some things like Environmental Education naturally belong in schools. Some like Health Education require a very important and carefully worked out partnership between school and home. I would argue that Religious Education is entirely a matter for the Home and for the parents; although they will be most shocked to have that responsibility thrust upon them.

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