

Mediation in the context of teaching and learning about religions in tertiary education

René Ferguson

Department of Religious Studies, College of Education, University of the Witwatersrand, 27 St Andrews Road, Parktown, Johannesburg, 2001 South Africa
fergusonr@coled.wits.ac.za

Cornelia Roux*

Department of Didactics, Faculty of Education, University of Stellenbosch, Private Bag X1, Matieland, 7602 South Africa
cdr@sun.ac.za

* To whom correspondence should be addressed

The revised norms and standards for teacher education in South Africa require an understanding of the beliefs, values and practices of the main religions of South Africa. However, many pre-service educators lack the knowledge and skills to cope within a religiously pluralist school environment. In this article strategies will be discussed for teaching religion to pre-service educators at a tertiary institution to equip them for religious and cultural diversity in South African schools. Feuerstein's theory of Mediated Learning Experience (MLE) is suggested as a means for initiating new and creative ways of thinking about different religions.

Introduction

The revised norms and standards for pre-service teacher education in South Africa imply that a change of mindset has to take place regarding teaching and learning about the beliefs, values, cultures and practices of the people of South Africa. However, many students who enter institutions of higher education have emerged from schools in which they were exposed to either one religion only, or no religion at all where religious education had been discarded from the curriculum of the school.

The Norms and Standards for Educators document (1998:67) provides the details of the competences required for initial teacher education qualifications in South Africa. Educators are required to show an appreciation of, and respect for, people of different values, beliefs, practices and cultures (1998:74). In addition, educators are to acquire knowledge of the principles and practices of the main religions of South Africa, the customs, the values and beliefs of the main cultures of South Africa, and the Constitution and the Bill of Rights. The Manifesto on Values, Education and Democracy (Ministry of Education, 2001:44-45) also stipulates that schools should expose their learners to the diversity of religions as an important dimension of human experience.

Given South Africa's history of segregation on racial grounds, this type of knowledge and information is a far cry from the mainly monoreligious and confessional contexts out of which many educators in South Africa, both pre-service and in-service, have emerged and continue to emerge. It is well known that teaching and learning about religions has its problems. Issues such as religious identity, diverse perspectives on reality, conflicting truth claims, prejudice and mutually incompatible value systems are inherent in any multicultural society (Orteza y Miranda, 1994:23). Such issues, as well as the complexity of knowledge relating to religions, confront educators with the task of processing and understanding such knowledge. Yet, the Norms and Standards for Educators document (1998) and policy documents for the revised school curriculum in South Africa (1997; 2002) assume an automatic educational and social paradigm shift for all educators. An intervention programme, designed to expose pre-service educators to religions, may go a long way to prepare them for the reality of religious and cultural diversity in the classroom. Such an intervention programme underpinned by Feuerstein's theory of Mediated Learning Experience (MLE) was tested as a medium for teaching and learning about religions in an empirical research project conducted amongst students from diverse religious and cultural backgrounds at the College of Education at the University of the Witwatersrand (formerly The Johannesburg College of Education) from 1996 to 1998 (Ferguson, 1999). Feuerstein's theory of MLE was applied as the underlying theoretical basis for this particular intervention programme for its efficacy to modify and enhance thinking skills in students.

Terminology

In this article, the term *Religious* education must be differentiated from *Religion* education. *Religious* education has been used in South Africa to refer to instructional programmes in one religion only, usually Christianity. The term *Religious* education, for the purposes of this article and in the research however, is also used in its generic sense to refer to any subjects which students take at school with a religious focus. *Religion* education is a non-confessional, inclusive and informative study of religions, and the basis of the intervention programme. Religion education is sometimes referred to as multi-religious education. The term tutor/mediator is used interchangeably with the term tutor to refer to the tertiary educator as a mediator of learning. The tutor/mediator ensures student participation and facilitates the learning process in a context of open enquiry.

Background and aims of the research

The empirical research was conducted over a three-year period (1996–1998) amongst second-year Intermediate Phase Higher Diploma in Education students (HDE) from diverse religious and cultural backgrounds. This group of students was selected on the grounds that traditionally Religious education (Christian oriented) had been a compulsory subject for HDE students at the college. The research was initiated in 1996 with a pilot study. Student participants were required to complete a questionnaire at the beginning of the academic year in order to determine how students had experienced Religious education in their own schooling and their attitudes towards compulsory Religious education in the college curriculum. An analysis of the responses to the questionnaires indicated that the majority of the respondents were opposed to a compulsory course in Religious education in the college curriculum if it meant that they would be victims of prejudice, indoctrination or discrimination on religious grounds, or if the contents of the course were to be Christian oriented. Based on this information, a study of religions that would be inclusive, multi-traditional and informative (religion education), rather than single-faith and confessional, was introduced. A central aim associated with the study (Ferguson, 1999) therefore, was to determine whether the perceptions and attitudes of students towards religions (including secular worldviews) and the place of religion in education could be positively influenced. Various researchers in South Africa have implemented Feuerstein's MLE in training programmes and as a means towards teaching thinking skills, because of its transformative potential (Skuy *et al.*, 1990; Osman, 1992; Berkowitz, 1993; Van Vuuren, 1996). In the research MLE was implemented as a vehicle for teaching religions, to stimulate and encourage thinking about religions and religious issues critically and creatively (Ferguson, 1999:12; 16; 19). A further aim of the study was to evaluate the role played by a tutor as the mediator of learning and therefore as a potential agent of change in relation to Religion education (Feuerstein *et al.*, 1980; Ferguson, 1999:5).

Research design

The project was designed around the qualitative and quantitative data obtained from pre- to post-intervention questionnaire completed by student participants before and after exposing them to a programme of intervention. Criteria for mediated learning would underpin the intervention programme, which focused upon teaching and learning about main religions, practised in South Africa. An action-enquiry research model was also adopted so that the participating tutors could reflect on their own pedagogical practices. The tutors collaborated with one another to identify and address problems associated with teaching and learning about religions in both higher education and the school environment and therewith to consider alternative pedagogical styles. A spiral plan of action following the principles of planning, acting, observing, reflecting and re-planning was adopted so that tutors could regularly inquire into the successes and shortcomings of the intervention programme and make relevant adjustments (Ferguson, 1999: 61).

The planning phase was initiated by tutors as a series of workshops comprising various tasks on religions practised in South Africa. The students were required to research the answers to workshop tasks in preparation for small group sessions facilitated by tutors. Co-operative small group learning allowed tutors to observe and monitor students as they investigated together the main beliefs and practises of religions in an atmosphere of discourse and dialogue. Tutors were also able to observe and reflect upon the effects of the selected structures for learning (such as antireligious dialogue, group presentations, personal reflections of religious experiences), as well as on the quality of self-study and contributions to the learning process made by the students. Tutors would make relevant changes to workshop materials and teaching strategies for follow-up sessions. The next spiral of planning and acting would aim at improving the previous one, based on tutor-observations of students at work and on insights gained from student responses to the questionnaires (Waddington, 1996:168; McKnight, 1988:44; Ferguson, 1999:61).

Responses to the 1996 pre-intervention questionnaire informed both the contents and the approach to the pilot programme of the same year. Post-intervention questionnaires were completed at the end of each academic year, *viz.* in October 1996, 1997, and 1998. Thus the duration of the intervention phase in each year of the study was approximately seven months. The post-intervention questionnaires at the end of both 1996 and 1997 provided insight into student attitudes towards the contents of the intervention programme and the strategies for teaching and learning adopted by tutors. This information proved useful in reformulating the intervention programmes in both 1997 and 1998. Questions to which students were required to respond included the following:

- How do you feel about Religious education in the college curriculum?
- How do you feel about multi-religious education?
- How do you rate your own confidence towards teaching multi-religious education in schools?
- How do you feel that your tutors were not necessarily of the same religious background as yourselves?
- Do you think that teaching strategies and methodologies implemented by tutors made a difference to learning about religions other than your own?

Cumulative percentages were used to represent the data obtained from the questionnaires. This method was used since it was the simplest way of representing the distribution of student responses to the options on a Likert-type scale, ranging from strongly negative to strongly positive. Cumulative percentages also allowed for comparisons between responses to questions on the same questionnaire and between questionnaires (Ferguson, 1999:63).

Mediation in the learning process

Feuerstein (Sharron, 1987:36) maintained that mediated learning experiences occur when one person (tutor, parent, peer) assumes the role

of the mediator in an interaction and focuses the other party's attention on a specific topic or subject. Learning improves when the mediator intervenes between whatever is being learned, the student and the response to the learning. In Feuerstein's view an effective mediator assists the student in interpreting and giving meaning to the encounters with the subject or topic, guiding the student so that he or she is able to adapt to new situations competently (*cf.* Greenberg, 1990:34; Skuy *et al.*, 1991:ii). For MLE's to be successful therefore the learner must become an active participant in the learning process.

Mediation and religion education

Feuerstein identified at least 10 mediational criteria that should underpin learning experiences. These criteria will be discussed in turn as they were applied in relation to the Religion education intervention programme in the project. Some results based on an analysis of the research data have been included in the discussions to follow.

Mediation of intent and reciprocity occurs when the mediator deliberately guides interaction in a chosen direction by selecting objects or topics and then focuses the student's attention upon them. Mediation of intent would also include the purposeful sharing of the goals of the learning programme by the tutor/mediator in such a way that the recipient of mediation responds (reciprocity) as part of an interactive process (Feuerstein *et al.*, 1980:20; Skuy *et al.*, 1991).

For the purposes of the intervention programme, tutors selected a range of materials based on Smart's dimensional analysis of world-views, such as the mythical or narrative dimension, the ritual dimension, the ethical dimension or the material dimension (Smart, 1996: 10; 11; Ferguson, 1999:33). In order to orientate students towards the goals of the intervention programme, tutors worked at assisting students to understand the place and function of religions as an aspect of human activity and the significance of the various dimensions in the lives of the people who practise them. These goals would be in line with the competences set down in the Norms and Standards Document mentioned earlier on in the article as well as the outcomes associated with the Learning Area, Life Orientation.

To ensure that students would reciprocate, it was essential for tutors to structure the learning so that students would be motivated to reciprocate. The mediation of intent and reciprocity was therefore defined in terms of a series of workshops in which each of five principal religions practised in South Africa was studied (*viz.* Judaism, Christianity, Islam, Hinduism and African Traditional religions). Students had to be reassured that they would not be discriminated against, regardless of their religious orientations (religious or secular). For this reason, students were encouraged to take an active role in the learning process by researching religions other than their own, and through personal reflections on variant traditions associated with their own particular belief systems.

The approach as described above was adopted to counter student perceptions of what religion education would include. The research data obtained from the pre-intervention questionnaires indicated that student participants had formed an opinion about the role or value of Religious education in their own training as educators and in the school environment before intervention had taken place. What became obvious was that the initial attitudes of students towards Religion education in the college curriculum had in fact been coloured by their experiences of Religious education at school. Hence, student participants were opposed to a compulsory course in Religious education if it was going to focus on Christianity or the Bible only, and if their tutors would be prejudiced towards minority religious groups imposing a Christian view upon them (Ferguson, 1999:77; 148). In spite of negative feelings towards Religion education in general, 65% of the student participants in each year of the study indicated that they were in favour of Religion education. The reasons given were as follows:

- They did not know enough about the religious beliefs of others.
- Learning about religions would help them to understand their peers and respect the beliefs of others.

- It would help them to appreciate the religions of other people.
- If taught correctly, the subject could help build morals (Ferguson, 1999:70, 88, 116).

Mediation of meaning was found to be inextricably linked to the mediation of intent and reciprocity. Mediation of meaning occurs when the mediator conveys the significance and purpose of an activity or endows the learning experience with a purpose. The research data confirmed Feuerstein's view that a student cannot be left to discover meaning in stimuli on his or her own (Sharron, 1987:41). Hence, effective mediation of meaning in the intervention programme included assisting students to acquire and process knowledge of religions and religious issues in relation to their professional development as educators (Ferguson, 1999:150). The process of investing meaning became all the more effective when students became actively engaged in the construction and negotiation of meaning (McCarthy & McMahon, 1992:30). Mediation of meaning became closely linked to the idea of sharing behaviour, another of the mediational criteria defined more clearly further along in this article. Opportunities for interreligious and intercultural dialogue enabled students to understand the meaning that religious beliefs have in the lives of people who profess and practise those beliefs, regardless of whether they agreed with one another or not. More than 60% of the students in the post-intervention phase of each year of the study acknowledged that what they had gained from the experience of learning about religions would in turn be communicated to their own classrooms (Ferguson, 1999:76; 98; 130; 151).

Mediation of transcendence is also closely linked to intent, since an interaction that provides mediated learning must include an intention by the mediator to assist the student to transcend his or her immediate needs or concerns. Furthermore, the student should understand how issues, activities or information are interconnected and become capable of transferring knowledge from one context to another (Feuerstein, 1980:20).

In the light of the intervention programme, mediation of transcendence became associated with assisting students to connect isolated facts about religions to the various dimensions of religions, as well as with assisting students to overcome their personal biases or insecurities towards learning about religions other than their own. The research data indicate that in each year of the study, all of the participating students (92% in 1996; 89% in 1997; 95% in 1998) were able to transcend their own limitations and insecurities relating to Religion education in the post-intervention phase. Changes in the attitudes of students were linked to an increase in their knowledge and understanding of the five religions studied (Ferguson, 1999:152).

Admittedly, a small number of students were unable to overcome their biases and negative perceptions of religions other than their own. Reasons given varied amongst the students. In some cases students could not transcend their biases on the grounds that they would be compromising their own beliefs. In at least two cases in the 1996 study, students indicated that exposure to Islam and Hinduism had reinforced their negative perceptions of those religions (Ferguson, 1999:81). Although the numbers of such students were low in these target groups, they may be greater at other institutions where student populations are inclined to be monoreligious and/or monocultural.

Mediation of competence involves developing the student's self-confidence and self-esteem. This can be achieved by helping students develop an awareness of their ability to successfully engage in a task (Greenberg, 1990:38). Non-denominational Religion education presents student educators with the daunting task of learning, *inter alia*, new religious concepts, the language and terms of religions, principal beliefs, religious responses to contemporary moral issues and a host of rituals associated with worship and rites of passage (Tulasiewicz, 1993:25). With this in mind, the mediation of competence was therefore related to developing the students' teaching skills as prospective educators. Students had to be reassured that detailed factual knowledge of religions was not the sole measure of a student's competence in the field of Religion education. Tutors therefore attempted to place

a greater emphasis on broader issues pertaining to the place and significance of religion in human life, the role that rituals play in personal faith and the influence of beliefs on attitudes, values and moral behaviour. While the majority of participants indicated that the exposure to religions other than their own, as well as positive attitudes demonstrated by their tutors had contributed towards being more positive about Religion education, the data indicates that students felt less competent about their own abilities to teach in the field. In 1996, 65% of the students were positive about their own abilities, but with reservations, 45% in 1997 and 64% in 1998 (Ferguson, 1999:78; 103;135).

Feelings of incompetence were particularly associated with the lack of opportunity provided for students to teach Religion education during their school experiences. Therefore, whilst almost all of the participating students were encouraged by the exposure to religious diversity in the college curriculum, opportunities to demonstrate their competence as educators in the field in the school environment continue to elude them. Many schools continue to teach Bible Education only, or to make use of the leaders of faith communities to provide religious teaching, or to simply exclude religion and religious issues together. It is interesting to note however, that where students were able to teach Religion education, they did so enthusiastically and demonstrated a satisfactory level of competence (Ferguson, 1999:154). In a research project (Ferguson & Roux, 2002), conducted amongst in-service teachers, with only minimal intervention, the participants were able to transcend their feelings of inadequacy with the lack of knowledge about religions. These teachers present lessons to their own groups of learners that were creative and interesting.

Mediation of sharing behaviour occurs when the mediator and a student or a group of students focus interdependently on activities together (Sharron, 1987:46). Sharing entails a mutual need for co-operation at a cognitive and affective or emotional level. On a cognitive level, sharing requires students to verbalise their understanding of concepts by providing their peers with explanations of concepts and terminology (Abrami *et al.*, 1995:43). In order to actualise this aspect of mediation, students were required to work within a context of co-operative small groups learning. The research data indicated that small group learning provided a supportive climate for students as they worked together at constructing knowledge about religions, an entirely new area of study for the majority of them. Students were afforded opportunities to exchange positions and proposals, to confront issues pertaining to diversity within religions and to confront the religious sensitivities of their peers (Ferguson, 1999:155). It was therefore interesting to note that the effective mediation of competence and transcendence was linked to small group learning. Students indicated that their understanding of religious terminology and concepts was especially assisted by group discussions but more so when a devotee or adherent of a religious tradition or denomination was a member of the group.

Students started their studies in religions with elementary readings and basic descriptions of beliefs and practices. They gradually progressed towards analysing diverse opinions, conflicting truth claims and the articulation of abstract concepts associated with religious doctrines. Small group learning allowed for a greater exchange of ideas, the clarification of concepts amongst peers, raising questions and solving problematic issues that would have been impossible in a whole-class context. Tutors observed that student interaction and sharing increased the greater the religious diversity amongst participating students. Face-to-face interaction (Johnson & Johnson, 1994: 89) with peers from various religious backgrounds contributed towards improving attitudes such as tolerance and respect. These observations were made in relation to student responses in the 1996 and 1997 post-intervention questionnaires in particular, since there were more Muslim, Hindu and Jewish students than there were in 1998. However, the 1998 target group who consisted mostly of Christians from various denominations including African churches, and African traditionalists, indicated that the benefits of co-operative small group learning lay in

the support they received from their peers in understanding and processing new information. Therefore, although opportunities for inter-religious and intercultural dialogue increased the greater the diversity in terms of the major religions represented in the classes as a whole, lack of diversity in some classes simply meant that group members would rely on peer support to clarify information in the prescribed materials (Ferguson, 1999:155; 156).

Mediation of self-regulation and control of behaviour encourages students to take responsibility for their own learning and behaviour. An effective mediator should place the responsibility for learning with students and refrain from regulating the behaviour or approach to a task on their behalf (Sharron, 1987:46; Greenberg, 1990:37;38). These types of attitudes were required for students to succeed in their groups during the intervention programme. Students were encouraged to monitor their behaviour independently of the tutor and to devise their own solutions and responses to negative behaviour and conflict situations within their groups (Ferguson, 1999:156).

The tutors anticipated that the students would disagree on certain doctrinal and lifestyle issues. Although sharing of personal beliefs and experiences increased the greater the religious diversity amongst group members, students tended to agree to differ on truth claims. An interesting outcome therefore, was that self-regulation and control of behaviour tended to be associated with how effectively participants were able to complete activities and tasks assigned to the groups. What was interesting here was that the negativity expressed by some students towards working in a small group did not influence the way they felt about learning about religions. More of the students commented negatively in the post-intervention questionnaires on the failure of their groups to work together, than they did towards those beliefs, doctrines or practices with which they were unfamiliar or did not agree (Ferguson, 1999:157).

Mediation of individuality involves fostering the development of the individual's autonomy and unique personality. While mediation of individuality may seem to contradict sharing behaviour, individuality in fact balances and complements the mediation of sharing (Sharron, 1987:47). The effective mediator acknowledges that people are different and possess individual abilities, behavioural styles, motives, emotions and other human traits and talents that contribute to their uniqueness.

Within the framework of the intervention programme students were motivated to express the uniqueness of their own particular religious identities. Where possible, students were encouraged to describe and explain those beliefs, practices and values that contribute towards their particular religious or philosophical perspectives (including students who were 'not religious', atheist or agnostic) for the benefits of group members. The emphasis on individuality by tutors made a difference to the attitudes of students towards Religion education as a compulsory focus area in the college curriculum, because they realized that it was possible to learn about the beliefs of others in order to understand and appreciate them, while at the same time rediscovering their own. Those participants who had sound knowledge of their own beliefs, value systems and traditions were in fact able to engage more effectively in dialogue with peers from different religious backgrounds to their own (Roux *et al.*, 1997: 86; 87; Ferguson, 1999:157). However, students who were 'not religious', were able to process information free of a particular religious perspective.

One of the ways in which students may demonstrate their autonomy and individuality, is by setting goals and discussing the means for achieving them with both tutors and peers (Sharron, 1987:47; Greenberg, 1990:39). *Mediation of goal planning* was associated not only with the successful completion of group tasks and activities, but also with assisting students to work through their misconceptions, stereotypical views or general misgivings towards Religion education (Ferguson, 1999:159). Potential hindrances to the effective mediation of goal planning such as negativity towards religious diversity, disagreements on truth claims, or the rejection of particular doctrines

or practices proved not be hindrances after all. As was the case with mediation of self-regulation, control of behaviour and individuality, goal planning was mostly affected by the way in which students approached group tasks. Poor attendance and lack of preparation by some group members resulted in poor levels of understanding, of group interaction and consequently of goal attainment.

Mediation of challenge and change are inextricably linked and would underpin all the other criteria for mediated learning (Ferguson, 1999:163). In fact, the mediation of these two criteria had to be communicated to students continuously throughout the intervention programme. Mediation of challenge is closely linked to goal planning and competence, since the satisfaction of achieving goals reinforces a sense of challenge. Challenge occurs when the mediator instils within students feelings of determination and enthusiasm to cope with novel and complex tasks (Sharron, 1987:45).

The challenges associated with Religion education, however, are unlike the challenges which students face in other learning areas. Religion education exposes students to many views, cultures, beliefs and many forms of religiosity all in one class! Yet, it is possible for the tutor to effectively execute the mediation of challenge around the realities of the multi-religious class environment by identifying such realities, and in partnership with students, work out creative and responsible ways of managing them. In order to address particular issues of belief and practice with which students voiced their discomfort, and in line with the action-enquiry research model of the research project, tutors redesigned certain research tasks to encourage students to address those issues, which they found difficult, disturbing or offensive. Examples of such issues included: the doctrine of the Trinity (for Jewish and Muslim students), Hindu god-concepts with the multiplicity of images, symbols and icons (for Jewish, Christian and Muslim students), the place and role of the *isangoma* in African traditionalism (all students) and the emphasis given to submission to divine law evident in dietary laws, dress codes and the place of women in various religions (all students).

The tutors' mediational role therefore resided with challenging students to deal responsibly with difference by discovering the historical origins and contexts of beliefs and practices before passing value judgements (Ferguson, 1999:160). Students were thus encouraged to persevere at increasing their knowledge about religions, including those potential areas of conflict, in order to address their misconceptions. Change was indeed evident when students were able to recognise the differences between appropriate and inappropriate responses to religious phenomena and were able to inquire empathetically into a variety of issues pertaining to different belief and value systems.

Conclusion

This article outlined how the application of ten mediational criteria to an intervention programme incorporating studies in religions has the potential to transform ways of thinking about the place of religions and religious diversity in education. An atmosphere of open inquiry, challenges the students to confront those issues associated with religious pluralism and to incorporate them creatively into the learning process. Participating students became co-investigators in dialogue with one another around issues of religions and religious diversity. What this means in reality is that higher education has an obligation to prepare pre-service educators to work with religious pluralism. Effective mediation leads *inter alia* to an appreciation of the aesthetics of religious beliefs, values and outlook, the ability to be critically conscious of abuses and atrocities performed in the name of religion and enhances student thinking about religions as an educational enterprise.

References

- Abrami PC, Chalmers B, Poulsen C, De Simone C, D'Apollonia S & Howden J 1995. *Classroom connections: understanding and using cooperative learning*. Toronto: Harcourt Brace.
- Berkowitz GH 1993. Mediated learning experience: a teacher in-service training programme. MEd dissertation. Johannesburg: University of the

- Witwatersrand.
- Department of Education 1998. *Norms and Standards for Educators*. Pretoria: Government Printer.
- Department of Education 2001. *Manifesto on Values, Education and Democracy*. Pretoria: Government Printer.
- Department of Education 2002. *Revised National Curriculum Statement Grades R-9 (Schools)*. Pretoria: Government Printer.
- Feuerstein R, Rand Y, Hoffman M & Miller R 1980. *Instrumental enrichment*. Baltimore: University Park Press.
- Ferguson R 1999. Strategies for teaching religion in colleges of education. MEd dissertation. Stellenbosch: University of Stellenbosch.
- Ferguson R & Roux C 2002. Facilitating strategies of belief and value orientations in a multicultural education system. Report on a research project in collaboration with the University of the Witwatersrand, UNITRA and the Cape Town Technikon (Wellington campus). Department of Didactics Faculty of Education, Stellenbosch: University of Stellenbosch.
- Greenberg KH 1990. Mediated learning in the classroom. *International Journal of Cognitive Education & Mediated Learning*, 1:33-43.
- Johnson DW & Johnson RT 1994. *Learning together and alone: cooperative, competitive and individualistic learning*, 4th edn. Boston: Allyn & Bacon.
- McCarthy SJ & McMahon S 1992. From convention to invention: three approaches to peer interactions during writing. In: Hertz- Lazarowitz R & Miller N (eds). *Interaction in cooperative groups. The theoretical anatomy of group learning*. Cambridge: CUP.
- McNiff J 1988. *Action research. Principals and practice*. London: MacMillan Education.
- Orteza y Miranda E 1994. Religious pluralism and tolerance. *British Journal of Religious Education*, 17:19-34.
- Osman R 1992. Effects of instrumental enrichment and CoRT thinking on the creative thinking and attitudes of pre-service teachers. MEd thesis. Johannesburg: University of the Witwatersrand.
- Roux C & Steenkamp D 1997. *The Christian teacher and multireligious education*. Pretoria: Via Africa & Nassau Publishers.
- Sharron H 1987. *Changing children's minds. Feuerstein's revolution in the teaching of intelligence*. London: Souvenir Press.
- Skuy M, Mentis M, Nkwe I, Arnott A & Hickson J 1990. Combining Instrumental Enrichment and creativity/socio-emotional development for disadvantaged gifted adolescents in Soweto: Part I. *International Journal of Cognitive Education and Mediated Learning*, 1:25-31.
- Skuy M, Mentis M, Dunn M, Durbach F, Arnott A & Mentis M 1991. *Mediated learning experience working manual*. Cognitive research programme, Division of Specialised Education. Johannesburg: University of the Witwatersrand.
- Smart N 1996. *Dimensions of the sacred. An anatomy of the world's beliefs*. London: Harper Collins.
- Tulasiewicz W (ed.) 1993. *World religions and educational practice*. London: Cassell.
- Van Vuuren FA 1996. Changing teacher's attitudes and approaches to teaching through mediated learning experience. MEd dissertation. Johannesburg: University of the Witwatersrand.
- Waddington RR 1996. Action research: empowering the religious education teacher for transformation. In: Summers HC & Waddington RR (eds). *Religious education for transformation*. Pretoria: Kagiso.