

Manuscript of a chapter published in:

***Putting research into practice in primary teaching and learning* [ISBN: 9781138420700] / edited by Suzi Clipson-Boyles, Graham Upton (Routledge, 2000).**

## **Researching skills common to religious education and citizenship**

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This chapter seeks to identify pedagogic skills that are common to religious education and citizenship. The research findings highlight the processes which teachers should be encouraged to engage with if such skills are to be developed in the classroom. The conclusion reached is that attention paid to the development of such skills may begin to address the notion of an, as yet, unfulfilled broad and balanced curriculum which contributes to children's moral and spiritual growth.

### **Skills common to Religious Education and Citizenship**

Hobson and Edwards (1999) have shown how Religious Education is being challenged to go beyond an understanding of religions to providing skills of critical reflection and evaluation which will enable children to interpret and make sense of our pluralistic world. This challenge to Religious Education has coincided with the emergence of a global concern for the moral nature of citizenship. SCAA's (The Schools Curriculum and Assessment Authority) Mori Poll (1996) which informed the Crick Report (1998) showed that young people are interested in moral questions but are cynical about political leadership.

The challenge to Religious Education to become more reflective and evaluative in its approach to beliefs and values and the coincident concern for the moral nature of citizenship bring in to sharp relief the nature of the relationship between Religious Education and citizenship within the primary curriculum. This is not only a

philosophical issue but also a practical one, bearing in mind that the Crick Report recommends 5% of curriculum time for Citizenship in an already crowded curriculum.

Concern about teacher and pupil skills within citizenship pedagogy came to the fore in the Crick Report consultation process, following the first draft of the report.

Those consulted expressed a need for teachers to have ‘The confidence, knowledge and skills to be able to deliver effective Citizenship education’(p.75)In relation to pupils’ skills, the point was made that in some cases the culture of a school might need to change to enable pupils to be given opportunities to reflect and critically evaluate. Participants in the consultation exercise wanted further clarification about the relationship between Citizenship Education and other subject areas and The Spiritual, Moral, Social and Cultural. In the light of the development of skills in reflection, application and evaluation in Religious Education, it would seem logical to look to existing good practice in that subject within a school for exemplification of pupil and teacher skills in Citizenship.

The Crick Report has three strands, the first of which may be described as moral development:

‘Children learning from the very beginning self-confidence and socially and morally responsible behaviour both in and beyond the classroom, both towards those in authority and towards each other’. (para.2.11 p.11)

The report makes the important point that the whole of primary education is not pre-citizenship:

Children are already forming through learning and discussion, concepts of fairness, and

attitudes to the law, to rules, to decision-making, to authority, to their local environment and social responsibility.(ibid.)

The research of Hughes (1975) cited in Bottery (1990 pp 63-65 ) has demonstrated that children could make sense of what they were asked to do in his ‘hiding from the policeman’ moral task because they know what it is to hide from somebody-it is part of their experience and they can become involved in it. Piagetian moral tests by contrast can be artificial, abstract and outside the children’s experience. Such research benefits the development of skills in Religious Education and Citizenship because it suggests that moral development is a product of social communication and that one of the crucial roles of the teacher is to provide guidance for the child in the structuring and facilitating of communication situations.

Here we can begin to see the mutual benefits to be gained from pursuing a relationship between Religious Education and Citizenship. The concept of the primary classroom as the ‘community of inquiry’ developed by Matthew Lipman (1991) provides a good model for both curriculum areas. There is a need in Religious Education to use moral and religious narrative out of which pupils identify key issues they wish to discuss in order to achieve learning *from* religions(QCA, Qualifications and Curriculum Authority RE Model Syllabuses Attainment Target 2) The skills of empathy, reflective, application and evaluation associated with Attainment Target 2 in RE correspond to skills identified in the Crick Report from Key Stage One onwards:

- ‘The ability to make a reasoned argument both verbally and in writing
- Ability to consider and appreciate the experience and perspective of others
- Ability to tolerate other viewpoint
- Ability to develop a problem-solving approach
- A critical approach to evidence put before one and ability to look for fresh evidence
- Ability to identify, respond to and influence moral challenges and situations’ (p.44)

The social communication facilitated by the model of the ‘community of inquiry’ not only develops skills common to Religious Education and Citizenship but also key attitudes crucial to positive moral development. The QCA Model Syllabuses and probable most recently revised Local Agreed Syllabuses refer to the attitudes of commitment to a set of values by which to live one’s life; fairness in terms of giving careful consideration to other views; respect for those who hold different beliefs and avoiding ridicule; self-understanding, including a sense of self-worth and value and finally, a positive attitude of enquiry which includes a readiness to change one’s point of view. There is much here that is common with the values and disposition identified in the Crick Report:

- ‘Belief in human dignity and equality
- Judging and acting by a moral code
- Courage to defend a point of view
- The practice of tolerance
- Willingness to be open to challenging one’s opinion and attitudes in the light of discussion and evidence’ (p.44)

To conclude our examination of the first strand of the Crick Report we can say that exemplification of good practice in moral development may be already in place within a school's Religious Education programme; if an audit of skills in moral development show this not to be the case, then let the implementation of Citizenship be the catalyst to improve the quality of Religious Education!

The second strand of the Crick Report is community involvement :

'Children learning about and becoming helpfully involved in the life and concerns of their communities, including learning through community involvement and service to the community'. (para 2.11b)

One of the key points emerging from the Crick Report consultation process was that teachers need to take into account the local context in which schools would be teaching about citizenship and democracy. The local context is also crucial in the formation of the Religious Education scheme of work and it is a legal requirement that the policy document clearly relates the aims of the subject to the local needs. What can be learnt from the distinctively local organisation of Religious Education which will complement this second strand of Citizenship?

The close relationship between Religious Education and the local community encourages teachers to use visits and visitors which, if done well, help to develop many of the moral and social skills common to Religious Education and Citizenship. The emphasis on learning *from* religions corresponds very much to the Crick use of learning *through* community involvement. The most effective use of RE visits and

visitors involves dialogue between the children and members of the faith communities which encourages empathy, reflection and evaluation and in turn develops positive attitudes of respect, fairness and enquiry. Again, are the pedagogic skills to facilitate open dialogue with community members in place already in Religious Education? If not then let Citizenship be the inspiration to make this happen.

The third strand of The Crick Report is political literacy:

‘Children learning how to make themselves effective in public life through knowledge, skills and values. Political literacy is wider than political knowledge alone. It encompasses preparation for conflict resolution and decision-making in relation to the economic and social problems of the day’. (para,211.p.13)

Political literacy in democratic education promotes spiritual, moral and intellectual autonomy; this means that spiritual education is about engaging in dialogue with others who hold different values as part of the process of achieving spiritual autonomy. It involves self-understanding in terms of the value of the individual in relation to the community. For Religious Education, spiritual autonomy and the value of the individual is at the heart of political literacy. It follows that pedagogic skills in facilitating children’s spiritual development is at the heart of Religious Education and Citizenship.

Hay and Nye(1998) have been able to identify for teachers the conditions, processes, and strategies which facilitate spiritual development. Conditions such as religious language, the language of beliefs and the language of fiction, the processes of interiorising, self-identification and the strategies of philosophising, reasoning and moralising. Clearly, creating such conditions, involves the skills of learning *from*

religions in particular and the skills of Citizenship such as the ability to respond to and influence social, moral and political challenges which impinge on the spiritual dignity and autonomy of the individual citizen.

The international trend towards inter-cultural discourse in Religious Education and concern about the moral dimensions of Citizenship have led to an examination of the three strands of the Crick Report in terms of skills common to both curriculum areas. Having identified common skills we now turn to research evidence which suggests ways in which schools might develop them.

### **The implications of Common Skills for Initial Teacher Training and Continuing Professional Development**

#### ***A) Findings from Trainee Teachers***

a) The following findings were arrived at from 170 Primary PGCE's written responses to the question: 'What opportunities have I had on the Primary PGCE course to think and talk about my values as a teacher?'

**Finding 1** RE is a key contributor to trainees' values education

**Finding 2** Limited and often random opportunities exist for values reflection

**Finding 3** Trainee teachers have a significant awareness of the importance of teachers' values.

**Finding 4** Trainees are looking for opportunities for formal and positive inter-cultural dialogue.

**Finding 5** Reflection on values matters when it comes to job applications and interviews.

**Finding 6** Trainees perceive that a content - driven ITT curriculum limits opportunities for values reflection.

b) Data from 4 year B.Ed. trainees suggests that, unless they are invited to, they do not have significantly more time to reflect than PGCE trainees.

The action research which follows is based on course evaluations from two cohorts passing through Citizenship final year B.Ed. elective. The ongoing processes by which we evaluate initial teaching courses is a type of action research which needs to be made more use of, particularly when such courses are responding to TTA(Teacher Training Agency) requirements which in turn reflect curriculum innovation affecting the professional development of all primary teachers. In the absence of any substantial research on Citizenship in initial teaching training it seemed essential to reflect with the trainees on the training process and extrapolate principles of good training which might inform future INSET for serving teachers. This reflective process was also to take into account that some of the trainees would become RE or Citizenship Co-ordinators and would be able to use these principles of good practice in their planning and staff development.

The research focuses on the processes involved in primary trainee teachers becoming aware of and developing confidence in a set of pedagogic skills common to Religious Education and Citizenship.

Data collection involved a) a course evaluation sheet to the twenty members of the first cohort. The sections invited reflections on the following:

- 1.To what extent have the course aims been met?
- 2.What evidence have you of the desirable learning outcomes?
- 3.What do you consider to be the strengths of the course?

4. What do you consider to be the weaknesses of the course?

5. What suggestions would you make for developing the course?

b) A reflective piece of writing in response to the following:

‘Trainee teachers need to think and talk about their values before entering the classroom if they are not to pass on their own values uncritically’.

c) The second cohort of seventeen trainees were asked to reflect on the kind of they would like a Citizenship Co-ordinator to provide which would develop teacher self-concept.

The responses were analysed, categories of response identified and from these key findings were extrapolated. The evaluation analysis was categorised according to the questions; the reflective piece of writing was categorized according to pedagogic skills and the INSET suggestions fell into categories of approach. Small-scale action research of this kind primarily benefits reflective practice and practical planning within a specific context. It does provide a model of good practice in the context of Religious Education and Citizenship as both areas require pedagogic skills of reflection, application and evaluation.

### **The Findings.**

***Finding 1.*** The areas of beliefs and values and spiritual and moral development often go unspoken and are areas in which teachers often lack confidence. The data indicates trainees experiencing an uncertainty about how schools handle values and a desire to be told which values to espouse:

‘There is currently too little research literature written by too narrow a range of authors to provide a theoretical assurance to our beliefs. We are still lacking an accepted criteria of what society’s values are and until both of these missing aspects are improved and available the Citizenship course will only help us understand individual’s values and be of no broader benefit than that.’ (Trainee O)

This raises the challenging question about whether schools are in the business of transmitting values, clarifying values or providing a framework of core values within which children can securely reflect on and evaluate the range of values encountered in a pluralistic society and modify their own values in the process. Although initially seeking the kind of assurance expressed by trainee O the course evaluations indicate trainees progressing from recognising the limitations of approaches one and two and a growing confidence in handling approach three. This is expressed in their assessment of their own experience of the third approach on the course:

‘This course gives depth to teachers which may otherwise be missing in their training. So much time is spent on acquiring and imparting knowledge. A greater understanding of Citizenship and related values enables teachers to be more well-rounded and hopefully better teachers’. (Trainee E)

Another trainee takes this further and makes the connection between the confidence gained through her own experience of the third approach on the course and the significant recognition that the classroom is not a value-free zone:

‘It would have been extremely helpful to have been given time to have had Citizenship lectures much earlier in the course as it is something which should be an integral part of

your time in school. I have certainly benefited (and I hope my pupils have) from re-assessing and re-evaluating my own values and the values I aspire to demonstrate in the classroom' (Trainee L)

A third trainee links the processes of re-assessing and re-evaluating with a pluralistic values-laden classroom:

'The elective has helped me to understand and realise the importance of being aware of different values amongst staff, pupils and parents and how one might deal with them. We are not always aware of how these different values are influencing the children who encounter us' (Trainee A)

It is evident that this first finding is at the heart of the trainees' intellectual understanding of how school should approach beliefs and values and the spiritual and moral. This intellectual understanding has been gained through their own experience on the course of an approach which is secure, formative and inclusive and has none of the polarisation of values clarification and values transmission.

***Finding 2.*** Trainees recognised the value of but have had limited opportunities to develop skills in philosophical inquiry and moral reasoning. The data highlights two key responses: a) Real appreciation of the opportunity to activate these dormant skills, albeit at the eleventh hour of the course! Trainee evaluations of the course aims emphasised positive 'Opportunities for thoughtful reflection on values in the classroom; their evaluations of learning outcomes from the course highlighted how, 'During the course

we have developed skills in reflective discussion, moral reasoning and philosophical inquiry'; the strengths of the course were identified as 'opportunities for discussion and time to reflect', 'an expression of much that is unspoken', and 'Ways into the teaching of values which develops these as part of the professional and personal development of the teacher'. Trainees written reflections on the course highlighted how they had deepened their reflective skills and how this had increased their awareness of the need for skills in open dialogue:

'The elective has given me the opportunity to think about and reflect on my own beliefs. I think I now have a greater awareness of my influence (or potential influence) on the children in my care. Teachers who are not made explicitly aware of the need to have an 'open mind' when it comes to teaching children may find that they are not giving due care or attention to children's spiritual, moral, social and cultural care and education'.(Trainee D)

b) Trainees expressed some dismay at how such skills have not been integral to a four year training process. Trainee course evaluations recommended that the PSE Elective be retained and introduced over years three and four of the four year course. In trainees' written reflections on the course there is evidence of a recognition that the skills of philosophical inquiry and moral reasoning ought to underpin the intensive and often dominating ITT (Initial Teacher Training) National Curriculum requirements:

'A broad curriculum is not merely teaching the ten National Curriculum subjects but an integral part of the utmost importance is to nurture the child's own set of values so that they can become better citizens.'(Trainee F)

These two aspects of the second finding do draw our attention to trends in ITT which we have been aware of as we have witnessed the emergence of a national curriculum for teacher training which mirrors something of the content-driven school curriculum. Are the challenges of making sense of our lives in pluralistic societies going to lead to a reconsideration of pedagogic skills?

***Finding3*** .Trainees have become aware during the course that handling beliefs and values and the spiritual and moral requires the teacher to have self-understanding. Course evaluations picked up on the inter-relatedness of teacher self-understanding, pupil self-understanding and professional practice within the structure of sessions. Trainees' reflective written comments suggest that developing self-understanding is part of an educational process and there is recognition of the need for differentiation:

‘I believe it would be beneficial for other trainee teachers to be *educated* in this area of the curriculum’. (Trainee H)

‘An awareness needs to be highlighted. This may not be necessary for all but if it makes one person question their values then it is worth it. It is very important and needs to be made explicit’. (Trainee K)

Teacher self-understanding is linked to confidence in the pedagogic skills we have identified as common to Citizenship and learning *from* religions:

‘Children will ask questions about values. It is essential that trainee teachers feel ready to be able to deal with these situations in a classroom and throughout the school. No one can be an effective model of values if the term is not understood thoroughly or the teachers does not have a clear picture of their own values. *If one is unsure of values that*

*stand in the classroom and school then the children will be unsure'. (Trainee T)*

This confidence seems to be derived from the process of making teachers' implicit values explicit and allowing them to be shaped by dialogue with others as part of a process in achieving moral and spiritual autonomy:

'Surely every teacher training course should include values education in order that the implicit might become explicit and children can benefit from confident teachers with clarified understandings'. (Trainee J)

Spiritual and moral autonomy begins to emerge as teachers are invited to reflect on and evaluate their morals and values and to consider whether they are appropriate for the classroom:

'The course allows for reflection but also gives alternative views and suggestions about the values you hold.' (Trainee I)

The outcome of this process is related by one trainee directly to classroom ethos:

'Sharing opinions and looking at what others have said about values helps to give us confidence and new ideas for creating the kind of classroom ethos that we would like.'

(Trainee N)

The data supporting finding three suggest that the lack of confidence in the whole Citizenship area noted by the SCAA Values Forum in 1996 (page 17) does relate to teacher self-understanding. Are we saying that if teachers are to be effective in this area they need to be aware of how they are achieving spiritual and moral autonomy as part of becoming full citizens?

***Finding 4.*** Trainees are particularly aware of the relationship between teacher self-understanding and pupil self-understanding in Religious Education and Citizenship.

What is significant in the Trainees' written reflections is the natural link made between teacher confidence derived from self-understanding and pupil confidence and raised self-esteem:

'I believe that all trainee teachers need to develop an awareness of their own values from an early stage in their training. They should be aware of how these values affect their pupils and their response from their first practice and observation in school'.(Trainee C)

This awareness of the effect of our values on each other is likely to reflect the experience of dialogue within this elective group and it seems to have sensitised them to the process of achieving spiritual and moral autonomy. Their reflective comments suggest a heightened awareness of the same process of achieving autonomy amongst their pupils:

'All trainees should have the opportunity to learn about how values education improves a child's self-esteem. They should know the importance of this and how it shapes the children for their later lives'.(Trainee G)

Denis Lawrence (1995) has identified the integral link between teacher and pupil self-concept and self-esteem; however, finding four points to something more dynamic which is a teacher/pupil shared experience of achieving spiritual and moral autonomy.

#### ***Implications for Teacher Training***

The four findings are helpful in providing ways forward in the development of

pedagogic skills common to the areas of Religious Education and Citizenship.

Underpinning skills and confidence in these areas is the need for an intellectual understanding of how schools approach beliefs and values and the spiritual and moral. I suggest that such understanding comes from the kind of personal and professional development experienced by my elective students. Little time is given in university sessions and in schools to dialogue between colleagues which is focused on how the school handles values. Without a series of such experiences in which trainees gain confidence in the processes of dialogue, the desired pedagogic skills cannot flourish.

Many trainees feel the tension between pupils wrestling with conflicting values and the pressure caused by the need to get on with the next task. ITT providers and partnership schools may now have a mandate to reconsider the range of pedagogic skills they are using and begin to develop expertise in moral reasoning and philosophical inquiry. If the intellectual understanding has been established it is likely that trainees and staff will welcome the kinds of INSET opportunities provided by Jenny Mosley's Circle Time and June Auton's Human Values Foundation. Such INSET opportunities do challenge staff to harness new pedagogic skills and may lead to the reviewing of whole school policies on Religious Education and Citizenship.

Primary Religious Education specialists may be particularly aware of the part played by their own growth towards spiritual and moral autonomy. The Crick Report puts this clearly in the realm of political literacy as it involves an understanding of the value of the individual in relation to political and economic systems. There may be the

opportunity now to develop this dimension in university sessions and in school as we introduce all trainees to the PSHE framework and learning *from* religion. Clearly the correlation suggested by the data is that teachers with a sense of their own spiritual and moral growth can effectively assist the same growth in their pupils. Values forums can be highly productive if focused around the aims and values of the school; this is an exercise which trainees may wish to participate in as well. The teacher who is aware of their own moral and spiritual growth may be more ready to engage in philosophical and moral reflection with pupils. Finally, there is the exciting but challenging dynamic in Religious Education and Citizenship pedagogy which is a teacher/pupil shared experience of achieving spiritual and moral autonomy. This may be facilitated by the Matthew Lipman ‘community of inquiry’ ethos using moral narrative resources such as ‘You,Me,Us’.(1994).However, it is important that the trainee does not remain just as facilitator but may be open to expressing how their own views have been shaped by reflective dialogue with the pupils.

### ***b) Findings in Initial Teacher Training Partnership Schools***

The next stage of the research project has been to let the findings derived from the trainees inform qualitative research into teachers’ understanding of the relationship between Religious Education and Citizenship in training partnership schools. Questionnaires sent to fifty partnership schools and interviews with RE and PSHE/Citizenship co-ordinators in two school have generated two key findings which in many ways mirror the trainees’ professional needs and so have a bearing on training opportunities and mentor development.

***Finding 1.*** The significance of the teacher's ***understanding*** of a) the relationship between RE and PSHE/Citizenship and b) the relationship of both to whole school effectiveness.

a) The relationship between RE and PSHE/Citizenship in terms of content and skills: Content - there are issues about:

1) Understanding the relationship between the two in planning.

2) Evidence of revisions/preoccupations in separating out the two curriculum areas - eg. we discuss to avoid merging

3) Evidence of blurring the two areas, especially at Key Stage One - Friends, Caring = implicit RE

4) Achieving the right understanding of learning *from* religion - how is learning *from* different from PSHE?

5) Examples of the teacher's intellectual ability facilitating complementarity:

eg PSHE Coordinator: 'Before half-term we did some work on Pentecost which was interesting, very difficult. I find that very difficult to put over to the children. We talked about power and how that was given to the disciples, keeping the basic idea that the disciples were there spreading the word and they had the power to do that. Then we talked about power and the uses and misuses of power. So, although they wrote about the meaning of Pentecost they reflected on different kinds of power, spiritual and

worldly, particularly political and commercial power, and their uses and misuses. Skills -

1) Evidence of the complementarity of key skills in empathy, application, reflection, evaluation and expression.

2) Key speaking and listening skills - National Literacy strategy

3) Persuasive writing - empathise, apply, reflect, express - National Literacy Strategy

4) Shared methods of developing common skills eg. circle time and the use story - Mosley & Lipman.

b) The relationship of both RE and PSHE to whole school effectiveness:

Egs 1) Staff, pupils and parents in dialogue - eg family nurture programmes.

2) Reasoning and bullying - staff/pupil dialogue in a formal meeting.

3) Reasoned dialogue in the School Council - staff/pupil dialogue

4) Addressing attitudes across PSHE/RE - staff/pupil dialogue:

eg Q. 'You mean they may display blatant prejudice?'

PSHE coordinator: 'Yes we would bear that in mind in PSHE'

RE coordinator: 'And in RE as well. In RE you are careful about the positive images you convey'.

PSHE coordinator: 'We have tackled any racist incidents through circle time and and talked about it' in every class'.

RE coordinator: 'But in RE there are not incidents, but children who have been brought up to hold a racial point of view and for those children one wants to be very positive and proactive'.

5) Staff dialogue on ethos and teaching: reflecting, applying, evaluating. eg. staff in a church school decided on reflection that they wanted to reinstate grace before lunch - 'I think they wanted permission again that they could finish numeracy in time to do it'. (RE coordinator)

***Finding 2.*** - the significance of the relationship between the teacher's ***self-understanding*** and their exemplification of abilities in RE and PSHE/Citizenship:a) The teacher's self - understanding:

1) The teacher's mature development of self-worth and value.

eg. Rec. One of the fundamentalist sect asked me if I thought it was morally right to wear trousers and have short hair.I am accepting this as perfectly all right but I need to think it through. eg.This boy was incensed by the Satanic Verses and said that Rusdie should be killed. I was horrified by this and a while I was at a loss to know how to deal with it.

2) The teacher's capacity to discern the personal relevance of the spiritual and religious - eg children talking about death in context of Easter affected the teacher spiritually.

3) The teacher's ability to self-assess - eg. One RE Co-ordinator was able to link the common pedagogic skills approach

with the new performance management system:

'All of us who have gone for it have had to think long and hard about our way of teaching. When I was reflecting on the professional characteristics standard it made me think about how I do get these reception children to socialise and respect each other?'

b) Evidence of the relationship between self-understanding and exemplification of abilities common to RE and PSHE/Citizenship through:

- 1) The teacher's example - for some interviewees - the major skill.
- 2) The teacher's respect - secure in yourself and therefore able to respect
- 3) The teacher's fairness - handling the moral maze!
- 4) The teacher's desire to enquire - 'how can the teacher say that discussion is of value if they stick to their point. You've got to be able to say, thank you, that's really important, I'll think about that one'. (PSHE coordinator)
- 5) The teacher's listening skills - children can take time to get an idea out.
- 6) The teacher's skills in sensitive questioning - pupils: reflect, don't react

### ***Finding 3***

A finding from the training resource below which might go to the heart of both findings derived from partnership schools and trainee teachers, is the way in which many teachers define being a citizen as essentially belonging to a community. In response to question 5 of the training resource the following statements were fairly common:

'Contributing in some way to society'.

'Being part of a community and respecting others'.

'People within the community respecting and accepting each other'.

'Giving back - contributing to society'.

'Belonging, respecting others, understanding how our actions affect others'.

'Caring for others, recognising and accepting differences, tolerance, helping others

valuing others’.

‘Discuss and exchange opinions and make allowances’

These statements reflect more the community strand in the Crick Report which is extremely important and something that schools, and primary schools in particular have been good at. However, what it also reflects is a more protective model of citizenship associated with preserving freedoms within the local community, rather than the challenge of active citizenship which is represented by the new strand of Political Literacy in the Crick Report and evident in the new section called ‘Preparing to Play an Active Role as Citizens’ in the QCA PSHE/Citizenship Framework.

This finding brings us back in particular to teacher self-understanding and the whole issue of confidence about handling and modelling values in the classroom. Tolerance and acceptance can be passive qualities and both RE and Citizenship can be accused of wishy-washy liberalism that encourage teachers and pupils not to get involved as long as I am not affected.

Clearly, the requirements of the new framework require more than this, and, as has been argued, RE also requires more than the Cook’s tour of world religions or, at the other extreme, simply implicit RE, but something much more dynamic that engages pupils in inter-cultural dialogue and leads to views being challenged and perhaps revised.

A glance through the active citizenship sections of the new framework key stages 1-4 gives us a more energetic use of language than the words accept, understand and

tolerate suggest: The language is the language of active doing, involving the development of skills and abilities:

‘Pupils should take part in discussions’ Key stage 1

‘Pupils should be taught to research, discuss, and debate topical issues’. Ks 2

‘To reflect on spiritual, moral, social and cultural issues’. Ks 2

‘To resolve differences by looking at alternatives, making decisions and choices’. KS2

‘Developing skills of enquiry and communication, participation and responsible action’. KS3

‘Pupils should be taught to use their imagination to consider other peoples’ experiences and be able to think about and explain views that are not their own’ KS3

‘Negotiate, decide and take part responsibly’. KS3

‘Reflect on the process of participating’.

What is significant about this active language is that it highlights a dynamic link between rights and responsibilities, something that a protective model of citizenship doesn’t fully convey. A recent training exercise for trainee teachers based on the development of citizenship saw most presentations focusing on teaching pupils about their rights. How often teachers point out to pupils that they are responsible as well as entitled to rights but this link isn’t really made because, one suspects, the teachers themselves have not fully related active citizenship to their own self-understanding. The training resource highlights the need to introduce professional development, such as this, which harnesses the skills base of both RE and PSHE/Citizenship and can begin to address the relationship between teacher self-understanding and the exemplification

of those skills.

***Implications of the findings for Continuing Professional Development*** The need would seem to be very much in the area of developing staff skills in reflective dialogue as part of the kind of self-evaluation exercise which Local Education Authorities and OFSTED (Office for Standards in Education) will be expecting schools to undertake. The exercise may take more than one session and questions need to be explored in pairs, groups and in plenary.

The resource below arises from the four key findings from trainees, from the school-based findings and from a survey of Elective students about the kind of INSET they would value in this area.

The self - assessment exercise is being introduced to partnership schools with RE and PSHE Co-ordinators planning joint staff development sessions.

## **STAFF SELF-ASSESSMENT EXERCISE AND SKILLS AUDIT FOR THE TEACHING OF RE & CITIZENSHIP<sup>1</sup>.**

To what extent do we as a staff share the values of the school as stated in the school prospectus and in our mission statement?

2. Can we identify skills common to Religious Education and Citizenship which might strengthen the values of the school?

3. How often do we give children time to reflect on a belief or value and how often do we invite them to give reasoned points of view?

4. Can you think of an occasion when children developed their moral outlook as a result of dialoguing with one another?
- 5 What does being a citizen mean to me?
6. Do I feel that I am developing morally and spiritually as a citizen?
7. How often are my own moral and spiritual views developed or modified as a result of dialoguing with children?

**Conclusion.** The introduction of Citizenship into the curriculum may give ITT and CPD providers an opportunity to firm up pedagogic skills which have been required in the areas of Religious and Personal and Social Education but which have not received sufficient attention. The identification of a common skills base across Religious Education and Citizenship should not be seen as a threat to the former but rather as an opportunity to enhance the quality of teaching in both areas without detracting from their distinctive contributions. What we might hope for is that the introduction of Citizenship does begin to address the unfulfilled expectation of a broad and balanced curriculum which does promote the spiritual and moral, social and cultural.

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