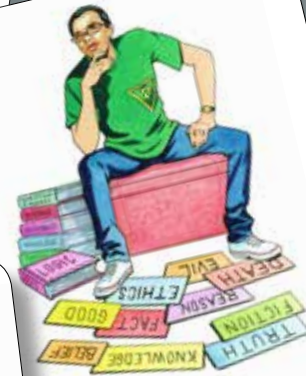


Giles Freathy
Rob Freathy
Jonathan Doney
Karen Walshe
Geoff Teece



Ask-it-all Ava



Debate-it-all Derek



Have-a-go Hugo



See-the-story Suzie

The **RE**-searchers

A New Approach to
Religious Education
in Primary Schools



The University of Exeter,
Graduate School of Education,
St Luke's Campus,
Heavitree Road, Exeter,
EX1 2LU.

ISBN 978-0-9933713-1-8

First published 2015

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Funded by



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Design: University of Exeter Design Studio (AJD DEC 15). 2015SSI015
Printed by Ashley House Printing Company.

Acknowledgements

This research was generously
sponsored by the Culham
St Gabriel's Trust.

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The RE-searchers

Section 1

Introductory Material

Introduction

This resource presents a new approach to Religious Education (RE) in Primary Schools. It is called 'the RE-searchers approach'.

The RE-searchers approach encourages pupils to think about the significance and effectiveness of different methodologies and methods of enquiry in RE. To make these accessible to young children, we have personified some of them as cartoon characters.

Individually these characters are called Debate-it-all Derek, Ask-it-all Ava, Have-a-go Hugo, and See-the-story Suzie, but collectively they're known as the 'RE-searchers'. Each character holds different assumptions about religion(s) and advocates different research methods (e.g. questioning and arguing, interviewing and empathizing, participating and experiencing, and narrating and exploring interpretations). Like the methodologies and methods they represent, each character's approach to studying religion(s) has different strengths and weaknesses. Once acquainted with our characters and their respective characteristics as researchers, pupils can metaphorically call upon them or assume their identities, in pursuit of different understandings of religion(s). This means undertaking the activities, and manifesting the research preferences, values and aims, that are associated with each of the characters.

The characters we have developed so far are indicative rather than comprehensive. We would welcome the creation of many more, rooted in the interpretations, methodologies and methods deployed in theological and religious studies, and that cohere with the knowledge, skills and experiences of teachers and pupils.

This resource includes details of the RE-searcher characters, some practical examples of how we have implemented the RE-searchers approach to promote methodologically-orientated RE, and some feedback from early adopters of the approach. If you are interested in the approach, and want to try it in your classroom, then we would be delighted to hear from you. Please contact either Giles Freathy or Rob Freathy by email: gilesfreathy@hotmail.com or r.j.k.freathy@ex.ac.uk.

This resource represents one of the outcomes of the research project: *RE-searchers: A critical dialogic approach to Religious Education in primary schools*. Undertaken by researchers at the University of Exeter, under the directorship of Dr Rob Freathy, and in partnership with Giles Freathy of Sir Robert Geffery's Church of England Voluntary Aided Primary School in Cornwall, the project set out to further develop the RE-searchers approach. It ran from January to December 2014.

We would like to thank Culham St Gabriel's Trust for their generous sponsorship of the research. We would also like to thank the headteacher, teachers and pupils of Sir Robert Geffery's School for their contribution to the success of this project. And finally, we would like to thank all those teachers whose feedback has helped shape our work, especially those whom we met through the South West 'Learn, Teach, Lead RE' Project (<http://www.ltlre.org>).



Foundations

The RE-searchers approach is one example of a broader pedagogy of RE that we are developing at the University of Exeter. This pedagogy is being designed primarily with a view to implementing it in multi-faith RE in schools without a religious affiliation, but it can be applied in the context of many different forms of RE (mono- or multi-faith) and many different types of school (those with and without a religious character). The range of teachers and schools who have shown an interest in our approach evidences this versatility.

Our approach is predicated on the assumption that the main purpose of RE is to initiate pupils into the disciplinary knowledge and skills associated with the communities of academic enquiry concerned with theological and religious studies. In other words, to draw pupils into the kind of informed, critical and sensitive dialogues which are at the heart of academic studies of religion(s), and to teach pupils how to participate in the sort of academic enquiries which give rise to knowledge and understanding of religion(s). The justification for this is simple. In the past, present and probable future, religions have been, continue to be, and are likely to remain, significant socially, culturally, economically, politically, morally, locally, globally, personally and/or publicly. Because of this, religions are worthy of being studied seriously in schools.

Our pedagogy is critical, dialogic and enquiry-based. It seeks to move beyond old-style 'paradigm wars' in which different pedagogies are seen to be in competition with one another. Instead, it promotes the use of multiple perspectives, multiple theories, and multiple methodologies and methods in teaching and learning in RE. Thereby, the RE curriculum is characterized as a bricolage, and teachers and pupils are characterized as bricoleurs, utilizing a range of tools and materials to develop knowledge and understanding of religion(s). Our developing pedagogy is built on the following foundations:

The landscape of religions...

- ★ Religions are complex, diverse, multi-faceted, evolving and multi-dimensional phenomena including, for example, doctrines, laws, literatures, languages, narratives, traditions, histories, institutions, communities, people, places, practices and materialities (e.g. buildings and artefacts).
- ★ There are multiple methodologies and methods for generating knowledge and understanding of religion(s), drawn from multiple disciplinary perspectives (e.g. theological, philosophical, historical, archaeological, linguistic, literary, psychological, sociological, cultural and anthropological).
- ★ But there is no neutral vantage point from which to explore religions.

There are many ways to map and explore religious territories...

- ★ A multi-perspectival, multi-methodological and multi-method pedagogy avoids promoting certain approaches, and understandings of religion(s), over others.
- ★ If only one approach to, or understanding of, religion(s) is adopted, then pupils are not given the freedom to see religion(s) from alternative viewpoints.
- ★ A critical pedagogy exposes the assumptions underlying the interpretations, methodologies and methods encountered in RE, and enables pupils to become more autonomous and self-regulating learners.

So, we suggest that RE should...

- ★ provide opportunities for open-ended, shared enquiries in which pupils can learn about, implement and evaluate multiple methodologies and methods as they co-construct knowledge in collaboration with the teacher and their peers;
- ★ enable teachers and pupils to look both through and at different interpretative lenses;
- ★ draw pupils into dialogues about methodological and hermeneutical issues, and in so doing, learn to listen to others and see through their eyes, so that they may ask different questions and encounter different answers; *and*
- ★ give opportunity for pupils to ‘reflect’ on their own dispositions and worldviews, and how these affect, and are affected by, their learning.

Navigating religious terrains, using the RE-searchers approach, requires teachers to:

- ★ think about route maps, modes of transport and equipment (methods), as much as the ground to be covered (contents) and the selected destination (aims);
- ★ treat pupils as co-travellers rather than followers;
- ★ enable these intrepid explorers to develop their own understandings of what they encounter;
- ★ allow them to write their own travel diaries not merely read the guide books of others; *and*
- ★ equip them with what they will need in order to undertake subsequent learning journeys into unfamiliar religious environments on their own.



In short, using the RE-searchers approach can help with learning about religion(s) and learning how to learn about religion(s) by creating a balance between:

1. subject content and issues of **representation** (i.e. **what** is being learnt about, and why)
2. learning processes and **research** methods (i.e. **how** it is being learnt about, and why)
3. personal evaluation and self-**reflection** (i.e. **who** is the learner, and why this matters)

Implications for assessment

To reflect the re-balancing of the aims, methods and content of RE which is demanded by all of the above, a new assessment framework is required. The assessment framework presented below incorporates the three areas of assessment prioritised by the RE-searchers approach: (1) how well pupils represent religion(s); (2) how well pupils research religion(s); and (3) how well pupils reflect on their own worldviews in relation to their research.

Area of assessment	Pupils should be able to demonstrate:	Language, literacy and communication skills
Represent (Representation of religion(s))	1a) Factual knowledge of religion(s) 1b) Conceptual knowledge and understanding of religion(s)	Record, recount and respond (Read, write, listen and speak)
Research (Interpretations, methodologies and methods)	2a) Knowledge of interpretations, methodologies and methods used in the study of religion(s) 2b) Knowledge of how to plan, carry out and evaluate an enquiry to study religion(s)	
Reflect (Reflection and reflexivity)	3a) Knowledge of their own worldviews 3b) Knowledge of how their own worldviews influence, and are influenced by, their learning about religion(s)	

Using the RE-searchers approach in your RE classroom

In order to implement the RE-searchers approach in such a way as to cohere faithfully with the above theoretical foundations, RE lessons should:

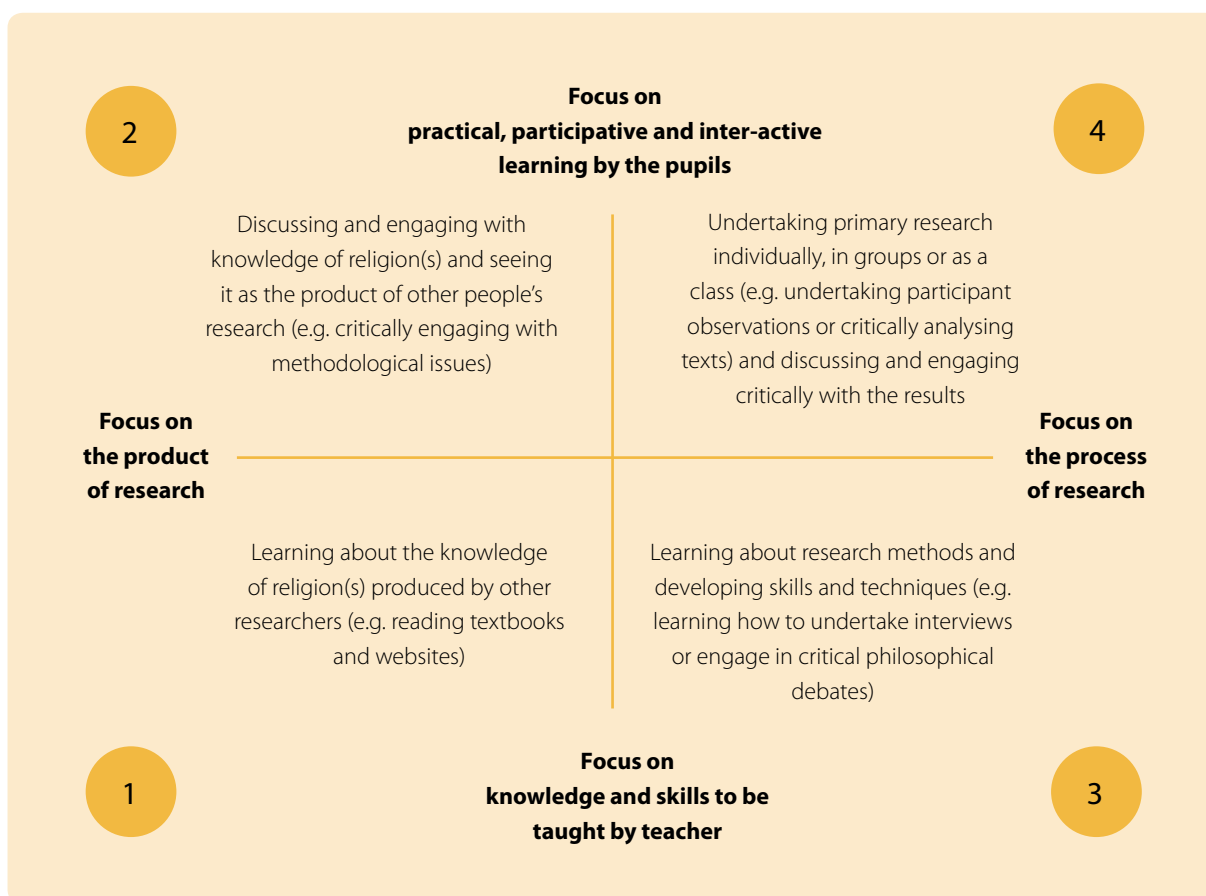
- ★ include the explicit teaching of the RE-searcher characters' names, aims, values and preferred research methods, in order to learn about some approaches to learning about religion(s);
- ★ facilitate discussion and evaluation of a wide range of perspectives when teaching about religion(s); as well as considering how religion(s) can be studied using the RE-searcher characters;
- ★ initiate pupils into some of the many methodologically- and hermeneutically-orientated dialogues that form the multi-disciplinary fields of theological and religious studies, by expanding the number of RE-searcher characters with which they are familiar and enabling them to imagine and explore the conversations which may occur between the characters;
- ★ require pupils to undertake the activities and adopt the research preferences, values and aims derived from the RE-searchers' character descriptions and to 'stay in role', acting according to their understanding of that character;
- ★ provide high-quality and first-hand experience of what it means to study religion(s);
- ★ require pupils to be joint researchers working alongside teachers to consider the nature of religion(s), and to investigate the effectiveness of different methodologies and methods of studying religion(s);
- ★ ensure that through open-ended shared enquiry, pupils acquire the knowledge and skills associated with the communities of academic enquiry concerned with theological and religious studies;
- ★ facilitate dialogue about the significance, effectiveness and appropriateness of each RE-searcher character's approach to the study of religion(s);
- ★ require pupils to consider which of the RE-searchers' approaches (if any) cohere with their own research strengths and interests;
- ★ encourage pupils to critically analyse different approaches to studying religion(s) including the RE-searchers approach;
- ★ give pupils an opportunity to reflect on their own worldviews, and how these affect, and are affected by, their learning; and
- ★ work towards pupils being able independently to plan, manage and evaluate their own research.

For practical examples of how to enable pupils to get into role, how to facilitate enquiry-based teaching and learning, and how to promote methodologically-orientated dialogue, please see Section Three. Further reading on the approach is included in Section Five.

Enquiry-based teaching and learning

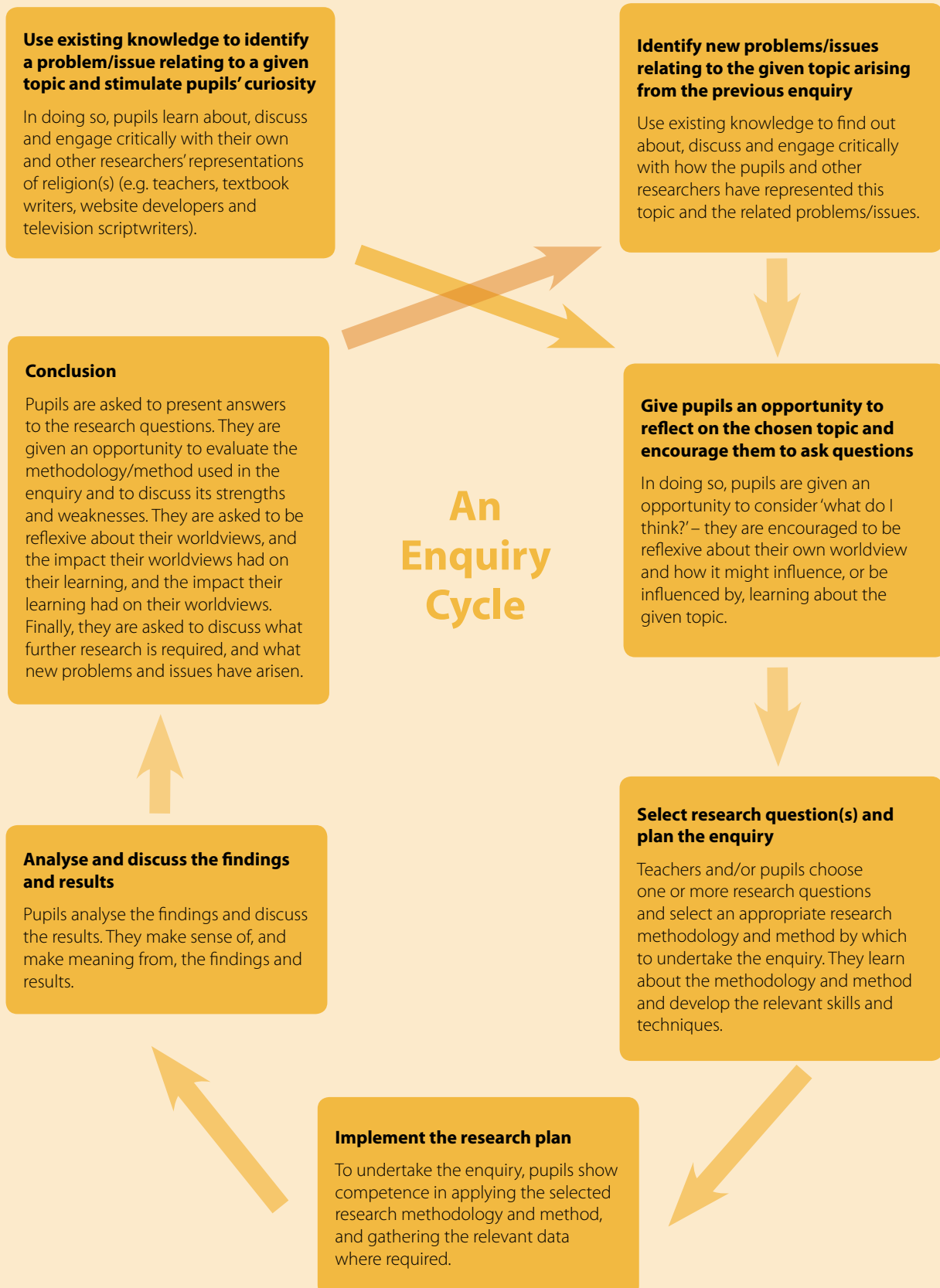
Dimensions of enquiry-based teaching and learning

The RE-searchers approach encourages enquiry-based teaching and learning. In practice, this means making decisions about the extent to which RE lessons should focus on (i) knowledge and skills to be taught by the teacher, or (ii) practical, participative and inter-active learning by the pupils, as well as thinking about the extent to which they should focus on (iii) the products of research or (iv) the processes of research. Different teachers will emphasise different elements. The RE-searchers approach incorporates elements of each dimension.



Adapted from Healey, M. 'Linking research and teaching: exploring disciplinary spaces and the role of inquiry-based learning'. In R. Barnett (Ed.) (2005) Reshaping the University. McGraw Hill/Open University Press, pp. 67-78.

In terms of sequencing, the RE-searchers approach might follow from the bottom-left quadrant (1), to the top-left quadrant (2), the bottom-right quadrant (3), and lastly, the top-right quadrant (4). To aid the planning of such enquiry-based teaching and learning, this sequence can be represented as an enquiry cycle (see below). This is indicative rather than prescriptive, to be used as a guide rather than implemented mechanistically. The cycle can be planned over any time frame and depth (within or across lessons or units of work), and the extent to which any of the following steps is pursued is a matter to be decided upon by teachers. Similarly, it might be that particular lessons/units are dedicated to one element only (e.g. the development of the understanding/skills of a particular RE-searcher/methodology).



The RE-searchers

Section 2

The Characters



In this section, we provide profiles for the RE-searcher characters (Ask-it-all Ava, Debate-it-all Derek, Have-a-go Hugo, and See-the-story Suzie). Each profile contains the following items:

1. A character description with an accompanying illustration

The character description explains the character's research preferences, values and aims at the greatest level of complexity required in the primary phase. Regardless of the year group you are required to teach, it will be useful for you to have a real flavour of the character so that your choices when planning align with the character about whom the pupils are beginning to construct an understanding.

2. Differentiated character descriptors for use across the primary phase

Here you can find differentiated descriptors which not only present the characters at a level of complexity appropriate for different ages (from reception to Upper Key Stage 2), but also contain within them an indication of what might be expected from pupils role-playing each of these characters at each stage.

3. Information sheets to help you communicate the character's preferred activities and values

To help you communicate the characters' research preferences, values and aims, without reading the character descriptor each time, we have developed symbolic representations of the key activities and values that are important to each character. The images and corresponding labels presented in these sections are a useful quick reference guide for each character. Once taught, the images and labels should bring to mind prior learning and act as a guide to pupils making decisions in character.

4. A summary profile poster for the character

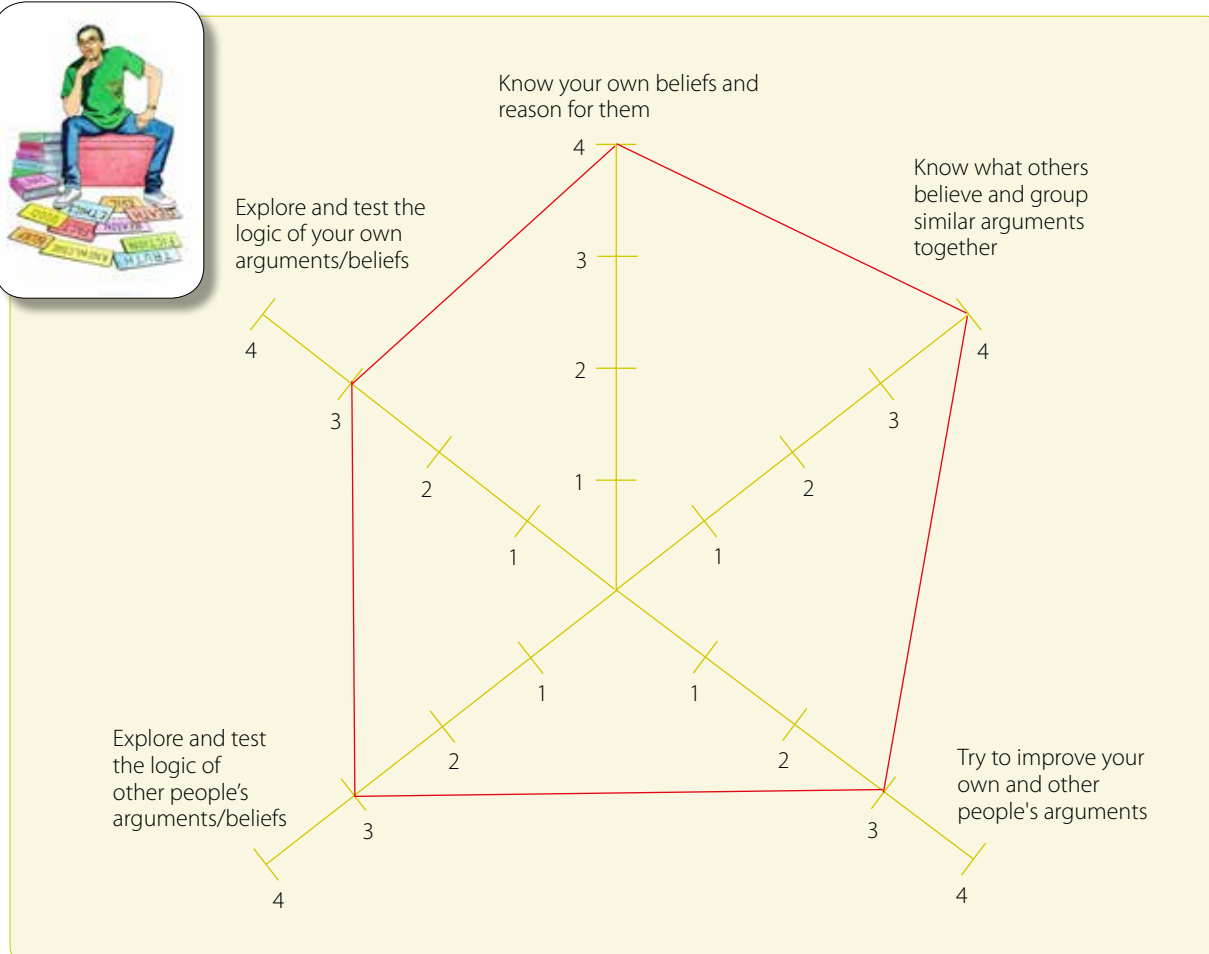
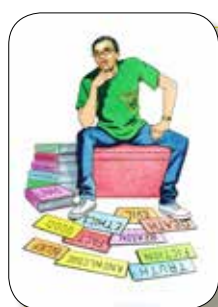
As a further quick reference guide we have included a profile poster which summarizes the main characteristics of each character. This could be easily adapted to be a playing-card size aide memoir to be perhaps kept on a key-ring and used by pupils and teachers alike.

5. A self-assessment tool

The next item is a self-assessment tool which is best used as a stimulus for dialogue about a pupil's performance in the role of the relevant character. From each character, five characteristics have been derived which pupils are expected to display when in role. Pupils are required to score themselves out of four to show the extent to which they demonstrate these characteristics. Four is the highest and one the lowest. The profile resembles a starfish. On each leg of the starfish is the aforementioned 1-4 scale. Pupils place a cross on each leg to indicate their judgement.

These crosses can be joined with straight-lines between adjacent 'legs' to create a regular or irregular pentagon. The size of the pentagon will reflect the pupil's ability or confidence with the character. Fruitful discussions can ensue about the reasons for the scores, what the pupil might do to improve their scores, and the extent to which they believe improving is desirable and why that might be. If kept, these profiles may prove to be a useful reference in terms of assessing performance/confidence/perceptions over time and prompting discussions on these. An example of a completed profile is provided.

Debate-it-all Derek Self-Assessment Profile



6. An example activity and accompanying resource/s

For each character we have supplied an activity suitable to be applied to any topic of study. An explanation of how it can be used is provided, along with resources and ideas for differentiation. These are pitched at Upper Key Stage 2 classes, but could be adjusted for younger pupils. In Section 3 we have included examples of the approach in practice, such as medium- and long-term programmes, as well as lesson plans/ideas for Key Stages 1 and 2. Here you can see how the activities can be applied in context and have a go at using these ready-made lessons to build your confidence.

7. A suggested list of other activities in-keeping with the character's priorities

The last element in each chapter is a list of other activities of which the characters would approve. This will hopefully enable you to confidently bring each character to life in different ways to suit your pupils, topic, available resources and other circumstances.

Summary

In this approach, the teacher has three core tasks:

1. To communicate the RE-searcher characters;
2. To enable pupils to become proficient in each character's approach to the study of religion(s); *and*
3. To facilitate dialogue about the significance, effectiveness and appropriateness of each characters' approach to the study of religion(s).

Part and parcel of this is creating a learning environment in which pupils can trial the different methodologies and methods. For this we advocate, the enquiry-based teaching and learning approaches described above.

Ask-it-all Ava

Interviewer/Empathiser



The **RE**-searchers

Ava is interested in talking to religious people and understanding their interpretation of the world. She likes trying to understand people whose views and ways of life are different from her own. She uses this knowledge to reassess her own beliefs, values and behaviour, and to better understand what it means to be human.

Ava is interested in people's religious backgrounds, how they have shaped their lives and the way they make sense of the world around them.

Ava is sensitive when discussing issues that are important to believers and tries to understand their points of view as best as she can. She tries to empathise with them and their personal experiences.

Ava likes looking for similarities and differences between people's beliefs and practices. She is also interested in comparing what she knows about religious traditions generally with what she finds out by interviewing individual members of these traditions. She finds that there are sometimes differences between what is traditional within a religion and what individuals believe, say and do. She thinks understanding these similarities and differences gives her a better understanding of religions in general.

Differentiated Ask-it-all Ava character descriptors for use across the primary phase

Reception	Year 1 – Year 2	Year 3 – Year 4	Year 5 – Year 6
Little Ava likes to talk to people in order to be aware of what people believe and do. She asks questions of others about what they do as part of their religion. Little Ava listens carefully to hear how people, families, communities and traditions are similar and different. She shows she has understood by what she says afterwards. She can answer 'how' and 'why' questions after listening to other people's stories and after experiences of meetings with others. Little Ava understands that what she says and does might upset people or make them happy. She knows when to offer encouragement or support to those she talks to. She knows that others may not agree with her, and is sensitive to this by not telling people that they are wrong	Little Ava likes to talk to people in order to know what their religious beliefs are and what they do because of them. She asks questions about people's beliefs and actions based on what has been said previously or based on what she knows about the person or their faith already. Little Ava listens carefully to learn how people, families, communities and traditions are similar and different. She shows she has understood by being able to explain what they said (answering 'how' and 'why' questions) or by asking follow-up questions. Little Ava asks sensible questions when discussing issues that are important to believers so as not to upset them or be rude. She tries to understand their points of view as best as she can through encouraging and supporting them in their answering of the questions. She knows that others may not agree with her, and is sensitive to this by only sharing her own beliefs when it helps to build a better understanding of the other person.	Ava is interested in talking to religious people in order to understand what they believe and why they act as they do. Ava asks questions about people's beliefs and actions in order to construct and test their understanding of them and the ways their beliefs and practices are different from her own. Ava listens carefully to those she interviews in order to gain an accurate understanding of what has been said and to learn how people, families, communities and traditions are similar and different to one another. She compares her own beliefs, values and behaviour with those she encounters and considers whether she would benefit from taking any of what she has heard 'on board'. Ava also compares what she knows about religious traditions generally with what she finds out by interviewing individual members of these traditions. She finds that there are sometimes differences between what is traditional within a religion and what individuals believe, say and do. Ava is interested in people's religious backgrounds; asking how they have shaped their lives and why they make sense of the world around them as they do. Ava is sensitive when discussing issues which are important to believers and tries to understand their points of view as best as she can without hurrying or misinterpreting them. She knows that others may not share all of her beliefs and that by sharing them may limit what she is told. She bears this in mind and only shares her own beliefs when it helps to build a better understanding of the other person.	Ava is interested in talking to religious people and understanding their interpretations of the world. Using a growing awareness of tensions between perspectives, she asks questions about people's beliefs and actions in order to pinpoint precisely what differentiates one set of beliefs and practices from another, including her own. She listens carefully in order to gain the most complete understanding of what has been said as possible and to reveal any similarities and differences between people's beliefs and practices, no matter how subtle. During and after the interview, Ava continually reassesses her own beliefs, values and behaviour in relation to those she has encountered. She is also interested in comparing what she knows about religious traditions generally with what she finds out by interviewing individual members of these traditions. She finds that there are sometimes differences between what is traditional within a religion and what individuals believe, say and do. She thinks understanding these similarities and differences gives her a better understanding of religions in general. Ava is interested in people's religious backgrounds, how they have shaped their lives and the way they make sense of the world around them. Ava is sensitive when discussing issues that are important to believers and tries to understand their points of view as best as she can. She tries to empathise with them and their personal experiences. She knows that others may not share all of her beliefs and that by sharing them may limit what she is told. She bears this in mind and only shares her own beliefs when helps to build a better understanding of the other person and very rarely. She uses all of the knowledge she accumulates to better understand what it means to be human by considering which underlying needs, values, desires, beliefs, experiences, etc. are common to all of humanity.

Communicating Ava's Activities

Understanding people's interpretations of the world through talking to them

EXAMPLE QUESTIONS

What do you believe?
 Why do you believe it?
 What does this mean to you?
 How do you feel when...?
 Why?
 How have your beliefs shaped the way you see the world?



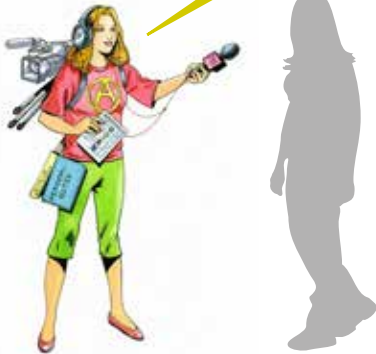
Reassessing my own beliefs, values and behaviour in the light of talking to people

EXAMPLE QUESTIONS

How do my beliefs compare to those of the person I talked to?
 Did my beliefs influence what I said and how I responded?
 Have my beliefs changed as a result of talking to somebody else?



What do I do?



Exploring people's experiences to understand what it means to be human

EXAMPLE QUESTIONS

What beliefs do humans share?
 What beliefs do humans disagree about?
 What sorts of things do humans hold beliefs about?



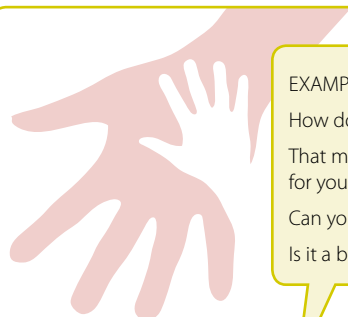
Making comparisons within and between religions



EXAMPLE QUESTIONS

What beliefs are expressed generally by members of this faith tradition?
 What beliefs are expressed by this individual member of that faith tradition?
 How do they compare and contrast?
 How do these beliefs compare to those expressed by members of other faith traditions?

Communicating Ava's Values



Empathising

EXAMPLE QUESTIONS

How does it feel...?
That must have been hard for you.
Can you tell me more...?
Is it a bit a like when...?

Recognising differences



EXAMPLE QUESTIONS

How do these beliefs differ from others?
Does it matter?
Should we live with differences or seek to overcome them?

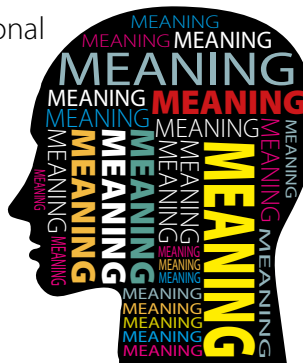
What do I think is important?



Recognising personal meanings

EXAMPLE QUESTIONS

What did it mean to you to...?
What is the most important part of this for you and why?



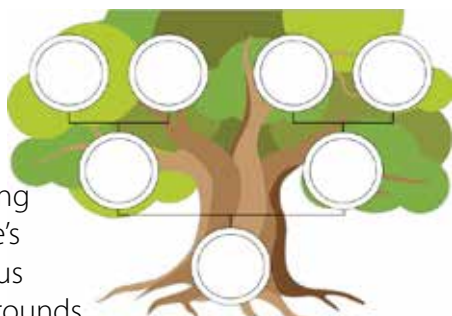
Accurately representing religions as they are in the world today



EXAMPLE QUESTIONS

Have I got this right?
Is this what you meant?
Is this the best way to describe it?

Knowing people's religious backgrounds



EXAMPLE QUESTIONS

Were you brought up within a religious tradition...?
Who had the most impact on how your views on religion developed?
Where did you first experience...?
How did you become?

Ask-it-all Ava



PROFILE

Name:

Ask-it-all Ava.

Key characteristics:

Interviewing and empathising.

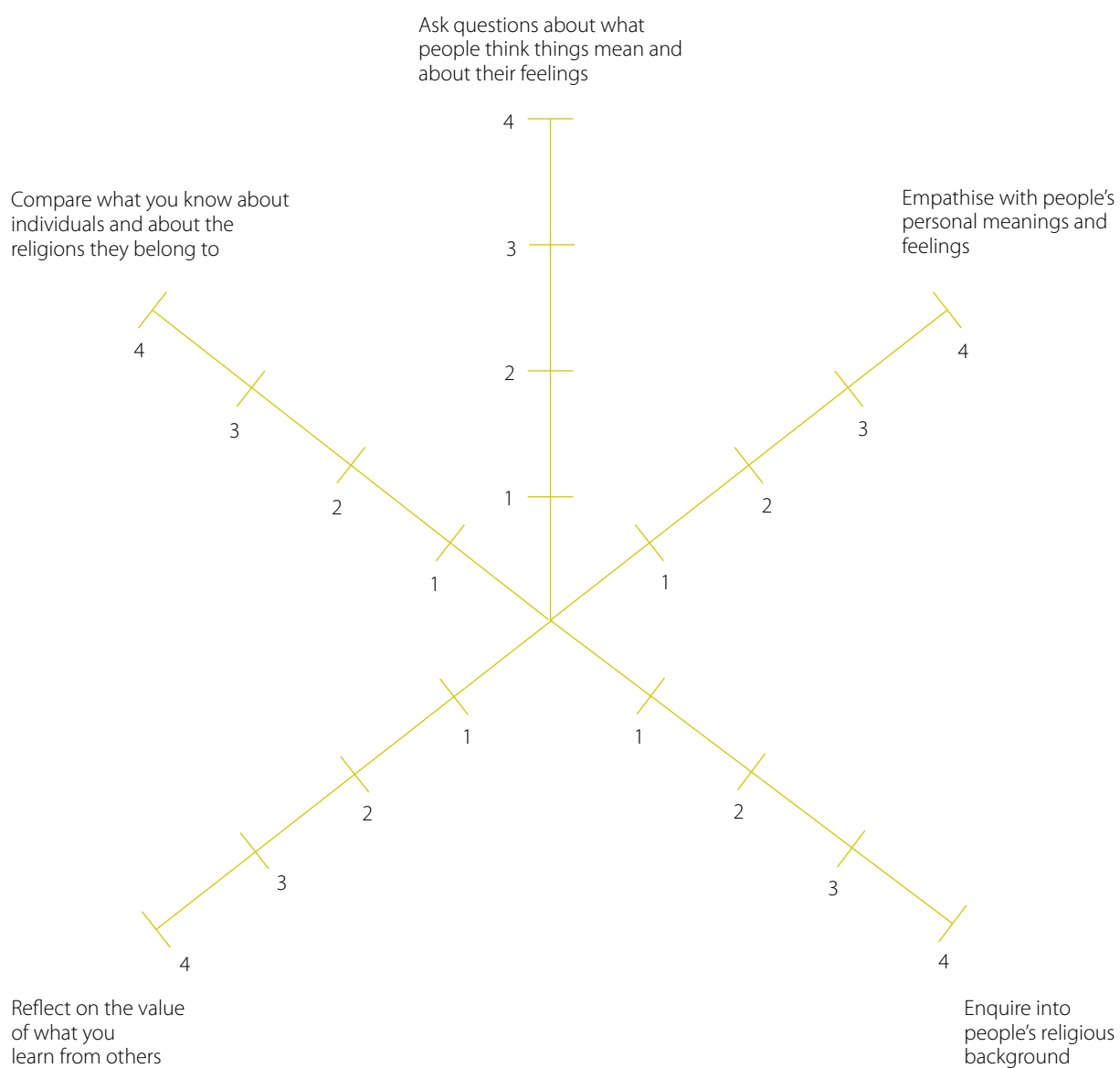
Aim:

To understand self and others.

Values:

Empathising, recognising differences, recognising personal meaning, accurately representing religions, knowing people's religious backgrounds.

Supporting self-assessment



An example activity

Ava prefers to collect data through face-to-face interviews with representatives of faith communities. Asking the same questions to members of different denominations within the same religion, for example, is an ideal way to bring the approach to life and can be used alongside more in-depth interviews with particular individuals. As each pupil brings to the classroom their own developing worldview, it may be appropriate for pupils to interview one another in role at one time or another.

The development of knowledge and understanding of Ava and appropriate interview questions in line with her values takes time. Sometimes, when a unit of work requires you to jump between characters it is necessary to 'short-cut' this process. A useful resource for accelerating this process is the **Question-Maker Grid** (see page 23). The first example is suitable for middle to higher ability pupils in Upper Key Stage 2. Down the left hand side pupils are of four of Ask-it-all Ava's values with labels and pictorial representations (preferably previously introduced at the time the character was taught in more depth). Along the top of the grid we have four words which are used to open different types of question. The task of the pupil is to generate questions in the empty boxes using the opening word from the top of the column and the 'value' on the left hand side of the row. An example for the top empty box of the 'What?' column in the 'Recognising Personal Meaning' row would be 'What does _____ mean to you?' or in the box aligned with the question 'Who' and 'Recognising Personal Feelings' the question could be 'Who else feels like this?'. This activity can be differentiated by reducing the number of values represented (see the second resource); choosing the easier values for pupils to ask questions in relation to; reducing the expectation of how many questions the pupils have to generate (allowing them to leave empty boxes they cannot complete); and by shared writing/modelling and the provision of examples. Categorising questions provided for them using the grid may also prove a valuable supporting activity. For some, all of these suggested activities will prove too tricky. The third resource here provides a string of five Ask-it-all Ava questions designed to be used sequentially in order to structure an Ask-it-all Ava interview. Asking, recalling and recording the answers to these questions is an excellent opportunity for pupils to immerse themselves in Ava's approach; preparing them for a more active role in selecting the questions and deploying them appropriately in interview situations at a later date. These last two skills are ones which all pupils benefit from instruction in whether they have generated their Ava questions or not.

Further considerations for conducting Ask-it-all Ava interviews are as follows: It is desirable that as many pupils as possible ask questions, but the session is not too long. Pupils should stick to questions derived from Ava's values, but pupils need to be responsive to what is said and not constrained by their prepared questions. Pupils should be free to think about this and thus the answers need to be recorded in some way to enable subsequent reflection (e.g. teacher notes or video/audio recording). Those interviewed need to be carefully chosen and prepared for the fact that the interview is to be 'chaired' and may be interrupted to discuss the pupils' technique with regard to their performances in the Ask-it-all Ava role.

Name:

My enquiry question:

	What...	Who...	When...	How...?
 Meanings (Recording personal meanings).				
 Feelings (Empathy).				
 Religious Background (Knowing people's religious background).				
 Differences (Recognising differences).				

Name:

My enquiry question:

Question-Maker Grid

	What...	Who...	When...	How...?
 Meanings (Recording personal meanings).				
 Feelings (Empathy).				
 Religious Background (Knowing people's religious background).				

Name:

My Ask-it -all Ava enquiry record and prompt sheet

Question-Maker Grid

[illegible]

Other activities that AVA would approve of:

Understanding people's interpretations of the world through talking to them

- ★ Pupils create/deploy questionnaires and analyse data collected.
- ★ Pupils email questions to members of faith communities and analyse the answers collected
<http://www.reonline.org.uk/supporting/email-a-believer/>.
- ★ Pupils interview other pupils within and between schools (using chatrooms/blogs/email/video conferencing/etc. as an alternative to interviews, if appropriate).
- ★ Pupils interview a member of a faith community in-depth.
- ★ Pupils prepare for any of these activities drawing on previous knowledge and knowledge of Ava's values.

Making comparisons within and between religions

- ★ Pupils ask the same few questions to a number of representatives from a religion, perhaps representing a range of denominations and roles, and compare their different responses to Ask-it-all Ava questions.
- ★ As above, but interviewing representatives from different religions.
- ★ Pupils compare different responses in the form of written texts/email responses/internet research/etc. to Ask-it-all Ava questions from different denominations/religions in order to identify similarities in terms of the beliefs, practices and values demonstrated by these different people.

Exploring people's experiences to understand what it means to be human

- ★ Pupils compare different responses to Ask-it-all Ava questions from contrasting worldviews/cultures/locations in order to identify similarities and differences between their responses, not just in terms of the beliefs, practices and values associated with these different people, but also the factors that gave rise to them e.g. two cultures may mark the death of an individual with a form of collective worship because they both express the desire to be together at such times, but the forms of worship differ to reflect the beliefs and practices of the relevant religions.

Reassessing my own beliefs, values and behaviour in the light of talking to people

- ★ Pupils complete reflective logs/journals/blogs/diary entries/etc. following the data collection and analysis to consider:
 - Their beliefs, values and behaviours relevant to the topic of research.
 - The extent to which these beliefs, values and behaviours were similar to, or different from, the beliefs, values and behaviours of those they were learning about.
 - The extent to which these similarities or differences influenced the questions they asked, the responses they gave, and their understanding of what they learned from talking to people.
 - The extent to which their beliefs, values and behaviours changed as a result of the research, why/why not?
 - What questions or lines of enquiry were most successful in eliciting in-depth answers, providing insights, conveying knowledge and enabling them to understand the interviewees.

Debate-it-all Derek

Philosopher/Critic



Derek is interested in what is true and what is good. He asks Big Questions such as, 'Is there a God?', 'What happens after we die?', 'What is good and evil?'.

He likes to think about agreements and disagreements between religions to decide which views he agrees with (if any) and always seeks to justify his beliefs with good reasons and evidence.

He wants to know what he and other people believe. He asks himself and other people lots of questions. He often responds to answers by asking further questions. He never gets tired of questioning, being critical, or trying to improve his own and other people's arguments.

He likes to meet other people to discuss Big Questions in order to learn about and from their beliefs. He likes to analyse and test the logic of other people's arguments and the evidence upon which they are based. This helps him to recognise and evaluate his own beliefs. He is not interested in being impartial or neutral. In fact he doesn't think this is possible.

Differentiated Debate-it-all Derek character descriptors for use across the primary phase			
Reception	Year 1 – Year 2	Year 3 – Year 4	Year 5 – Year 6
Little Derek likes to find out what is true and what is good by asking people what they believe and seeing what he agrees with. Little Derek starts talking to people about issues which are important to religions. He shares his own opinions with other people clearly showing an awareness of what his listeners might need to know in order to understand him. Little Derek listens carefully to what other people say and shows he has understood by what he says and does afterwards. He listens and replies to other people's ideas when talking with them. He gives answers to questions by putting together ideas he has heard. Little Derek can spot where statements link with each other and can talk about one thing at a time without changing the subject. He talks to help him organise his thoughts, put them in order and make them clear.	Little Derek likes to find out what is true and what is good by asking religious people what they believe and seeing what he agrees with. Little Derek starts talking to people about issues which are important to religions. He shares his own opinions with other people clearly and attempts to give reasons for his thoughts and is beginning to identify evidence that supports them. Little Derek listens carefully to what other people say and shows he has understood by explaining others' ideas and by responding with follow-up questions. He listens and replies to other people's ideas when talking with them. He gives answers to questions of significance to religions by putting together ideas he has heard. He talks to help him organise his thoughts, make them clear and to check his understanding.	Derek is interested in what is true and what is good. He asks himself and others Big Questions such as, 'Is there a God?', 'What happens after we die?' and 'What is good and evil?'. He likes to think on his own and with others about where religions agree and disagree to decide which views he agrees with (if any) and always seeks to give good reasons and provide evidence for his beliefs. Derek listens carefully to others because he wants to know what he and other people believe. He asks himself and other people lots of questions. He often responds to answers by asking further questions which demand further explanation from those he is talking to. He likes to meet other people to discuss Big Questions in order to learn about and from their beliefs. He enters into dialogue with them in order to organise, clarify and compare the opinions held amongst the group. He thinks that everyone needs to think about these Big Questions because they really matter.	Derek is interested in what is true and what is good. He asks himself and others Big Questions such as, 'Is there a God?', 'What happens after we die?' and 'What is good and evil?'. He also engages with widely recognised responses to these questions. He likes to think on his own and with others about agreements and disagreements between religions to decide which views he agrees with (if any) and always seeks to put arguments together to justify his beliefs drawing on reliable and persuasive evidence. Derek listens attentively to others because he wants to know what he and other people believe and their reasons for doing so. He asks himself and other people lots of questions. He often responds to answers by asking further questions. He never gets tired of questioning, being critical or trying to improve his own and other people's arguments. He likes to meet other people to discuss Big Questions in order to learn about and from their beliefs. He likes to analyse and test the logic of other people's arguments and the evidence upon which they are based. This helps him to recognise and evaluate his own beliefs. He is not interested in being impartial or neutral. In fact he doesn't think this is possible.

Communicating Derek's Activities

Exploring his own and others' beliefs



EXAMPLE QUESTIONS

What do I believe?
Why do I believe this?
What do other people believe?
Why do they believe this?
Whose beliefs are true or right?

Critically evaluating truth-claims and the reasons/evidence supporting them



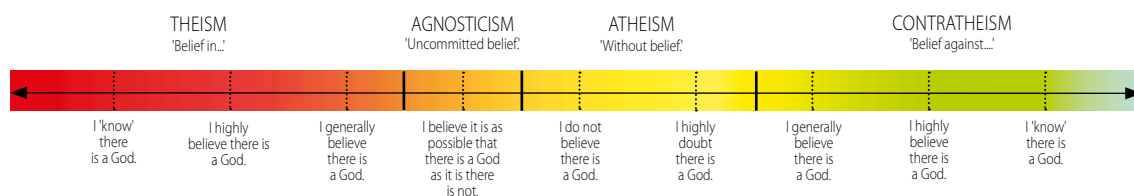
EXAMPLE QUESTIONS

Do these reasons make sense?
Are they persuasive?
Do I trust the evidence for this? Why/why not?
Does it make sense for this person to believe this?

What do I do?



Relating his own and others' beliefs to the beliefs of different people



EXAMPLE QUESTIONS

Who do you/I agree with?
Why?
How do your/my beliefs compare with ...?
Who else shares similar beliefs to mine/theirs? Why?

Communicating Derek's Values

Seeking true answers to BIG QUESTIONS



EXAMPLE QUESTIONS

- Is this really true?
- Are there any parts of this that are true?
- Should we believe this?

Being ethical



EXAMPLE QUESTIONS

- What does it mean to be good?
- How should we live?
- What should we do?
- If this is/isn't true how should we live our lives?



What do I think is important?

Providing evidence



EXAMPLE QUESTIONS

- What evidence is there to support this view?
- What kinds of evidence should we look for?
- What conclusions should we draw from the evidence?

Being logical

If $a = b$ and
 $b = c$ then $a = c$

EXAMPLE QUESTIONS

- If is true and is true does that mean that is also true?
- Is it possible to believe and to believe at the same time?

Debate-it-all Derek



PROFILE

Name:

Debate-it-all-Derek.

Key characteristics:

Critically examines truth-claims and the justifications for them.

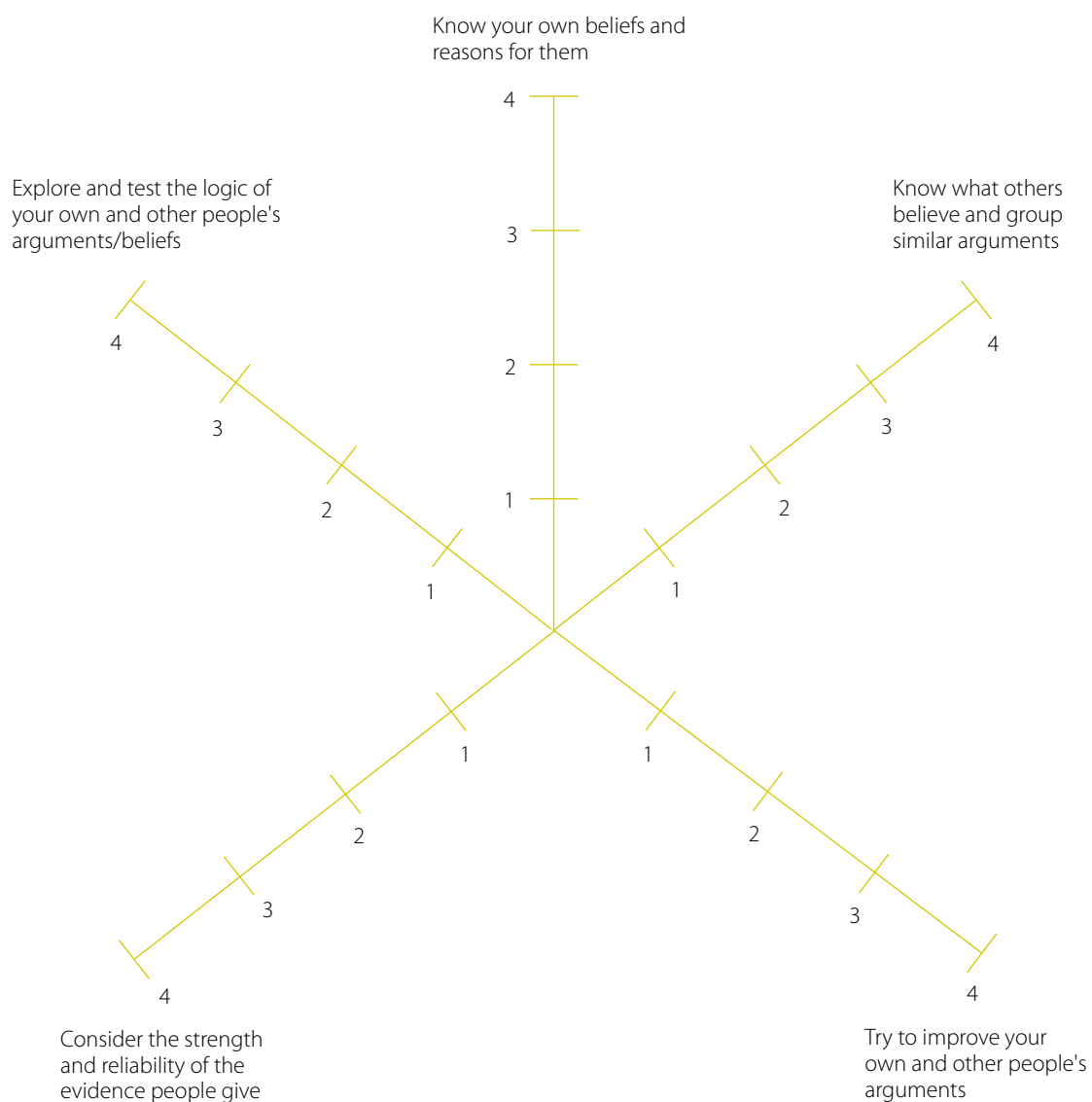
Aim:

To search for truth.

Values:

Seeking true answers to BIG QUESTIONS, being ethical, providing evidence, being logical.

Supporting self-assessment



An example activity

This game is called **Derek's Dialogue Box**. This version is pitched at Upper Key Stage 2 but could be easily adjusted through the reduction in the number of 'sentence openers' or through the differentiation suggestions below. The activity sheet contains sentence openers and sentence templates which have been designed to enable pupils to contribute to a discussion about a truth claim (e.g. Jesus was the Son of God), an ultimate question (e.g. Does God exist?), or an ethical issue (e.g. Is it ever right to kill someone?). As well as promoting contributions to a rigorous debate (in line with Derek's values and enquiry methods) the top sheet presents a bank of compliments designed to contribute to a collaborative culture of enquiry where pupils identify with the critical exploration of the topic rather than falling into hostile defensive/aggressive argument.

In the most challenging form of the game the pupils use and complete one opener from the compliment sheet followed by one from the contribution sheet. This is true except for the first person who responds directly to the statement question or issue given to or chosen by the group. The pupils keep a tally on the sheet of the openers that they have used. The sheets can be laminated for repeated usage with a wipe down marker. Skilled players will be able to use openers from the Bronze, Silver and Gold rows appropriately to maximise their score. The game can equally be played non-competitively or where a whole group combines scores to measure their success at using a range of openers. A referee might be appointed to adjudicate on whether an opener has been used appropriately or not. Well-trained groups should self regulate through rules of veto or shared consensus with one elected captain having the final say.

Differentiation:

All of the following elements should be adjusted and combined appropriately to make the activity harder or easier:

- ★ The number of players (whole class – pairs)
- ★ Whether pupils are required to use compliments as well as contributions
- ★ The number of openers provided
- ★ The extent to which the question/statement/issue under discussion is dependent on previous knowledge or related to their lives/experiences
- ★ Supported by an adult
- ★ Whether pupils play in pairs or within a team

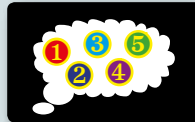
Derek's Compliments

Bronze: 1 Point **Silver:** 2 Points **Gold:** 3 Points

BRONZE	That's a really good suggestion.  Tally	I think you have asked a good question.  Tally	Yes, I see your point.  Tally
	Thank you for sharing that useful information.  Tally	Thank you for your thought-provoking challenge.  Tally	You really listened carefully to what.....said!  Tally
	I am really pleased that you are trying to see where we agree.  Tally	When you said... you made me wonder whether I am wrong.  Tally	It is really brave of you to change your mind.  Tally

Derek's Contributions

Bronze: 1 Point **Silver:** 2 Points **Gold:** 3 Points

BRONZE	I think that...  Tally	So are you saying that...?  Tally	Maybe I was wrong, perhaps ...  Tally
	What...? Why...? Who...? When...? How...?  Tally	I hear what you are saying, but I disagree because...  Tally	I think... for the following reason/s...  Tally
	I happen to know...  Tally	I know you don't agree with me, but would you agree that...  Tally	I sense that we have gone off topic. Does anyone have any thoughts on...?  Tally

Other activities that Derek would approve of:

Exploring their own and others' beliefs

Note: The examples below refer to the pupils' own beliefs but should be adapted to explore the beliefs of others.

- ★ Pupils select artworks which best represent their beliefs or collage materials/colours to express their beliefs through art, justifying their choices in both cases.
- ★ Pupils write their own creed statement (e.g. I believe...).
- ★ Pupils write poetry, finishing off line openers such as Love is... God is... Jesus is/was.... I am ... We should... etc. in relation to the topic.
- ★ Pupils select images to be metaphors for their beliefs from a large range of randomly selected images e.g. which image from this selection would you choose to help explain your understanding of God?
- ★ Pupils write a play script or piece of discursive writing recounting a dialogue between two viewpoints they haven't decided between.
- ★ Pupils write newspaper reports on a significant event or fictional future event being sure to choose and maintain a certain attitude to the event.
- ★ Pupils write a fictional interview of themselves in order to discover what they believe about the topic.
- ★ Pupils write a non-chronological report on their beliefs/values.
- ★ Pupils write persuasive texts to attempt to persuade someone of their point of view.
- ★ Pupils contribute to an online blog (e.g. through Wordpress with the title 'My developing views on this topic').
- ★ Pupils write an explanation text explaining their beliefs about issues relating to their topic (e.g. How the world was created!) or explaining where their beliefs have come from, drawing on biographical information.
- ★ Pupils write an instruction text about how to be good generally or how to behave in a given scenario.
- ★ Pupils rank beliefs they hold according to how strongly they hold them.
- ★ Pupils read a range of belief statements in response to a question.

Critically evaluating truth-claims and the reasons/evidence supporting them

- ★ Pupils practice spotting apparent contradictions in paired statements.
- ★ Pupils practice spotting fallacious arguments e.g. see <http://www.logicalfallacies.info/>
- ★ Pupils rank different types of evidence according to how trustworthy they are.
- ★ Pupils discuss the question 'Do you have to see it to believe it?' or similar questions relating to the trustworthiness of others your senses your beliefs and other ways of determining truth.
- ★ Pupils reflect on their beliefs e.g. whether they know them to be true, think that they are true, have heard them to be true, would like them to be true, believe them to be true, guess that they must be true etc. and reflect on the meaning of verbs such as know and believe.
- ★ Pupils apply the skills required in the above activities to analyse their own and other people's beliefs.

Relating their own and others' beliefs to the beliefs of different people

- ★ Pupils read a range of answers to a Big Question and group similar statements together providing a title and justification for this grouping. Pupils write their own answers to the Big Question on individual cards and place them in relation to one or more of the existing groupings of answers. If possible, the examples should be drawn from a range of identifiable religious and non-religious worldviews.

Have-a-go Hugo

Participator/Experiencer



The **RE**-searchers

Hugo is interested in what people feel to be true in their hearts rather than what they believe to be true in their heads. When trying to understand religious people, he believes that emotions, feelings and experiences are more important than beliefs and doctrines.

In order to understand what it is to be religious, Hugo thinks you need to have had religious emotions, feelings and experiences or at least be capable of imagining and appreciating them. To explain, he likens the study of religion to the study of music. Unless you've experienced powerful sensual feelings when listening to awe inspiring music, you cannot fully understand it no matter how long you look at the notes on the page. So Hugo wants to know or imagine what it feels like to be religious and to be able to sympathise with those that are.

Hugo likes to get in touch with his emotions and feelings and with those of other people. He likes to have an open mind, to see things from different points of view, and is not afraid of trying out new things. By participating in religious activities, he believes that he can share similar experiences and develop greater empathy with religious people. In order to explore a religious person's way of life and behaviour, he is willing to try it out for himself for a while, even if he doesn't like it.

Differentiated Have-a-go Hugo character descriptors for use across the primary phase

Reception	Year 1 – Year 2	Year 3 – Year 4	Year 5 – Year 6
Little Hugo likes to take part in, and shows an interest in, religious activities and to see how it feels to join in. He does this through role-play alongside or with others. He uses his imagination and has a go at acting out experiences and roles in play situations. He explains what he is doing and shares new ideas with others to hear. Little Hugo talks to help him organise events and make his feelings clear. He can answer 'how' and 'why' questions about his experiences and in response to events.	Little Hugo likes to take part in religious activities in order to try to understand religious people and to see what it feels like to join in. He does this through participation in actual religious activities and through role-play. Little Hugo shows curiosity towards religious activities as part of a group or class and to see how it feels to join in with them. He uses his imagination and has a go at different roles: acting out experiences in play situations. He explains what he is doing and compares these actions with activities in his own life. Little Hugo talks to help him organise events and make his feelings clear. He can answer 'how' and 'why' questions about his experiences and in response to events. Little Hugo also listens carefully to what other people say when discussing these things and can repeat back different points of view.	Little Hugo likes to take part in religious activities even when they are new and unfamiliar. He does this in order to try to understand religious people and to see what it feels like to join in. He believes that feelings are more important than beliefs when trying to understand religious people. He is interested in what people feel to be true in their hearts rather than what they believe to be true in their heads. He does this through participation in actual religious activities and through role-play: individually, in small groups and as a class. He wants to know or imagine what it feels like to be religious and to be able to sympathise with those that are. He has a go at different roles: acting out experiences in play situations and from different points of view. In order to explore a religious person's way of life and behaviour, he is willing to try it out for himself for a while, even if he doesn't like it. He explains what he is doing and begins to evaluate these religious activities in the light of his own experiences. Hugo also articulates his feelings in response to events and suggests as to what might lie behind his feelings.	Little Hugo likes to take part in religious activities even when they are new and unfamiliar. He does this in order to try to understand religious people and to see what it feels like to join in. He believes that feelings are more important than beliefs when trying to understand religious people. He is interested in what people feel to be true in their hearts rather than what they believe to be true in their heads and whether he can sense such truths for himself. In order to understand what it is to be religious, Hugo thinks you need to have had religious emotions, feelings and experiences or at least be capable of imagining and appreciating them. By participating in actual religious activities and through role-play, individually, in groups and as a whole class, he believes that he can share similar experiences and develop greater empathy with religious people. He has a go at different roles: acting out experiences in play situations and from different points of view. Hugo likes to get in touch with his emotions and feelings and with those of other people. In order to explore a religious person's way of life and behaviour, he is willing to try it out for himself for a while, even if he doesn't like it. He explains what he is doing using the vocabulary of the religion being studied. He evaluates these religious activities in the light of others he has experienced and events from his own life. He articulates his feelings, emotional and spiritual responses (if any) to the events encountered and speculates as to what might lie behind his feelings.

Communicating Hugo's Activities

Participating in and experiencing religious practices and activities

EXAMPLE QUESTIONS

Can I have a go? Can I join in?

Would it be appropriate to do so? Should I?

What is the best way of participating in and experiencing religious practices and activities?

What would I have to do, in order to do it right?



Getting in touch with the emotions and feelings of participants



EXAMPLE QUESTIONS

Can I imagine what it is like to be religious?

What emotions and feelings might be stirred through religious experiences?

How does participating make me feel? How does it make religious people feel?

Do other people share these emotions and feelings?

What do I do?



Experiencing an insider's perspective

EXAMPLE QUESTIONS

Can I be like?

How do I experience the same thoughts and feelings?

What is this experience like for?

How does it feel for me to do this?



Sharing and discussing our experiences of religion with others



EXAMPLE QUESTIONS

What it is like to be religious?

What emotions and feelings were stirred in me and others here?

How did participating make me feel? How did it make others feel?

Communicating Hugo's Values

Having an open mind

EXAMPLE QUESTIONS

What are my preconceptions? What if they are wrong?
How do my prejudices influence what I experience and how I participate? How can I limit them?
How is your experience different from mine?



What do I think is important?



Things we can sense but can't explain



EXAMPLE QUESTIONS

What can I perceive or feel?
What is my emotional reaction?
Why can't I put this awareness into words?

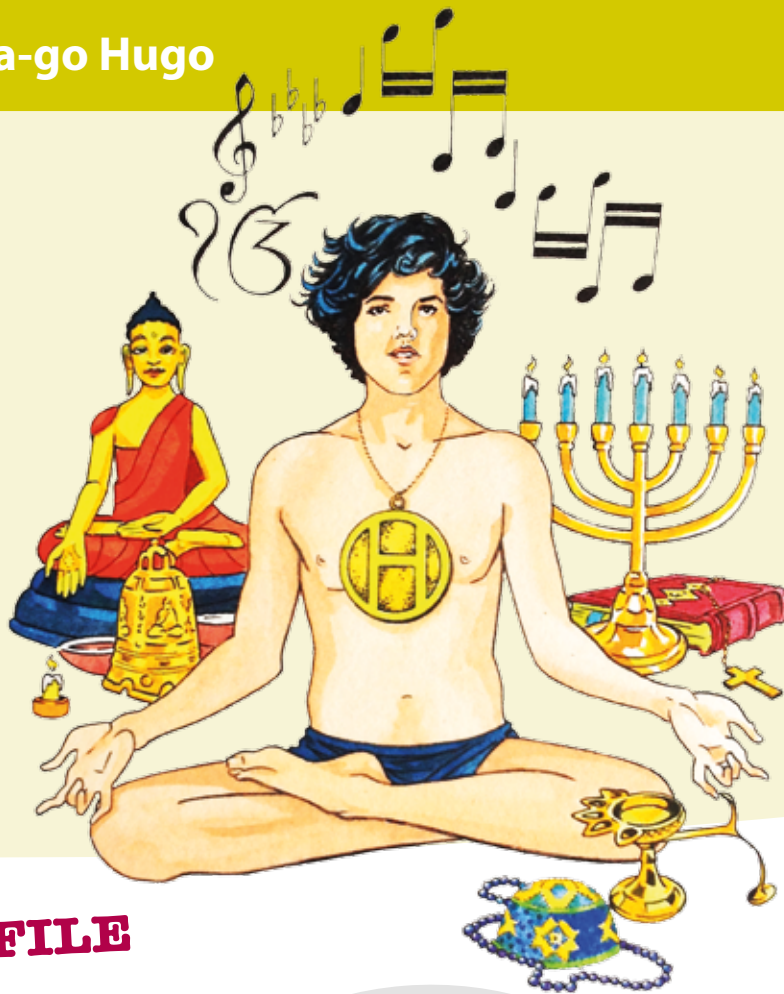
Emotions, feelings and experiences as ways of knowing



EXAMPLE QUESTIONS

What do I see/hear/smell/taste doing this?
How do I feel doing this?
What does this mean?
Which emotions are stirred?

Have-a-go Hugo



PROFILE

Name:

Have-a-go Hugo.

Key characteristics:

Participating in and experiencing religious practices and activities.

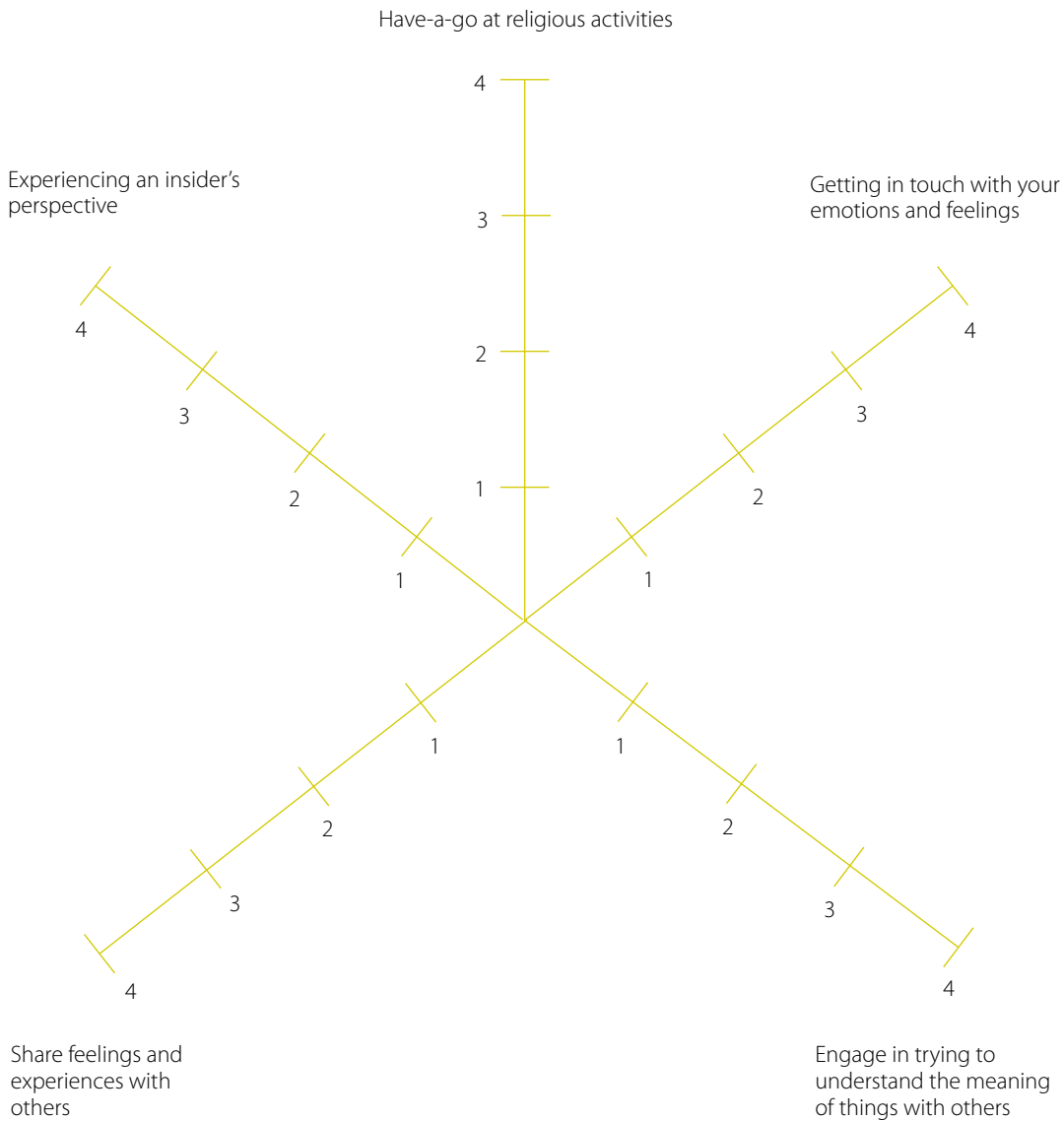
Aim:

To understand religious feelings, emotions and experiences by practising the faith like an insider.

Values:

An open mind, things we can sense but can't touch or explain, emotions, feelings and experiences as ways of knowing.

Supporting self-assessment

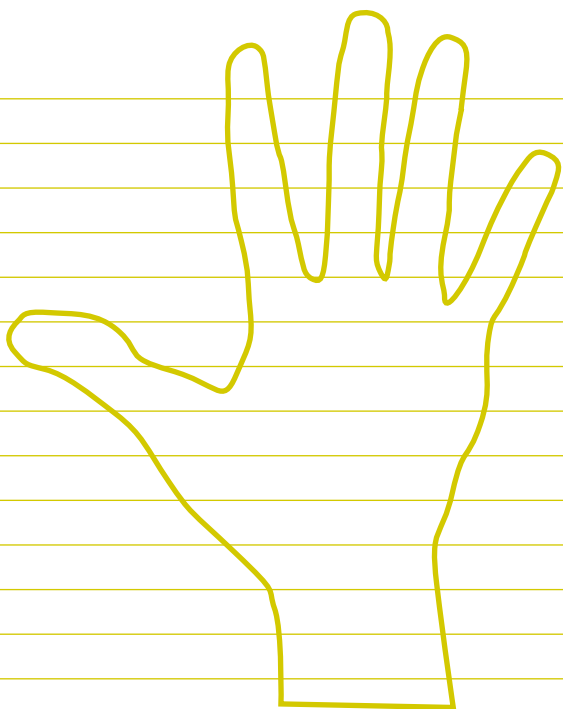


An example activity

Here are four types of Have-a-go Hugo activities. The first is the actual experience of participating in a religious act e.g. a service, act of charity, meeting of a prayer/community group, etc. The second is the witnessing of any of the aforementioned, where pupils politely observe the religious act, but are not required to join in the 'religious' elements. The third is a simulation of such an activity. This can involve role-play and props and the transformation (as far as possible) of the teaching space into that in which the religious activity takes place e.g. a classroom can be transformed into a gurdwara with video/audio, removal of chairs and tables, use of cushions and artefacts where pupils can re-enact arriving, chanting the Mul Mantar, eating Karah Parshad and then participating in the preparation and eating of a Langar meal. The fourth way is to explore a religious act through exploring physical metaphors for what is believed to be achieved by the religious act e.g. baptism can be explored through pupils getting their hands dirty and washing them clean in water, whilst considering the religious metaphor of the washing away of sins and having a fresh start. The level of participation and type of activity chosen for a class does need to be considered in relation to the status of the school (e.g. faith-based or denominational) and the cultural attitudes within the community. No pupil should be forced to participate in a religious act and what pupils perceive to be a religious act may be different to yours. It is important to know whether your senior leadership team would support you if you chose to make any of the activities mandatory. Where a pupil feels unable to participate, this should be seen as an opportunity for them to consider and express their thoughts and feelings on the matter. This can be used to develop their knowledge of self and to contribute to the ongoing dialogue about how and why religion(s) should be studied.

As Have-a-go Hugo, pupils are asked to monitor four things: what are their senses experiencing during the activity; what thoughts/interpretations are crossing their minds during the activity; what emotions they are feeling during the activity; and finally, whether they believe/sense anything else going on in the room in order to leave space for the potential of a religious experience, but to not presume/shape/deny it. The following resource provides a fun record sheet for pupils to use during any of the four types of Have-a-go Hugo activities listed above. The pupils simply record what they have observed either at stated intervals of where appropriate throughout. The following two resources are support sheets which may help and enable middle/less able pupils to generate and record their reflections. They provide sentence openers and a range of words which may help pupils express their own ideas or enable them to remember more suitable words for them. A further simplification of this would be to get less able pupils highlighting the words on these two support sheets that best reflect their observations (explaining them to an adult at a later date). An appropriate way of stretching and extending pupils is to require them to use either the connective 'because' or 'when' in every sentence to ensure greater reflection, accuracy or communication. Also the resource, when photocopied on to A3 provides a greater space for pupil reflection and is less likely to limit their responses.

What do you see, hear, taste, smell, feel?

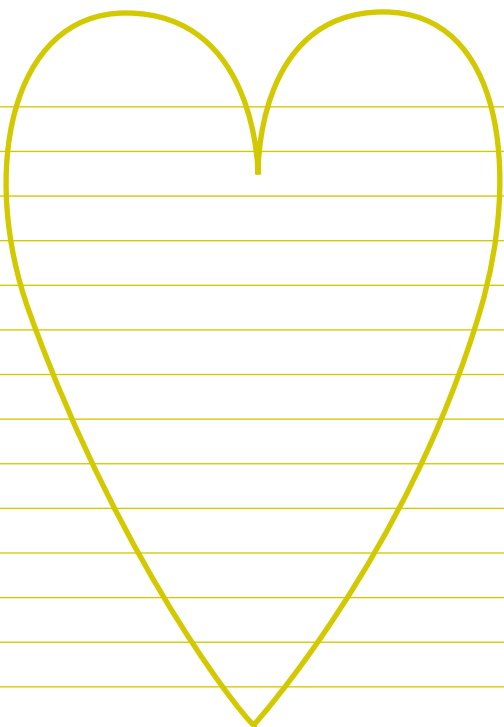


What thoughts are crossing your mind?
How are you feeling?



What are you experiencing now?

How are you feeling?



Is there anything else going on here?
What outline should you use?

A series of horizontal yellow lines for writing, intended for the user to describe additional experiences or feelings.

What are you experiencing now?

Support sheet 1



What do you see, hear, taste, smell, feel?

I can see ...

- ★ **quantity** – few, none, one, two, three, little, several, many, all, some, every, each, ...
- ★ **size, weight** – heavy, light, big, small, little, tiny, tall, short, thin, large, ...
- ★ **speed** – quick, fast, slow, speeding, rushing, 'taking their time', waiting, ...
- ★ **age** – young, old, ancient, antique, old-fashioned, youthful, modern, ...
- ★ **distance** – close, faraway, ...
- ★ **shape** – round, circular, square, triangular, flat, spherical, wavy, straight, zigzag, crooked, winding, ...
- ★ **brightness** – light, dark, bright, shadowy, drab, radiant, shining, pale, dull, glowing, shimmering, luminous, gleaming, ...
- ★ **colour** – pink, red, orange, yellowish, dark-green, blue, purple, black, white, grey, brown, pastel, metallic, silver, colourless, ...
- ★ **material** – glass, wooden, cloth, concrete, fabric, cotton, plastic, leather, ceramic, china, metal, steel, silicon, ...
- ★ **purpose** – folding, swinging, working, cooking, rolling, walking, burning, praying, singing, dancing, reading, washing, blessing, processing, chanting, eating, drinking, listening, ...
- ★ **other qualities** – full, empty, wet, dry, open, closed, ornate, ...

I can hear ...

- ★ **sound** – loud, soft, silent, shouting, quiet, noisy, talkative, rowdy, deafening, faint, muffled, mute, whispered, hushed, ...

I can taste ...

- ★ **taste** – sweet, sour, acidic, bitter, salty, tasty, delicious, savoury, yummy, bland, tasteless, palatable, tasteless, spicy, watery, ...

I can smell ...

- ★ **smell** – perfumed, burnt, smelly, musty, sweet, fruity, flavoursome, ...

I can feel ...

- ★ **touch** – hard, soft, silky, velvety, bumpy, smooth, grainy, coarse, pitted, irregular, scaly, polished, glossy, lumpy, wiry, scratchy, rough, glassy, ...
- ★ **temperature** – hot, cold, freezing, icy, cool, warm, ...

What are you experiencing now?

Support sheet 2



What thoughts are crossing your mind?

I am wondering/thinking about ...

- ★ **opinion** – good, better, best, bad, worse, worst, wonderful, splendid, mediocre, awful, fantastic, pretty, ugly, clean, dirty, wasteful, difficult, comfortable, uncomfortable, valuable, worthless, useful, useless, important, rare, scarce, poor, rich, lovely, disgusting, amazing, surprising, unusual, usual, pointless, important, ...



How are you feeling?

I feel ...

- ★ **personality/emotion** – happy, sad, excited, scared, frightened, outgoing, funny, sad, grumpy, cheerful, jolly, carefree, blissful, lonely, spiritual, empty, normal, thankful, joyful, angry, bored, uncomfortable, serious, elated, inspired, 'as if I belong', 'out of place', together, alone, ...

Other activities that Hugo would approve of:

Participating in and experiencing religious practices and activities

- ★ Pupils participate in religious meals (e.g. Passover).
- ★ Pupils listen to religious music (e.g. Handel's Messiah).
- ★ Pupils join in with the physical movements and gestures demonstrated in religious rituals (e.g. the movements involved in Salat in Islam).
- ★ Pupils mimic a pilgrimage by walking to a local religious place with tasks/questions to do/contemplate on route.
- ★ Pupils take part in a charitable activity and consider the difference between secular motivations and religious motivations for being involved alongside reflecting on the feeling of giving to others.
- ★ Pupils perform a meditation.
- ★ Pupils interpret and appreciate religious art.
- ★ Pupils take part in an activity symbolically akin to a religious one e.g. washing dirty hands for baptism; abstaining from eating a doughnut to simulate fasting.
- ★ Pupils read a range of belief statements in response to a question.

Getting in touch with the emotions and feelings of participants

- ★ Pupils monitor, record and express their feelings and emotions whilst participating in any of the aforementioned activities.
- ★ Pupils express feelings through art, poetry, prose, music, etc. and an accompanying explanation of the choices made.
- ★ Pupils imagine what they would do if they were to observe a religious activity e.g. making a choice about what they would give up if they were observing Lent.
- ★ Pupils write an imaginative diary entry for a religious person taking part in a religious activity e.g. Hajj or an Easter Vigil.
- ★ Pupils compare their own emotional response and sensations with accounts from religious people who experience the same event/activity.

Seeing things from different points of view

- ★ Pupils explore interpretations of optical illusions between their peers.
- ★ Pupils share beliefs about Big Questions in order to display the plurality of ideas within the classroom and beyond e.g. the nature of God, and what happens after death.
- ★ Pupils explore interpretations of the activities and events studied, including their own and others' interpretations, within and outside of the classroom, and religious and secular responses.
- ★ Pupils speculate how someone with a particular worldview might interpret a given stimulus/event.
- ★ Pupils explore the relationship between the interpretation of an event/stimulus and the feelings/emotions which correspond with them.

See-the-story Suzie

Narrator/Interpretation
Explorer



The **RE**-searchers

Suzie believes that we all have memories, histories and traditions which make us who we are, and form our understanding of the world and how we should live. Families, societies, countries and cultures are held together by shared stories about the world and humankind. Suzie likes to think about how the lives of religious people are shaped by their understanding of religious stories.

Through engaging with stories and using her imagination, Suzie tries to understand how others see the world. She likes to get to know religious stories through art, music, theatre and films, as these can show how stories are understood in different ways by different people and groups of people. She enjoys finding out about how and why particular stories are significant within religions, as well as sharing her own interpretations of these stories with others.

Suzie wants to know which stories have contributed to who she is, and to know which communities she belongs to and traditions she shares in. She wants to find out about the ideas, beliefs, people and experiences that have helped to make her the person she is today. She also wants to think about how her 'life-story' relates to her understanding of religious stories.

Differentiated See-the-story Suzie character descriptors for use across the primary phase			
Reception	Year 1 – Year 2	Year 3 – Year 4	Year 5 – Year 6
Little Suzie explores religious stories and how religious people think about them and use them. She listens to stories and is often right when recalling them and predicting what the main events might be. She comments on the stories that she hears and asks questions. She is able to follow a story without pictures or props and answer 'how' and 'why' questions about them. Little Suzie plays well with others as part of a group to develop and act out stories. Little Suzie introduces stories into her play. She creates and tells her own stories and explains them by linking ideas or events. She talks about the past and present events in her own life and in the lives of family members. She talks to help her organise, put in order and make clear her thoughts, ideas, feelings and events from/about stories important to her and to others.	Little Suzie believes that we all have stories that are important to us. Little Suzie explores religious stories and recalls how religious people think about them and use them. She listens to stories and is often right when recalling them and predicting what events might be. She comments on the stories that she hears and asks important questions. She can answer 'how' and 'why' questions about stories and suggest possible meanings for them. Little Suzie collaborates with others to develop and act out stories. Little Suzie explores how stories can be told, written, represented and understood differently by linking different ideas together and exploring possibilities. Little Suzie tells her own and her family's stories, explaining how things happened and suggesting reasons for events. Little Suzie talks to help her organise, put in order and explain her thoughts and feelings about stories important to her and others. She listens to the stories of others in order to spot similarities and differences between them.	Suzie believes that we all have stories that make us who we are, and form our understanding of the world and how we should live. Suzie likes to compare stories and different versions of the same story. She likes to develop her own interpretation of these stories and explore her own responses and reactions. Suzie likes to engage with the characters and the story-line. Furthermore, she suggests ways in which religious people's lives might be affected by the way they understand religious stories. She likes to get to know religious stories through art, music, theatre and films, so that she can explain how religious stories are understood in different ways. She likes to share ideas about the meaning of religious and personally significant stories with others. Suzie wants to know which stories have contributed to who she is. She wants to find out about the ideas, beliefs, people and experiences that make these stories important to her. She listens to others talk about their stories in order to improve her understanding of which ideas, beliefs, people and experiences are important to them.	Suzie believes that we all have memories, histories and traditions which make us who we are, and form our understanding of the world and how we should live. Families, societies, countries and cultures are held together by shared stories about the world and humankind. Suzie likes to think about how the lives of religious people are shaped by their understanding of religious stories. Through engaging with stories in dialogue with others and by using her imagination, Suzie tries to understand how others see the world. She likes to get to know the various ways religious stories are represented through art, music, theatre and films, as these can show how stories are understood in different ways by different people and groups of people. She enjoys finding out about how and why particular stories are significant within religions, as well as sharing her own interpretations of these stories with others. Suzie wants to know which stories have contributed to who she is, and to know which communities she belongs to and traditions she shares in. She wants to find out about the ideas, beliefs, people and experiences that have helped to make her the person she is today. She also wants to think about how her 'life-story' relates to her understanding of religious stories. She listens to others talk about their stories in order to improve her understanding of how ideas, beliefs, people and experiences shape people's identities and their relationship with religious stories.

Communicating Suzie's Activities

Exploring how the identity of individuals and groups is constructed from stories



EXAMPLE QUESTIONS

What stories are important to you/your family/your community/your nation?
When are these stories told?
Why?
What do they mean to you?
How have your stories shaped the way you see the world?

Analysing how religious stories are interpreted differently by different people and groups



EXAMPLE QUESTIONS

How is this story told/represented differently?
Why do you think this story is told/represented differently?
Which representation makes the most sense to you?

What do I do?



Exploring how 'life-stories' influence understandings of religious stories and vice versa



EXAMPLE QUESTIONS

What parts of this story are important to you/ make sense?
What do you think the story means? How does your life-story influence your interpretation? How does it affect what you consider to make sense or be important/meaningful?
How does the story influence your understanding of your 'life-story' and what is important and meaningful?

Contextualising stories in relation to other (bigger) stories (e.g. narratives, texts, traditions and histories)



EXAMPLE QUESTIONS

What is the 'big story' of this religion? (e.g. the overarching story in the Bible)
How can the story we are studying be related to this 'big story'? What themes are common to both?
What is the story of this faith tradition and its history?
How does the story we are studying relate to the story of the tradition and the ultimate stories it tells? What themes are common to both?

Communicating Suzie's Values

Having self-knowledge

IDENTITY

EXAMPLE QUESTIONS

Who am I? Who are we?

What traditions do I share in? What stories do we remember and hold dear?

What groups do I belong to? What do we value as a community?



Knowing how stories are understood and presented

EXAMPLE QUESTIONS

How is this story understood differently?

What does the author/artist think is the most important part of this story?

How can I tell?

What do I think is important?

Knowing about stories that are significant personally, socially, culturally, religiously, etc



EXAMPLE QUESTIONS

What religious stories do you know?

What do you think they mean?

What stories are part of your life-story?



Knowing what stories, narratives and traditions shape people's lives



EXAMPLE QUESTIONS

What people/beliefs/practices /experiences have shaped your life?

How have they affected the choices you have made?

See-the-story-Suzie



PROFILE

Name:

See-the-story Suzie.

Key characteristics:

Narrator, Interpretation Explorer.

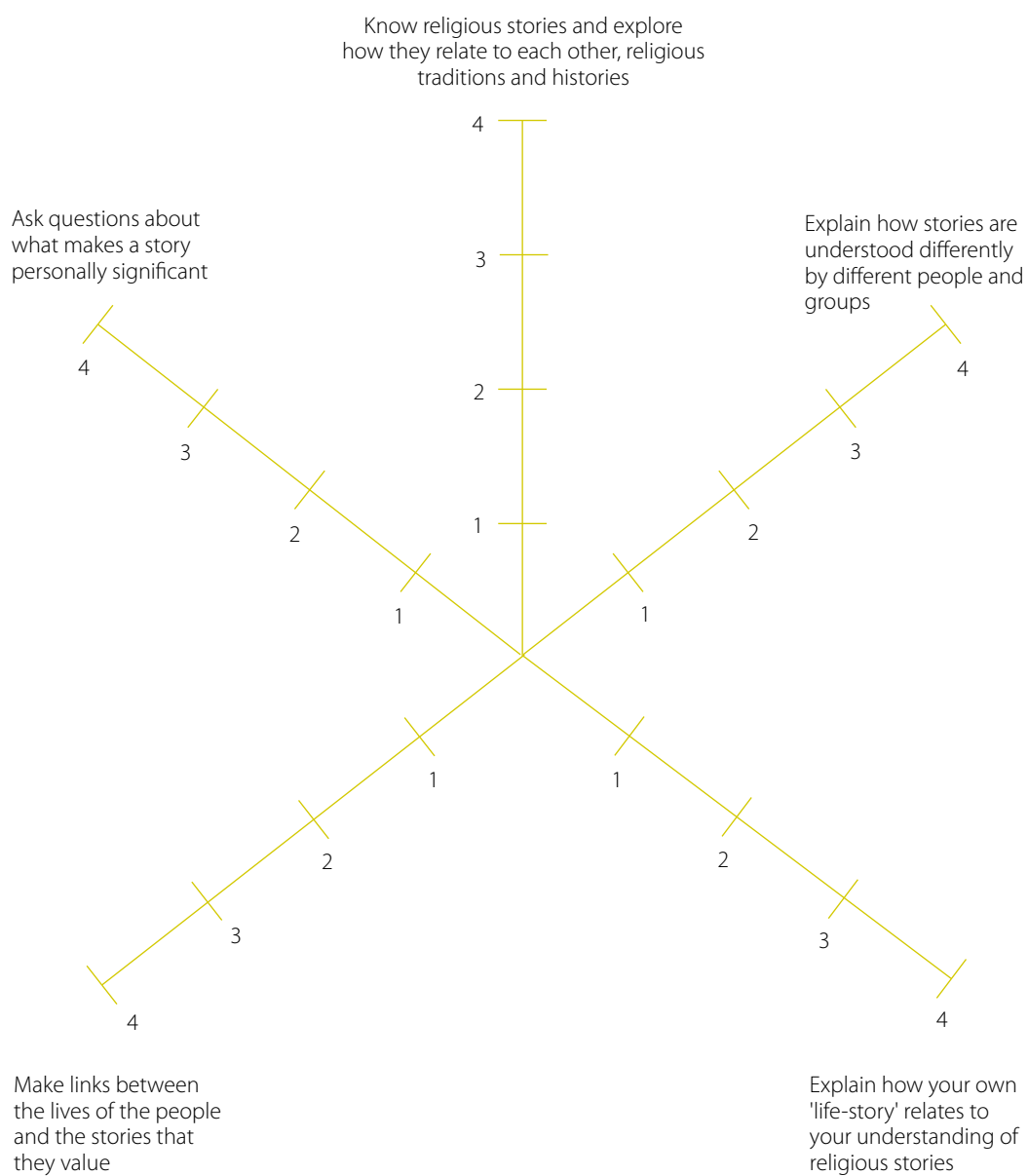
Aim:

To understand how stories, memories, histories and traditions shape our identities, understandings and actions.

Values:

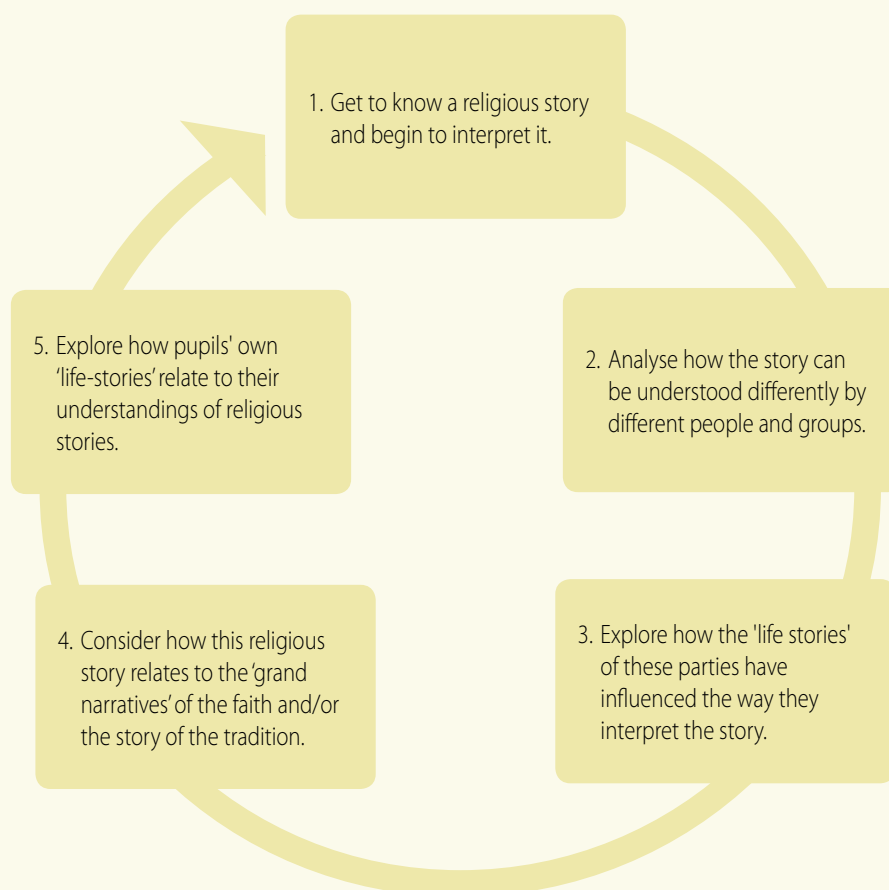
Self-knowledge, knowledge of stories, knowledge of how stories are understood and presented, knowledge of which stories are significant and why, knowledge of what shapes people's lives.

Supporting self-assessment



An example activity – Part 1

Conducting a See-the-story Suzie enquiry is best done over the course of a number of lessons, where pupils can complete a See-the-story Suzie's enquiry cycle.



The number of stages suggested here does not easily fit the context of a single primary school lesson, so a number of lessons are probably required. The cycle is also meant to be iterative so that it goes on and on. The self-awareness accrued in stage 5 should improve the pupil's ability to understand and engage with future religious stories and to perform better as See-the-story Suzie in future. It is also worth mentioning that the enquiry could begin at any stage of the cycle. Some starting points might seem more appropriate for a given story or faith tradition. The duration of each stage needn't be a lesson. Some stages could be addressed within a plenary for instance. Some stages may also be omitted where necessary. They needn't all be completed every time this approach to research is visited. What follows are suggested activities for each stage of the enquiry cycle above on the topic of the trial and crucifixion of Jesus.

An example activity – Part 2

Stage 1: Get to know a religious story and begin to interpret it.

Pupils read/watch/hear/enact an age-appropriate account of the trial and crucifixion of Jesus. Pupils put numerous images (e.g. paintings) depicting the version shown in sequence. Pupils in groups evaluate the significance of each of the images in order to choose a selection with which to tell the story. Pupils in their groups create freeze frames to depict the images and the transitions between them. Pupils perform them back to the class. An extension of this is for individual pupils involved in the freeze frame to be unfrozen in order to announce who they are and what they are doing. A further development is for them to explain how they feel about these events and what their thoughts are on them. A useful finishing point for this is to allow time for pupils to offer their own interpretations of this story in order to consider what it is about. These initial personal responses could be stored (in books, post-it notes, etc.) for use later in the enquiry cycle. Note: it is really important that the story and the version you use does not interpret the story for the pupils. Readings and depictions which attempt to stay as close as reasonably possible to the Biblical accounts should be sought.

Stage 2: Analyse how the story can be understood differently by different people and groups.

Present the pupils with a range of appropriate images depicting the crucifixion of Jesus. Ensure that the range includes images which are radically different from one another. To guide you it might be worth searching for images that show the crucifixion as:

1. The death of a brave and kind man
2. The glorious moment of forgiveness/redemption for humankind
3. An act of human cruelty
4. The moment when a 'bridge' was built between earth and heaven
5. A happy reminder of God's love for us
6. The final sacrifice.

The images should be accompanied (where possible) with a sub-title which tells the pupils who created the picture for example, or what denomination, culture, nation or other group tend to use the type of crucifixion image that is depicted. Pupils are challenged to group the images according to which seem to be most similar; keeping those which appear to contrast separate. Pupils generate their own criteria for this and prepare to explain their reasoning. Pupils could be challenged to find three different ways of sorting them based on different criteria e.g. composition, colour, message. They are asked to communicate what is similar about the images they have grouped together, and encouraged to speculate as to what the artists are trying to say. This can be followed by an activity where pupils categorise the images according to the titles (1 – 6) given above (or other appropriate titles). Pupils might wish to generate their own titles based on their own theories and this should be encouraged.

An example activity – Part 3

Stage 3: Explore how the 'life stories' of these parties have influenced the way they interpret the story.

Choose one particular image of the crucifixion for which a biography of the artists available. Examples of these can be found in the following publication: *The Art of Bible Reading* (Rob Freathy, Esther D. Reed, Anna Davis and Susannah Cornwall, 2014) which draws on the artwork of Brian J. Turner. Pupils encounter the image and share their responses. Provide pupils with strips of paper or card that list the decisions the artist has made and another set on which information about the artist's life is written. Pupils are challenged to consider which events in the artist's life might help to explain the way he or she has interpreted the story in the artwork. Pupils group 'decision strips' with 'biographical information strips'. Pupils finish by evaluating the artwork in the role of an art critic to consider:

- Does it do what the artist appears to want it to?
- Is it a good portrait? Why/why not?
- What makes a good portrait anyway?

Stage 4: Consider how the crucifixion relates to the 'grand narratives' of the faith and/or the story of the tradition.

Using the same strategies outlined in stage 1, tell a common interpretation of the 'grand narrative' (or 'Big Story') of the Bible using key Biblical stories to illustrate the 'plot' and developing themes. Such narratives can be told through allegory (e.g. C. S. Lewis' *The Lion, the Witch, and the Wardrobe*) to engage pupils with the themes first and then the Biblical event second. Inventing an allegory that is set in the context of the pupils' lives is a quick and effective way of doing this. For instance, for the 'Bible Big Story' below, you could tell a story of a child who has the most wonderful playground at his school. There is a plethora of activities to do, but the only activity he can't do is play bat and ball because there are so many windows around. He breaks the rules and breaks a window. He is sent inside and told that he will not be allowed to play in the playground ever again. An adult discovers him crying and tells him that he will help him to say sorry and that everything will be ok. The adult asks him if he will come to see the headteacher with him to say sorry. After that he promises to do the rest. It is because the boy believes in the adult and trusts him that he has the courage to go and see the headteacher. He says sorry. The headteacher says that he must write 100 lines on the board as his punishment. He leaves the room and the adult stays. The adult talks to the headteacher and then leaves the headteacher's office in order to talk to the boy. He explains that because the headteacher believes that the boy is really sorry he will be allowed back outside as long as the 100 lines are completed. The boy is overjoyed, but he is even more thankful, when the adult says that he will write the 100 lines for the boy, so he doesn't have to. Furthermore, the adult says that he will also write every 100 lines that the headteacher asks for any boy who is truly sorry. The boy is left in awe of the generosity and care that the adult has shown.

The following table explains the 'Bible Big Story' suggested here. It relates the events of the 'Big Story' to key events in the Bible and to four dominant themes in the Bible. It is also shown how the child orientated allegory shared above, seeks to parallel the 'Big Story' as presented on the next page.

An example activity – Part 4

Big Story Events	Biblical stories illustrating these events	Connections with my child-friendly allegory	Themes
Humans have always been sinful.	Adam and Eve are banished from the Garden of Eden for disobeying God. God has to flood the world after humans became too sinful.	A child breaks a window playing bat and ball when he is not allowed to. He is sent inside.	Sinfulness
God promises to save us.	God promises never to flood the world again. (1st Covenant). God chooses a people (the Jews) to look after, providing they follow the rules – Moses and the 10 Commandments. (2nd Covenant) God promises a Messiah (king and saviour) to save the Jews. The prophecy of Jeremiah (See the Biblical book of Jeremiah, chapters 31-33)	An adult discovers him crying and tells him that he will help him say sorry and that everything will be ok.	Promises
God keeps his promises.	God sends his own son to earth to teach people how to live and about the nature of the Kingdom of Heaven. He allows himself to be sacrificed and in doing so all human sin is forgiven. He saves everyone; He is a saviour for all.	The adult helps him say sorry to the head teacher. He says sorry. The headteacher says that he must write 100 lines on the board. As he is truly sorry, the adult says that he will write the 100 lines for the boy.	Forgiveness/redemption
A fresh start with God is available to everyone all the time.	Through Jesus' resurrection humans are given on-going access to God's love, forgiveness and wisdom. God's love offers a fresh start for everyone all the time.	The adult says that he will also write every 100 lines that the head teacher asks for any boy who is truly sorry.	Love

An example activity – Part 5

In a following session, pupils consider how the events of the crucifixion fit with the 'Bible's Big Story'. Is it an enduring reminder of God's love that he gave his only son as a sacrifice for us? Is it the moment at which all humans were forgiven for their sin? Is it a reminder that God keeps his promises and that his promises of eternal life will be kept to all those who truly believe? Is it the absolute proof that humans are wicked and need God's help to be saved from being bad? These different views could be introduced in the form of a 'concept cartoon' (<http://www.conceptcartoons.com/>). Once pupils have explored the opinions within the 'concept cartoon' they consider which seems to be the best match and why. Pupils use a range of collage materials to create their own crucifixion image that draws out one of the 'Big Story's' themes, and they should be asked to explain the decisions that they have made regarding colour/tone/composition and the choice of materials.

5. Explore how the pupil's own 'life-stories' relate to their understandings of religious stories.

Revisit the pupils' original interpretations of the story from stage 1. Ask whether the pupils feel that their ideas about the story have moved on over the course of the unit. If so, how?

Display a range of themes (abstract concepts e.g. hope, wickedness, sacrifice, forgiveness, bravery, etc.) on the board. Ensure a range of themes are present including traditional and non-traditional. Ask the pupils what they believe the story is about. Pupils may choose to select a theme from the board or generate their own. Tell the pupils that See-the-story Suzie believes that the way we understand religious stories is affected by the stories that make up who we are. Ask them to think of a story from their life that shares the theme they have chosen to explain the crucifixion. The story they choose can be a fictional story that is important to them or a real life-story that they consider to be part of their history/life-story.

Once they have identified a theme and a similar story, pupils are ready to complete a Venn diagram to compare aspects of their own story and the religious story being studied. In terms of differentiation, this could be completed as a group exercise. The group could choose a story they collectively know and have their ideas recorded by an adult in a large Venn diagram. Story aspect cards could be supplied to prompt and extend the aspects of a story which pupils are required to think about (e.g. plot, hero/heroine, villain, setting, characters, resolution, and problem). The size of the Venn diagram and expectations regarding its completion (e.g. handwriting, number of comments and lengths of comments) can also be used to differentiate the task.

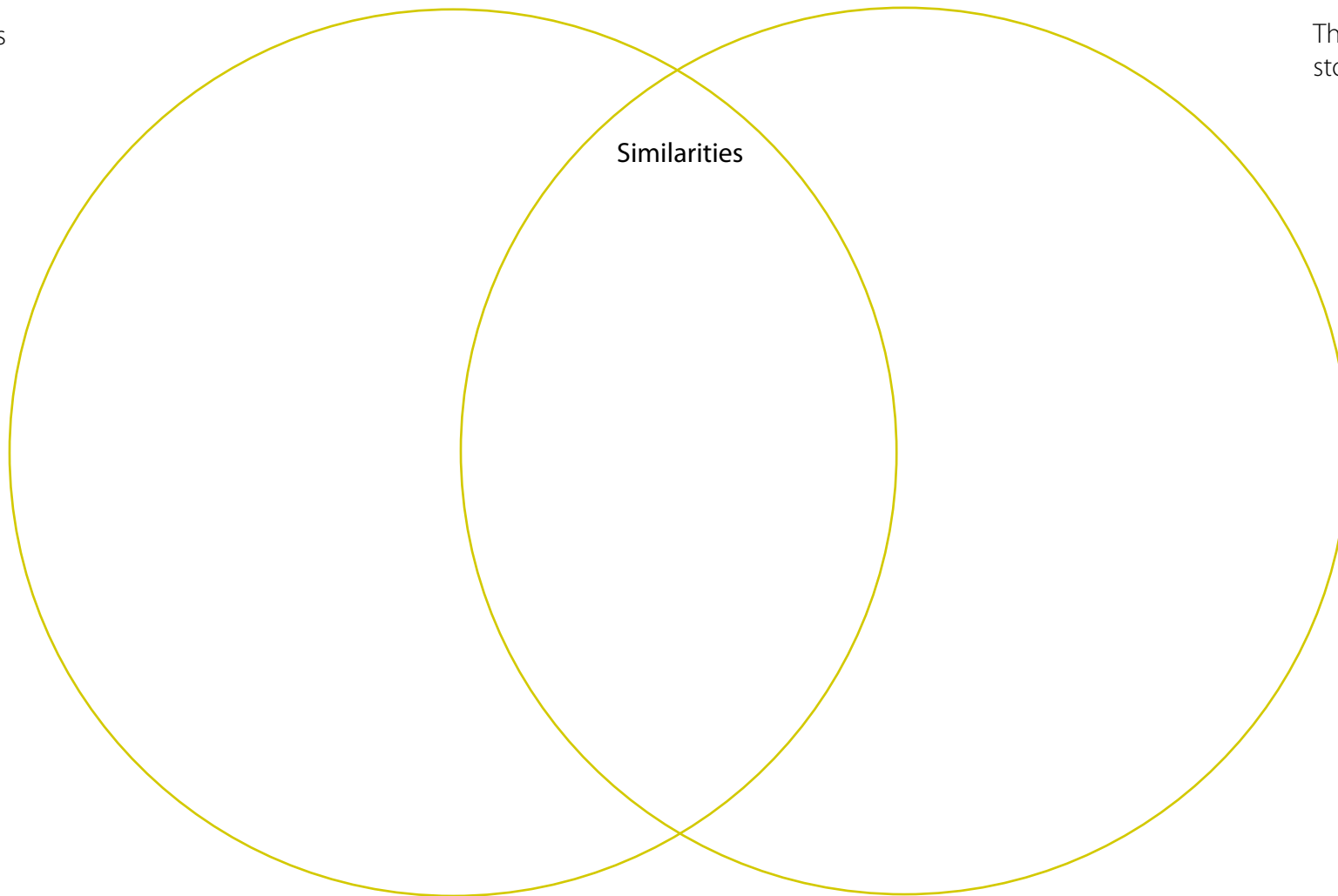
Following the task (perhaps in a plenary) pupils could be asked to explain to the class/one another how similar their chosen story was to the religious story. They could also be asked whether their story has helped them understand the religious story: Have they noticed any important differences? Are their feelings about the characters in the religious story similar to the feelings they have for characters in the story they chose?

To me this religious story seems to be about

I know a story from my own life which is about this too. It is the story of

The religious
story of:

The religious
story of:



Other activities that Suzie would approve of:

Get to know the story

- ★ Pupils guess what is happening from images taken from the story.
- ★ Pupils encounter the story through films, books, paintings and other representations (experiencing a range of versions of the story where possible).
- ★ Pupils create a flow diagram of events from the story.
- ★ Pupils compare different versions of the story.
- ★ Pupils re-enact the story through drama, freeze frames.
- ★ Pupils re-write the story.

Interpret the story for themselves

- ★ Pupils add speech/thought bubbles to images to attribute thoughts and feelings to characters displayed.
- ★ Pupils write captions for pictures to explain what is going on.
- ★ Pupils look at only part of a small picture depicting the story and guess what the story might be about, repeat but with increasing amounts of the picture shown (activity best completed prior to encountering the story the first time).
- ★ Pupils discuss which characters are the heroes and villains; which actions are good and bad; what 'themes' (e.g. love, sacrifice, forgiveness, rebirth and creation) are covered in the story.
- ★ Pupils create collages, selecting colours, images and words to include to represent characters/actions in the story and explaining their choices.

Reflect on how the stories from their own lives inform their interpretations

- ★ Pupils recall and share stories (real or fictional) from their own lives which have similar characters, events and themes as those in the religious stories studied.
- ★ Pupils bring characters out of 'freeze frames' to explain their thoughts, feelings, reasons and hopes related to the story.
- ★ Pupils hot seated as characters or even experts on the story (See the 'Mantle of the Expert' approach) to explain what it is all about.
- ★ Pupils compare events, characters and events from their own lives with those in the religious story being studied, and explain the extent to which they are/are not similar.
- ★ Pupils explain why the religious stories do or do not make sense to them drawing on stories from their own experience to explain their reasons.
- ★ Pupils choose from/create newspaper headlines for newspaper articles.
- ★ Pupils write newspaper articles with their chosen journalistic slant, reflecting their own worldviews.

Encounter other interpretations

- ★ Pupils read a range of different interpretations of the same religious story.
- ★ Pupils order interpretations according to the extent to which they are agreed with.
- ★ Pupils group similar interpretations together and explain the differences between groups.
- ★ Pupils share each other's ideas with one another using the ideas suggested in the above section.
- ★ Pupils conduct a class debate about what the story is 'really' about.
- ★ Pupils write a balanced argument discussing what the story is 'really' about. Reflect on how these interpretations are similarly informed by the stories of individuals, groups, communities and nations who have constructed/adopted them.
- ★ Pupils compare the biographies and histories of individuals and groups which hold particular interpretations of religious stories. Look for connections e.g. is there any reason why ... might think that the story of ... is about ...

Consider how religious stories relate to the 'grand narratives' of the faith and/or the story of the tradition

- ★ Pupils get to know common and simplified versions of the 'grand narrative' of the faith and of the faith's history using the techniques listed in the 'Getting to know the story' section above.
- ★ Pupils derive key themes and categorise stories based on which themes seem dominant in each.
- ★ Pupils create new representations of the story drawing out different themes through compositional/directorial choices.

Consider the way a person's relationship with the narratives of a faith impact on their ethical decisions

- ★ Pupils get to know different characters who interpret a religious story in contrasting ways. Imagine them each in the same scenario with an ethical dilemma. Consider how their interpretation of the story might affect the choices they make e.g. would someone who thought the crucifixion was all about human wickedness trust someone?

The RE-searchers

Section 3

The Approach in Practice

How should pupils learn about Christianity?

A tool for stimulating reflection on your approach to RE teaching

The RE-searcher characters each embody a different approach to learning about religion(s). The tool below has been designed to stimulate reflection on which of these approaches you support most in RE, specifically in the context of teaching about Christianity. It is assumed that if teachers are aware of their own teaching and learning preferences and values, then they can self-regulate to ensure they avoid promoting certain approaches and understandings of religion(s) over others, and thereby give pupils the freedom to see religion(s) from alternative viewpoints.

Instructions

1. Read all of the statements in Table 1.
2. Award each statement a score between 0 and 10 to indicate how much you (dis-)agree with the statement. 0 = Not at all. 10 = Totally.
3. Record the scores you gave each question in Table 2.
4. Add up your scores in each column.

Table 1: When pupils learn about Christianity they should...

Q	Statement	Score
1	Talk to Christians in order to try to understand the way they see the world.	
2	Discuss whether Christian beliefs are true.	
3	Explore Christian convictions and heart-felt beliefs in order to see if they resonate with their own at any level.	
4	Think about how the lives of Christians are shaped by stories, such as stories from the Bible, the narrative of Christian history or stories of Christian communities and individuals.	
5	Reassess their own beliefs, values and behaviour, after learning about those of Christians living today.	
6	Discuss whether they agree or disagree with Christian teachings about how we should behave.	
7	Try to understand the emotions, feelings, and experiences of Christians.	
8	Use their imagination to try to understand how religious stories affect the way Christians see and live within the world.	
9	Consider, explore, and analyse the relationship between the personal backgrounds and life stories of Christians and the way they make sense of the world around them.	
10	Ask Big Questions about ultimate issues arising from Christian beliefs.	
11	Use their imaginations to try to appreciate the emotions and feelings experienced by Christians.	
12	Investigate and engage with the different ways Christian stories have been understood by different people by studying their representation through art, music, theatre, and films.	
13	Empathise with the Christians they meet and reflect sensitively on their personal experiences.	
14	Think about agreements and disagreements within Christianity and between Christianity and other religions.	
15	Sympathise with Christian feelings, values, and attitudes.	
16	Reflect on which stories make up their understanding of who they are and how these stories compare to those from within the Christian faith.	
17	Compare what they know about the Christian tradition generally with what they find out by interviewing individual Christians.	
18	Decide which Christian views they agree with (if any), and always seek to justify their beliefs with good reasons and evidence.	
19	Explore why particular stories are significant to Christianity.	

Q	Statement	Score
20	Reflect on and explore the ideas, beliefs, people, and experiences that have helped to make them the people they are today, and compare these to those of the Christians they have encountered in the unit of work.	
21	Look for similarities and differences between Christian beliefs and practices within and between denominations.	
22	Be critical of and try to improve their own and other people's arguments.	
23	Get in touch with their emotions and feelings and with those of other people as they encounter aspects of Christianity.	
24	Consider which communities they belong to and traditions they share in, and compare these to those of the Christians they encounter.	
25	Try to understand the diversity of beliefs and practices within religions.	
26	Analyse and test the logic of other people's arguments and the evidence upon which they are based.	
27	When exploring the beliefs of Christians of different denominations, attempt to take an insider's perspective on their faith and the world by being willing to try out new things, share in new experiences and entertain new thoughts.	
28	Think about how their 'life stories' influence their understandings of religious stories and narratives.	
29	Try to understand people whose views and ways of life are different from their own through questioning and interrogating.	
30	Recognise and evaluate their own beliefs, in relation to Christian beliefs.	
31	Participate in religious activities, or observe them close-up, in order to try to share similar experiences and develop greater empathy with Christians.	
32	Reflect upon and share their own interpretations of Christian stories.	

Table 2: Which RE-searcher approach do you support the most?

A		B		C		D	
Q1		Q2		Q3		Q4	
Q5		Q6		Q7		Q8	
Q9		Q10		Q11		Q12	
Q13		Q14		Q15		Q16	
Q17		Q18		Q19		Q20	
Q21		Q22		Q23		Q24	
Q25		Q26		Q27		Q28	
Q29		Q30		Q31		Q32	
Total		Total		Total		Total	

A – Ava B – Derek C – Hugo D – Suzie



How can we learn about Jesus through the RE-searchers approach?

(Six lessons for Year 6)

The enquiry question overarching the unit of work is 'How can we learn about Jesus through the RE-searchers approach?'

What follows is a unit of work on Jesus. It was planned to be the first of two six week units of work. This unit looks at aspects of Jesus' ministry and his miracles. The second unit (not included here) covers Jesus' parables, Holy Week (including the events immediately prior to, and following, Holy Week).

This first unit was planned and delivered to a Year 6 class who were already familiar with the RE-searcher characters. Before attempting to teach the unit as presented here, it would be advisable to ensure that your class are aware of the main characteristics of the RE-searcher characters (please see the character details in the 'Profiles' section of this resource).

The first lesson of this unit of work invites pupils to generate their own enquiry questions and to suggest which of the RE-searchers could be emulated through role-play in order to enable them to pursue their own lines of enquiries. Whilst it might be possible to use the best of the ideas generated in this first lesson to determine the focus and methods of the enquiries that constitute the remainder of the unit of work, we have decided here to select a number of possible lines of enquiry, so that we can demonstrate (i) how the approach works in practice, (ii) how pupils can be supported collectively in developing their knowledge and the skills associated with each of the RE-searcher characters, and (iii) how the approach can be used to ensure coverage of a range of episodes from the course of Jesus' ministry.



• AA: Above Average, A: Average, BA : Below Average

Enquiry Question: Which questions about Jesus interest you most?			
Learning Question:	Research Activities	Challenge	Support
Can I explain which questions about Jesus interest me most?	Introduction: What do we know about Jesus' life? Input: Model the main activity below, eliciting ideas from the group (NOTE: Images should reflect the events listed under the Key features of Jesus' life in the left-hand column of this table.) Main Activity: Provide pupils with a selection of images representing events from Jesus' life. These images can be effectively sourced from the world-wide web, books, magazines, and so forth, but should depict moments across the course of the Jesus' ministry (for guidance, see content listed in the knowledge box in the left-hand column of this table). Pupils select images representing events from Jesus' life which they are interested in, and write a paragraph following this template: <i>I think this is a picture of Jesus... I want to know the answers to the questions '...?' and '...?' These questions are important to me because ...</i> * BA: Leave out the last sentence of the template. * AA: Pupils specify which RE-searcher would share their interest and how they would conduct their research using the following template: <i>I think that the RE-searcher... (Have-a-go Hugo/Ask-it-all Ava/See-the-story Suzie/Debate-it-all Derek) would share my interest in this because... In order to undertake research like this RE-searcher, I would need to... (have a go at.../interview.../explore how the story of... is understood/debate ...).</i> (In the above template, forward slashes (/) are included to indicate answer choices and ellipses (...) indicate blanks for pupils to complete. Please note that in order to complete the blanks, a word, phrase or even multiple sentences might be required in order to enable the pupil to give the best possible answer.) Plenary: Pupils feedback their thoughts to the whole class on what we should try to find out about Jesus, how we should find this out and why.	Which areas of Jesus' life don't we know about? Why? Which RE-searcher best suits your enquiry question and why? Which areas of Jesus' life interest you most why?	What areas of Jesus life are shown here? Why have you chosen these research questions? Which areas of Jesus' life did you already know about?
Knowledge: Key features of Jesus' life The life and teaching of Jesus as told in the Gospels: • Baptism and temptations • Disciples, friends and followers • Teaching about the Kingdom of God in parables and miracles • Crucifixion, resurrection and ascension.			

• AA: Above Average, A: Average, BA : Below Average

Enquiry Question: How do I make sense of the temptations of Jesus?			
Learning Question:	Research Activities	Challenge	Support
Can I consider my own beliefs, values and behaviour in the light of Christian perspectives on the Life of Jesus?	Introduction: Explain that the gospels in the New Testament state that while Jesus was still a carpenter, when he was about 30, he was baptised by his cousin John in the river Jordan. John spent time telling people about God and baptising people in the river to help them say sorry for what they had done and to give them a new start. During his baptism, we are told that God spoke to Jesus and told him that he was the Son of God. After this event, three gospels (Matthew, Mark and Luke) tell us that Jesus went into the wilderness, and whilst he was there, he was tempted by Satan. The process they describe is commonly called the 'Temptations of Jesus'. However, even amongst Christians there are disagreements as to what really happened here. Input: Today we are going to be ASK-IT-ALL AVA and consider what we think of different people's understandings of this event. Pupils read three Christian perspectives on this event in Jesus' life; each conveying information about the accounts of the temptations, interpretations and personal meanings. One presenting a literal perspective, another holding the accounts to be true except that Satan is metaphorical, and another suggesting that the episode was 'made-up' by the gospel writers to explain why Jesus behaved as he did during his life and to give a better insight to God's message. Teacher to model an ASK-IT-ALL AVA interview with a volunteer. Model how to use choose prepared questions to suit the interviewee: looking at two main questions: • What does the 'Temptations of Jesus' mean to you? • What does the idea of temptation mean to you? Main Activity 1: Pupils in pairs conduct their own interviews of one another on the same topic: 'What do you think about the temptations of Jesus.' The interviewer asks prepared ASK-IT-ALL AVA questions, whilst the interviewee answers them. Mini-plenary: Pupils evaluate one another against an ASK-IT-ALL AVA success ladder in relation to their interviewing skills. Main Activity 2: Pupils continue their interviews this time with a different partner. Plenary: Display a picture from a cartoon character with a picture of an angel and a devil sitting on their shoulder advising them e.g. Homer Simpson (Image accessible via Google images). Ask pupils to interpret the image and to make any links with Jesus' temptations. Clarify that the Devil is another name for Satan. Class discuss the question: Do we all have a real or metaphorical 'angel' and 'devil' on our shoulders persuading us to make different choices? What does Jesus' temptation story mean to you? Has learning what Christians alive in the world today believe, like AVA does, helped you learn about Jesus' temptations? Why/why not?	What does the temptation story tell us about Jesus? How might AVA need to adapt her questions when interviewing non-believers? Do we all have a metaphorical or real 'angel' and 'devil' on our shoulders persuading us to make different choices?	What was Jesus tempted to do? How well are you managing your distractions on this task? Do you have to control yourself or should some else do that for you?

• AA: Above Average, A: Average, BA : Below Average

Enquiry Question: Why did fishermen leave their lives and families to follow Jesus?			
Learning Question:	Research Activities	Challenge	Support
Can I offer an interpretation of the calling of the disciples and explain my reasoning?	Introduction: Remind the pupils of SEE-THE-STORY SUZIE (please see the character sheets in the 'Profiles' section of this resource) and the fact that she likes to see how religious stories are understood in different ways and why people understand them differently. Explain that we are going to be like Suzie today, and today's story is all about being chosen to do a new job and following somebody. Ask the pupils to think of their own stories about when they have been chosen to do a job (e.g. be House Captain or Head Boy) or follow someone (e.g. a band, a celebrity, a role model, or a friend). Pupils discuss in pairs and share with the class. Input: Explain to the pupils that in order to be like SUZIE today we are going to look at a story from the New Testament. Explain that this story from the Gospels gives an example of how Jesus recruited his disciples. Explain that at the end of the story the fishermen to whom Jesus speaks give up their jobs, their houses, their belongings and their families to follow him. Explain that we are going to read the story in order to consider what might have persuaded them to give up so much to follow Jesus. Display the following reasons why the fishermen might have left their lives and families behind to follow Jesus: 1. They were so impressed by what Jesus could do. 2. Jesus was so popular. 3. Jesus could be trusted. 4. As uneducated fishermen, they were flattered to be chosen by someone so important. 5. They understood what Jesus wanted them to do and believed it was possible. 6. Something else. Explain that while we read through Luke 5:1 -11, the pupils need to see which of the reasons for following Jesus seems to make the most sense to them based on evidence from the text and their own personal experience. Pupils to respond using the following template if necessary: I think the disciples gave up everything to become disciples of Jesus because... [PUPILS SELECT A REASON FROM THOSE GIVEN] ...because in the text it says... This makes sense to me because • I followed ...because... - or • When I was chosen toI felt ...because ... Main Activity: AA: Pupils use and/or adjust their orally-rehearsed paragraphs to answer the following questions: 1a) Why do you think the fishermen left their lives and families to become followers of Jesus? 1b) Does this make sense to you? Why/why not? 2a) Why do other people think the fishermen left their lives and families to become followers of Jesus? 2b) Does this make sense to you? Why/why not? EXT: What do you understand by the phrase 'fishers of men'? A: Pupils use and/or adjust their orally rehearsed paragraphs to answer the following questions: 1a) Why do you think the fishermen left their lives and families to become followers of Jesus? 2a) Why do other people think the fishermen left their lives and families to become followers of Jesus? EXT: Do you think that the fishermen were right to follow Jesus? Why/why not? BA: Pupils use and/or adjust their orally rehearsed paragraphs to answer the following questions: 1a) Why do you think the fishermen left their lives and families to become followers of Jesus? EXT: Tell a story of when you have either chosen to follow someone or been chosen to do a job. How did you feel? Plenary: Whole class discuss what being like SEE-THE-STORY SUZIE has and hasn't taught them about Jesus.	Which of these reasons make sense to you and why? What do you understand by the phrase 'fishers of men'?	Why do you think the fishermen left their lives and families to become followers of Jesus? Can you tell a story of when you have either chosen to follow someone or been chosen to do a job? How did you feel?

• AA: Above Average, A: Average, BA : Below Average

Enquiry Question: What is it like to be a disciple of Jesus today			
Learning Question:	Research Activities	Challenge	Support
Can I ask questions in order to understand what it is like to be a disciple of Jesus today?	Introduction: Tell pupils that we are going to role-play being ASK-IT-ALL AVA (please see the character sheets in the 'Profiles' section of this resource). Remind pupils that AVA thinks that the best way to learn about the significance of Jesus is to interview Christians alive today. Remind them that AVA is interested in what things mean to others; how they feel about things; where their religious beliefs have come from; and who shares or doesn't share their beliefs. Ask pupils to ask and answer the following questions to one another: 1. What does Jesus mean to you? 2. How do you feel about Jesus? 3. Where have your beliefs about Jesus come from? 4. Who do you know who shares these beliefs? Input: Explain to the pupils that we are going to interview a visitor (an active Christian in the local community – someone who thinks of themselves as a follower/disciple of Jesus) about what it means to be a disciple of Jesus today. Demonstrate how we can use the AVA Question Maker Grid (available in the ASK-IT-ALL AVA profile section of this resource) to generate questions about the meaning of being a disciple, the feelings of being a disciple, how someone becomes a disciple and how people understand being a disciple differently. Main Activity: Pupils ask the visitor questions generated prior to, and during, the interview in order to gather information to answer our question. Plenary: Either with the visitor present or absent, the class evaluate the success of their ASK-IT-ALL AVA session by considering the following questions: • How good were you at being AVA: did you listen carefully, were you sensitive towards our visitor, did you try to understand our visitor? How do you know? • How good was AVA in helping you learn about what it is like to be a disciple today? What did you learn?	How do disciples today compare to the first disciples? Can you ask a question to better understand what you have just heard? How does the way you live your life compare with the disciples old and new? Why is this?	What do modern followers of Jesus do? How did you show you were listening like ASK-IT-ALL AVA? Do you do any of the things our visitor does in her/his life? Why?

Enquiry Question: What is it like to marvel at a miracle?			
Learning Question:	Research Activities	Challenge	Support
Can I explain how it feels to marvel at a miracle? Knowledge: Key features of Jesus' life The life and teaching of Jesus as told in the Gospels: • Baptism and temptations • Disciples, friends and followers • Teaching about the Kingdom of God in parables and miracles	Introduction: Explain that we are going to simulate through role-play what it might have been like to be alive at the time of Jesus and to hear his message and see his miracles. Introduce the role-play by sharing background information. Pupils are asked to lie down, choose an occupation for themselves and a back story from options read to them. They are encouraged to visualise their daily routine and to consider what it must have been like to live as a Jew under Roman rule and to consider what it must have been like to be waiting for someone to save them (a Messiah). Throughout the visualisation remind them of the expectations in a HAVE-A-GO HUGO lesson and in relation to what they are looking for (please see the character sheets in the 'Profiles' section of this resource). Input: Pupils are then told to imagine that they hear of a man who is performing miracles a little like this... Show the class a film of the magician Dynamo 'walking on water – the river Thames' https://www.youtube.com/watch?v=qEc_jeGBVxs. (If this resource is not available, search for a comparable film online.) Ask the class what their feelings were, what thoughts they had, what they sensed, and whether they thought anything else was going on. Ask them the same questions, but this time asking them to stay in role and imagine the same, or a similar, 'miracle' being performed by Jesus. What might such a miracle have taught them about Jesus/God/heaven? Main Activity: Pupils return to their tables where they read accounts of four of Jesus' miracles. For one of the miracles recounted, they write a diary entry expressing the thoughts and feelings they might have had at the time (informed by their Dynamo experience). All pupils requested to choose adventurous adjectives from the word bank provided. AA: What did you see? How did you feel? What did it teach you about Jesus? What did it teach you about God? What did it teach you about the Kingdom of heaven? A: What did you see? How did you feel? What did it teach you about Jesus? What did it teach you about God? BA: What did you see? What did you feel? What did it make you think about Jesus? (EXT: repeat for a different miracle) Plenary: How far do you think our responses to Jesus' miracles would match those of people at the time? In what ways was our Dynamo experience similar/different from witnessing Jesus' miracle?	What do you think Jesus' miracles taught about the Kingdom of Heaven? How far do you think our responses to Jesus' miracles would match those of people at the time? In what ways was our Dynamo experience similar/different from witnessing Jesus' miracle? How do you react to seeing or hearing about things you can't explain?	Can you name four miracles Jesus performed? Did experiencing the magic trick help you imagine the miracle? Do you believe in miracles?

Enquiry Question: Did Jesus' miracles really happen and do miracles happen today?			
Learning Question: Can I construct an argument to support my point of view on Jesus' miracles?	Research Activities	Challenge	Support
Knowledge: Key features of Jesus' life The life and teaching of Jesus as told in the Gospels: • Baptism and temptations • Disciples, friends and followers • Teaching about the Kingdom of God in parables and miracles	Introduction: Remind pupils of DEBATE-IT-ALL DEREK's values and activities (please see the character sheets in the 'Profiles' section of this resource). Ask for ground rules from the pupils to create an environment where everyone can contribute and be heard, and where people feel safe to hold an opinion different from others. Input: Explain to the class that are going to discuss whether the miracles of Jesus really happened and whether miracles still happen today. Show the pupils the film 'Healing on the Streets' in which Sam talks about praying for people who are sick: http://request.org.uk/bible/accuracy-reliability/2013/07/18/what-is-a-miracle-3/. (If this resource is not available, search for a comparable film online.) Ask pupils to identify what the interviewee in the film believes about Jesus' miracles, the reasons he gives for holding this view, and the evidence he uses to support his claim. Main Activity 1: Pupils move to one of five areas to reflect their views on the following: 1. Jesus' miracles really happened as described in the gospels and miracles still happen today. 2. Jesus' miracles really happened as described in the gospels, but miracles don't happen today. 3. Jesus' miracles didn't really happen as described in the gospels, but miracles do happen today. 4. Jesus' miracles didn't really happen as described in the gospels and miracles don't happen today. 5. We can't know whether Jesus' miracles really happened as described in the gospels. Pupils in pairs or groups of three or four are challenged to record on a large piece of paper what they believe, their reasons for believing it and the evidence they could use to prove their points. Main Activity 2: Groups present their arguments. Followed by some debate over points arising chaired by the teacher. Plenary: Pupils are given a chance to change where they are sat. Pupils discuss which of the RE-searchers has given them the best understanding of Jesus' life so far in this term's unit.	What are the different types of evidence people in the class used to support their arguments? Which of the RE-searchers has given you the best understanding of Jesus' life so far in this terms' unit? What evidence would you need to encounter in order to change your mind about Jesus' miracles?	What did the other groups say about Jesus' miracles? In this DEBATE-IT-ALL DEREK session, did you learn more about the views of other people in your class or more about Jesus? Who has told you about whether they believe miracles can happen? Do you trust them? Why /why not?



Easter, Christian Values and the RE-searchers approach

Ideas for lesson planning which can be adapted across Key Stage 2

*The Christian values explored in these lessons are as follows:
Thankfulness, forgiveness, hope, love, service*

What follows is a unit of work on Easter. It was planned to enable a teacher of a Year 6 class to deliver a week's worth of RE for a theme week, to contribute to the school's promotion of Christian values, and to introduce the RE-searchers approach to all Key Stage 2 classes.

You may notice that the RE-searcher ASK-IT-ALL AVA was not included in this unit of work. This has no significance. It had been identified that teachers and pupils would benefit from focussing on fewer researchers in the time permitted during the week. The unit would of course be enhanced with the addition of ASK-IT-ALL AVA sessions to supplement what follows.

Each class took on the role of a single RE-searcher each day. During the course of each day, classes had (i) an introductory lesson about the RE-searcher that they would be role-playing for the day, (ii) three lessons in the style of the character, and (iii) a final review slot at the end of the day to reflect on their own performance as the character and the success of the character when learning about Easter. Within the lesson plans it refers to 'activity/value cards'. These cards should be derived from/informed by the content in the 'Communicating the characters' activity and value pages of the character fact files elsewhere in this resource.

See-the-story Suzie

Enquiry Question: How can we learn like See-the-story Suzie?	
Learning Question:	Research Activities
Christian value: Thankfulness.	Introduction: Explain that SEE-THE-STORY SUZIE believes that when people are asked who they are, it is not very long before they start to tell stories about their lives so far. SEE-THE-STORY SUZIE believes that it is through stories that we develop and communicate our identities. (Please see the character sheets in the 'Profiles' section of this resource.) It is through stories that we make sense of the world. Explain that the next activity is designed to encourage pupils to think of their lives as stories.
	Display a grid of twelve squares. Each square contains a feature commonly associated with stories. Suggested features include, for example, characters, goodies/baddies, heroes/heroines, main/peripheral events, spaces/ places, beginnings/middles/ends, changes/continuities, plot twists/turns, factual/fictional elements, goals/objectives, problems/solutions, peace/war, harmony/discord, happiness/sadness. Ask pupils to look at the selected feature and ask them to give an example for each one from their own life-stories. Get pupils to think on their own, share with a partner and volunteer their ideas to the group. To ensure pupils do not feel pressured to share personal information, and to protect others they may include in their stories, tell pupils that they should only share information they are happy for everyone in the room to know; that they can choose which aspects from the grid to talk about; and that they should not to use names of people (e.g. say 'my sister' instead of her name). Remind the pupils who are listening to others of the importance of active listening and the importance of being kind to the person they are listening to. Pupils may suggest ways of being kind, such as not laughing and paying attention. Meeting the character: Reveal a picture of SEE-THE-STORY SUZIE. Use the SEE-THE-STORY SUZIE activity/value cards (those appropriate to their age/stage) to revise/share information with the class. Start with one pertaining to the activity we have (Exploring how the identity of individuals and groups is constructed from stories) and then use others to show the class other dimensions of the character. Making predictions about our enquiry Ask: What stories do we know about Jesus? Are any of these to do with Easter? (NOTE: If pupils do not know anything about Easter or indeed Jesus, they can simply focus on the question 'Does anyone think researching like SEE-THE-STORY SUZIE in RE is a good idea? Why?') Do you think that any of SUZIE'S activities may help us understand Easter better? Why? For each question encourage pupils discuss in pairs and then share ideas with the class.

See-the-story Suzie

Enquiry Question: Which events from the story of Holy Week might Christians be thankful for?	
Learning Question: Can I explain the significance of events in the Easter story?	Research Activities (NOTE: This lesson follows on from the previous lesson and it is assumed that pupils will already have knowledge and understanding of SEE-THE-STORY SUZIE.)
Christian value: Thankfulness Knowledge: Sharing of the body and blood (Maundy Thursday) Jesus' sacrifice on the cross (Good Friday) The resurrection of Jesus (Easter Sunday) The Holy Spirit came to the disciples (Pentecost)	Introduction: Explain that in order to learn about religious festivals, SEE-THE-STORY SUZIE likes to explore the stories which inspired them. As well as knowing these stories, she also likes to explore the different ideas people have about them. Input: With regard to the story of Holy Week, explain that the first idea we are going to explore is that the story is about love. Tell the pupils that as we read through the story of Holy Week and Easter from http://request.org.uk/festivals/easter/2014/03/13/holy-week-and-easter/, they must try to identify who shows, and doesn't show, love. Pause at a number of points in the retelling to receive the pupils' ideas. Explain that at their tables pupils will have titled images to depict each section of the story along with further ideas of what the story is all about. Tell them that these are only some ideas about the story. Challenge the pupils to categorise the events under four headings (provided on separate strips of paper): • The Easter story is about Jesus taking the punishment instead of other people. • The Easter story is about God and Jesus showing they love humans no matter what they do. • The Easter story is about Jesus showing people how to behave. • The Easter story is about proving that he is the Son of God. Tell the pupils that some images might not fit any of the categories and some might fit more than one, but they are to look for the best matches. Main Activity: Pupils in mixed ability pairs organise the images as described above. Extension task: Pupils complete a grid with three columns and four rows. They glue the ideas about the meaning of the Easter story down the left hand side. They glue the image of the event which best supports the interpretation in the middle column and write a justification for their choice in the final column using the following template: <i>We think that some Christians might think this story is about ...because...</i> Plenary: Explain that many interpretations of the Easter story are based on the following ideas: 1. Many Jews in Jerusalem were expecting someone to save them - a Messiah. Some Jews thought that the Messiah was going to come and fight the Romans. Ask pupils to consider why some Jews, who thought Jesus was going to be the Messiah, might have been disappointed by his arrival and actions in Jerusalem? 2. All humans are sinful: they are separate from God and do things their own way instead of God's way. To be forgiven for this, they either had to be punished or make-it-up to God. By being crucified, Jesus took the punishment and/or made-it-up to God for us. Ask pupils whether this make sense to them? Do they think humans are separate from God? Do humans do things the wrong way? Do we need to be punished? Etc. Ask the pupils whether being SEE-THE-STORY SUZIE has helped them understand Easter better?

See-the-story Suzie

Enquiry Question: How and why are different parts of the Easter story celebrated differently?	
Learning Question: Can I make inferences using my prior knowledge and make links with events in my own life-story?	Research Activities
Knowledge: Pre-Easter practices: Ash Wednesday Stations of the Cross Vigils Stripping the altar on Maundy Thursday Passion Plays Holy Communion (weekly re-enactment of the last supper and symbolic representation of Jesus' sacrifice) Easter celebration: Flower arrangements in church Use of white and gold vestments and altar coverings Eggs (chocolate or decorated) Church Services (some at dawn) No bell ringing (France) Nests Bringing budding branches into the house (Sweden) Hymn singing in white (Kenya)	Introduction: Remind the pupils that they are going to research like SEE-THE-STORY SUZIE does today (please see the character sheets in the 'Profiles' section of this resource). Remind the pupils that SUZIE is interested in the different ways stories are told including the ways they are told through plays and films. Explain to the pupils that they are going to watch a short film of a play which was put on in Port Talbot, Wales in 2011. (NOTE: Re-enforce to the children that this is a play and that what they are going to see is not real. The people involved are actors – apart from the crowd – and no one was really hurt in the making of the film.) Explain that while we watch the film clip, the two activities we could do to be like SUZIE are: 1. Identify what part of the Easter story is being re-enacted. 2. Make links between what we see and the stories we know. What does this story remind us of? Watch the film clip of a passion play. At the time of writing the following is available on YouTube - 'THE PASSION: The Teacher collapses' (Michael Sheen, Port Talbot, 2011): https://www.youtube.com/watch?v=vl-M6JV5o38. (If this resource is not available, search for a comparable film online.) Input: Explain that this is a part of a passion play. Show some images of passion plays from all over the world and from the past in order to illustrate how people have re-enacted the events of Holy Week in order to re-tell the story. Ask pupils why else people might re-enact the events of Holy Week and whether they can think of any plays, TV shows or films which re-enact important events that are in any way similar. Ask pupils why they think people might retell these stories. Are there any differences between the pupils' examples and the passion plays? Elicit the idea that in a passion play the audience often becomes part of the play as if they are playing the part of those who witnessed the original events. Pupils could share their thinking about each image using the following sentence template: In this picture, Christians are ... We think that this is done to/because... We think they do this in order to ... It is a bit like when... Main Activity: • Pupils tour a variety of images of other ways Christians celebrate Easter from a range of denominations and countries. These images can be effectively sourced from the world-wide web, books, magazines, and so forth, but should depict a variety of forms of Easter celebration from across the world (see content listed in the knowledge box to the left of this box for guidance). • Pupils respond to the images using the following sentence template: In this picture Christians are ... We think that this is done to/because... We think they do this in order to ... It is a bit like when... Plenary: • Share the 'answers' with the pupils. Pupils discuss whether any of the events and explanations surprised them. • Ask pupils to consider how successful they have been as SEE-THE-STORY SUZIE. Could they see the story in the different ways Christians celebrate? Could they make links other events/ideas/stories they know about? • How helpful has this been as a way of researching Easter?

See-the-story Suzie

Enquiry Question: Are the events of Good Friday something to celebrate or cry about?	
Learning Question: Can I compare how different denominations commemorate Good Friday's story? Christian value: Thankfulness. Knowledge: As above. Events to express thanks for the sacrifice and resurrection of Jesus.	Research Activities Introduction: Recap the story of the first Good Friday as told in the Gospels: http://request.org.uk/festivals/holy-week/2013/07/05/good-friday/. Explain that SUZIE is interested in the different ways that religious stories are interpreted (understood differently). Tell the pupils that in order to be like SUZIE, we are going to try and find out whether Christians think that Good Friday is something to celebrate or cry about. Discuss why Christians might celebrate these events and why they might cry about them. Input: Introduce the following film of a Good Friday Service in a Catholic Church: http://www.request.org.uk/festivals/holy-week/2014/02/15/a-good-friday-service-in-a-catholic-church/. Explain that the class need to jot down what is done at this service. Ask: is this service about sadness, celebration or something else? Discuss the pupils' answers. Introduce the film of a Good Friday Service at a Methodist Church in Ghana: https://www.youtube.com/watch?v=vG7RcaPVwYY. Watch 2 minutes and explain that the song being sung lasts until the end of the film. Ask pupils how this film compares to the first. Is this service about sadness, celebration or something else? (If neither of the above resources are available, search for comparable films online.) Main Activity: Pupils to complete a Venn diagram recalling what was the same and different about the way Good Friday was viewed in the two services. Plenary: Ask why there might be differences? Read Matthew 45 – 54 (The Death of Jesus). Ask which service was the best match for the text. (Example questions to elicit this: Which part/s of the text might be a cause for sadness? Which part of the text might be a cause for celebration?). Ask pupils where the word 'thankful' should go in the Venn diagram. In what ways do both services show that the story of Good Friday is something to be thankful for?

See-the-story Suzie review session – To be completed following all the See-the-Story Suzie Lessons.

Enquiry Question: N/A	
Learning Question: Christian value: Thankfulness.	Research Activities Ask pupils to undertake a Self Assessment (SA) (e.g. How successful were you at being SEE-THE-STORY SUZIE?) in order to review their performance with regard to role-playing the SEE-THE-STORY SUZIE character (please see the character sheets in the 'Profiles' section of this resource). <i>The SEE-THE-STORY SUZIE Assessment Profile</i> from the SEE-THE-STORY SUZIE resources included elsewhere in this booklet could be used to structure this process. Pupils complete a Method Assessments (MA) reviewing the effectiveness of the method by answering the question: How successfully has being like SEE-THE-STORY SUZIE helped you understand thankfulness at Easter?

Debate-it-all Derek

Enquiry Question: Are the events of Good Friday something to celebrate or cry about?	
Learning Question:	Research Activities
Christian value: Forgiveness.	Introduction: Give time to pupils to bring their own viewpoints to the issues related to this enquiry by giving them time to write/discuss their own answers to the following questions: • Do we all need to be forgiven? • Should everyone be forgiven if they are sorry for what they have done? • Can someone take your punishment for you? Meeting the character: Reveal a picture of DEBATE-IT-ALL DEREK (please see the character sheets in the 'Profiles' section of this resource). Ask the pupils what they already know or assume about DEBATE-IT-ALL DEREK. Use the DEBATE-IT-ALL DEREK activity/value cards (those appropriate to their age/stage) to revise/share information with the class. Making predictions about our enquiry: How successful will we be learning about forgiveness at Easter like DEBATE-IT-ALL DEREK? (Pupils stand in four corners of the room to reflect their opinion: Very Successful, Quite Successful, Not very successful, Unsuccessful.) Pupils justify their opinions.

Debate-it-all Derek

Enquiry Question: Do we all need to be forgiven?	
Learning Question: Can I contribute to a discussion about a 'Big Question' about forgiveness?	Research Activities
Christian value: Forgiveness. Knowledge: Adam and Eve story – The Fall of humanity. The expectation of a Messiah to bring Salvation. Christian belief in Jesus the Messiah. This Salvation was made possible through the sacrifice of Jesus.	Introduction: Practice using 'Derek's Dialogue Box' (please see the character sheets in the 'Profiles' section of this resource). Teach the pupils the rules and trial the game with controversial statements to discuss e.g. We shouldn't have school uniforms, all children should go to bed at the same time, etc. Discuss success criteria for a good justification. Input: Display an image of Adam and Eve leaving the Garden of Eden and discuss why they were forced to leave in the story. Explain that some Christians believe that the Adam and Eve story truly happened in the past and that, because we are all related to these first humans, we too need to be forgiven for what they did. Their sin has stained us and all humans related to them. Explain that other Christians believe that the story did not happen as described. It is a myth. The myth teaches us that humans are never perfect and make mistakes, so need to be forgiven. Ask pupils what mistakes they think these Christians might be talking about? What mistakes do humans make? What mistakes have you made? The whole class should discuss whether they agree with either of these Christian beliefs. Main Activity: Pupils play 'Dialogue Box' again discussing this statement or a similar statement: Babies need to be forgiven for their sins. Plenary: Pupils vote for and against the statement: We all need to be forgiven. Ask pupils who they think has been a good DEBATE-IT-ALL DEREK in today's lesson and why, related to the DEBATE-IT-ALL DEREK activity/value cards.

Debate-it-all Derek

Enquiry Question: Should everyone be forgiven if they are sorry for what they have done?	
Learning Question: Can I give good reasons for my beliefs and identify when and why other people have not? Christian value: Forgiveness. Knowledge: As above.	Research Activities Introduction: Discuss the enquiry question and explore any thoughts on whether anything is unforgivable and who should have to do the forgiving. Input: Explain that to debate this topic, as DEBATE-IT-ALL DEREK, the pupils are going to have the opportunity to compose a blog and comment on each other's blogs. Model composing a blog post in MS Word or equivalent (for spell checking purposes) Main Activity: Pupils compose blog on the topic and post it. Mini-plenary: Model making sensible and thoughtful comments on each other's blogs using a sentence template: <i>I agree/disagree with you because of these three reasons:</i> 1. 2. 3. Plenary: Ask pupils whether DEBATE-IT-ALL DEREK would prefer debating using a 'blog' or in person? What are the advantages of each?

Debate-it-all Derek

Enquiry Question: If someone else takes your punishment, can you still be forgiven?	
Learning Question: Can I contribute to discussion about a 'Big Question' about forgiveness?	Research Activities
Christian value: Forgiveness. Knowledge: The Jewish tradition of animal sacrifice at Passover to ask for forgiveness from God for their sins. Jesus as the sacrificial lamb.	Introduction: Tell the allegory included in the SEE-THE-STORY SUZIE materials (please see the character sheets in the 'Profiles' section of this resource), where an adult offers to take a little boy's punishment for breaking a window. Check with the class that they understand what the punishment was, who gave it and who received it. Input: Explain that, at the time of Jesus, Jewish people would offer a sacrifice to God at the temple. The sacrifice was commonly an animal like a lamb. Making this sacrifice was seen a punishment for their wrongdoing, just like the boy's punishment in the allegory. Ask pupils if anyone has ever taken the blame and punishment for something that they didn't do? Explain that this is what some Christians believe Jesus did in the Easter story. Jesus, like the adult in the allegory is believed by some to have taken the punishment for everyone, so they don't have to be punished. NOTE: this is only one interpretation of the crucifixion of Jesus. There are many. They are called 'theologies of the cross'. Some teachers may choose to research these and make them the focus of other sessions with their class. Here, however, only one is examined in this lesson. Explain that Jesus is often represented as a lamb because some Christians believe that Jesus was like a sacrificial lamb who died so humans who believed in him would not have to be punished for their wrongdoings or be separated from God again. These Christians believe that Jesus built a metaphorical bridge from earth to heaven, so that they could say sorry, gain God's forgiveness and enter heaven through believing in him, rather than being locked outside like Adam and Eve. State that, although there are other ways in which Jesus' crucifixion is understood, it is this understanding which we are going to explore today. Discuss the following statement: <i>If someone is willing to take a punishment on your behalf, can you still be forgiven for what you have done wrong?</i> Main Activity: Pupils record in writing their conclusions on this matter using a writing template as required (Pupils may wish to use the allegory, the Easter story or their own example to illustrate the scenario): In the story of..... (NAME) takes the punishment for ... (INSERT NAME 2) ... We have been discussing whether ... (INSERT NAME 2) ... can be forgiven even though they escaped punishment. Some people have said that..... They think.... because... Others argue that They think that... because... I think that... because... Plenary: Pupils discuss whether being DEBATE-IT-ALL DEREK has been a good way to learn about the crucifixion?



Debate-it-all Derek Review Session – To be completed following all the Debate-It-All-Derek Lessons.

Enquiry Question: Should everyone be forgiven if they are sorry for what they have done?	
Learning Question:	Research Activities
	Introduction: Ask pupils to undertake a Self Assessment (SA) (e.g. How successful were you at being DEBATE-IT-ALL DEREK?) in order to review their performance with regard to role-playing the DEBATE-IT-ALL DEREK character. The DEBATE-IT-ALL DEREK Assessment Profile from the DEBATE-IT-ALL DEREK resource could be used to structure this process (please see the character sheets in the 'Profiles' section of this resource). Pupils complete a Method Assessments (MA) reviewing the effectiveness of the method by answering the question: How successfully has being like DEBATE-IT-ALL DEREK helped you understand thankfulness at Easter?

Have-a-go-Hugo

Enquiry Question: How can we learn like Have-a-go Hugo?	
Learning Question:	Research Activities
Christian value: Service.	Introduction: Focussing our attention on the here and now and creating a safe/relaxed environment. Group icebreaking game, e.g. pass the squeeze (for an explanation of this activity, http://www.dramatoolkit.co.uk/drama-games/item/concentration/pass-the-squeeze). Guided mindfulness meditation focussing attention on breathing, then the body, then the senses, then thoughts and feelings about the learning ahead. Meeting the character: Reveal a picture of HAVE-A-GO HUGO (please see the character sheets in the 'Profiles' section of this resource). Ask the pupils what they already know or assume about HAVE-A-GO HUGO. Use the HAVE-A-GO HUGO activity/value cards (those appropriate to their age/stage) to revise/share information with the class. Making predictions about our enquiry: How successful will we be learning about Christian values at Easter like HAVE-A-GO HUGO? Pupils applaud to show whether they agree with each of the following answers: Very Successful, Quite Successful, Not Very Successful, Unsuccessful. Individuals justify their opinions.

Have-a-go-Hugo

Enquiry Question: What does it feel like to serve and be served?	
Learning Question: Can I enquire into the value of religious activities through participation?	Research Activities
Christian value: Service.	Introduction: Show 'Holy Thursday or Maundy Thursday' which explains how Catholics celebrate the Mass of the Last Supper: http://request.org.uk/festivals/holy-week/2014/02/15/holy-thursday/# (2.08 – 3.50). (If this resource is not available, search for a comparable film online.) Ask pupils to recall what happens and what is going on.
Knowledge: The washing of feet both in Holy Week and in Christian worship. The Last Supper symbolic sharing of the body and blood of Jesus. The crucifixion of Jesus.	Input: Explain that, at the time of Jesus, people wore sandals in a dusty country, and when people visited each other as guests, the host would get their servants to wash their visitor's feet. On the Thursday of Holy Week (Maundy Thursday), during Jesus' 'Last Supper' with his disciples, he washed the feet of his disciples – showing them that, although he was their leader, he was also their servant: a 'Servant King'. Jesus was showing them how they should live – by serving others. Discuss who would be the most surprising person to wash your feet? Why? What would be a modern equivalent to washing people's feet? Explain that the pupils are to rotate around a carousel of activities where they can participate in a range of activities which are to do with the events and celebrations of Maundy Thursday. Explain that the pupils don't have to participate in the activities if they do not want to, but will have to complete a written task at the station answering two questions: 1.) How does it feel to see others taking part in these activities? 2.) Why do they not feel comfortable taking part? Those taking part, in order to be a good HAVE-A-GO HUGO, need to reflect on how they feel taking part, what it means to them, and what they imagine it means to a Christian to take part in these activities. Main Activity: Pupils complete the following carousel of activities as described above. • Breaking and sharing bread, whilst quoting the words of Jesus • Pouring and sharing a drink, whilst quoting the words of Jesus • Washing your partner's feet (consider hygiene/drying arrangements e.g. dirty water thrown away; pupils instructed not to put their feet in the bowl used to catch the water; and water only poured over each other's feet) • Simple peer massage • Watch the following film about what Christians remember on Maundy Thursday: http://request.org.uk/festivals/holy-week/2013/06/24/maundy-thursday/ and highlight emotion words which they feel during the film. (If this resource is not available, search for a comparable film online.) Write a reflection on how it felt to watch the film matching events in the film with feelings they highlighted and reasons as to why they might have had those feelings. Plenary: Pupils reflect on what it was like to be served and to serve. Pupils reflect on the success of learning like HAVE-A-GO HUGO and their own performance.

Have-a-go-Hugo

Enquiry Question: What does it feel like to prepare for a Saviour?	
Learning Question: Can I monitor my thoughts and feelings during a simulation of a biblical event?	Research Activities
Christian value: Hope.	Introduction: Draw on materials from the RE-flect project http://elac.exeter.ac.uk/reflect/page.php?id=137 . The resources referred to can be downloaded from the RE-flect project's Resources page http://elac.exeter.ac.uk/reflect/page.php?id=146 . These resources can be adapted to HAVE-A-GO HUGO type activities as an attempt to get close to religious experiences associated with Easter.
Knowledge: The Jewish concept of the Messiah. The events of Palm Sunday. The events of the Last Supper.	In this activity (<i>Throne Together</i>), pupils construct a throne for someone that they have been told is going to be their king. They are told that this king will save them. To attempt this in the manner of HAVE-A-GO HUGO, pupils could be encouraged to role-play the Jewish community awaiting their Messiah. They should be encouraged to consult their feelings, thoughts and experiences of getting ready for this event. They should be encouraged to imagine what it would have been like to do this for real. When the twist is revealed and Jesus rejects the kingly thrones in favour of giving up his seat for others and washing their feet, pupils can again be encouraged to consult their thoughts, feelings and experiences of this surprising turn of events. They can share their authentic and genuine response that has arisen from 'having-a-go' and/or the response that they imagine would have been that of someone at the time.

Have-a-go-Hugo

Enquiry Question: What does it feel like to sacrifice something you love?	
Learning Question: Can I imagine and describe what it would be like to sacrifice items that I value?	Research Activities
Christian value: Love.	Introduction: Here are some further ideas which draw on materials from the RE-flect project http://elac.exeter.ac.uk/reflect/page.php?id=137 . The resources referred to can be downloaded from the RE-flect project's Resources page, http://elac.exeter.ac.uk/reflect/page.php?id=146 . These resources can be adapted to HAVE-A-GO HUGO type activities as an attempt to get close to religious experiences associated with Easter.
Knowledge: The concept of sacrifice. The events of the crucifixion.	In this activity (<i>The Ultimate Trading Game</i>), pupils are required to exchange cards – sacrificing one card for another. Each card is something of value (e.g. time with your family, your cuddly toys, break-times, your health, music etc.) In order use this as a HAVE-A-GO HUGO activity, pupils need to be trained to imagine/visualise what it would be like to live without the item they sacrifice. Pupils can then use their experiences of the game to develop empathy for Christian sacrifices (such as those traditionally made during Lent and/or Jesus' sacrifice of his life etc.). Pupils could be required to think/write about the consequences of the sacrifices they make and the emotional effect of giving this up. They can then make links between their own imaginings and the people they are learning about.

Have-a-go-Hugo Review Session – To be completed following all the Have-A-Go-Hugo lessons.

Enquiry Question: Should everyone be forgiven if they are sorry for what they have done?	
Learning Question:	Research Activities
Christian value: Love, Service, Hope.	Introduction: Ask pupils to undertake a Self Assessment (SA) (e.g. How successful were you at being HAVE-A-GO HUGO?) in order to review their performance with regard role-playing the HAVE-A-GO HUGO character. The HAVE-A-GO HUGO Assessment Profile from the HAVE-A-GO HUGO resources could be used to structure this process (please see the character sheets in the 'Profiles' section of this resource). Pupils complete a Method Assessments (MA) reviewing the effectiveness of the method by answering the question: How successfully has being like HAVE-A-GO HUGO helped you understand thankfulness at Easter?



End of Unit Review Session – To be completed following all of the lessons.

Enquiry Question: How have the RE-searchers extended my knowledge and understanding of the Easter story?	
Learning Question: Can I compare the effectiveness of each of the RE-searcher characters and generate further enquiry questions?	Research Activities
Christian value: Knowledge:	Introduction: Provide pupils with value/activity cards for each of the RE-searcher characters used in this unit (please see the character sheets in the 'Profiles' section of this resource). Challenge pupils to classify these cards by the RE-searcher for whom they are most important. Provide pupils with the answers and discuss any areas of confusion. Input: Ask pupils to recall the different enquiries that they have completed in the course of this unit. Ask pupils which of the lessons from the unit have stuck in their memories as successful learning experiences. Ask them why they believed that they were worthwhile and successful. Ask pupils to consider which they thought were the least worthwhile or successful and why. Model writing a dialogue between the RE-searcher characters used in the unit, discussing the effectiveness of the lessons and which was the best and why. Main Activity: Pupils complete their own written play script of the imagined dialogue between the RE-searcher characters discussed. Pupils work in mixed ability pairs to construct each RE-searcher's arguments and counter arguments. Plenary: Ask pupils how role-playing as the RE-searcher characters has extended their knowledge and understanding of the Easter story? Ask pupils what they haven't learnt about Easter. What questions still remain for them? After listing a few, ask them to identify which RE-searcher might be best suited to answer the questions raised and why?

Examples of Long-term Rolling Programmes for RE at Key Stages 1 and 2 following the RE-searchers Approach



Below are two examples of long-term rolling programmes for RE at Key Stage 1 and Key Stage 2. They represent an attempt by one teacher to implement the RE-searchers approach whilst fulfilling the requirements of the relevant local Agreed Syllabus. This is the *Cornwall Agreed Syllabus for Religious Education* (2014) (<http://www.cornwall.gov.uk/media/9227047/Agreed-syllabus-2014.pdf>, accessed 1st June 2015).

There are some tensions between the *Cornwall Agreed Syllabus for Religious Education* and the RE-searchers approach. The Cornwall Agreed Syllabus primarily emphasises the acquisition of knowledge and understanding of Christianity and the other principal religions represented in Great Britain (what we have called 'representation of religion(s)'). The RE-searchers approach also emphasises:

- (i) **research** (i.e. knowledge of interpretations, methodologies and methods used in the study of religion(s) and the ability to plan, carry out and evaluate an enquiry to study religion(s)) and
- (ii) **reflection and reflexivity** (i.e. pupils' knowledge of their own worldviews, and how these influence, and are influenced by, their learning about religion(s)).

The long-term rolling programmes below attempt to incorporate the subject knowledge that the *Cornwall Agreed Syllabus* requires pupils to acquire and the enquiry-based dimension of the RE-searchers approach. It is inevitable that such an attempt to accommodate a new approach within an existing curriculum framework will entail compromises. The *Cornwall Agreed Syllabus* states that 'teachers need to recognise that there are things to know and understand which pupils need in order to be considered religiously educated' (p. 11). In our approach, RE incorporates not only knowledge and understanding of religion(s), but also knowledge and understanding of how to learn about religion(s), and knowledge and understanding of what influence the learner might have on their learning and vice versa. The RE-searchers approach requires *different* (or *additional*) knowledge and understanding on the part of pupils rather than *less* knowledge and understanding.

NOTE: In the long-term rolling programmes below, it is the last four rows pertaining to each year of study, that evidence the teacher's attempt to incorporate the RE-searchers approach within their practice. Specifically, this is demonstrated by the utilisation of enquiry-questions for each of the four RE-searcher characters to guide the teaching and learning in each term. It is anticipated that some of the subject knowledge would be taught directly as background knowledge, whilst other subject knowledge would be learned through enquiry-based learning.

An Example of a Long-term Rolling Programme for RE at Key Stage 1 following the RE-searchers Approach

Year	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
A	Christianity God Description of God Father – this means God who loves, cares and has authority, Son – this means God who comes to be with us in the person of Jesus The Holy Spirit - this Means God who is with us now, who brings us to the Father through Jesus Creator – this means God who cares for the world and expects people to care for the world Evidence of God Ways of understanding God are revealed and confirmed through the Bible, especially in the example of Jesus as well as by looking at the natural world	Christianity Jesus: the Teacher and Healer Jesus as an historical figure Key features of Jesus' life Birth (Christmas) Jesus' disciples and friends Jesus as a healer and teacher, e.g. the two greatest commandments Jesus in Christian experience Jesus is a special person for Christians Following Jesus changed, and continues to change, people's lives	Christianity The Christian Way of Life God and humanity Christians believe that everyone is important and of equal value Beliefs, values and experience Christians try to follow the examples of Jesus, especially his teaching on love and forgiveness Famous Christians who set an example for others to follow, e.g. saints and others who live(d) a life of service Personal and community action This may be done in the contexts of relationships with family and friends and caring for others	Christianity The Church Worship Worship may include: • Reading the Bible • Listening to stories • Teaching • Singing • Prayer • Baptisms and weddings Church structures and organisations • Things found in my local churches – seats, font, altar/table, Bibles, musical instruments • People who have a special role in the Church – ministers, elders, priests • Symbols (in some Churches) – cross/crucifix, liturgical colours, water, candles	Hinduism Family, community and traditions Hindu traditions Hinduism recognises both the commonality and diversity of religions Even though Hinduism originated in India, Hindus live all over the world and those living in Great Britain, or their ancestors, come from all over the world. Hindus believe that the whole world is a family. For most Hindus born in Great Britain, it is their home Some Hindus in Britain may have contact with family members still living in India The Importance of the family Love and loyalty between all members of the extended family, e.g. respect for grandparents who often live with the family The community as a family	Hinduism Concepts, Truths and Values One God Represented through many different images and names, e.g. Rama and Sita, Krishna, Shiva and Ganesha linked to ancient stories Puja in the home The shrine The Arti ceremony Prashad (food blessed and served after prayer) Values • Devotion to God • Respect for mother and Mother Earth • Respect for father and ancestors • Respect and care for other people and all living things • The importance of honesty and truthfulness
DD	Does God exist?	Is/was Jesus a special person?	Who are my neighbours and should I love them as I love myself?	Should Christians go to church?	Are family members more important than other members of our community?	Should we always be honest and truthful?
AA	What does God mean to Christians?	Why do Christians today look to Jesus as a role model and what does it mean to do so?	How do Christians choose new role-models?	What do Christians value most about going to church?	How important is the family to British Hindus?	How do Hindus today devote themselves to God and what does this mean to them?
HH	Can we learn anything about God from exploring the world around us?	What does a Christingle service communicate to us about Jesus?	Can serving others help me understand why Christians do things for charity?	What does it feel like to participate in church worship?	How does it feel to treat members of our community like a family?	What does puja offer Hindus?
SS	What do the Old Testament stories teach us about God and his creation?	How do we make sense of the Christmas story?	How do stories about your heroes' lives compare to the lives of Christian heroes?	How is belonging to a church like being a character in a story shared with others?	How do our stories of leaving and meeting people and places prepare us to understand stories of immigration to Britain?	What truths are contained in Hindu stories?

Year	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
B	Hinduism Scriptures Names of important scriptures, e.g. • Vedas • Bhagavad Gita • Ramayana Stories about Rama and Krishna • Rama's exile and return • The childhood of Krishna	Hinduism Festivals Important festivals, e.g. • Divali • Vijay Dashami • Holi • Raksha Bandhan and the giving of rakhis • the birthdays of Rama and Krishna Festival food	Christianity The Bible The nature of the Bible The holy books of the Christian faith Types of writing • Stories • Poems • Sayings • Laws - Letters Uses of the Bible Preaching and teaching in church Christians read from it regularly in order to inform their faith	Christianity Jesus as the Messiah Key features of Jesus' life Jesus died (Good Friday) and rose again (Easter Day) ascended into Heaven (Ascension) and sent his Holy Spirit (Pentecost) Jesus in Christian experience Jesus is a special person for Christians Jesus changed, and continues to change, people's lives	Christianity The Church Characteristics of the Church Meaning of the term 'Church' • A community of believers • The name given to a variety of buildings where Christians usually meet The Church's year is focused upon key celebrations of events in Jesus' life. These celebrations include • Sunday – the first day of the week and the celebration of the Resurrection throughout the year • Christmas • Easter	Christianity Cornwall as a place of spiritual enquiry The marks left on the landscape which makes us ask questions, such as why are there: • Celtic Crosses • Special festivals • Special people, such as St Petroc, St Piran and the Cornish Saints • Standing stones Local stories and places of importance near the school
DD	Are stories in the Hindu scriptures true?	Did the events celebrated at these festivals really happen? Does it matter?	Is the Bible a holy or sacred book?	Should Christians go to church?	Can time be special?	Do miracles, such as those of the Cornish Saints, happen today?
AA	What do the stories of Rama and Krishna mean to British Hindus today?	How and why are Hindu festivals celebrated by British Hindus today?	Why is the Bible important to Christians today?	What does the Easter story mean to Christians today?	What does it mean to belong to a church?	What does Cornwall mean to Christian pilgrims today?
HH	What do we experience when we explore Hindu scriptures for ourselves?	What does re-enacting activities associated with Hindu festivals teach us about Hinduism?	What do we experience when we re-enact Biblical events?	What does it feel like to sacrifice something for someone else?	What does it feel like to experience the way Christians express their faith as a church?	How does it feel to celebrate local places and Saints' Days?
SS	Which events in Hindu stories remind you of events in stories important to you?	What do Hindu stories tell you about Hindu beliefs about God and creation?	How is one Bible story similar to the 'Bible's Big Story'?	How is Jesus' role in the Jewish and Christian stories different?	How does the church's year help Christians to remember the story that is at the heart of their faith?	How do Cornish Saints compare to other Christian heroes and heroes in your own life?

See above for exemplar questions that are characteristic of each RE-searcher's research preferences, values and aims

DD = Debate-it-all Derek

AA = Ask-it-all Ava

HH = Have-a-go Hugo

SS = See-the-story Suzie

An Example of a Long-Term Rolling Programme for RE at Key Stage 2 following the RE-searchers Approach

Year	Autumn 1	Autumn 2	Spring 1
A	Christianity TOPIC: The Old Testament: God and Human Nature (1) THEME: sinfulness/disobedience SUBJECT CONTENT FROM THE AGREED SYLLABUS: The nature of God God as Father Description of God Language, symbols, stories and songs describe God as Creator and sustainer, Loving Ruler, Saviour, Just judge Evidence of God Ways of understanding God rest upon important foundations which are revealed and confirmed, for example, through scripture The Bible includes The Old Testament The nature of the Bible Basis of Christian faith as a witness to the actions of God in the life of humanity Versions of the Bible in English The Bible as translated from its original languages of Hebrew, Aramaic and Greek Types of writing Types of writing, with examples: • law God and humanity Beliefs that human beings: • are made in the image and likeness of God • became sinful • can be redeemed Creation – Adam And Eve – Noah	Christianity TOPIC: The Old Testament: God and Human Nature (2) THEME: sinfulness/disobedience SUBJECT CONTENT FROM THE AGREED SYLLABUS: The nature of God God as Father Description of God Language, symbols, stories and songs describe God as Creator and sustainer, Loving Ruler, Saviour, Just judge Types of writing Types of writing, with examples: • history • law Beliefs, values and experience The foundations of Christian morality: • The Ten Commandments The Christian Way of Life God and humanity Beliefs that human beings: • became sinful • can be redeemed How these beliefs are expressed in stories and pictures The Ten Commandments – Proverbs	Christianity TOPIC: The New Testament: The Teachings of Jesus THEME: love/the kingdom of heaven SUBJECT CONTENT FROM THE AGREED SYLLABUS: The Bible includes • The New Testament • The Apocrypha (in some traditions) Types of writing • Gospels Jesus Jesus as a historical figure He lived at the time of the Romans His story is told in the Gospels Key features of Jesus' life The life and teaching of Jesus as told in the Gospels: • Teaching about the Kingdom of God in parables and miracles Suggested parables: A farmer who scattered seed (Mark 4:3) The Prodigal Son (Luke 15:11) The Workers in the Vineyard (Matthew 20:1–16) The Parable of the Wedding Feast (Luke 14:7–14)
DD	Are the Biblical creation stories true?	Should we follow Biblical rules?	Does God treat people fairly in the parables of Jesus?
AA	How do Christians today explain human suffering?	How do Christians interpret teachings from the book of Proverbs today?	How do Christians today understand Jesus' parables?
HH	Can we see God's creation, promises and our sinfulness in the world?	Can we imagine what it is like to despair of all man-made idols?	Can we put issues of fairness aside and celebrate God's openness to all who hear him?
SS	How do people interpret the story of Noah's ark differently?	How does the story Moses and the Ten Commandments fit with the 'Bible's Big Story'?	How do your stories from you own life impact on your understanding of these parables?

See below for exemplar questions that are characteristic of each RE-searcher's research preferences, values and aims	DD = Debate-it-all Derek
	AA = Ask-it-all Ava
	HH = Have-a-go Hugo
	SS = See-the-story Suzie

Spring 2	Summer 1	Summer 2
Christianity TOPIC: The New Testament: The Teachings of Jesus THEME: love/ethics SUBJECT CONTENT FROM THE AGREED SYLLABUS: The Bible includes • The New Testament Types of writing • Gospels Suggested parables: The Good Samaritan (Luke 10:25) The Widow's Mite (Mark 12:41-44) Beliefs, values and experience The foundations of Christian morality: • The two greatest commandments • The Sermon on the Mount Key Christian Values (Fruit of the Spirit) • Love • Joy • Peace • Patience • Kindness • Goodness • Faithfulness • Gentleness • Self-control Personal and corporate commitment and action This may be expressed in: • personal relationships • caring and healing • attitudes to social issues • attitudes to global issues How Christian beliefs and values are expressed through exemplars of the faith and through Christian organisations	Hinduism TOPIC: What does it mean to be a Hindu? THEME: belief vs culture SUBJECT CONTENT FROM THE AGREED SYLLABUS: God God is worshipped in diverse forms and/or is believed to be formless. Some forms include Vishnu, Krishna, Rama, Hanuman, Lakshmi, Shiva, Ganesha, Kali, Durga The complementary attributes of deities as male and female The concept of avatar Key beliefs The universe, and the endless cycle of creation, preservation and destruction Reincarnation (the cycle of birth and death) Hindu traditions Hinduism is originally an Indian religion, encompassing many traditions, sects and movements There are many Hindus living in Great Britain and other parts of the world The importance of close contact with families in India The importance of music, dance and drama The importance of the family Love and loyalty between all members of the extended family, e.g. grandparents often live with their family and are well respected The community and the whole world as a family How Hindu values and rituals are learnt in the home	Hinduism TOPIC: The Hindu Year THEME: festivals and values SUBJECT CONTENT FROM THE AGREED SYLLABUS: Festivals/the Hindu calendar Varsha Pratipada Birthdays of Rama and Krishna Diwali Raksha Bandhan Food associated with festivals and worship Dussehra Stories Rama's exile and return The childhood of Krishna Stories with a moral, e.g. those from the Panchatantra or Hitopadesh
Should we 'love our neighbours'?	What reasons and/or evidence support belief in reincarnation?	Can religious rituals (such as Aditya Homa) make the world a better place?
Which of the Fruits of the Spirit do Christians today find the hardest to demonstrate?	What does the family mean to Hindu's today?	Which stories of deities do Hindus like to remember today and why?
Can I use Jesus as my role model and do a charitable act?	Can experience of Indian music, dance and drama help us to understand why Indian culture might be cherished by Hindu's living in Britain today?	How does performing rituals of Raksha Bandhan help us understand the value that Hindu's place on brother and sister-like relationships?
How do you make sense of Jesus' teachings in the Sermon on the Mount?	What do Hindu stories communicate about God?	Which stories do Hindus celebrate at New Year and why?

An Example of a Long-Term Rolling Programme for RE at Key Stage 2 following the RE-searchers Approach (continued)

Year	Autumn 1	Autumn 2	Spring 1
B	Christianity TOPIC: The Old Testament: God and God's People THEME: promises/obedience SUBJECT CONTENT FROM THE AGREED SYLLABUS: God The nature of God God as Father Evidence of God Ways of understanding God rest upon important foundations which are revealed and confirmed through: • Scripture The Bible includes The Old Testament, noting the difference between Orthodox, Catholic and Protestant canons Versions of the Bible in English The Bible as translated from its original languages of Hebrew, Aramaic and Greek The Bible includes • The Old Testament, noting the difference between Orthodox, Catholic and Protestant canons Types of writing Types of writing, with examples: • history • law Abraham – Moses – Joshua – Jonah	Christianity TOPIC: Messianic prophecies and the birth of Jesus. THEME: messianic prophecy SUBJECT CONTENT FROM THE AGREED SYLLABUS: God The nature of God God as Father Evidence of God Ways of understanding God rest upon important foundations which are revealed and confirmed through: • Scripture Versions of the Bible in English The Bible as translated from its original languages of Hebrew, Aramaic and Greek The Bible includes • The New Testament • The Apocrypha (in some traditions) Types of writing Types of writing, with examples: • prophecy • gospel Prophecies (and the birth of Jesus)	Christianity TOPIC: The New Testament and the Life of Jesus THEME: faith SUBJECT CONTENT FROM THE AGREED SYLLABUS: God The nature of God The three persons of the Trinity, expressed through symbols and language God as Father, Son and Holy Spirit The Stories of the Baptism of Jesus as revealing the Trinity Jesus' command to baptise in the name of the Father, and the Son and the Holy Spirit Key features of Jesus' life The life and teaching of Jesus as told in the Gospels: • His birth and its meaning • Baptism and temptations • Disciples, friends and followers Baptism – temptations
DD	Who should we obey?	Are the birth stories of Jesus true?	Do miracles really happen?
AA	What does 'obedience to God' mean to Christians today?	How do Christians today understand the word Messiah?	How are the temptations of Jesus understood by Christians today?
HH	What would it have been like to have been Joshua as he followed God's instructions?	What is it like to celebrate the fulfilled prophecy of Jesus at Christmas?	What is it like to marvel at miracle?
SS	How is the story of Jonah interpreted differently?	How do Christian and Jewish interpretations of the Messiah prophesy differ?	Why did the disciples follow Jesus?

See below for exemplar questions that are characteristic of each RE-searcher's research preferences, values and aims	DD = Debate-it-all Derek
	AA = Ask-it-all Ava
	HH = Have-a-go Hugo
	SS = See-the-story Suzie

Spring 2	Summer 1	Summer 2
Christianity TOPIC: The New Testament and the Life of Jesus THEME: the new covenant SUBJECT CONTENT FROM THE AGREED SYLLABUS: The Bible The nature of the Bible Basis of Christian faith as a witness to the actions of God in the birth, life, death, resurrection and ascension of Jesus Christ Key features of Jesus' life The life and teaching of Jesus as told in the Gospels: • Holy Week and the Passion Narratives • The Resurrection • The Ascension into Heaven from where he will come to judge the living and the dead Beliefs about Jesus – Son of God, Son of Man, Saviour, Messiah, Redeemer, Conqueror Holy week – crucifixion – resurrection – ascension	Judaism TOPIC: Being Jewish THEME: evidence of beliefs SUBJECT CONTENT FROM THE AGREED SYLLABUS: Jewish belief about G-d G-d is One, good G-d is the Creator G-d cares for all people Belief exemplified through The Shema: mezuzah, tefillin, tzitzit The first five of the Ten Commandments Psalms and songs Prayer Stories from the Tenakh Wearing of kippah and tallit The importance of the Torah: written and oral The Sefer Torah and the work of the scribe in faithfully writing the Torah Scrolls for new generations G-d giving the Torah at Mount Sinai and how different traditions understand the origins and nature of the Torah Commandments, laws and rules (613 mitzvot) which set out how people should live Sayings which express values • 'Love your neighbour as yourself' • 'Love the stranger'	Judaism TOPIC: Interpreting the Torah THEME: scripture in action SUBJECT CONTENT FROM THE AGREED SYLLABUS: Stories • the Patriarchs and the Matriarchs • the life of Moses • the life of Rabbi Akiva and other rabbis from the Talmudic times • the lives and stories of the Baal Shem Tov and Rabbi Nachman of Breslov • the lives of Rabbis Leo Baeck and Hugo Gryn Diversity within the Jewish community Orthodox, Masorti, Reform and Liberal Judaism and how that is seen in Cornwall and Devon Differences of opinion and practice in relation to the place of women in the synagogue, the keeping of kosher and the nature of Jewish status as understood in different branches of Judaism Shabbat • the preparation • the lighting of the candles • blessing the children • blessings using wine and challah • quality family time • the three Shabbat meals • the Creation Care for the world and the environment
Did Jesus come back to life?	Should G-d have favourites? Why (not)?	Do religious texts have one true meaning?
Why do Christians attempt to share in Jesus' suffering?	How do Jewish people in Britain today show what they believe to others?	How do different Jewish communities interpret teachings from the Torah?
What is it like to prepare for a saviour and king?	How does observing Jewish practices help us to understand what is it like to treat a text 'like a king'?	How does using our own time differently help us to empathise with those who set aside time for G-d?
How do the events of the Last Supper fit with the 'Bible's Big Story'?	What do stories from the Torah teach Jews about their identity?	How have rabbinical stories been thought to communicate the wisdom of the Torah?

An Example of a Long-Term Rolling Programme for RE at Key Stage 2 following the RE-searchers Approach (continued)

Year	Autumn 1	Autumn 2	Spring 1
C	Christianity TOPIC: The History of Christianity THEME: inspiration, persecution, growth and division SUBJECT CONTENT FROM THE AGREED SYLLABUS: The history of the Church Key figures in the history of the Church, especially with reference to Christianity coming to and developing in Great Britain Different translators and translations and how they shape the language of different churches. Types of writing Types of writing, with examples: • letters Versions of the Bible in English How the Bible has been translated into different languages found in the British Isles (Welsh, Gaelic, Scots, Cornish as well as youth speak and dialect Bibles)	Christianity TOPIC: The History of the Christianity in Cornwall THEME: inspiration, persecution and division SUBJECT CONTENT FROM THE AGREED SYLLABUS: Cornwall as a place of Christianity The Prayer Book Rebellion of 1549 The coming of non-conformity, its diversity and the importance of John Wesley and Methodism in today's Cornwall Catholic Emancipation in the 19th Century and its effects in Cornwall The foundation of the Diocese of Truro and the importance of the Cathedral for many who live in Cornwall today The translation of the New Testament into Cornish Evidence of God Ways of understanding God rest upon important foundations which are revealed and confirmed through the teaching of the Church	Christianity TOPIC: The Church THEME: community and identity SUBJECT CONTENT FROM THE AGREED SYLLABUS: The Church Characteristics of the Church The Church as a community of believers from all races and nationalities Beliefs about the Church The family of believers past, present and future Guided by the Holy Spirit, it carries on the work of Jesus The nature of God The three persons of the Trinity, expressed through symbols and language God as Father, Son and Holy Spirit How the Church celebrates its identity Baptism and confirmation Ordination Church structures and organisations How buildings, artefacts and symbols play a part in the worship, rituals and ceremonies of the community
DD	Has Christianity been a force for good in history?	Should people be free to worship as they wish?	Does it make sense for God to be one thing and three things at the same time?
AA	Which of the key figures in the history of the Church are still thought of as role-models for Christians today?	Why is Truro Cathedral important to Christians in Cornwall today?	Why do Christians get baptised and confirmed today?
HH	What is it like to communicate the 'Good News' about Jesus to people who do not know about him?	What is it like for Methodists and Catholics to take part in worship?	Would it be appropriate for me to join in with Christian rituals? How might it enable me to develop a sense of what it means to belong to the Christian community?
SS	How have Christian missionaries been inspired by Christian stories differently?	How was John Wesley inspired to change things by the Gospel accounts of Jesus?	Where can we see Christian stories in church life?

See below for exemplar questions that are characteristic of each RE-searcher's research preferences, values and aims	DD = Debate-it-all Derek
	AA = Ask-it-all Ava
	HH = Have-a-go Hugo
	SS = See-the-story Suzie

Spring 2	Summer 1	Summer 2
Christianity TOPIC: The Church THEME: community and worship SUBJECT CONTENT FROM THE AGREED SYLLABUS: Worship The Eucharist, the Lord's Supper, the Lord's Table, the Breaking of Bread, Mass, the Divine Liturgy The use of silence and language in worship Some prayers and their meanings, especially the Lord's Prayer Uses of the Bible Its use in personal devotion In public worship • how it is read in services in different Christian traditions • how the Gospel often has special status • use of Psalms as both readings and as songs for worship • readings for festivals that focus on particular events in the life of Jesus in some churches The Church's year The structure of the year around the key events in the life of Jesus and the history of the Church: Advent and Christmas, Lent, Holy Week and Easter Ascension and Pentecost How these events are celebrated in different parts of the world	Islam TOPIC: Islamic Belief THEME: belief and revelation SUBJECT CONTENT FROM THE AGREED SYLLABUS: TAWHID (ONENESS OF ALLAH) • Allah's attributes revealed in the Qur'an • Signs of Allah's creation through nature • Human beings as the best of Allah's creation IMAN (FAITH) The six articles of faith • The Unity of God • The angels (messengers) of God • The books of God (e.g. the Qur'an) • The prophets of God, especially Muhammad • The Day of Judgement • The supremacy of God's will Sources of Islam Qur'an, Sunnah - the customs and practices, Hadith - the record of the sayings and actions of the Muhammed Stories from Sunnah, Hadith and Sirah Books of Guidance The Qur'an as the final revelation and ultimate source of guidance Muslims recognise that God has given other books such as the Scrolls of Ibrahim, Tawrah (Torah), Zabur (the Book of Psalms), Injil (Gospel) Messengers of Allah The Prophet Muhammad - his key role as the final Prophet and recipient of the final Divine revelation in the Arabic language. Other Prophets associated with books of guidance, e.g. Ibrahim, Musa, Dawud and Isa	Islam TOPIC: Submission to Allah THEME: worship and belief in action SUBJECT CONTENT FROM THE AGREED SYLLABUS: IBADAH (WORSHIP AND BELIEF IN ACTION) The Five Pillars of Islam Shahadah • The declaration of faith in the Oneness of Allah. • Muhammad is the final Messenger of Allah and the Seal of the Prophets amongst most Muslims. Salah • Occurs five times daily • Focuses on Allah as the One True God • The different positions within salah and their meaning Sawm Ramadan • fasting from before dawn to sunset during this month as commanded by Allah in the Qur'an Zakah Zakah - purification of wealth by obligatory contributions to the community fund Khums - contribution (additional to Zakah) of one-fifth of net income paid by the Shi'ah community Hajj Hajj the pilgrimage to Makkah held every year and the obligation for a Muslim to go on Hajj once in a lifetime if able
Can you be a Christian without going to church?	Do messengers of God exist? If so, in what sense?	Who or what should we live our lives for?
Why do Christians today still follow the Church's year?	How do the Messengers of Allah inspire Muslims today?	Which of the five pillars of Islam is the most significant for Muslims today?
What can Christian worship offer me?	How can looking for forms and patterns in nature help you understand Muslim beliefs and feelings about the nature of Allah's creation?	Can the development and performance of a routine of specific body positions, each conveying a particular meaning, provide insights into the feelings and emotions of Muslims in prayer?
How does Christian worship involve Christians in bible stories?	How do stories about the prophets guide Muslims today?	How does the Hajj involve Muslims in the story of Islam?

An Example of a Long-Term Rolling Programme for RE at Key Stage 2 following the RE-searchers Approach (continued)

Year	Autumn 1	Autumn 2	Spring 1
D	Christianity TOPIC: : A Christian Life THEME: : belonging, belief and behaviour SUBJECT CONTENT FROM THE AGREED SYLLABUS: Beliefs, values and experience The foundations of Christian morality • The two greatest commandments • The Ten Commandments • The Sermon on the Mount Jesus in Christian experience The effect of Jesus on the lives of the individuals Beliefs about Jesus – Saviour, Redeemer, Conqueror Key Christian Values (Fruit of the Spirit) • Love • Joy • Peace • Patience • Kindness • Goodness • Faithfulness • Gentleness • Self-control Personal and corporate commitment and action This may be expressed in: • personal relationships • caring and healing • attitudes to social issues • attitudes to global issues How Christian beliefs and values are expressed through exemplars of the faith and through Christian organisations Evidence of God Ways of understanding God rest upon important foundations which are revealed and confirmed through, for example, the presence of the Holy Spirit in the lives of Christians	Christianity TOPIC: Rites of Passage THEME: believing, belonging, committing and dying SUBJECT CONTENT FROM THE AGREED SYLLABUS: God and humanity Beliefs that human beings: • are made in the image and likeness of God • became sinful • can be redeemed How these beliefs are expressed in stories and pictures Uses of the Bible As a basis for art, song and culture Significant life events Birth and growing-up and how in some traditions these relate to baptism and confirmation but not other traditions Marriage Death and the different ways funerals are conducted Different attitudes to the dead and why some Christians keep the commemoration of All Souls Day and others don't	Sikhism TOPIC: Building Values THEME: beliefs, values and buildings SUBJECT CONTENT FROM THE AGREED SYLLABUS: Guru Nanak, the first Guru - his call, journeys and teachings Belief Sikhs believe in One God who is • the Supreme Truth • the Ultimate Reality • the Creator of all things Values Meditation based on the scriptures (Nam Simran) Earning by honest means (kirat karna) Sharing (vand chhakna) Service to all human beings (sewa) Acceptance of God's will (hukam) Equality of gender - all functions are shared by both men and women Equality of race and creed - the oneness of humanity Gurdwara A place of Sikh worship, which extends a welcome to men and women of all races and creeds Features include • congregation/community (sangat) • common meal (langar) Significant people include • Granthi, who reads the Guru Granth Sahib and preaches and explains the text • musicians and singers
DD	Is a Christian life a good life?	Is there life after death?	How, if at all, can we be considered to be equal?
AA	How is Jesus a role model for Christians and Christian organisations today?	Why do Christians choose the church as the place where they celebrate life events?	What is the significance of the Gurdwara for Sikhs today?
HH	Can I demonstrate the 'Fruits of the Spirit'?	What is it like for Christians to experience Christian art about significant life events?	To what extent can visiting a Gurdwara help me understand Sikh values?
SS	How do your role models' stories compare to a range of Christian role models' stories?	How does the 'Bible's Big Story' provide a map for Christians' own lives?	How does the design of a Gurdwara reflect themes from the stories of Guru Nanak?

See below for exemplar questions that are characteristic of each RE-searcher's research preferences, values and aims	DD = Debate-it-all Derek
	AA = Ask-it-all Ava
	HH = Have-a-go Hugo
	SS = See-the-story Suzie

Spring 2	Summer 1	Summer 2
Sikhism TOPIC: The Guru Granth Sahib and Sikh Rites of Passage THEME: ceremonies and rituals SUBJECT CONTENT FROM THE AGREED SYLLABUS: The Guru Granth Sahib The teachings of Guru Nanak and other Gurus and saints, outlining the principles and practices of Sikhism Its guidance is treated as that of a living Guru At festivals and special occasions there is a complete unbroken reading from the Guru Granth Sahib (Akhand Path) Guru Gobind Singh - founded the Khalsa Ceremonies, including • Naming • Turban tying • Amrit ceremony • Marriage • Death The Five Ks (obligatory for members of the Khalsa) Kesh, Kangha, Kara, Kachera, Kirpan Symbols Ik Onkar (there is one God) • appears at the beginning of each major composition in the scriptures Khanda • the Sikh symbol • a double-edged sword	Christianity TOPIC: Cornwall as a place spiritual enquiry THEME: community and worship SUBJECT CONTENT FROM THE AGREED SYLLABUS: Cornwall as a place of Christianity How Christianity came to Cornwall The Celtic Church and why Celtic Christian spirituality has become so important for some in Cornwall in the 21st century Cornwall as a place of spiritual enquiry Why people feel attracted to Cornwall as a centre of spirituality and spiritual experience The development of local celebrations which look beyond the origins of Christianity in Cornwall Evidence of God Ways of understanding God rest upon important foundations which are revealed and confirmed through: • Human experience • The presence of the Holy Spirit in the lives of Christians • The natural world	Christianity TOPIC: Independent study THEME: Conducting your own enquiry CONTENT DICTATED BY THE PUPILS
Is there life after death?	Is Cornwall a spiritual place?	Questions and enquiry methods selected in negotiation with/by the pupils.
How important is the Guru Granth Sahib to Sikhs today?	Why are people attracted to Cornwall as a centre of spirituality and spiritual experience?	
How can re-enacting the Amrit ceremony help us understand why Sikhs go through this initiation rite?	How can visiting Cornish sacred spaces help me understand why they are considered sacred?	
How is the story of the founding of the Khalsa interpreted differently by different people?	How do people interpret the Cornish landscape differently as a result of the religious stories they identify with?	

The RE-searchers

Section 4

Responses to the Approach

Responses to the RE-searchers approach

Across the country, a number of teachers are taking up the RE-searchers approach, and have responded positively to it. Here are some examples of feedback we have received.

'This is a lively approach to RE that children would interact with.'

'The approach looks interesting.'

'Inspiring new approach and feel I could get really excited about it.'

'I really enjoyed using RE-searchers approach. I can see that this method ensures you approach RE in a variety of ways and think it could really enhance my practice.'

'The fact that children are being researchers'.

'... by the end I had become enthused by this new approach to teaching.'

'Made me consider a new approach to RE including planning and structure.'

'The focus on skills showed how RE can be presented in a non-threatening inclusive way.'

Fig 1. Some comments from teachers who have attended training sessions on the approach.

One teacher in particular, Lorraine Abbot, who combines being a Head of RE and in charge of Chaplaincy at a Secondary School with being an author for Hodder Education <http://www.hoddereducation.co.uk/SearchResults?text=lorraine%20abbot>, posted the following blog:

RE-searchers: A dialogic approach

Posted on January 5, 2015 by RE Teach Lorraine Abbott

<http://lorraineabbott.wordpress.com/2015/01/05/re-searchers-a-dialogic-approach/> Accessed 06/01/2015

In October I found myself seated next to Rob Freathy at an OCR exam forum. I'd never met Rob before but quickly learned that he was Senior Lecturer in Education at Exeter University. But more significantly for me Rob was soon contributing to our discussions about RE with references to dialogic learning and asking a question I honestly hadn't given much thought to. His question was 'How do the students know about RE?' that is to say, 'How do they acquire their religious knowledge?' Rob built upon this asking whether, as teachers, we equip our students with an understanding of different methodologies used in the study of religion.



Certainly I don't even touch upon this until A Level, and even then I would accept that this is not a main feature of my teaching. Rob suggested that if students were aware of different methodologies they could then use and assess the relative strengths and weaknesses of such methodologies. Rob's approach to RE presented me with a real challenge. It was an avenue of the study of religion I had not considered and as a result, I had not given my students the opportunity of engaging with. Better still, Rob's work in this area had led to him creating and trialling an approach to RE in primary schools that did all the things he'd just raised questions about. I left that forum with much reading to do and a new unit of work to be planned in a new way. I was certain from what Rob explained to me that his work in primary schools could certainly be translated, beneficially, into my secondary teaching context.

Rob, along with his brother, Giles Freathy (a primary school teacher) have developed a team of four cartoon characters. Each character represents a method of research used in religion. The characters are:

Ask-it-all-Ava, she researches by interviewing religious people.

Know-it-all-Nicky, her research is source based.

Have-a-go-Hugo, his approach to research is experiential.

Debate-it-all-Derek, he is interested in big questions and discussing agreements and disagreements.

Together, the four characters are known as The RE-searchers. When teaching using the RE-searchers the students are introduced to the character and his or her methodology. The students then complete their piece of work using the methodology of the character they are working with. Students are then engaged in dialogue about the methodology. If students have worked using more than one RE-searcher over a series of lessons they can discuss the strengths and weaknesses of the different approaches. In this way students begin to consider, understand and evaluate different methodologies used in the study of religion. In primary school Giles tried the RE-searchers work using puppets to introduce each of the characters. As I translated this into an approach for GCSE I have created four short video animations, there is a link for each below:

Ask-it-all Ava:

<https://www.youtube.com/watch?v=YPsc7vMgfek&list=UUoSbR4Z0m5pprEgPceEPbXw&index=4>

Debate-it-all Derek:

<https://www.youtube.com/watch?v=2RyXbe5Ffp8&index=2&list=UUoSbR4Z0m5pprEgPceEPbXw>

Have-a-go Hugo:

<https://www.youtube.com/watch?v=FfaWZZ5Zt8k&list=UUoSbR4Z0m5pprEgPceEPbXw&index=1>

Know-it-all Nicky:

<https://www.youtube.com/watch?v=nHw85Lgp2DY&index=3&list=UUoSbR4Z0m5pprEgPceEPbXw>

(Published on 3 Jan 2015. Sparkol Video Scribe. Category: Film & Animation. Licence: Standard YouTube Licence.)

Our units of work at KS3 are all *enquiry based* (<http://lorraineabbott.wordpress.com/2014/07/06/rethinking-ks3-re/>) and make it easy for us to trial the RE-searchers approach in the current unit which is 'Do holy books change lives?'. Our students are being introduced to the four characters in their first lesson, we will set it up as them becoming investigators in RE for the next term. Over the unit they will spend approximately two lessons per RE-searcher investigating the key question about whether holy books change lives. This means we have planned in visitors from faith communities for students to interview, some source work, a P4C style lesson for the work from Derek's methodology and a range of experiential activities.

It has been creative and challenging planning in this way but the potential that this offers in terms of greater religious literacy and awareness of methodology is really exciting. If you would like to investigate this approach in more detail you could read about it here (http://www.exeter.ac.uk/news/featurednews/title_400665_en.html), Rob and Giles Freathy are also both on twitter.

Obviously, as with any new unit of work, we will learn a lot as we teach it. I plan to blog student feedback as we complete the unit. I will also blog our experiences as we teach it and the impact it has, if any, upon student progress and engagement.

The RE-searchers

Section 5

Further Reading

RE-searchers: A dialogic approach to RE in primary schools

By Rob and Giles Freathy

Originally published in
Resource 36 (1), 2013, pp. 4-7,
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Please note: The following three articles were written at various stages in the development of the RE-searchers approach and with different audiences in mind. It will be possible for attentive readers to note both changes and continuities between the aims, methods and contents associated with the RE-searchers approach as articulated in these articles and how they have been presented elsewhere in this resource. **You may notice, for example, that one of our original characters - Know-it-all Nicky - has been replaced by See-the-Story Suzie.** This was because the second character was deemed to be more coherent theoretically and more useful in practice.

Abstract

How, in manageable yet challenging ways, can the complexity of theological and religious studies be translated into RE classroom practice? This article outlines an innovative and exciting approach in which this has been attempted.

Introduction

This article offers what we believe to be a new and creative approach to understanding the nature and purpose of Religious Education (RE) through a practical illustration of how this approach has been implemented in one Cornish primary school. There we trialled a simple technique, partially inspired by Edward De Bono's *Six Thinking Hats* (1985), to draw children into active shared inquiry in the field of theological and religious studies. We developed four cartoon characters each with very different research strengths and interests, but all committed to theological and religious studies. Together they were known as the 'RE-searchers', but individually they were called Know-it-all Nicky, Debate-it-all Derek, Ask-it-all Ava and Have-a-go Hugo (see the cartoons and descriptions below). Any resemblance between these characters and any real person(s), living or dead, is not purely coincidental as they were very loosely inspired by some of the pedagogical approaches outlined in Michael Grimmitt's widely used and highly recommended textbook *Pedagogies of Religious Education* (2000). By discussing the academic predilections of these characters and thinking about what it would mean to perceive religious subject content through their eyes, we found that we were able to introduce pupils to more abstract issues concerning the nature of religion(s) and religious knowledge, and to provide them with opportunities to assess the strengths and weaknesses of differing methodologies and methods.

Curriculum trial

The characters proved popular as they were introduced throughout the school at all key stages with differing amounts of information being given at

each stage and in age-appropriate language. The greatest successes came in Key Stage 2. On 'Ask-it-all Ava Day', pupils in mixed classes completed a rotation morning interviewing four Christians from four different denominations. They asked the same questions to each interviewee in order to identify commonalities and disagreements. Time was then given over to discussing the efficacy of this approach and what they had learned about the diversity of viewpoints within Christianity. At the end of the day, the pupils were asked to complete self-assessments. Here are some of the most positive and articulate responses we received from Year 5 pupils:

- ★ 'I think that the interview was a good way of learning because we don't normally make interviews of people. Making changes instead of doing the same old, same old, it makes me like learning when it is different and its actually learning two things – how to be Ask-it-all Ava and about the people.'
- ★ 'I do understand how to conduct an Ask-it-all Ava inquiry.'
- ★ 'I think this was more effective because the way we have learnt was by talking to each person so I am more likely to remember. It was also fun. I thought it was good because it was direct.'
- ★ 'I think it is a good way of learning because [the interviewees] were all different. They were all Christians but they all have different modern Christian heroes.'
- ★ 'The interviews helped me understand other people's beliefs and what they believe is Christian and what they need to do to be a Christian in their eyes. I like the lesson because I liked to learn about their beliefs. I also liked the lesson because it was different and I will remember it more easily.'

On another occasion, to develop the pupils' ability to empathise with contrasting perspectives, Year 5 and 6 pupils were asked to write a letter in the role of Know-it-all Nicky as if addressed to Have-a-go Hugo, and then to write a suitable letter in reply. In both letters, writing as each character, the pupils had to describe and justify which aspects they had most enjoyed about the same RE lesson, which had purposefully involved multiple teaching methods and diverse learning activities, bearing in mind their methodological preferences. On further occasions, pupils were asked to explore differing aspects of the same religion or similar aspects of different religions from the perspective of one or more of these characters, and then asked to evaluate the effectiveness of each RE-searcher's approach. Finally, pupils were asked to consider which of these approaches (if any) cohere with their own research strengths and interests and to develop their own cartoon characters representative of their personal approaches.

To gauge pupil reactions to the approach in general, semi-structured interviews were undertaken with three focus groups each representing

a different year group (Years 3–5) and each containing three pupil volunteers. The two negative comments we received both stemmed from the same Year 5 pupil who considered the cartoon characters to be inappropriate for his age group ('babyish') and the activities to be too easy. (The actual attainment of this particular pupil does not reflect his perception of the level of difficulty of the set tasks.) Here is a selection of the most positive responses received from our participants:

- ★ 'They help me with my learning and teach me new strategies to learn with.' (Year 5 pupil)
- ★ 'I like using them because when you are using the super heroes it makes you think more and learn more. It is challenging and better than doing easier stuff.' (Year 4 pupil)
- ★ 'I like it because we can learn to be like them and learn from them. It puts me in another world! It puts me in their shoes.' (Year 4 pupil)
- ★ 'I like it because it helps me understand how people find their way through life: asking questions or finding out information and applying it to their lives and to their knowledge of life. And it helps me know how I can get my way through my life.' (Year 4 pupil)
- ★ 'I prefer using the superhero. When we didn't have them people were disappointed to know they had R.E. in the afternoon. Now I am excited about R.E. We don't know which superhero we are going to be!' (Year 3 pupil)

Overall, the affirmative responses from pupils confirmed our belief in the potential benefits of the approach.



1. Know-it-all Nicky (Observer/Recorder)*

Nicky likes to know everything! She likes to find out information from lots of different sources, for example, books, articles, webpages, and even by observing people and noting down what they do. She is interested in recording facts, figures and what unfamiliar words mean. Through the accumulation of a wide-range of knowledge about religions she hopes to broaden and deepen her understanding.

Nicky enjoys comparing people's thoughts and actions whether they belong to the same religion or to different ones. This enables her to see similarities and differences. She likes to catalogue and categorise religious beliefs, practices and experiences, to uncover common core characteristics, and to think about how best to define religion.

She likes learning about religions and tries to be as accurate as possible when describing what religious people believe, say and do. She also likes to use their own words as far as possible. She tries to avoid making personal judgements about people's beliefs and practices and tries to avoid getting into arguments about whether they are right or wrong.



2. Debate-it-all Derek (Philosopher/Critic)

Derek is interested in what is true and what is good. He asks Big Questions, such as: 'Is there a God?', 'What happens after we die?' and 'What is good and evil?'

He likes to think about agreements and disagreements between religions, to decide which views he agrees with (if any), and always seeks to justify his beliefs with good reasons and evidence.

He wants to know what he and other people believe. He asks himself and other people lots of questions. He often responds to answers by asking further questions. He never gets tired of questioning, being critical or trying to improve his own and other people's arguments.

He likes to meet other people to discuss Big Questions in order to learn about and from their beliefs. He likes to analyse and test the logic of other people's arguments and the evidence upon which they are based. This helps him to recognise and evaluate his own beliefs. He is not interested in being impartial or neutral. In fact, he doesn't think this is possible.

3. Ask-it-all Ava (Interviewer/Communicator)



Ava is interested in talking to religious people and understanding their interpretation of the world. She likes trying to understand people whose views and ways of life are different from her own. She uses this knowledge to reassess her own beliefs, values and behaviour, and to better understand what it means to be human.

Ava is interested in people's religious backgrounds, how they have shaped their lives and the way they make sense of the world around them. Ava is sensitive when discussing issues which are important to believers and tries to understand their point of view as best as she can. She tries to empathise with them and their personal experiences.

Ava likes looking for similarities and differences between people's beliefs and practices. She is also interested in comparing what she knows about religious traditions generally with what she finds out by interviewing individual members of these traditions. She finds that there are sometimes differences between what is traditional within a religion and what individuals believe, say and do. She thinks understanding these similarities and differences gives her a better understanding of religions generally.

4. Have-a-go Hugo (Participant/Experiencer)

Hugo believes that emotions, feelings and experiences are more important than beliefs and doctrines when trying to understand religious



people. He is interested in what people feel to be true in their hearts rather than what they believe to be true in their heads.

In order to understand what it is to be religious, Hugo thinks you need to have had religious emotions, feelings and experiences or at least be capable of imagining and appreciating them. To explain, he likens the study of religion to the study of music. Unless you've experienced powerful sensual feelings when listening to awe-inspiring music, you cannot fully understand it no matter how long you look at the notes on the page. So Hugo wants to know or imagine what it feels like to be religious and to be able to sympathise with those that are.

Hugo likes to get in touch with his emotions and feelings and with those of other people. He likes to have an open mind, to see things from different points of view, and is not afraid of trying out new things. By participating in religious activities, he believes that he can share similar experiences and develop greater empathy with religious people. In order to explore a religious person's way of life and behaviour, he is willing to try it out for himself for a while, even if he doesn't like it.

A Dialogic Form of RE

This example of practice in RE in one Cornish primary school illustrates a theoretical approach to RE which we would call dialogic. Dialogic education is not just education through dialogue but education for dialogue (Wegerif, 2012). In the context of RE, dialogic education begins with the assumption that it is not the responsibility of religious educators to promote any particular theory or definition as true, but to facilitate the discussion and evaluation of a plurality of perspectives. This dialogic approach puts the emphasis on engaging in the many dialogues that form the fields of theological and religious studies. Through engaging in the practice of shared research, children naturally acquire the knowledge and skills associated with the communities of academic practice concerned with these fields of inquiry.

As a new approach, this dialogic form of RE responds to what we perceive to be a crisis in the subject. Perhaps unsurprisingly, given the multiplicity of theories, definitions and dimensions of religion which have been posited, theological and religious studies have become heterogeneous multi-disciplinary fields of study, utilising the insights of countless philosophical and theoretical frameworks. This disciplinary and theoretical complexity has been transmitted to the RE classroom through a plethora of pedagogies propounded by educational theorists, such as those who contributed to Grimmer's textbook above, which includes, for example, phenomenological, experiential, interpretive, theological, critical realist, narrative and constructivist approaches. For some, these competing pedagogies are founded upon incommensurable assumptions about the nature of religion, what we can know about it and how we



should study it. Thus, it would be inappropriate for teachers to adopt more than one as they are based on irreconcilably different philosophical traditions. For others, these pedagogies are complementary and can be used simultaneously or successively simply by divorcing the methods from the methodologies and pragmatically applying whichever approach is most suitable bearing in mind the nature of the subject content and the intended learning outcomes.

We think that, if the chosen pedagogical approach and its underlying theoretical assumptions matter so much, then pupils should be taught why. The assumptions underlying the methodologies and methods of theological and religious studies should be explicit matters for discussion with pupils rather than embodied in pedagogies pre-determined outside of the classroom by theorists, curriculum designers and teachers. Therefore, the induction of pupils into the communities of academic practice concerned with theological and religious studies through RE should not only include learning about religion(s), but also learning how to learn about religion(s). RE should not be characterised by the transmission of a body of religious knowledge according to one or other pedagogy, but a dialogue about (i) the nature of that knowledge and the reality to which it pertains, (ii) the methodologies and methods by which the knowledge was produced, and (iii) the skills and dispositions needed by knowledge-producers. In such an approach, pupils can be re-conceived as joint researchers working alongside teachers to investigate the effectiveness of different methods of studying religion(s). This pedagogy is not a Trojan horse by which a particular set of theoretical or disciplinary assumptions are smuggled into the classroom, but is itself open to being dissected and opened-up for critical analysis and evaluation.

A Work-in-Progress

By getting pupils to discuss religious subject content in relation to the 'RE-searchers' described above, we have found a practical and successful way of implementing our dialogic theory of RE in one primary school. Of course this is still a 'work-in-progress'. Do we need, for example, a 'Dig-it-up Darcy' to represent archaeological studies, a 'Read-between-the-lines Ruth' to represent literary analysis, or a 'Tear-it-apart Tony' to represent Deconstructionism? Also, we need to consider progression issues and whether we need the research knowledge, skills and dispositions of our characters to develop across the primary phase parallel to those of the pupils and to enable appropriate differentiation to occur. Undoubtedly, there is a lot to do, but we have made our first steps and, if you think that there is value in this approach and want to join us, then please contact us.

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Initiating children into hermeneutical discourses in Religious Education: A response to Rachel Cope and Julian Stern

By Rob and Giles Freathy

Originally published in *Journal for the Study of Spirituality* 3 (2), 2014, pp. 156-167, and reproduced here by kind permission of Maney Publishing.

Abstract: In responding to previous articles in this journal by Rachel Cope and Julian Stern, and using an example of classroom practice, this article promotes a form of multi-faith Religious Education in which primary school pupils (5–11 year olds) are re-conceived as joint researchers working alongside their teachers, through processes of imaginative and empathetic dialogue, to investigate the effectiveness of different methodologies and methods of studying religion(s). This pedagogical strategy seeks to teach pupils the disciplinary knowledge and skills associated with the communities of academic practice concerned with theological and religious studies, and more specifically to initiate them into the hermeneutical discourses which underlie theological and religious research and teaching. Moreover, it is argued that some of the suggested practices could be applied to the study of spirituality in any context and contribute to the spiritual development of participants.

Keywords: Religious Education, Hermeneutics, Research, Methodology, Pedagogy.

Introduction

This article responds to the hermeneutical questions raised by Rachel Cope (2013) and Julian Stern (2013) relating to the study of spirituality, and discusses some of the pedagogical matters arising from their methodological reflections. In doing so, it uses an example of multi-faith Religious Education (RE) in a primary school in the South West of England, but some of the practices carried out in this particular setting could be applied to the study of spirituality and religion in any context.¹ Such practices can also contribute to the spiritual development of participants, for example, by promoting imaginative and empathetic dialogue with the ontological, epistemological and methodological assumptions of others, and an appreciation of how these assumptions form the hermeneutical lenses through which the world is encountered.

Recapitulating Cope and Stern

In a previous issue of this journal, Cope (2013) describes how her experience of attending a Shaker service led her to re-examine her interpretive approach to the study of the Shaker Revival Period (c.1830-50) in particular, and to the study of religious history and spirituality in general. Specifically, it forced her to consider the extent to which her previous scepticism towards the ecstatic religious experiences and spiritual fervour

¹ In using spirituality and religion, side-by-side, we are not seeking to conflate these terms. We recognize, for example, understandings of spirituality that may be described as religious (e.g. those positing belief in a supernatural reality with which the maintenance of a relationship on the part of humans is conducive to good outcomes) and those that make no recourse to such beliefs, but find meaning and purpose in universal human experience.

of the Shakers, as described in her archival sources, had prevented her from being an empathetic and trusting historian. Cope contends that her 'hermeneutic of doubt' reduced the beliefs and experiences of the Shakers (as well as the Shakers themselves) to something distant and 'other'. By resorting only to naturalistic ulterior explanations, such as social, psychological and economic factors, the religious meaning that infused the lives of Shakers, and their understanding of themselves and their worlds, remained hidden from Cope's 'methodologically atheist' interpretive lens. As a consequence, she now promotes a 'hermeneutic of trust', calling upon religious historians to suspend their disbelief and immerse themselves in the worldviews of those they are studying, thereby enabling them to better capture the way believers approached, experienced, shared and described spirituality, and in such a way that the subjects would recognize their own stories if they read them. This entails a historiographical shift away from explanation and causation towards an empathetic understanding of the meaning and interiority of human experience.

In response, Stern (2013) argues there are advantages and disadvantages whether researchers are insiders or outsiders, believers or sceptics, doubtful or trustful. Recognizing all research has to have a starting point is the first step towards understanding that no research can attain absolute objectivity or provide a complete account of the subjectivity of others. For this reason, rather than seeking to understand the past on its own terms and immersing oneself into the worldviews of others, on the mistaken assumption that a 'hermeneutics of trust' is inherently more powerful methodologically than a 'hermeneutics of doubt', Stern argues it would be preferable to understand the past in dialogue with the present, and the worldviews of historical subjects in *dialogue* with those of the researcher. In terms of the nature of such dialogue, Stern follows Richard Sennett's distinction between *dialectic* conversations, which seek to resolve disagreement and achieve a synthesis or common understanding, and *dialogic* conversations, which seek to make people more aware of their own views and expand their understanding of one another (Sennett 2012: 18-19). For Stern, dialectic conversation is characterized by *sympathy* (i.e. feeling what the other person feels), whilst dialogic conversation is characterized by *empathy* (i.e. conveying genuine curiosity and a sense of attention to the other). According to him, it is the second which is most often required by those who research and teach about religion and spirituality, particularly religions and spiritualities other than their own, and which is the most intellectually challenging because it requires the ability to listen and imagine. In this regard, he introduces the work of Martin Buber, specifically his view of 'real' dialogue (*Realphantasie*) as an act of imagination in which a person can leap beyond the self to understand the reality of another (Buber 2002: 22). For Buber, imagining the real 'means that I imagine to myself what another man [sic] is at this

very moment wishing, feeling, perceiving, thinking, and not as a detached content but in his very reality, that is, as a living process in this man' (Buber 1998: 60). At the same time, it means remaining on one's own side of the relationship and not wishing to impose oneself on the other (Buber 1998: 74). For Stern, Buber's description of empathetic dialogue is a model for researchers and teachers of spirituality and religion to follow, a way of 'making present' by 'stepping into the other person's shoes, as it were, while keeping a sense of one's own identity' (Barnett 2009: 211).

Pedagogical Matters Arising

The articles by Cope and Stern provoke a number of questions that are not only relevant to academic historians and other scholars concerned with the study of religion and spirituality, but also relevant to educational researchers and practitioners, such as the present authors, who share a particular interest in the teaching of RE in English schools.² More specifically, we endorse a form of multi-faith RE which teaches pupils about world religions, but does not seek to promote religious beliefs, practices and allegiances, even whilst encouraging pupils to reflect upon religious and spiritual matters from their own points of view (Freathy 2008). In this context, where children are often drawn from diverse religious and non-religious backgrounds, many pupils, like Cope, experience 'skepticism and doubt', feel simultaneously 'intrigued and dubious', and regard the phenomena under study as 'utterly preposterous', evidence of 'craziness' or outside their 'personal comfort zone[s]'. Unlike her, they are not involved in a voluntary or direct dialogue with their subject matter, but one which is a statutory requirement for all pupils (unless withdrawn by their parents) and mediated by teachers, pedagogies and curriculum materials. In her conclusion, Cope writes of 'the need to define ... one's hermeneutical approach', but the hermeneutical lenses of pupils are, at least to some extent, chosen for them often without them realizing. This might be deemed unavoidable in any classroom representation of religion(s), but such a realization heightens the significance of the methodological issues discussed by Cope and Stern, and the pedagogical questions they give rise to. Such questions have been debated within RE research and professional practice for many decades and there is not space in the current article to rehearse all of the suggested answers. Instead, we seek to set out our on-going attempt to answer such questions by devising, both in theory and practice, a new pedagogical strategy for RE in primary schools (i.e. 5-11

² Every English state-maintained school must provide RE for all pupils, except for those withdrawn by their parents (or withdrawing themselves if they are aged 18 or over) in accordance with Schedule 19 of the School Standards and Framework Act (1998). RE in fully state-maintained schools must reflect that the religious traditions of Great Britain are in the main Christian whilst taking account of the teaching and practices of the other principal religions represented in Great Britain (Education Act 1996 c. 56, Part V, Chapter III, Agreed syllabuses, Section 375).

year olds) that promotes pupil engagement with multiple methodological perspectives, thereby enriching their visions of the curriculum subject and the subject matter within it. In this curriculum development project, which is at an early stage prior to any formal empirical evaluation, we are already helping to prepare dialogic, empathetic and imaginative researchers of religion and spirituality for the future.³

A pedagogical strategy for RE

Theory

We believe the main purpose of RE should be to teach pupils the disciplinary knowledge and skills associated with the communities of academic practice concerned with theological and religious studies.⁴ In other words, to enable pupils to enter into the kind of informed, critical and sensitive dialogues which are at the heart of academic study of religion(s).⁵ This does not mean acquiring more and more knowledge about religions, but instead learning how to participate in the sort of academic enquiry which gives rise to such knowledge and the intellectual discourses which seek to understand and critique it. Here we agree with a growing number of academic religious educationists (Baumfield 2005, 2011; Chater 2011; Cush and Robinson 2012; and Vermeer 2012), but we go further in arguing that both teachers and pupils need to engage in fruitful dialogue not only about what is taught in RE and why (i.e. contents and aims), but also how (i.e. methods).

The above intentions give rise to a number of questions, for example, what disciplinary knowledge and skills are associated with the communities of academic practice concerned with theological and religious studies, and which dialogues and forms of enquiry are at the heart of the academic study of religion(s)? An array of theories, definitions and dimensions of religion has been postulated over the years. Consequently, theological and religious studies have become multi-disciplinary fields of study, utilizing philosophical, historical, archaeological,

³The authors would like to thank Karen Walshe, Geoff Teece, Jonathan Doney and David Hampshire for their helpful comments on an earlier draft of this article.

⁴All pupils, regardless of their personal beliefs, should be expected to engage in theological studies, that is, the study of God (or the concept of God) and the sub-disciplinary fields associated with it (e.g. hermeneutics, history, philosophy and ethics). The study of theistic religions, under whatever disciplinary banner, necessitates engagement with theological discourse. Theology should involve consideration of 'insider' and 'outsider' perspectives and be open to theistic, atheistic and agnostic scholars.

⁵The *Non-statutory National Framework for RE* and numerous local Agreed Syllabuses in England refer to learning about and learning from 'religion' (QCA 2004: 11), but it is a moot point whether 'religion' - in the singular - is an appropriate or even identifiable subject of study. Wilfred Cantwell Smith (1962), for example, describes it as a recent, Western and unstable intellectual construct, and argues that 'religiousness' rather than 'religion' should be the object of study. (For further discussion, and some contrasting views, see the writings of Ninian Smart, Eric Sharpe, John Hick and Keith Ward.)

linguistic, literary, psychological, sociological, cultural and anthropological perspectives, as well as the insights of innumerable philosophical and theoretical frameworks which cut across the disciplines, e.g. feminism, post-colonialism and post-structuralism. This multi-perspectival complexity is mirrored by a surfeit of suggested strategies for teaching RE as evidenced, for example, by the phenomenological, experiential, interpretive, theological, critical realist, narrative and constructivist approaches described in Michael Grimmitt's *Pedagogies of Religious Education* (2000).

Some religious educators regard the pedagogies outlined in Grimmitt (2000) to be in competition with one another as they are based on irreconcilably different assumptions about the nature of religions, what we can know about them and how we should study them, and that it would therefore be inappropriate for teachers to adopt more than one. By contrast, other religious educators maintain that these pedagogies can be used simultaneously or successively in a complementary fashion by differentiating the methods from the methodologies and applying whichever approach is most appropriate given the aims and content of any particular lesson or unit of work. Lat Blaylock (2012: 4-5), for example, has playfully applied seven of these approaches to the teaching of Easter in a 'pedagogical fantasy' (see Stern 2006: 74-9). For him, the practice, and even the lives, of teachers are enriched by learning from other schools of thought and implementing their associated approaches in their classrooms (Blaylock 2004: 15).

Dan Moulin (2009: 153) contends that 'by favouring certain epistemological and methodological approaches, current pedagogies are at risk of infringing the liberal principle, and human right, of freedom of belief'. For him, a pedagogy based upon one mode of interpretation will preclude pupils accessing knowledge of different points of view, and the epistemological and methodological assumptions of the pedagogies may be incompatible with some pupils' sincerely held and reasonable worldviews (Moulin 2009: 154). In response, he promotes a 'liberal' pedagogy of RE in which liberalism is understood as a civil means of accommodating incompatible truth-claims and values rather than as an ideological end in itself (Moulin 2009: 156 and 163). Underpinning this is John Rawls' concept of a social contract based on an overlapping consensus on the conception of justice in the absence of public agreement on the conception of the good (Rawls 1971, 1993 and 2001). Thereby, Moulin hopes to construct a fair pedagogy 'that does not rely on any religious (i.e. confessionalism) or philosophical (i.e. postmodernism) foundation' (2009: 158) and which is 'non-confessional and bias-free' (Moulin 2009: 164). His resultant pedagogical principles include the following: (i) a 'whole range of methods of enquiry into religion should be used'; (ii) where 'a spectrum of opinions is available, students should be exposed to as many as possible whenever possible'; and (iii) where 'there

are opposing views, differing opinions are to be represented by their most cogent arguments' (Moulin 2009: 160).

In many ways, as Moulin acknowledges (2009: 157), these principles answer Jacqueline Watson's appeal for an inclusive 'critical democratic' approach to education for spiritual development in schools. She argues, 'the word 'spirituality', in these post or late modern times, will inevitably be defined, or described, in a contextualized form. In other words, any individual's account of spirituality brings into play a belief system through which that individual's understanding and use of the word 'spirituality' is given its meaning. This means there will be many accounts of spirituality' (Watson 2006: 114-5). Accordingly, she advocates an approach to spiritual education which would include a critical examination, and knowledge and understanding of, a diversity of religious and non-religious worldviews, and 'opportunities for dialogue - a hermeneutical approach - taking the form of a Rortian conversation united 'by civility rather than by a common goal, much less by a common ground' [Rorty 1998: 318]' (Watson 2006: 121).

Following in this tradition, and synthesizing the pedagogical principles, but not all of the ontological and epistemological assumptions, of the critical realist and dialogic theories of Andrew Wright (2007) and Rupert Wegerif (2012) respectively, our approach begins with the assumption that it is not the responsibility of RE teachers to promote any particular theory or definition of religion or a specific mode of interpretation, but to facilitate discussion and evaluation of a plurality of perspectives through practical, participative and inter-active methods of dialogic enquiry. Debates about the methodologies and methods of theological and religious studies, and the plethora of pedagogies of RE which they give rise to, should not be excluded from the classroom. They should be explicit matters for discussion within it, so as to enable pupils to make up their own minds and take responsible action regarding curriculum resources and pedagogical practices which have been pre-determined by theorists, curriculum designers and teachers. There is no neutral vantage point from which religions can be explored without prejudice. Any ideological bias needs to be brought to the surface and openly acknowledged. Both teachers and pupils need to learn the skills, knowledge and wisdom so as to enable them to recognize and admit to their underlying presuppositions and to identify them in others.

In our approach, an emphasis is placed upon pupil engagement with the diversity of dialogues that form the heterogeneous multi-disciplinary fields of theological and religious studies. This means not only learning about religion(s), which represents the principal aim of most contemporary RE classroom practice in England, but also learning how to learn about religion(s). For this purpose, at a conceptual level appropriate for their age, pupils need to gain sufficient disciplinary

knowledge and competence to facilitate informed, critical, sensitive and ideologically-aware conversation about ontological, epistemological and methodological matters, and specifically about the nature of religion(s), the methodologies and methods by which religious knowledge and knowledge about religion(s) is produced, and the skills and dispositions associated with theological and religious scholars. Thereby, pupils can be drawn into dialogue about methodological and pedagogical matters, and initiated into the academic practices of those concerned with theological and religious research and teaching. Furthermore, we advocate that the spotlight of scrutiny should be turned as often as possible upon the pedagogical principles underpinning our own approach. Whilst we acknowledge the impossibility of developing a pedagogy without any ontological, epistemological and/or methodological foundations, we can seek to make our assumptions transparent, so that they too can be subjected to critical analysis and evaluation.

Therefore, in terms of a pedagogical response to the methodological questions raised by Cope and Stern, we advocate engaging pupils in empathetic dialogic conversations with real or imagined representatives of as wide a range of hermeneutical frameworks as possible, and in such a way as to enable pupils to remain on their own side of the relationship and keep a sense of their own identity.

Practice

Whilst a number of high profile research projects in the recent past have been influential with regard to the development of RE theory, there is little evidence to suggest that these projects have successfully bridged the gap between the intended and operational curriculum, for example, by influencing the development of syllabuses of RE (Blaylock 2004: 13). To address this theory-practice divide, in one primary school, in the South West of England, we trialled a simple technique to draw children into active shared inquiry in the field of theological and religious studies and in a manner consistent with our theoretical framework above. It was partially inspired by Edward De Bono's *Six Thinking Hats* (1985), but also by continuing professional development resources produced by Blaylock (2004: 13-15) in which he provides light-hearted overviews of six major pedagogical schools of thought labelled as follows:

1. Unreconstructed Phenomenologists
2. Interpretives (Jacksonians)
3. Spiritual Experientialists
4. Humanisers
5. Concept Crackers (Coolingites)
6. Postmodern relativist deconstructers and reconstructers

In an approach similar to Blaylock's, but in the context of teaching pupils not teachers, we developed four cartoon character 'superheroes'

each with very different research strengths and interests, but all committed to theological and religious studies. Together they were known as the 'RE-searchers', but individually they were called:

- ★ Know-it-all Nicky: an observer and recorder of data influenced by phenomenological approaches to the study of religion(s);
- ★ Debate-it-all Derek: a Critical Realist philosopher with a penchant for discussing doctrinal/theological matters;
- ★ Ask-it-all Ava: an ethnographic interviewer dedicated to empathetic interpretive methods of enquiry; and
- ★ Have-a-go Hugo: an advocate of experiential learning and sensory and emotional immersion into the lives of his research participants.

Illustrations of, and character profiles for, each of the 'RE-searchers' are provided in Freathy and Freathy (2013: 5-6). As was the case with the summaries provided by Blaylock, they are caricatures of some of the pedagogical approaches outlined in Grimmitt (2000). Indeed, they are personifications of those viewpoints and voices, designed to draw pupils into empathetic dialogue about what it would mean to look at and talk about religion(s) in different ways.

Furthermore, in our approach, pupils are re-conceived as joint researchers working alongside teachers to investigate the effectiveness of different methodologies and methods of studying religion(s), and thereby, acquiring the knowledge and skills associated with the communities of academic practice concerned with theological and religious studies. To do so, they utilize the 'RE-searcher' characters, for example, in role-play activities in which teacher-facilitators encourage pupils to exercise empathetic imagination, to step in and out of character, and engage in dialogic conversation about (i) the religious phenomenon under study, (ii) the 'RE-searcher' character through whose eyes it has been viewed (including their implicit ontological, epistemological and methodological assumptions), and (iii) the pupils' skills, dispositions and worldviews as researchers.

In this regard, our approach can be seen to build upon the work of Stern who promotes 'a pedagogy that is itself a form of research' (Stern 2010: 142) and through which pupil learning is re-conceptualized as 'RE-search' (i.e. an original and systematic search for truth) (Stern 2006: 4-5). For Stern, teachers who 'see themselves as researchers, and their pupils as co-researchers [can] build learning communities and religious understanding in contemporary plural classrooms' (Stern 2010: 133-4), and develop 'a greater understanding of teaching and learning' by focusing upon their own pedagogical/methodological assumptions (Stern 2010: 134). Unlike Stern, however, we believe that the utilization of this 'apprenticeship' model of collaborative learning (Lave and Wenger 1991) in the discrete curriculum subject of RE, should be conceived as an initiation into the

communities of academic practice concerned with theological and religious studies, and that this disciplinary orientation is essential if suitable parameters are to be set around the subject's aims, content and methods (Baumfield 2005: 3-4). Even so, like Stern (2010: 143-4), we acknowledge that additional justifications might be necessary to legitimize the statutory position of RE in the curriculum (e.g. its contribution to human development).

A Curriculum Trial

For the purposes of informally evaluating our approach, which is still very much a work-in-progress, we undertook a curriculum trial utilizing the 'RE-searcher' characters in a variety of different learning activities. This was undertaken throughout the school at both key stages (KS1: 5-7 year olds and KS2: 7-11 year olds) with differing amounts of information being given at each stage and in age-appropriate language. On 'Ask-it-all Ava Day', for example, four groups of KS2 pupils interviewed four Christians from four different denominations in turn. The same questions were asked to each interviewee to identify commonalities and disagreements between them. Afterwards, the pupils were invited to discuss the effectiveness of the approach and what they had learned about the diversity of beliefs and practices within Christianity. Finally, the pupils completed a self-assessment task. Here are a couple of the responses we received from Year 5 pupils:

- ★ 'I think that the interview was a good way of learning because we don't normally make interviews of people. Making changes instead of doing the same old, same old, it makes me like learning when it is different and it's actually learning two things – how to be Ask-it-all Ava and about the [interviewees].'
- ★ 'The interviews helped me understand other people's beliefs and what they believe is Christian and what they need to do to be a Christian in their eyes. I like the lesson because I liked to learn about their beliefs. I also liked the lesson because it was different and I will remember it more easily.'

(Freathy and Freathy 2013: 4)

On another occasion, as a follow-up activity to an RE lesson which had purposefully involved multiple teaching methods and diverse learning activities, we asked Year 5 and 6 pupils (9–11 year olds) to compose a letter as if written by 'Know-it-all Nicky' to be sent to 'Have-a-go Hugo', and then to write a letter from Hugo in reply. Bearing in mind the methodological preferences of each character, the pupils were asked to describe and justify in each letter which aspects of the preceding RE lesson they had most appreciated. The purpose of the task was to develop the pupils' ability to empathize with, and articulate, contrasting methodological perspectives.

In subsequent lessons, the pupils were also given opportunities to evaluate the effectiveness of each RE-searcher's approach, for example, through the investigation of different aspects of one religion or similar aspects of a number of religions from each RE-searcher's perspective.

At the end of the unit of work, in an effort to enable pupils to retain, reflect upon and articulate a sense of their own identity rather than losing themselves in continuous empathetic dialogic conversation, we invited pupils to consider whether any of the RE-searchers' approaches cohere with their own worldviews, methodological preferences and special interests, and to develop their own cartoon characters representative of their personal approaches. Thereby, pupils were given an opportunity to manifest achievement of the widely used second attainment target for RE - Learning from religion - which is concerned with developing pupils' (i) 'reflection on and response to their own and others' experiences in the light of their learning about religion', (ii) 'skills of application, interpretation and evaluation of what they learn about religion', and (iii) ability 'to develop and communicate their own ideas, particularly in relation to questions of identity and belonging, meaning, purpose and truth, and values and commitments' (QCA 2004: 11).

To evaluate the approach in general, specifically in terms of pupil attitudes, we undertook semi-structured interviews with three focus groups, each containing three pupil volunteers, and each representing a different year group (Year 3-5). Here is a selection of responses from our Year 4 participants:

- ★ 'I like using them because when you are using the super heroes it makes you think more and learn more. It is challenging and better than doing easier stuff.'
- ★ 'I like it because we can learn to be like them and learn from them. It puts me in another world! It puts me in their shoes.'
- ★ 'I like it because it helps me understand how people find their way through life: asking questions or finding out information and applying it to their lives and to their knowledge of life. And it helps me know how I can get my way through my life.' (Freathy and Freathy 2013: 5)

Overall, the evidence collected through our preliminary curriculum trial suggests our pedagogical strategy has real potential to improve pupils' learning and motivation to learn in RE. By discussing the methodological preferences of the 'RE-searchers' and thinking about, or acting out, what it would mean to view religious phenomena from a plurality of perspectives, we were able to introduce pupils to complex theological and philosophical issues concerning the nature of religion(s), and religious knowledge, and to provide them with opportunities to assess the strengths and weaknesses of differing methodologies and methods. Thereby, our approach has shown its potential to provide rudimentary



research training, including an embryonic awareness of the hermeneutical issues raised by Cope and Stern, to the next generation of scholars of religion and spirituality.

Buoyed by this success, we have also used the 'RE-searcher' characters productively as part of the RE provision in a one-year primary school teacher training course. In advance of visits to a synagogue, church and mosque, organized for the purpose of enhancing the religious subject-knowledge of non-specialists, the trainees were introduced to the 'RE-searchers' (as well as the relevant underpinning theories) and asked to select one character into whose shoes they would step for the purpose of the visits. Next, in further preparation, they were asked to develop their subject knowledge of Jewish, Christian and Islamic beliefs and practices in a manner in-keeping with their chosen character, for example, through a judicious selection of appropriate literature or types of fieldwork. On the visits themselves, they were asked to evaluate the educational experience offered by the faith communities through the eyes of their characters, and to analyse the quality and effectiveness of their fellow trainees' role-playing, for example, in terms of the religious insights gleaned from the different types of question they asked. Overall, through undertaking the faith visits in the role of different 'RE-searcher' characters, the trainees were provided with an opportunity to learn about the Abrahamic faiths; study in-depth one particular methodology/pedagogy; discuss its usefulness as an interpretive lens; reflect upon themselves as learners/teachers; evaluate the effectiveness of our approach; and consider whether it is one they would like to implement themselves.

Conclusion

If Cope had applied the methodological implications of our pedagogical approach to her study of the Shaker Revival Period, she might not have made a categorical choice between adopting a 'hermeneutic of doubt' or a 'hermeneutic of trust', but oscillated playfully between them, as well as between other hermeneutical frameworks, in an imaginative exploration of their respective potentialities. This would not simply be understanding the past in dialogue with the present, and the worldviews of historical subjects in dialogue with those of the researcher, but actively seeking to change the nature of the dialogue to see how different interpretive lenses act as windows to the worlds of others and mirrors to the world of the researcher. Furthermore, if this is recognized as a meaningful and valuable goal, then all scholars of religion(s), of whatever age, should be prepared to participate in empathetic dialogic conversations about the methodological and pedagogical issues which underlie theological and religious research and teaching respectively. In accordance with our approach, this means learning to look both *through* and *at* a multiplicity of hermeneutical lenses, whether these are characterized by doubt and scepticism or trust and belief. By getting primary school pupils and teacher

trainees to discuss religious subject content in relation to the 'RE-searchers' described above, we believe we have found a practical and successful way of initiating learners and teachers into hermeneutical discourses, and equipping them with the disciplinary knowledge and skills necessary to step in and out of the shoes of insiders and outsiders. Of course this is still a work-in-progress and there are lots of potential avenues for further theoretical and practical work (e.g. creating a wider range of 'RE-searcher' characters, and considering progression and assessment issues), but we have made our first tentative steps, reassured by Cope and Stern, that the issues are significant and our ambition is worthwhile.

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RE-searchers: Promoting Methodologically- orientated RE in Primary Schools

By Giles and Rob Freathy

Originally published in *REToday* 31 (3), 2014, pp. 50-51, and reproduced here by kind permission of RE Today Services.

Introduction

We are developing an approach to RE which foregrounds methodological issues associated with the study of religion(s). We believe RE should provide an initiation into the discourses associated with the communities of academic practice concerned with theological and religious studies. This entails not only learning about religion(s), but also learning how to learn about religion(s). Our approach encourages pupils to think about the significance, and evaluate the effectiveness, of different methods of enquiry. To make research methodologies tangible to young children, we have personified some of them as cartoon character superheroes. Individually they are called Know-it-all Nicky, Debate-it-all Derek, Ask-it-all Ava and Have-a-go Hugo, but collectively they're known as the 'RE-searchers'. Each character holds different assumptions about religion(s) and advocates different research methods (e.g. observing and recording, questioning and arguing, interviewing and empathizing, and participating and experiencing). Like the methodologies they represent, each superhero has different strengths and weaknesses. Once acquainted with our characters and their respective characteristics as researchers, pupils can metaphorically call upon them or assume their identities in pursuit of different understandings of religion(s). The theory underpinning our approach, and the profiles and illustrations of the RE-searchers, can be found in Freathy and Freathy (2013 and 2014). (Contact us if you have trouble locating these articles.) Here we share some practical examples of how we have worked with the RE-searchers to promote methodologically-orientated RE.

Using puppets

When introducing pupils to the RE-searchers, we have experimented with a range of strategies. We have told them about the values and research preferences of each superhero. We have shown them cartoon strips of the RE-searchers undertaking their preferred modes of enquiry. We have also given them the opportunity to learn in the style of each RE-searcher, and assessed their role-playing according to character-specific criteria. Most recently, we have used a hand-puppet, operated and voiced by the teacher, to explore each RE-searcher's approach in turn. The puppet was used to portray a fictional pupil demonstrating to the other pupils how to play the role of one of the RE-searchers. In the ensuing role-play, the 'real pupils' could identify with the 'puppet pupil', learning from his successes and failures in attempting to complete the task, and empathizing with his sometimes anxious, questioning or hesitant commentary. During the process, the teacher flitted between (i) being the puppeteer controlling and voicing the role-playing puppet, (ii) evaluating the puppet's performance from the perspective of someone like a 'theatre critic', that is, bearing in mind how well the puppet's words and deeds cohered with the 'character description', 'script' and 'director's notes', and (iii) engaging



the pupils in critical dialogue about what the puppet was doing and why. Thereby, the teacher modelled the way in which pupils might immerse themselves in the role of a RE-searcher, whilst continuing to evaluate the character's values and research preferences, and critiquing their own role-playing performances. Although it sounds complicated, the approach has been really successful. We are looking into other ways of using puppets to represent different voices in dialogue about religion(s) and to stimulate metacognition and self-regulation. There are, for example, a number of free 'apps' for smartphones and tablets which could be used (e.g. Puppetpal and Morpho).

Getting into role

Pupils sometimes struggle to remember the RE-searcher character profiles. What are their values and assumptions? What methods of enquiry do they prefer and why? On occasions, they also forget that they are meant to be in role or indeed which RE-searcher they are supposed to be role-playing. We have experimented with a variety of ways of getting pupils into role, for example:

- ★ RE-searcher Table Mats: table-top aide memoires of RE-searcher profiles;
- ★ RE-searcher Badges: role-reminders and indicators of when pupils are 'in-character';
- ★ RE-searcher Fan Key-rings: one key-ring per RE-searcher, consisting of a series of fanned segments, including the values, assumptions, interests and research preferences of each character, as well as sentence starters and question templates; and
- ★ RE-searcher Question Maker Grids: mix-and-match question openers across the top of the grid (e.g. 'when', 'why', 'what', etc.), and areas of research interests for each RE-searcher down the side, generating a space for questions or answers in the box where column and row coincide.

Promoting methodologically-orientated dialogue

How have we prevented our approach from becoming a patch-work quilt of discrete and contrasting learning experiences, and instead ensured it contributes to an on-going and over-arching dialogue about the methodologies used in the study of religion(s)? So far, we have:

- ★ undertaken incidental/continuous questioning of individuals, pairs, groups and/or the whole class concerning the success of a given research method during and/or immediately after tasks;
- ★ asked the pupils to undertake end of lesson Self Assessments (SA), reviewing their performance with regard to a given method, and Method Assessments (MA), reviewing the effectiveness of the method;

- ★ designed a unit of work around a single research question, deploying various methodological approaches, and concluding with a standalone lesson to evaluate the effectiveness of each methodology in answering the question;
- ★ designed smaller-scale investigations in which pupils undertake enquiries to answer specific questions, and along the way, construct hypotheses, complete wider reading, select and justify methods of enquiry, collect, analyze and discuss their findings, and make conclusions with regard to the research question and their hypotheses; *and*
- ★ undertaken 'Multi-voice Marking' in which pupils get one comment from the teacher and one comment from a RE-searcher.

This final strategy requires the pupils to stick a cartoon of the relevant RE-searcher, accompanied by an empty speech bubble, at the end of their piece of work. When marking, the teacher writes a comment from themselves and a comment from the RE-searcher. The RE-searcher can comment on the pupil's work or on the teacher's comment. Equally the teacher can comment on the pupil's work or on the RE-searcher's comment. The pupils are then invited to write a response to the teacher's comment, the RE-searcher's comment, or both. Once again, the onus is placed on the teacher presenting different perspectives and vocalizing different voices. We have found this an invaluable tool in drawing pupils into dialogue. Furthermore, these acts of ventriloquism, in which teachers throw their voices into the characters of puppets or cartoon superheroes can enable them to be more direct in challenging pupils' thinking, without necessarily invoking the emotions usually associated with teacher criticism or disapproval.

Conclusion

From our experience, the utilization of the RE-seachers approach gives pupils a high-quality and first-hand experience of what it means to study religion(s). The application of the methodological values and preferences of the RE-searchers, and the focus on enquiry-based learning, provide lessons and units of work with an internal consistency and coherence. The opportunity for the teacher to work alongside pupils, evaluating the success of different methods of enquiry, depersonalizes any criticisms or concerns the pupils may have of the teaching and learning that has occurred, and encourages them to work collaboratively to improve the learning experience. Similarly, the ability of pupils and teachers to step in and out of role, to reflect on the reasons for the success or failure of different approaches, affords the possibility of forging closer relationships based on a greater understanding of each other's own values and preferences as budding and more mature researchers of religion(s) respectively. Pupils participate in activities through role-play that they



would not have engaged in as themselves. In addition, when in role, they are more willing to condemn or condone what they are experiencing without fear of teacher or peer group censure. Overall, they appreciate being treated as co-researchers, accruing subject knowledge through genuine and direct encounters with religious phenomena, and through their engagement with the RE-searcher characters, learning something of the extent to which worldviews and methodologies influence perceptions of religion(s).

If our approach appeals to you and you want to be involved in trialling existing materials or generating new ones, please email gilesfreathy@hotmail.com or follow him on Twitter @gilesfreathy.

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The RE-searchers

Section 6

Feedback

Feedback

We are keen to gather feedback from teachers to inform the development of the RE-searchers approach, particularly from those who have used our ideas in practice. We would be very grateful if you would take a few minutes to send us the following information, either on this questionnaire form, or in free text form, and to either the electronic or postal addresses shown at the end. Alternatively please complete the following online survey: <http://tinyurl.com/RE-searchers-feedback>

Thank you very much for your help.

Name:

Telephone no:

Email address:

Question 1

Have you used some or all of the RE-searchers approach in any of your lessons?

☐ Yes

☐ No

If yes, please specify what you have used and how:

If no, why not?

Question 2

With whom have you used some or all of the RE-searchers approach?

- ☐ With small groups of pupils
- ☐ With a whole class
- ☐ With more than one class

Question 3

What were the ages of the pupils?

- | | |
|--|-----------------------------------|
| ☐ Foundation stage | ☐ Key Stage 1 |
| ☐ Key Stage 2 | ☐ Key Stage 3 |
| ☐ Key Stage 4 | ☐ Key Stage 5 |

Question 4

Over what time frame have you used some or all of the RE-searchers approach?

- | | |
|--|---------------------------------------|
| ☐ A single lesson | ☐ Several lessons |
| ☐ A unit of work | ☐ A year |
| ☐ More than a year | |

Question 5

Have you noticed any changes in the behaviours and/or attainment of your pupils as a result of using some or all of the RE-searchers approach?

- | | |
|---|--|
| ☐ Yes, changes in behaviour | ☐ Yes, changes in attainment |
| ☐ No | |

If yes, please give details:



Question 6

Are you planning to use some or all of the RE-searchers approach again in the future?

☐ Yes

☐ No

If yes, please specify why you are planning to re-use them

If no, please specify why you are not planning to re-use them

Question 7

Do you have any ideas for how the RE-searchers approach could be improved or should develop in the future e.g. the creation of additional classroom activities/materials?

☐ Yes

☐ No

If yes, please give details:



Thank you for your time.

Please return completed questionnaires to:

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