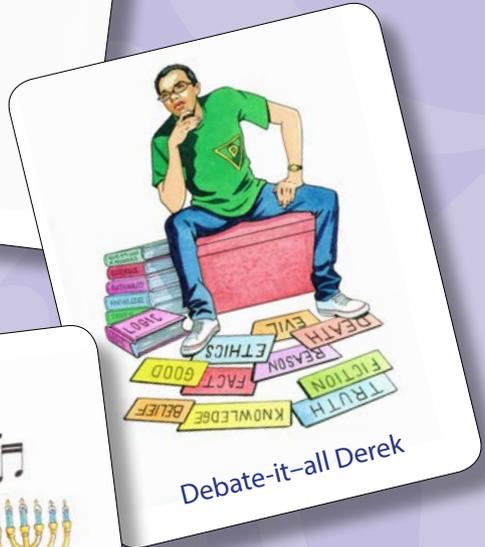
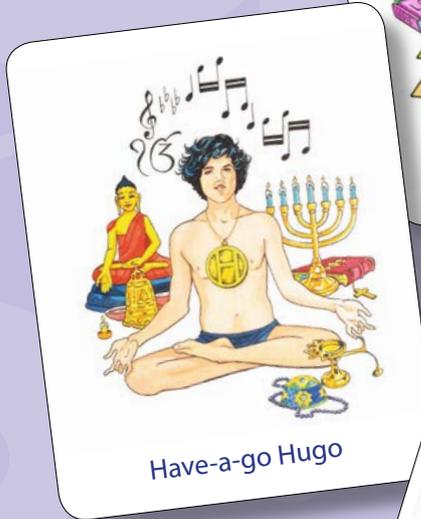




Ask-it-all Ava



Debate-it-all Derek



Have-a-go Hugo



See-the-story Suzie

# The **RE**-searchers Approach



A quick start guide with exemplar units of work and activities

By Giles Freathy  
Consultant Editor: Rob Freathy

# The -searchers Approach

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## Introduction

*The RE-searchers Approach: A quick start guide with exemplar activities and units of work* is not intended to provide a full introduction to the RE-searchers approach to Primary Religious Education. It is designed for those who are already familiar with the approach, but looking for further guidance as to how to put it into practice. It would be possible to follow this resource without any understanding of the approach, but it would be advisable for all readers to have first explored at least some of the background. If you wish to learn about the theory underpinning the approach, explore the RE-searcher characters in depth, and/or see previous exemplar schemes of work, please obtain a copy of our free e-book (Freathy, G., Freathy, R., Doney, J., Walshe, K., and Teece, G. (2015). [The RE-searchers: A New Approach to RE in Primary Schools](#). Exeter: University of Exeter) and associated publications: [www.reonline.org.uk/re-searchers/](http://www.reonline.org.uk/re-searchers/)

*The RE-searchers Approach: A quick start guide with exemplar activities and units of work* represents one of the outcomes of the 'RE-searchers curriculum development project' undertaken by Giles Freathy of Sir Robert Geffery's Church of England Voluntary Aided Primary School, Cornwall, whilst on secondment to The Learning Institute. It was carried out under the editorial guidance of the project's consultant, Dr Rob Freathy, from the University of Exeter. The funded activity lasted from September 2015 to July 2016. We would like to thank Culham St Gabriel's Trust and The Hockerill Educational Foundation for their generous sponsorship of the project. We would also like to thank the teachers and pupils of Sir Robert Geffery's School for their contribution to the success of this project and The Learning Institute for supporting the work. 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 ([www.ltlre.org](http://www.ltlre.org)).

We hope that you enjoy exploring the RE-searchers approach and engaging in the related dialogues about the nature of religion(s) and the best ways to learn about them.

If you are interested in the approach and want to try it in practice, then we would be delighted to hear from you. Please contact either Giles Freathy or Rob Freathy by email: [giles.freathy@learninginstitute.co.uk](mailto:giles.freathy@learninginstitute.co.uk) or [r.j.k.freathy@ex.ac.uk](mailto:r.j.k.freathy@ex.ac.uk).

# The RE-searchers Approach

Part One

## **A Quick Start Guide**

## 1. Introduction to 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 empathising, 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 their study of different religions and pursuit of different understandings of those religions. 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 employed in theological and religious studies, and that cohere with the knowledge, skills and experiences of teachers and pupils.

### Theoretical Foundations

The RE-searchers approach is one example of a broader pedagogy of RE that we are developing. 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 in many different types of school (those with and without a religious character). The range of teachers and schools that have shown an interest in our approach is evidence of 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 characterised as a bricolage, and teachers and pupils are characterised as bricoleurs, utilising 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, texts, 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
- ★ provide an opportunity for pupils to 'reflect' on their own dispositions and world views, 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:

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

Text reproduced here from Freathy, G., Freathy, R., Doney, J., Walshe, K., and Teece, G. (2015). [The RE-searchers: A New Approach to RE in Primary Schools](#). Exeter: University of Exeter which is available as a free e-book, alongside other resources, at: [www.reonline.org.uk/re-searchers/](http://www.reonline.org.uk/re-searchers/)

# The RE-searchers Approach

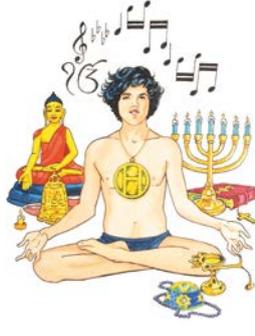
## The RE-searcher Characters Explained

In our 2015 publication, *The RE-searchers: A New Approach to Religious Education in Primary Schools*, detailed descriptions of the RE-searcher characters are provided for Reception, Key Stage 1, Lower Key Stage 2 and Upper Key Stage 2, along with posters suitable for classroom display. To use the RE-searchers approach as intended, pupils need to be taught about the RE-searcher characters. The aforementioned descriptors and tools have been produced to enable the teacher to do this in a manner appropriate to the age of the pupils. For some, the requirement to develop pupil knowledge of the RE-searcher characters alongside the subject content has caused some anxiety. The idea of teaching more in an already over-crowded curriculum is off-putting. However, we dispute the claim that the RE-searchers approach requires teachers to teach more. Instead, it requires teachers to maintain a balance between teaching subject content and issues of **representation**, teaching learning processes and **research** methods and developing pupils' personal evaluation and self-**reflection**.

Learning about the RE-searcher characters is the method by which pupils develop the knowledge and skills associated with different research methodologies. Thus the RE-searchers approach does not require teachers to add more to what they are already teaching, but to adjust the content of their teaching. It does not require more or less knowledge, but it does require different knowledge. In order to make it easier for teachers and pupils using the approach for the first time, we have produced a simplified explanation of each of the RE-searcher characters and an 'enquiry wheel' for each one too. The 'enquiry wheel' tool and how it is used will be explained below.

In many respects the best way for pupils to learn about these characters is to engage in the kinds of activity they typically do. In part two of this resource, there is a collection of warm-up games and learning activities which will further enable pupils to inhabit these characters through engaging and enjoyable tasks.

## The RE-searchers: In brief...

<b>Ask-it-all Ava (Interviewer / Empathiser)</b>	
	<p>Ava likes talking to religious people about what they believe and do. She listens carefully to those she interviews in order to learn how people's backgrounds, families, communities and traditions shape their lives. She compares these answers with her own, those of other believers and those of religious traditions in general.</p>
<b>Debate-it-all Derek (Philosopher / Critic)</b>	
	<p>Derek is interested in what is true and what is right. 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.</p>
<b>Have-a-go Hugo (Experiencer / Participant)</b>	
	<p>Hugo likes to take part in religious activities. 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 wants to know or imagine what it feels like to be religious and to be able to sympathise with those that are.</p>
<b>See-the-story Suzie (Narrator / Interpreter)</b>	
	<p>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, the story-line and different interpretations of the same story. She suggests ways in which religious people's lives might be affected by the way they understand the religious stories.</p>

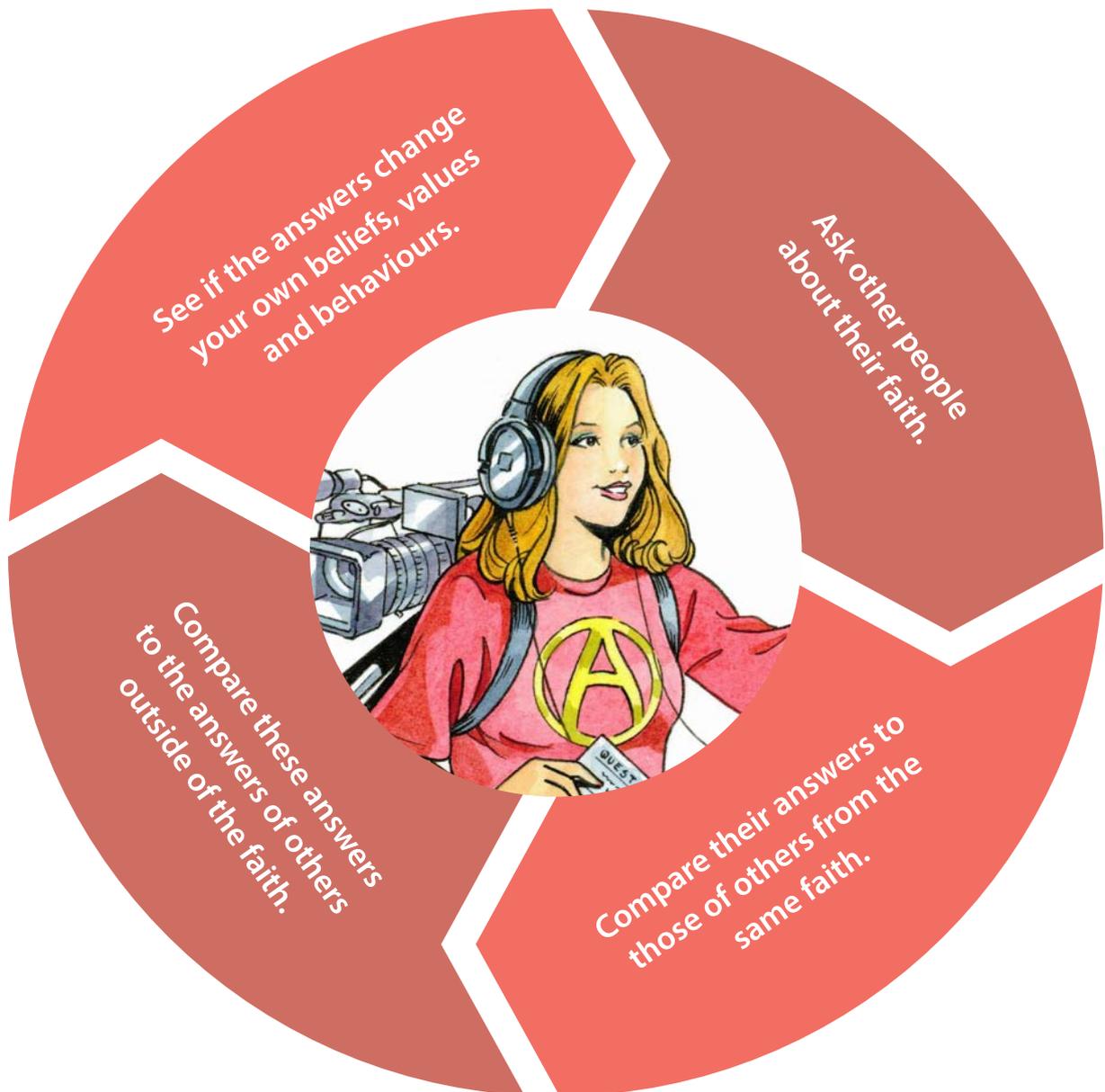
## 2. RE-searcher Enquiry Wheels

In this section you will find four *RE-searcher Enquiry Wheels*. Teachers or pupils can use these enquiry wheels to choose appropriate RE-searcher activities and to structure enquiries according to the methodological preferences of each of the RE-searchers. The idea of enquiry wheels has been inspired by the work of Belle Wallace who was the creator of the TASC Wheel (for more information please see [www.tascwheel.com](http://www.tascwheel.com)). Each wheel provides a straightforward and simplified enquiry cycle as an action research tool for teachers and pupils.

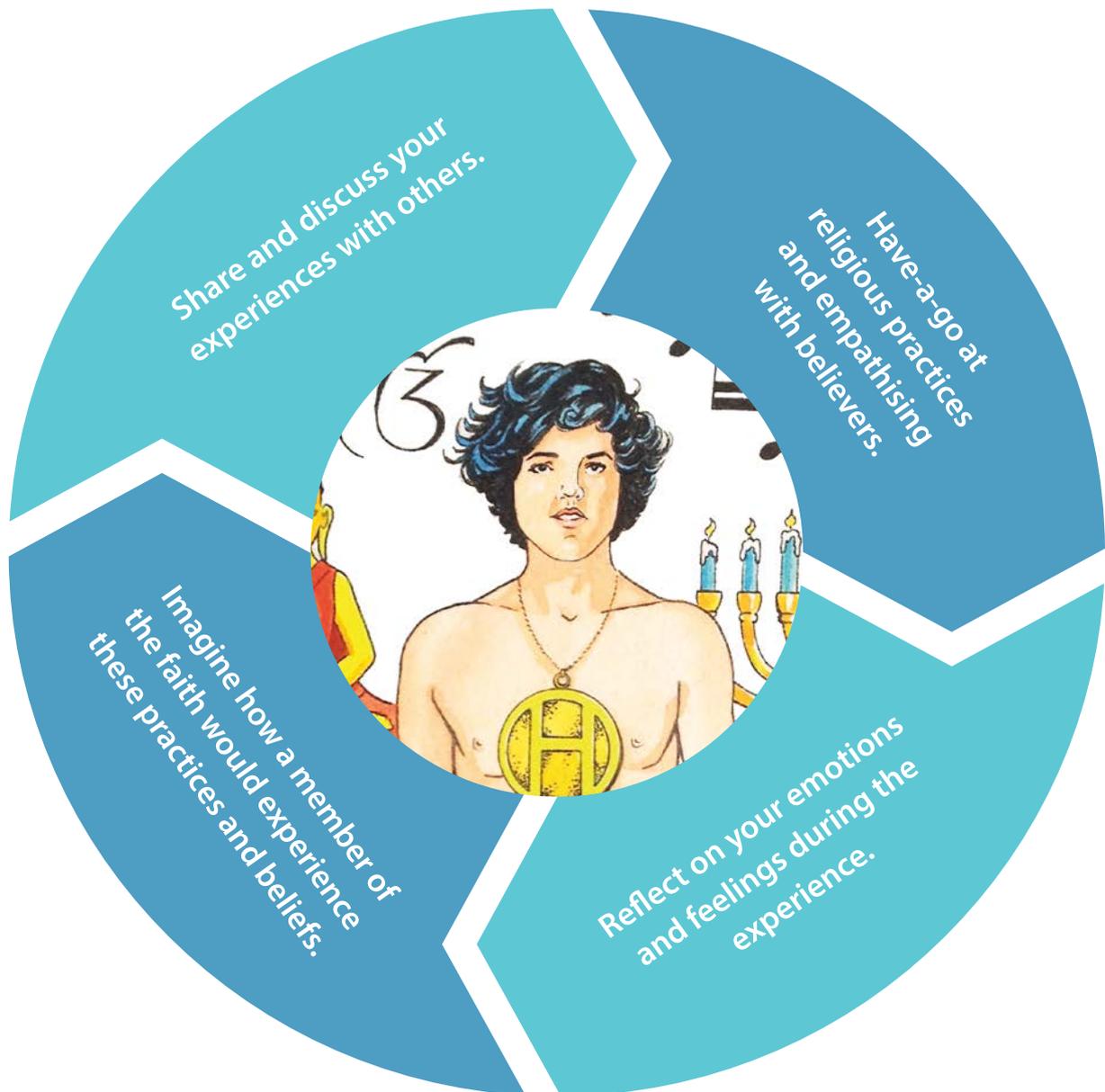
The activity described in each segment could represent a whole *enquiry* or one or more segments could be combined to create *stages* of an enquiry. The sequence of the activities around the segments of the wheel (as indicated by the arrows) has been designed so that the user can complete a whole enquiry independently using the wheel as a guide and a prompt. The order of the segments has been chosen to provide a suggested sequence of enquiry stages (starting in the top right-hand segment). Completion of each stage should better prepare students for the subsequent stages. This is, however, as noted above, only a suggested route through these different activities. The wheel user might choose to miss out stages, jump between stages, or indeed choose to change the order of the stages to suit their purposes. The teacher or the pupils might identify some stages as more difficult than others. Individual or groups of pupils could be assigned (or self-assign) single activities from the different segments that suit their level of confidence and competence. In this scenario pupils in the classroom would undertake different activities from the wheel simultaneously, all adopting the same style of research. Similarly, teachers (or pupils) could select and sequence activities from a wheel to ensure progression between the stages of an enquiry of their own design. Pupils could, as and when appropriate, move on to a more challenging stage of their enquiry.

These wheels do not reflect the full array of activities that the RE-searcher characters might engage in. As mentioned above, a full understanding of the characters will be better achieved by reading previous publications. As and when the teacher and the class are ready, the teacher might choose to add sections to the wheel to reflect other activities each of the RE-searchers might undertake. Similarly, the number of sections could be reduced and/or the text in any one of the segments simplified. In the TASC wheel literature, it recommends using images (icons) to represent each section of the enquiry. Pupils can learn what the icons represent. Enquiry wheels can be illustrated to provide a visual prompt for pupils. Images from our previous publication may support the teacher in this (Freathy et al, 2015, [The RE-searchers: A New Approach to RE in Primary Schools](#). Exeter: University of Exeter).

### Ask-it-all Ava's Enquiry Wheel



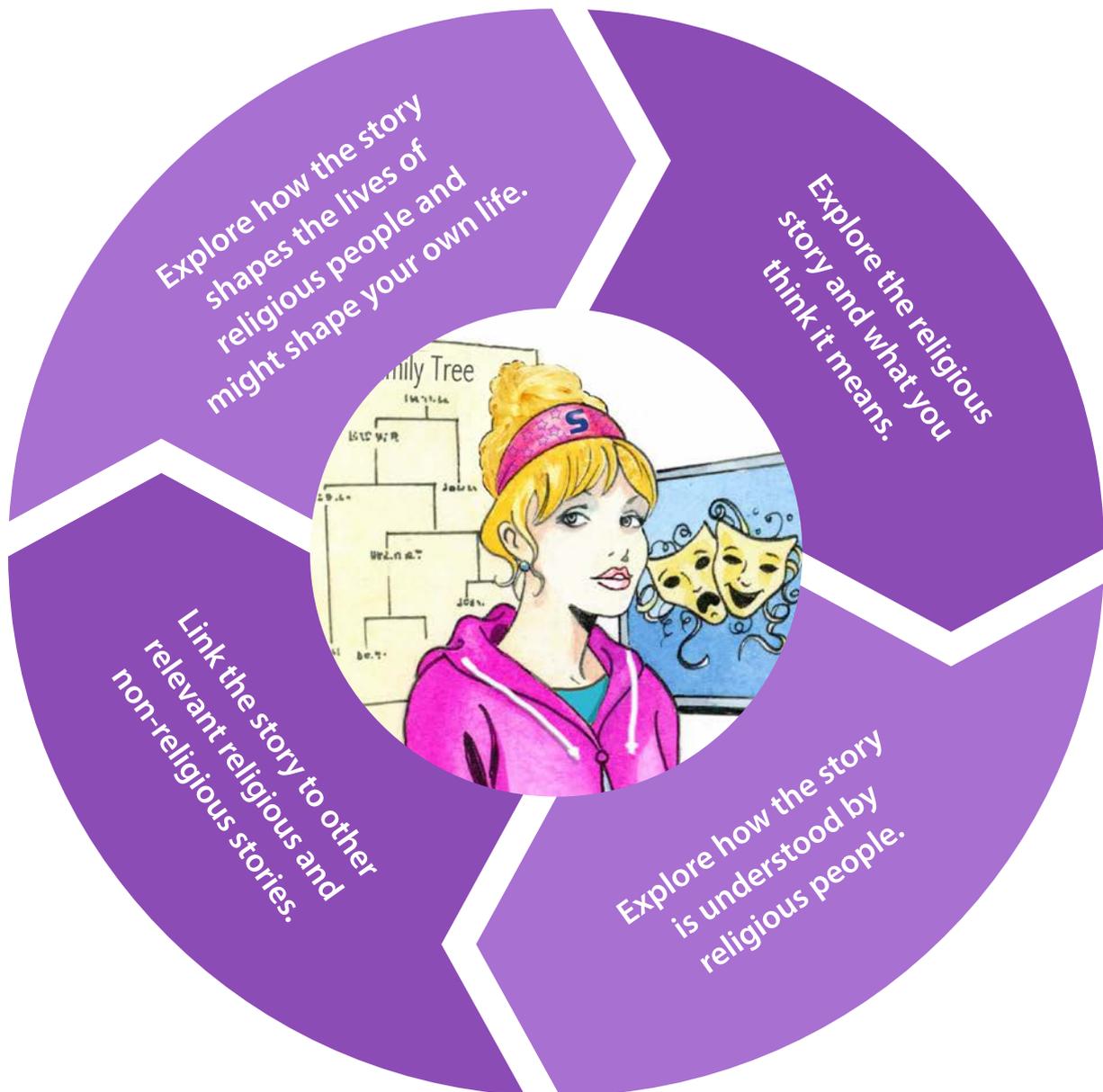
**Have-a-go Hugo Enquiry Wheel**



### Debate-it-all Derek Enquiry Wheel



See-the-story Suzie Enquiry Wheel



### 3. Alternative images

As an alternative to the images above, derived from our previous publication, you may choose to use the images below which have been developed for use in Key Stage One in particular.



**Ask-it-all Ava**



**See-the-story Suzie**



**Have-a-go Hugo**



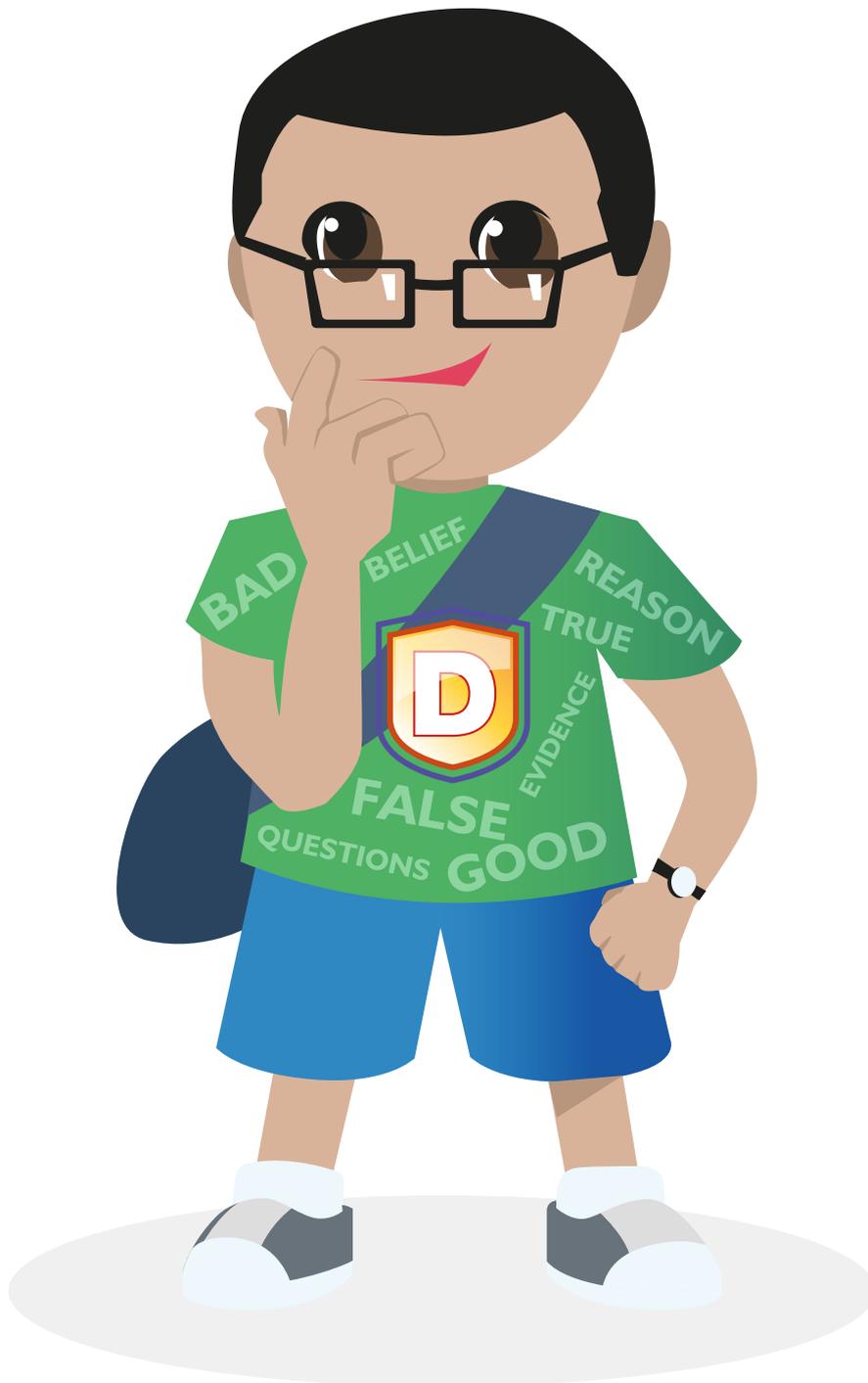
**Debate-it-all Derek**



**Ask-it-all Ava**



**Have-a-go Hugo**



**Debate-it-all Derek**

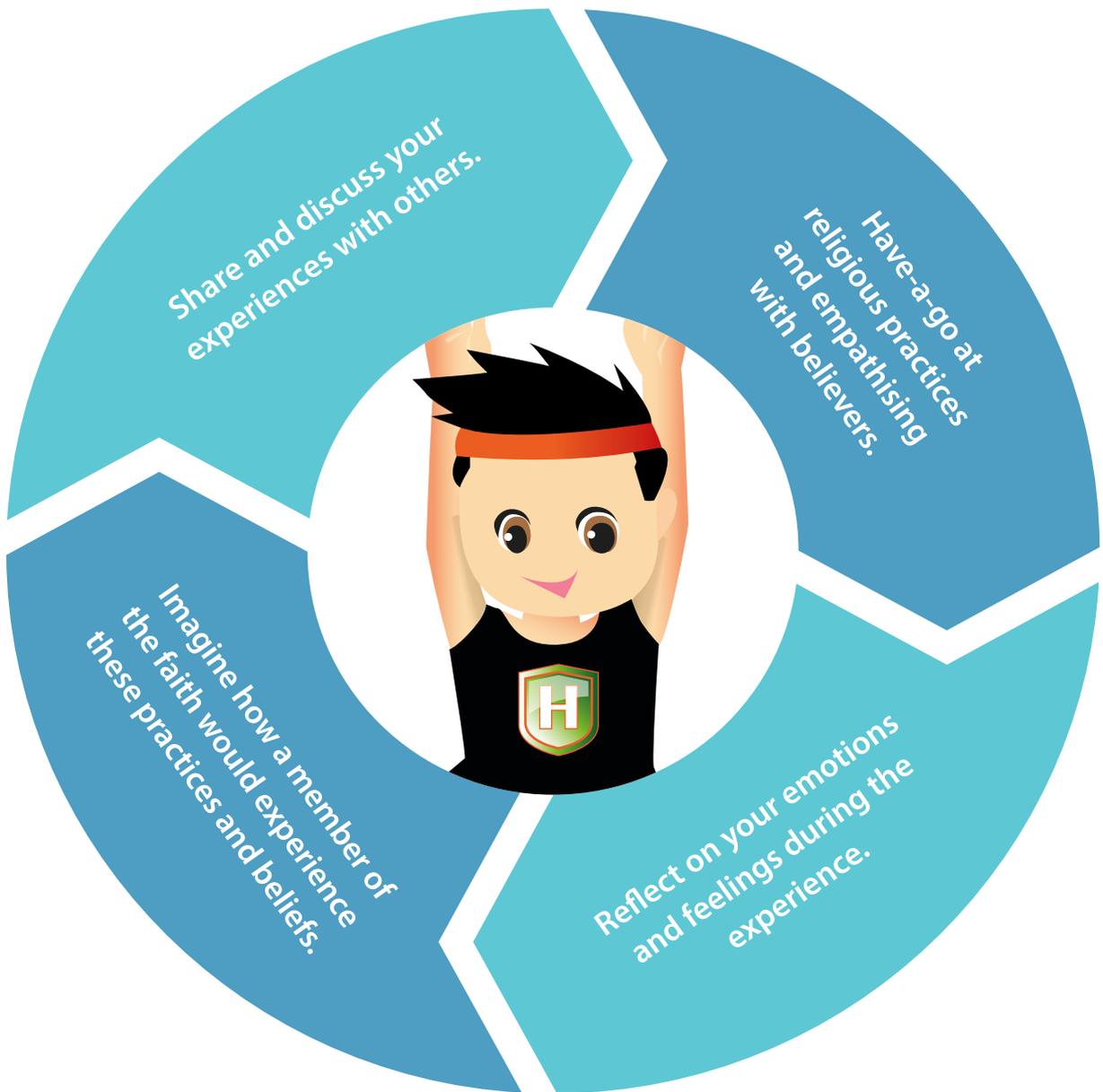


**See-the-story Suzie**

**Ask-it-all Ava's Enquiry Wheel**



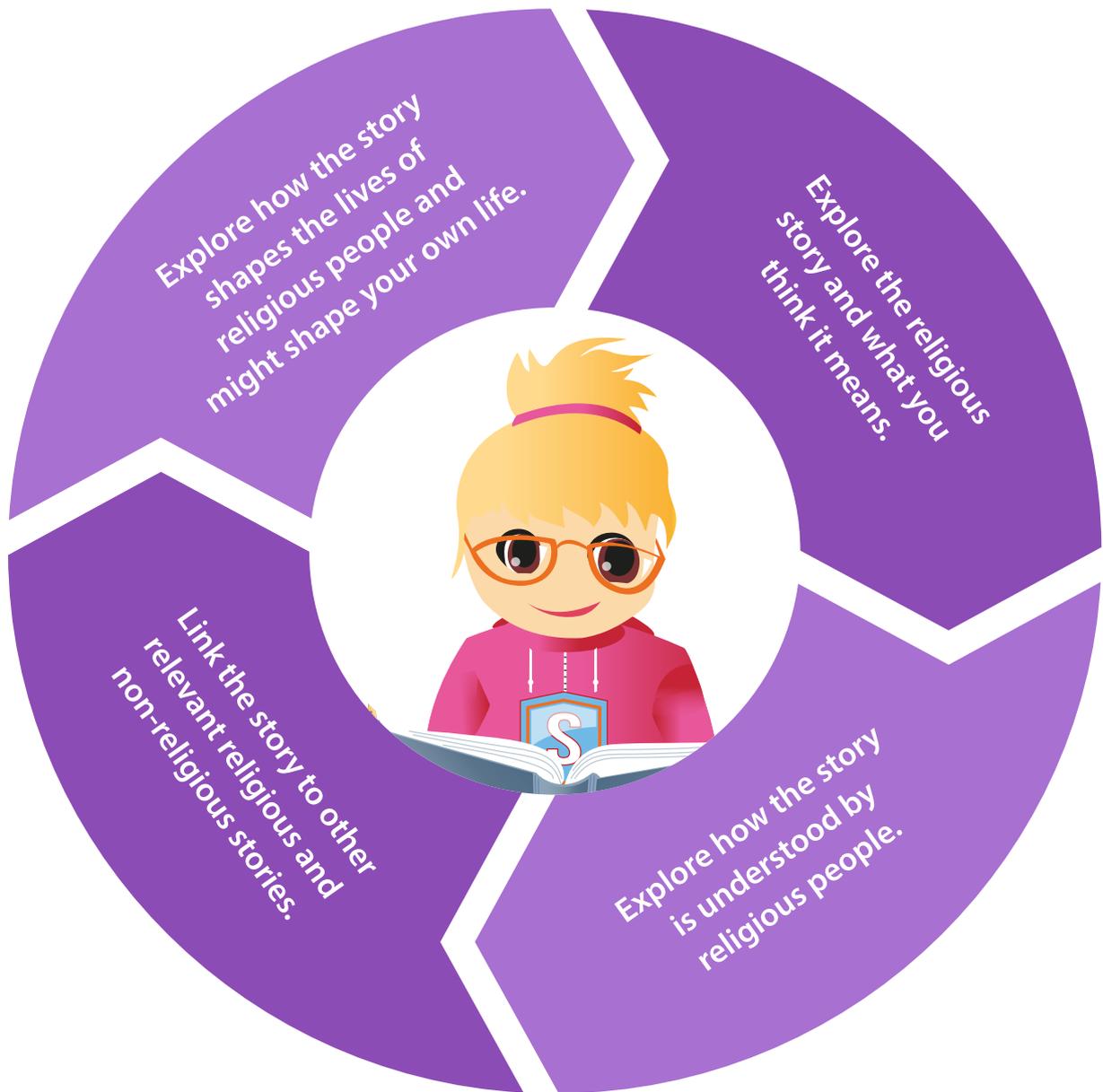
### Have-a-go Hugo Enquiry Wheel



**Debate-it-all Derek Enquiry Wheel**



**See-the-story Suzie Enquiry Wheel**



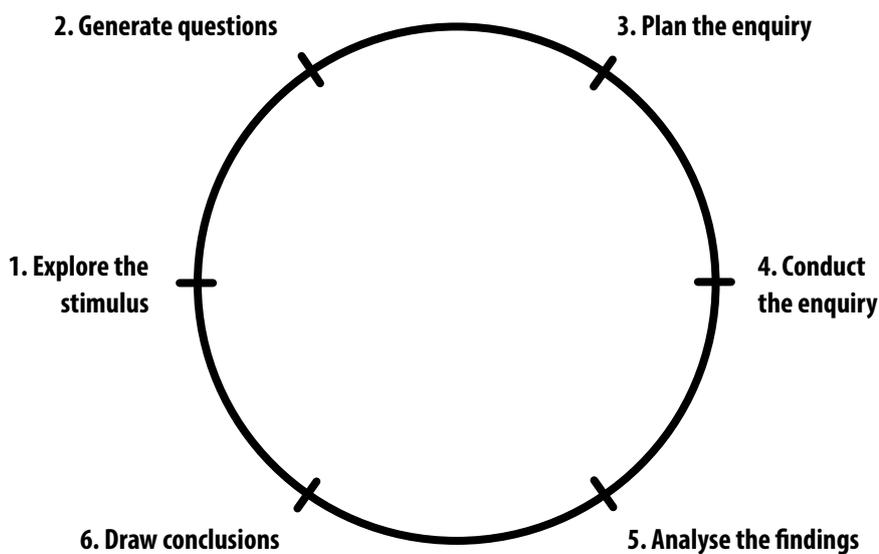
#### 4. Planning an Enquiry

There are multiple ways to plan units of work using the RE-searchers approach. A unit of work, on a single or multiple topics, can be used to develop the ability of pupils to research in the style of one of the RE-searcher characters. This is a 'boot camp' model of RE-searchers' RE. Alternatively, units of work can combine RE-searcher enquiries in order to offer a multi-methodological approach to engaging with a single topic. The Carrol diagram below demonstrates the resulting four different types of RE-searchers units.

	Single Focus	Multiple Foci
Single RE-searcher used	<p><b>TYPE A</b></p> <p>A unit of this nature allows pupils to explore the complexity of a particular topic in depth using one or more activities associated with a single RE-searcher character.</p>	<p><b>TYPE B</b></p> <p>This type of unit allows pupils to develop their skills as a particular RE-searcher whilst ensuring broad curriculum coverage. One or more activity associated with a particular RE-searcher is chosen and matched to a range of learning foci over the course of a unit.</p>
Multiple RE-searchers used	<p><b>TYPE C</b></p> <p>A unit of work of this type permits pupils to explore the complexity of one focus in depth, whilst also evaluating the effectiveness of each of the RE-searchers' approaches. A sequence of enquiries is conducted utilising a number of RE-searcher characters to explore a single focus.</p>	<p><b>TYPE D</b></p> <p>A unit of this kind uses multiple RE-searcher characters and looks at a range of foci associated with the topic. This is the most challenging form of enquiry to plan. However, it does allow for the most appropriate matching of curriculum coverage with RE-searcher style/activity to optimise learning experiences for all and best illustrate typical enquiries for each RE-searcher.</p>

## The Basic Enquiry Cycle

The RE-searchers approach is an enquiry-based approach to Religious Education where knowledge about the focus of study is constructed collaboratively. As such pupils should be as far as possible involved in the following process:



This basic enquiry cycle could be adopted with or without the use of RE-searcher characters. In fact, at the beginning of a unit of work, some teachers prefer to run a full enquiry cycle with pupils without reference to the RE-searcher characters. Commonly this enquiry lasts one lesson and allows pupils to engage with a range of sources of information in the manner they see fit and without their research style being predetermined by a designated RE-searcher character chosen by the teacher. Giving pupils a context (such as being 'curators in a museum') and a client (e.g. the 'director of the museum') is a great way to motivate pupils and make this learning more meaningful for them. We call this 'free-style' approach, 'FREe-search'! The quality of this approach will be affected by the motivation of the pupils, the range and quality of the resources available and the extent to which they are well matched to the abilities of the pupils in the class. Pupils will need to be well trained at using the resources and working collaboratively to make such an approach effective.

Our concern with FREe-search (enquiries which do not deploy the RE-searcher characters) is that insufficient attention might be given to the methodologies and methods by which the enquiry is being undertaken. In the RE-searchers approach, methodologies and methods matter, and thus need to be taught explicitly, as one might teach a 'practical lesson' in science, or a 'source work' lesson in history.

Pupils who have been taught the RE-searchers characters can then 'freely' choose to use them during 'FREe-search'. They may do this consciously (perhaps selecting and utilising one of the 'enquiry wheels' above) or unconsciously as their own research beliefs and preferences develop. However, they are not going to be able to do this meaningfully or effectively without first being taught about the characters in previous lessons.

# The -searchers Approach

Each step of the enquiry process is explained below:

## 1. Choosing a stimulus

Children are not necessarily naturally interested in every topic in RE. Some will and some will not be interested. However, a carefully chosen stimulus can maximise the involvement of the class. The first step in planning an enquiry is to identify a sufficiently interesting stimulus. A stimulus can be anything: a photograph, an artefact, a story, a newspaper article, a piece of music, an action, a piece of art, an imagined scenario, a letter, a challenge, a quote, a visitor, etc. The most successful stimuli often present a problem to solve, an issue to explore or a puzzle to decipher. The stimulus (e.g. a picture, story or artefact) may be incomplete or partially obscured to invite pupil speculation and intrigue as to what it is, what it means, who it belongs to, etc. The stimulus can gradually be revealed so that pupils can compare the new information with their previous hypotheses. In the light of the new information pupils can develop new hypotheses about the stimulus. It is crucial that pupils have time to notice characteristics of the stimulus, to think about what elements might mean/represent and to wonder about them, e.g. who do they belong to, who values them, how might they be used, etc. In doing so, as well as whetting pupils' appetites, teachers can also activate pupils' prior knowledge acquired within and/or outside of school. In this way, their response to the stimulus can function as a form of assessment for learning.

Stimuli benefit from being:

- ★ **Real** – In the sense of non-fictional, they should pertain to real people, organisations and events in the world.
- ★ **Relevant** – Often a successful stimulus aligns with the interests and concerns of pupils and is appropriate to their age and current preoccupations. They should neither be too abstract nor mundane, too disturbing nor too bland.
- ★ **Ripe** – Arising from contemporary events and current trends and appetising for all!
- ★ **Religious** – Sufficiently linked with the designated religious topic so as to ensure the questions arising from the stimulus require deeper and broader subject content understanding in order to explore, solve, discuss, etc.

It is also crucial that the stimulus is closely related to the subject content dictated by the school's RE syllabus, so that the questions generated by the children will be addressed by subsequent lessons and contribute to the delivery of the RE curriculum.

## 2. Generating questions

The next step is to support children as they formulate enquiry questions. Teachers may challenge pupils to generate a wide range of questions with or without 'question stems' to help them e.g. Why...? How...? Who...? Where...? When...? Following this, pupils should be challenged to analyse and evaluate the quality of their questions. Pupils often have a tendency to generate 'closed' questions. Such questions may or may not be important and relevant questions, but they are unlikely to lead to sustained enquiries. Children can be taught about 'open' and 'closed' questions. Teachers may choose to ask pupils to sort them into the two categories – testing whether they could conceivably be answered with a single word or numerical answer. Alternatively, the teacher might start by getting pupils to consider which questions are the most interesting to them and why, and/or which they think might take the longest time to answer and why. Pupils may need to experience the limitations of conducting enquiries with 'closed' questions to begin to understand the importance of choosing an open question. Conducting a short or shallow enquiry followed by an evaluation of that enquiry might enable

pupils to see the problems arising from their question choice and provide a meaningful way of establishing this awareness.

A complication here can be that pupils' questions may also stray into other subject domains, producing questions better suited to Geography, History, Music, Art, etc. Often it is insufficient to remind pupils that it is an RE lesson because they do not have a sufficiently developed conception of the nature of RE or indeed other subjects. But this provides the perfect opportunity to have a discussion about the nature and purpose of RE, and the disciplinary parameters which differentiate the aims, methods and content of RE from other subjects. There is no question in our minds that if pupils better understand the what, why and how of RE as a curriculum subject, then they will be better able to engage with the subject matter which provides its focus of study.

These complications point to the need for enquiry role-models. This is where the RE-searchers can assist. At this stage in the enquiry pupils can be introduced to the RE-searchers and can be enabled to practise asking questions in each character's style using question stems designed for each character. Here are some examples:

<b>See-the-story Suzie</b>	<p>What happened in the story of ... ?</p> <p>How do people understand the story of ... differently?</p>
<b>Ask-it-all Ava</b>	<p>What do you do to celebrate ... ?</p> <p>What does ... mean to the teacher?</p>
<b>Have-a-go Hugo</b>	<p>How does it feel to ... ?</p> <p>How does a believer feel to celebrate ... ?</p>
<b>Debate-it-all Derek</b>	<p>Is it true that ... ?</p> <p>Is ... the right thing to do?</p>

Pupils can create their own RE-searcher character questions to consider alongside their own questions. At this stage in the enquiry, there is no need to narrow the class's enquiry down to one question. A selection of questions that the class are most interested in will suffice.

### 3. Planning the enquiry

In the context of 'fREe-search' this step is entirely child-led, pupils should be challenged to look at the range of sources provided and asked how they might use them to answer some or all of the enquiry questions that they have identified. In order to ensure pupils make the most of this experience, they should be encouraged to engage with 'metacognitive questions' both before and during the research as they consider the nature of the task, the possible strategies at hand, what they know about themselves and others, as well what their experiences tell them about having undertaken such tasks before. An appropriate list of questions that touch on some of these considerations can be found in David Wray and Maureen Lewis's paper, *Extending Interactions with Non-fiction Texts: An Exit into Understanding* (1999). A copy can be found at the following web-address [files.eric.ed.gov/fulltext/ED432776.pdf](https://files.eric.ed.gov/fulltext/ED432776.pdf).

1. What do I need to do?
2. Where could I go?
3. How do I get to the information?
4. Which resources should I use?
5. How shall I use the resources?
6. Of what should I make a record?
7. Have I got the information I need?
8. How should I present it?
9. What have I achieved?

If teachers feel that such an initial 'free for all' would not be a beneficial use of curriculum time with their classes then one solution would be to move to a more structured enquiry (see the subsequent section titled **'Beginning more structured research with the class'**).

### 4. Conducting a fREe-search enquiry

During 'fREe-search' pupils should carry out their plans to discover the answers to the questions they have chosen to investigate earlier in the lesson. Experienced groups well-versed in the RE-searcher characters should be permitted to choose to use the RE-searcher enquiry wheels above if they wish to or even to use an enquiry wheel that they have designed themselves to match their own research preferences. However, it is more likely that pupil enquiry will be less advanced. Pupils often benefit from being allowed to 'get their hands on' high quality resources for themselves and to talk to one another about what they see, read and touch. Teachers may feel more comfortable if pupils are required to record their findings to the questions identified at the beginning of the session. This could be done in personal research logbooks or worksheets. Graphic organisers present a useful means of achieving this because pupils are encouraged to record their findings in note form in a format that communicates the meaning and relationships between the notes made. For more information on a particular form of these developed by David Hyerle see [dft.designsforthinking.com/?page\\_id=17](http://dft.designsforthinking.com/?page_id=17). Of course, such tools need teaching and rehearsal in multiple curriculum areas to develop competence and confidence. Another alternative is to encourage collaborative research where the whole class collates information in answer to the various questions. Pupils can be encouraged to record their findings on 'Post-it' notes to stick under the appropriate question heading in a central location. A further variation would be to allocate one question to each group and for each group to take responsibility for gathering information under this heading to share with the class.

## 5. Analyse the findings

Having completed their **RE**-search, pupils must collate the information they have found and check that they know what it means. One of the problems with this kind of research as a means of developing pupil knowledge is that they will often copy down text without engaging with its meaning. During the analysis of the findings, pupils should be required to revisit their notes to identify what has been discovered, what it means and what they are still yet to find out. At this stage pupils may be required to organise the information they have discovered, differentiate between information of different types, e.g. 'facts' and 'opinion' and/or attribute particular perspectives to the faith studied.

## 6. Draw conclusions

Finally, pupils should be invited to consider the extent to which the information they have gathered from their enquiry has or has not answered their questions, solved their problem or resolved their issue. Pupils should be invited to draw conclusions about what has been learnt, what has not been learnt and the merits of 'RE-search' as a way of developing their knowledge and understanding about the topic. Pupils should be invited to speculate as to the value/usefulness of the questions, the resources and their research skills.

### ***Completing one cycle and beginning again***

Of course, this is an enquiry cycle and can be repeated over and over again with different questions, methods and foci. After a cycle of 'RE-search' pupils should be invited to return to the stimulus and to communicate what they now know about it (stage 1) and to consider their initial enquiry questions. In reality, this is likely to be achieved during the conclusion. They may choose to get rid of certain questions that they can now answer or that they now know not to be relevant. They may wish to generate new enquiry questions, refine them or reduce their number. Either way, the enquiry continues!

### ***Beginning more structured research with the class***

For those who have chosen to do a 'RE-search' enquiry what follows will be their second enquiry loop and perhaps the second lesson of the unit. For those who choose not to do the 'RE-search' enquiry cycle, this may be part and parcel of the first lesson on the topic.

Before requiring pupils to adopt a RE-searcher character, it might be appropriate to insist that pupils begin this enquiry cycle by engaging with a teacher-chosen/constructed text on the topic for the unit. A useful habit is to begin any enquiry with some reading. This might consist of reading an age-appropriate text in, or in preparation for, the lesson. This could be achieved in a comprehension or guided reading session in order to capitalise on the curriculum time available.

We can also think of the words 'reading' and 'text' in broader terms here, also referring to watching a video, listening to an audio book or watching a presentation for instance. Whatever the form of 'text', it is important that it provides a background overview of the unit's topic. This information need not be presented as absolute truth. It is more powerful to present it as a set of conclusions from a particular researcher based on particular sources. One way to do this is to present such information as the conclusions of a fictional expert e.g. *Dr. Know or Professor Y!* Pupils should be subsequently invited to speculate on how we could test the presented findings and conclusions. These findings and conclusions may be discussed in subsequent lessons and criticised where appropriate.

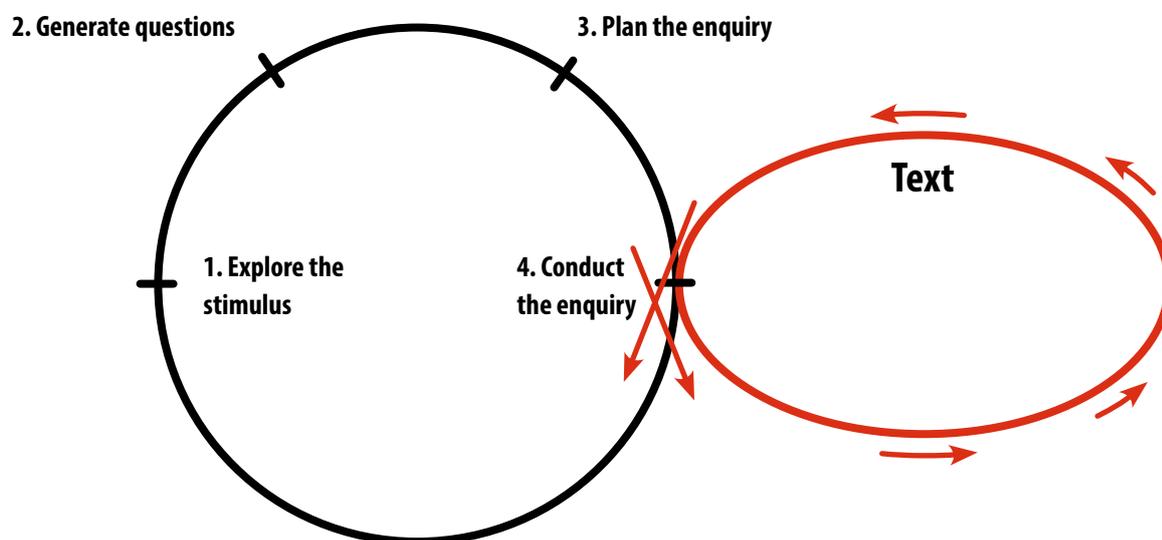
This 'text-based' enquiry could be supported with the 'Enquiry Wheel' (shown on page 30) akin to those shown above.

Teachers may wish to prescribe how pupils might 'demonstrate their understanding' of the text, e.g. answers to questions, summaries, translations into a new form, etc.

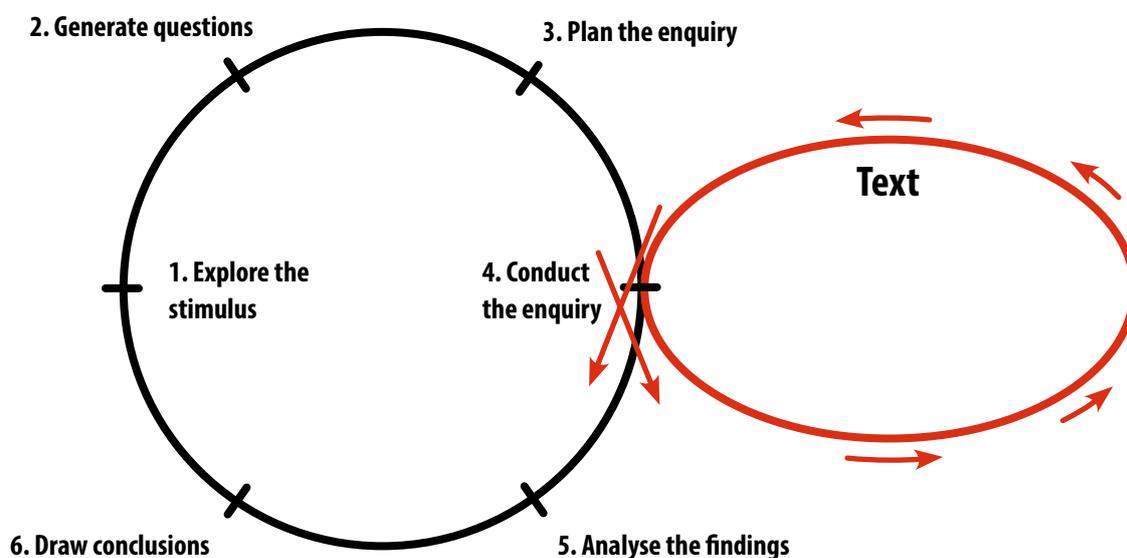
# The -searchers Approach

This enquiry cycle 'within' an enquiry cycle can be represented in the following way:





The red circle represents the 'text-based enquiry'. Following the enquiry, pupils can complete the original steps of the cycle:



Pupils can **analyse** the information they have gathered from the text in order to organise it, identify what is relevant to their enquiry questions and make sense of it. Furthermore they can **evaluate** the effectiveness of engaging with the text as a means of searching for the answers to their enquiry questions. Pupils may consider whether it is the text, or their ability to understand the text, that has resulted in the success, or otherwise, of their enquiry. After the 'text' enquiry cycle, pupils should be invited to return to the **stimulus** and to communicate what they now know about it and to consider their initial enquiry **questions**. They may choose to remove certain questions that they can now answer or that they now know to be irrelevant. They may wish to generate new enquiry questions, refine them or reduce their number.

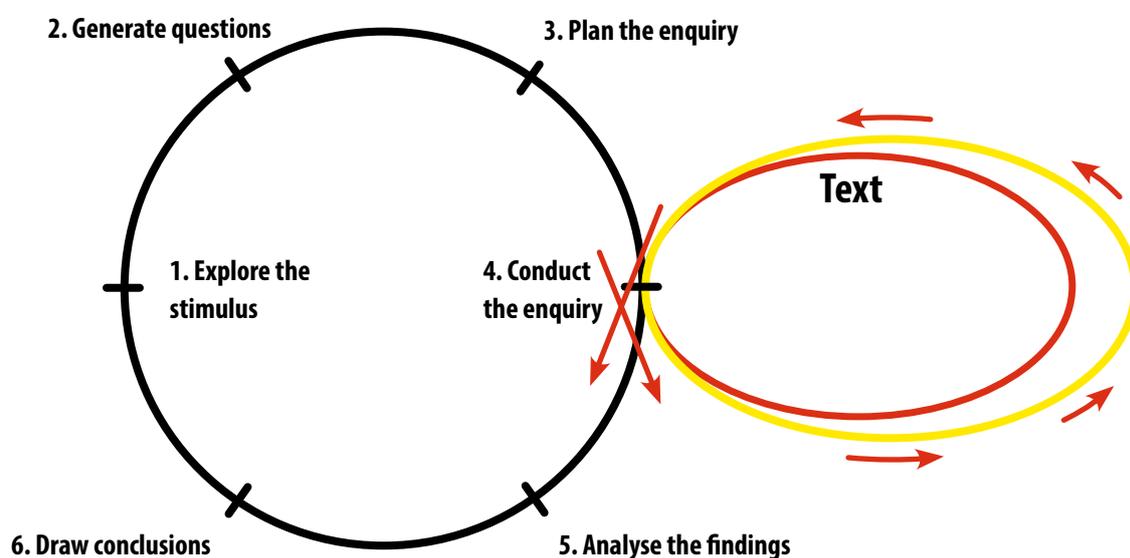
# The **RE-searchers** Approach

The next round of enquiry should be an opportunity to exercise pupil's knowledge, understanding and skills in relation to one of the RE-searcher characters. Insofar as it is possible, pupils should be involved in the process of planning this subsequent enquiry. However, given the practicalities of planning and resourcing lessons, it will often be necessary to pre-determine these enquiries. When this is the case, teachers will need to decide whether they are leading a TYPE A, B, C or D enquiry (see page 17). Teachers will need to consider which questions:

- a) are likely to match the interests of the pupils
- b) suit the subject matter
- c) suit each type of RE-searcher
- d) match the curriculum content
- e) match the resources available to the teacher
- f) are likely to support pupils' learning

Over the course of the RE curriculum from Reception to Year 6, it is necessary to ensure that pupils develop knowledge and understanding of each of the RE-searchers and that no one RE-searcher dominates the RE curriculum. Equally, it is important that religions and topics are explored using a range of RE-searcher characters. This is to ensure that the teacher does not consciously or unconsciously over-emphasise a particular method or promote particular views and attitudes about a specific religion by adopting the same RE-searcher each time.

The first RE-searcher enquiry cycle adds another loop to our diagram (R1) and can be illustrated as follows

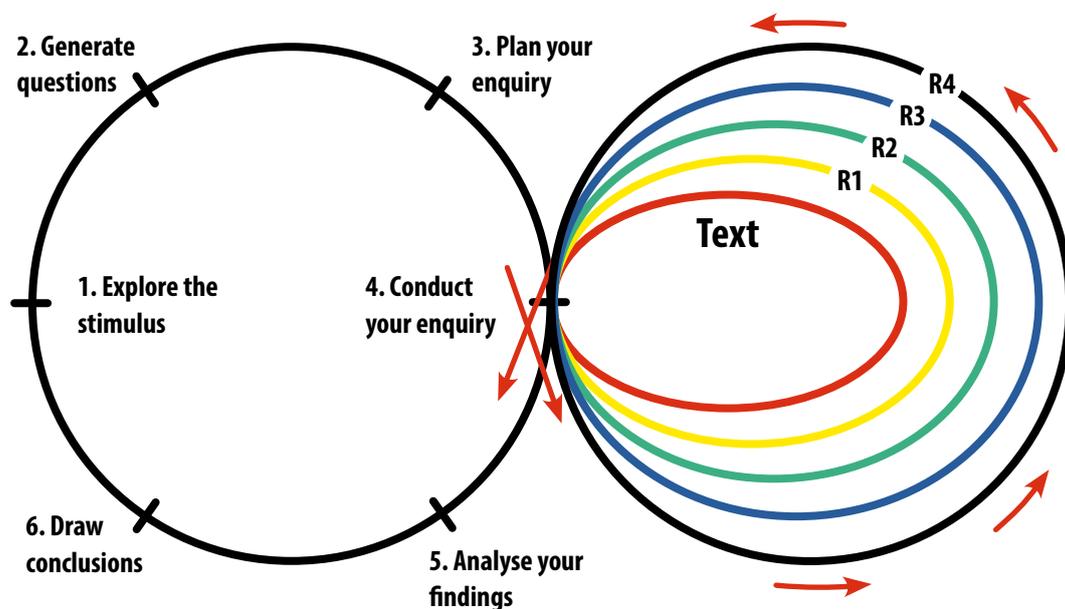


The yellow loop here represents a RE-searcher character's enquiry. The 'Enquiry Wheel(s)' section of this document may provide a useful starting point for developing enquiries for each character. Further details about the characters can be found in the aforementioned book.

Following the enquiry, ideally during the same lesson, pupils should be asked to conduct a self-assessment (i.e. How well am I performing as the RE-searcher?) and a method-assessment (i.e. How useful is this enquiry method as a means of answering our enquiry question(s)?). In so doing the pupils are re-joining the path of the original enquiry cycle: analysing their findings and drawing conclusions about their research. The teacher may wish to complete the enquiry cycle by returning to the stimulus, reviewing the enquiry questions and beginning to plan a new enquiry.

To complete all of the steps of the double-loop enquiry in a typical hour-long lesson is ambitious. Longer lessons, RE days or weeks where lessons are grouped together provide a useful solution to this. Alternatively, teachers may come to the conclusion that not all elements of each enquiry cycle are necessary or are worthy of as much attention. Increasingly, however, the aim of the RE-searcher approach will be to achieve a balance between the time teachers and classes spend establishing knowledge and understanding of religion(s), research methodologies and methods, and time spent developing the pupils as learners. In order to achieve the last objective, it is recommended that pupils reflect once a half-term on why they prefer one type of RE-searcher over another, considering how their own worldview impacts on this preference. Furthermore, older and more able pupils should be encouraged to consider how their worldview has impacted on the way they have understood an element of the subject matter studied. This latter expectation is more likely to arise incidentally during the course of enquiries as pupils demonstrate misconceptions that may or may not arise from their personal beliefs.

For TYPE C or TYPE D research, the teacher will need to follow the analysis, conclusions and question generation after a RE-searcher enquiry, with an enquiry in the style of a different RE-searcher. Here all the advice for the previous RE-searcher above still stands. In fact this remains the case for all subsequent RE-searcher enquiries (R2, R3, R4, etc.). This multi-RE-searcher approach can be represented as follows:

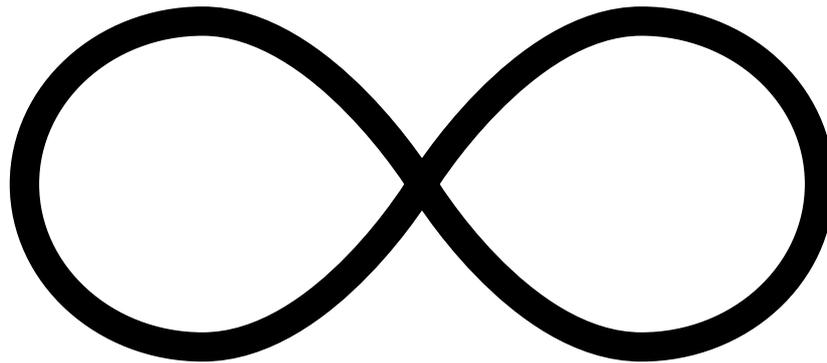


Each coloured band represents another RE-searcher enquiry. The change in colour represents the change in RE-searchers. For TYPE A and TYPE B enquiries the colour would remain the same, as the pupils revisit the same or a different focus with the same RE-searcher over and over again. The number of RE-searcher enquiries that teachers manage to fit in to a unit of work will be affected by the length of the unit (or half-term). In a seven-week half-

## The -searchers Approach

term, where one lesson a week is an RE lesson, the unit may typically consist of one lesson of 'fREe-search', one lesson of text enquiry, four RE-searcher lessons and a lesson to consolidate the learning from the unit and reflect on its success. This is by no means the only way to structure a unit.

It may have occurred to the reader that the diagram above resembles the infinity symbol (a lemniscate):



This is not an accident. The RE-searchers approach celebrates that fact that the enquiry process is an unending exercise where multiple understandings are developed through multiple enquiry methods and where pupil researchers construct and test ever more diverse, complex and textured understandings of religion(s). This process can never be completed as religions are diverse, complex, textured and constantly evolving.

# The RE-searchers Approach

Part Two

## **Warm-up and Learning Activities**

## 1. Introduction

The purpose of these warm-up and learning activities is to provide an interactive method by which pupils can begin to think and act in the manner of each of the respective RE-searcher characters. Activities can be utilised independently or combined as a means of preparing pupils to undertake an enquiry in the style of the selected character. Some of the activities are better preparation than others for researching certain types of subject matter, and thus they should be selected judiciously. Teachers are encouraged to make their own professional judgements, based on their knowledge of their pupils, as to the appropriateness of the activities. Issues of maturity and competence should be considered, for example. Some of the activities are drama-based and pupils unfamiliar with conventions of drama activities may need time with more straight-forward drama warm-ups. Many of these activities have been inspired by the following sources: *The Complete Brecht Toolkit* (2014) by Stephen Unwin; *Thinkers' Games* (2012) by Jason Buckley; *Thinking Together: A Programme of Activities for Developing Speaking, Listening and Thinking Skills for Children Aged 8-11* (2000) by Lynn Dawes et al.; *Active Learning through Formative Assessment* (2008) by Shirley Clarke; and the following website: [www.dramatoolkit.co.uk/drama-games/a-to-z](http://www.dramatoolkit.co.uk/drama-games/a-to-z).

In order to aid teachers in their selection of activities we have produced four grids (one per character) that detail which elements of each characters' profile each activity addresses. These can be found in the appendix.

Some of these activities go beyond the notion of a warm-up activity. If explored in full and in depth, utilising the extension activities listed, they might constitute an enquiry in themselves. However, it is crucial to note that the RE-searcher characters are fundamentally interested in the study of religion(s). It would make no sense to conduct any of the following games and activities in the context of the RE-searchers approach without subsequently exploring religious content. Where the activities do suggest a non-contextualised, skills-based, habit-forming activity, this should only be brief and should always provide appropriate preparation for the application of the said skills and habits within an enquiry into religious subject matter.



# The searchers Approach

TITLE
<b>D2</b> 'Yes, but' tennis
OBJECTIVES
<ul style="list-style-type: none"><li>• To put pupils in a critical state of mind: practise identifying flaws in arguments</li><li>• To prepare pupils for a discussion of ethical issues in relation to their topic in RE</li><li>• To develop pupils' awareness of the complexity of ethical issues</li></ul>
DESCRIPTION
<p>This game can be played in pairs, groups or as a whole class. First, the teacher presents the class with a rule, e.g. <i>'Everyone should give to charity.'</i> A pupil follows this with a criticism using the opener <i>'Yes, but...'</i> e.g. <i>'Yes, but some people don't have very much money.'</i> Another pupil follows this with another contribution using the same opener e.g. <i>'Yes, but perhaps they could give something else, like their time.'</i> Pupils continue until they have run out of ideas, or an allotted time frame has come to an end. This game could be played in two teams, each team accruing a point every time they contribute on their turn. Like a tennis match they keep countering the opposing team's ideas over an invisible net. An additional rule could be that each team has a limited time frame to generate an idea, and if this period is exceeded, this equates to missing the ball. Each time this happens a new topic could be chosen e.g. <i>'you should never lie'; 'everyone should be treated the same'; 'you should always be nice'; 'you should always do what you are told'; 'you should never be jealous of others'</i> etc.</p>

TITLE
D3 I believe that...
OBJECTIVES
<ul style="list-style-type: none"> <li>• To draw pupils' attention to how much they believe about the world around them</li> <li>• To build pupils' confidence in stating what they believe</li> <li>• To bring to pupils' awareness beliefs which they take for granted and to provide an opportunity to explore the evidence that they call upon in support of these beliefs</li> <li>• To identify any differences in opinion in relation to beliefs about everyday items and to speculate about the best way to ascertain the truth</li> </ul>
DESCRIPTION
<p>This is another activity that could be undertaken by walking around an empty space. However, it is probably best modelled to the whole group and attempted in seated positions to begin with. Pupils look around the room for everyday items and generate a sentence about them using the opener <i>'I believe that...'</i> Pupils can comment on what something is e.g. <i>'I believe that this is a desk'</i>; or on what something is for e.g. <i>'I believe that this box is a smoke alarm'</i>; or on what something is made out of e.g. <i>'I believe the walls are made of brick'</i>; or on the reliability of objects e.g. <i>'I believe the floor will hold me up/the ceiling won't fall down'</i>. Other comments may relate to who owns something, who made something or how people should behave. This activity would be good to do outside and may result in religious views being aired. Alternatively, to apply the same activity to RE content, the activity could be repeated with religious images/objects displayed in the room. This time pupils must comment on the images/objects on display. In all forms of the activity pupils could be challenged to justify their beliefs using the word <i>'because'</i>. During the activity-learning phase, all pupils could participate by drafting sentences on mini-whiteboards.</p>

# The -searchers Approach

TITLE
<b>D4</b> Ground rules for talk
OBJECTIVES
<ul style="list-style-type: none"><li>• To reflect on what rules and guidelines we will need in order to think about a problem or issue like Derek does</li><li>• To establish ground rules for talk you can then actually use</li><li>• To remind pupils of Derek's approach to investigating 'Big Questions' alone and with others</li></ul>
DESCRIPTION
<p>Explain to pupils that Derek likes to meet other people to discuss 'Big Questions' like <i>Is there a God? What are good and evil?</i> He talks to others in order to learn about what they believe. He wants to understand others' beliefs in case they are right and he is wrong! Ask the pupils what rules they would need to follow in order to encourage people to share their beliefs and to ensure that people are heard and understood? It might be appropriate to suggest some options, e.g. Should everyone have to take part? Should we go around in a circle or let volunteers speak? Should people be allowed to interrupt or wait for others to finish? What if pupils want to speak at the same time? How could they show they are ready to speak? How should we sit whilst we wait our turn? Should speakers stand up or sit down? Should we allow people to ask each other questions? When would this be good? When might it be bad? Explain that Derek likes to challenge people's arguments. What rules might we need to follow to avoid people getting upset?</p> <p>More ideas as to how to do this can be found here: <a href="http://thinkingtogether.educ.cam.ac.uk">thinkingtogether.educ.cam.ac.uk</a></p>

TITLE
D5 Agree/Disagree
OBJECTIVES
<ul style="list-style-type: none"> <li>• To require pupils to think for themselves and to commit to viewpoints</li> <li>• To help pupils evaluate their own viewpoints</li> <li>• To encourage and permit pupils to change their point of view once they have heard an exchange of ideas</li> <li>• To follow ground rules for debates established previously</li> </ul>
DESCRIPTION
<p>In a space where pupils can move from one side to another safely, designate one side as the 'Agree' side and the other as the 'Disagree' side. Provide pupils with a contentious statement to agree or disagree with. Allow pupils thinking time as individuals and/or in pairs and then request pupils to make their judgement of the statement clear by physically moving to the side that represents their views. The contentious statements may or may not be related to the topic. One option is to begin with fun and 'off-the-wall' statements e.g. <i>'dinosaurs would make excellent pets'</i> and then move towards statements that pertain to the topic e.g. <i>'miracles are real', 'God created everything', 'lying is always wrong'</i> etc. Once pupils have 'voted with their feet' and arrived at the appropriate side of the classroom, they are invited to justify their choice. Pupils from each side are invited to contribute and respond as the discussion continues. This discussion must be conducted according to the ground rules identified in activity D4. If further rules are required then this can be addressed during or after the activity. As facilitator you will be required to maintain the rules, encourage pupils to clarify their positions, respond to arguments or put forward new points of view. The time spent on each debate will need to be judged according to the purpose of the activity e.g. if it is to 'warm up' pupils' minds and bodies before the main lesson, then short, sharp debates will be required. Whereas if the activity includes the main Debate-it-all Derek debate then you will wish to sustain and deepen the debate with multiple viewpoints and lines of enquiry. After views have been exchanged, pupils should be allowed to change sides to reflect any evolving viewpoints. Inevitably some pupils will want to stand in the middle. Derek believes that it is impossible to be impartial or neutral when discussing the 'Big Questions'. For many questions, this means pupils should not be in the middle, unless they have a very good reason such as wanting to challenge the question e.g. It depends what you mean by life: my life, your life, the life of any living things. If the question is not one of the 'Big Questions' (Ultimate Questions) e.g. <i>'Would dinosaurs make good pets?'</i> then it is perfectly possible to give the answer <i>'It depends which types of dinosaur you mean because...'</i> In fact <i>it depends</i> answers are often the best. Pupils might object to sharing their religious beliefs in which case they could be engaged in an alternative, but complementary activity. So long as pupils are not pressured to share their reasoning, they will normally be happy to make a choice. A variation might be a 'I prefer not to say' area. However, pupils here should be made aware that they will be asked why they prefer not to say.</p>

<b>TITLE</b>
<b>D6</b> Four Corners
<b>OBJECTIVES</b>
<ul style="list-style-type: none"> <li>• To require pupils to think for themselves and to commit to viewpoints</li> <li>• To help pupils evaluate their own viewpoints</li> <li>• To encourage and permit pupils to change their point of view once they have heard an exchange of ideas</li> <li>• To follow previously established ground rules for debates</li> </ul>
<b>DESCRIPTION</b>
<p>This is a variation on the <i>Agree/Disagree</i> activity. This time, rather than a contentious statement, pupils are presented with a question. Rather than a binary or agree/disagree choice, pupils are presented with four different answers in four corners of the room. There could be more or fewer answers depending on the question. You might wish to represent all possible views or all of the main answers to this question, in which case you may need more than four answers. More than six can become a problem as each answer must be understood and remembered by the pupils. It also impacts on the post-decision discussion as there are more points of view to be shared which can slow the process down. The same issues with non-participation, standing in the middle between options and timings apply to this activity as they did to D5. You might judge that dedicating one corner to 'Other views' is an appropriate way to 'catch-all'. Of course pupils in this section will need to be prepared to explain their own ideas.</p>

<b>TITLE</b>
<b>D7</b> Stand by your man or woman
<b>OBJECTIVES</b>
<ul style="list-style-type: none"> <li>• As for D5 and D6</li> <li>• To share belief statements from individual representatives of secular/religious groups/denominations</li> </ul>
<b>DESCRIPTION</b>
<p>This activity is exactly the same as Four Corners. The only difference is that the answers provided are ones given by representatives of particular viewpoints. Pupils are deciding which person they agree with. Pupils must have the option of 'None of them', but they should be made aware that they will be expected to explain their reasoning. The issues surrounding the number of representatives, duration of the activity, non-participation etc. are all the same as those described in D5 and D6. The only additional factor here is that the beliefs ascribed to the representatives of different viewpoints actually are the beliefs of the person you have attributed them to. Sometimes people's own words need to be simplified for the pupils you teach. This requires thought to be sure you are not changing the ideas presented. One way around this is to represent denominations or religions using generalisations e.g. 'Most ... [insert religion/denomination here] ... believe...' or, if you are uncertain about the truth of that, 'Many ... believe...' or even 'Some ... believe'.</p>

<b>TITLE</b>
<b>D8</b> Most, least and in the middle
<b>OBJECTIVES</b>
<ul style="list-style-type: none"> <li>• To require pupils to think for themselves and to evaluate their own viewpoints</li> <li>• To encourage pupils to recognise that we believe things with different degrees of certainty and to consider both what we are most/least sure of and what gives rise to this</li> <li>• To compare and contrast the quality of reasoning and evidence for subscribing to different beliefs</li> </ul>
<b>DESCRIPTION</b>
<p>Ask pupils to generate three statements that they hold to be true. Ask them to rank them according to which they are most certain of, least certain of and the one in the middle. Extend this activity by asking pupils to generate more beliefs. This activity was first developed as part of the <a href="#">REflect project</a>. Ask pupils to share their thinking with a partner, telling them why they are more certain of some beliefs than others.</p>

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TITLE
<b>D9</b> Is it true that...?
OBJECTIVES
<ul style="list-style-type: none"> <li>• To rehearse asking 'Big Questions'</li> <li>• To practise evaluating the quality of enquiry questions</li> <li>• To encourage pupils to explore their own and others' beliefs</li> <li>• To follow previously established ground rules for debates</li> </ul>
DESCRIPTION
<p>Provide pupils with a selection of cards/text boxes on a screen with the following text (or similar):</p> <p>• we need    • we are    • the world is    • life is    • death is    • happiness is    • goodness is</p> <p>• evil is    • love is    • hate is    • lying is    • the universe is    • forgiveness is    • suffering is</p> <p>Individually, in pairs or groups of three, pupils then construct their own questions by combining the opener '<i>Is it true that...?</i>' with one of the presented statements and their own self-generated ending. Pupils select one question to talk about and hold a mini-debate amongst themselves about the answer. Some groups report to the class.</p>

TITLE																			
D10 Is it fair that...?																			
OBJECTIVES																			
<ul style="list-style-type: none"> <li>• To rehearse asking 'Big Questions'</li> <li>• To practise evaluating the quality of enquiry questions</li> <li>• To encourage pupils to explore their own and others' beliefs on ethical issues</li> <li>• To follow previously established ground rules for debates</li> </ul>																			
DESCRIPTION																			
<p>Provide pupils with a selection of cards/text boxes on a screen with the following text (or similar):</p> <table> <tbody> <tr> <td>Women</td> <td>children</td> <td>animals</td> <td>men</td> <td>religious</td> </tr> <tr> <td>people</td> <td>non-religious</td> <td>people</td> <td>poor people</td> <td>rich people</td> </tr> <tr> <td>happy people</td> <td>sad people</td> <td>homeless people</td> <td>the elderly</td> <td></td> </tr> </tbody> </table> <p>Individually, in pairs or groups of three pupils then construct their own questions by combining the opener '<i>Is it fair that...?</i>', one of the presented statements and their own self-generated ending. Pupils select one question that they would most like to talk about and hold a mini-debate amongst themselves about the answer. Some groups report to the class.</p>					Women	children	animals	men	religious	people	non-religious	people	poor people	rich people	happy people	sad people	homeless people	the elderly	
Women	children	animals	men	religious															
people	non-religious	people	poor people	rich people															
happy people	sad people	homeless people	the elderly																

<b>TITLE</b>										
D11 Proof Reading										
<b>OBJECTIVES</b>										
<ul style="list-style-type: none"> <li>• To evaluate the reliability and quality of different forms of evidence</li> <li>• To reflect on their own and others' beliefs and their reasons for holding them</li> </ul>										
<b>DESCRIPTION</b>										
<p>Provide pupils with a selection of cards/text boxes on a screen with evidence statements such as:</p> <table border="0"> <tr> <td>...because I have seen it</td> <td>...because someone I trust told me</td> </tr> <tr> <td>...because millions of people believe it</td> <td>...because I learnt it at school</td> </tr> <tr> <td>...because it said it on the internet</td> <td>...because I know it to be true in my heart</td> </tr> <tr> <td>...because it makes sense to me</td> <td>...because I have thought about it</td> </tr> <tr> <td>...because nothing else could explain it</td> <td></td> </tr> </table> <p><b>Activity 1:</b> Individually, in pairs or groups of three pupils organise these statements in a diamond shape with the best reason to believe something at the top and the worst reason to believe something at the bottom, with three mid-range statements across the middle.</p> <p><b>Alternative activity 2:</b> Pupils individually generate the beginning of each sentence so that the whole statement is true for them.</p>	...because I have seen it	...because someone I trust told me	...because millions of people believe it	...because I learnt it at school	...because it said it on the internet	...because I know it to be true in my heart	...because it makes sense to me	...because I have thought about it	...because nothing else could explain it	
...because I have seen it	...because someone I trust told me									
...because millions of people believe it	...because I learnt it at school									
...because it said it on the internet	...because I know it to be true in my heart									
...because it makes sense to me	...because I have thought about it									
...because nothing else could explain it										

<b>TITLE</b>
<b>D12</b> Lie detectors
<b>OBJECTIVES</b>
<ul style="list-style-type: none"> <li>• To encourage pupils to explore their own and others' beliefs</li> <li>• To encourage pupils to critically evaluate the arguments given by others</li> </ul>
<b>DESCRIPTION</b>
<p>Pupils generate two beliefs they hold about the topic and then one they disagree with. They record them on cards, shuffle them and label them Beliefs A, B and C. Alternatively, they could choose from a list provided. The beliefs are then shared, either by one pupil in front of the class or in pairs, along with the belief they do not hold. The others guess which belief the 'believer' does not really believe. The reader's job is to try to make it sound like they believe all three statements to make it hard for the guessers. Pupils take turns to be the 'believer'.</p>

<b>TITLE</b>
<b>D13</b> 1 Potato, 2 Potato, 3 Potato, 4...
<b>OBJECTIVES</b>
<ul style="list-style-type: none"> <li>• To encourage pupils to explore their own and others' beliefs</li> <li>• To encourage pupils to express their beliefs and to enjoy doing so</li> </ul>
<b>DESCRIPTION</b>
<p>Pupils in pairs, threes or fours hold a debate about a contentious statement or question, e.g. '<i>religious stories are real</i>' or '<i>should all people be treated the same?</i>'. The first person to speak puts their fist on the table (or in mid-air). The second person to speak puts their fist on top of the first fist (gently!). Every time someone contributes to the conversation they put their fist on top. Pupils will need to remove their fists from within the pile to place them on top. You can discuss with the class whether the winner should be the person who has their fist on top at the end of the time frame or whether it should be the person who has made the best argument. You might also like to discuss how that could be decided.</p>



### 3. Ask-it-all Ava Warm-up Activities

TITLE
A1 Hot Seating
OBJECTIVES
<ul style="list-style-type: none"> <li>• For interviewers to practise asking others questions about meanings, feelings, religions and religious backgrounds</li> <li>• For interviewees (when role-playing others) to practise empathising with representatives of religions, attributing feelings and interpretations to others in anticipation of finding out from the original source</li> <li>• For interviewees (when being themselves) to have time to reflect on their own beliefs, values and behaviours and the way they influence one another</li> </ul>
DESCRIPTION
<p><b>Version 1:</b></p> <p>One person role-plays a representative of a faith group/denomination or religion that the class have been learning about. Pupils ask them questions about the topic. If the topic is a festival questions might be e.g. <i>'What do you do at Easter?'</i>; <i>'What do you believe about Easter?'</i>; <i>'What does Easter mean to you?'</i>; <i>'When did you first begin to celebrate Easter?'</i> For questions about religious figures examples might be: <i>'Who is Muhammed?'</i>; <i>'What does he mean to you?'</i>; <i>'When did you first hear about him?'</i>; <i>'How does believing that Muhammed is holy affect the way you live your life?'</i> (For an Ask-it-all Ava question-making tool please see P22 – 25 of <i>The RE-searchers: A New Approach to RE in Primary Schools</i> available for free <a href="#">here</a>). This can be a whole-class interview or (when pupils are sufficiently confident and competent) a small group or partnered activity. This activity is no substitute for an interview with an authentic member of the faith community, but may provide a useful preparation or revision exercise. Pupils could evaluate the accuracy of the interviewee when recounting information they have learnt from other sources.</p> <p><b>Version 2:</b></p> <p>As Version 1, but the interviewee answers for themselves rather than in role as another. Pupils' right to refuse to share information about themselves should be respected. Pupils may opt not to be interviewed or give answers about someone else they know.</p>

<b>TITLE</b>
A2 Mirroring
<b>OBJECTIVES</b>
<ul style="list-style-type: none"> <li>To attune pupils to the behaviour and emotions of others</li> </ul>
<b>DESCRIPTION</b>
<p><b>Version 1:</b></p> <p>Pupils in pairs decide who is going to be A or B. Standing in a space, A performs a series of slow, clear, simple and large movements such as raising a hand, putting hands together, putting hands on their shoulders. B tries to copy the movements of A exactly matching the timing, manner and movement as if they are a reflection in the mirror. As pupils become better and better at this A can begin to move two limbs at the same time or perform smaller movements including facial expressions. Partners swap roles (leader becoming follower and vice versa).</p> <p><b>Version 2:</b></p> <p>As Version 1, but this time A and B sit opposite each other. A chooses an emotion from a list provided, e.g. bored, sad, angry, happy, excited etc. and mimes this emotion, whilst remaining seated. B mirrors everything that A is doing physically, including their facial expressions. It might help to give the children a context, e.g. watching a film, waiting in a waiting room, listening to someone speaking to them. Once all pupils have led and followed, ask pupils to speculate as to why reflecting back to someone how they are feeling when they are talking to you might be a good idea. Conversely, ask why being happy when someone else is sad might cause problems?</p> <p>A further extension to this that does not require 'mirroring' would be to ask pupils to mime sitting and listening like Ask-it-all Ava. You can direct the class by informing them of the emotional state of the imagined interviewee. This could be done by ascribing a number to a series of emotions e.g. Cross = 1, Sad = 2, Disappointed = 3, Relaxed = 4, Happy = 5, Excited = 6. The facilitator could call out the numbers and the class acting like Ava could reflect back the appropriate emotion to the imagined interviewee.</p>

<b>TITLE</b>
<b>A3</b> It sounds a bit like when...
<b>OBJECTIVES</b>
<ul style="list-style-type: none"> <li>To develop a strategy for checking understanding and developing empathy</li> </ul>
<b>DESCRIPTION</b>
<p>Provide pupils with a statement recounting an event which gave rise to a particular emotion, e.g. <i>'At Christmas I was really excited because I received the best present ever'</i> or <i>'When I lost my favourite toy I was sad'</i>. The pupils are challenged to think of a response that starts with the opener: <i>'It sounds a bit like when...'</i>. Pupils might respond with a personal anecdote or another example that they have heard of e.g. <i>'It sounds a bit like when I received a letter from my Uncle through the post'</i> or <i>'It sounds a bit like when I left my cuddly toy in the supermarket'</i>. Challenge the class to collaborate to come up with as many examples as possible where they recount a specific, real incident. Ask pupils how thinking about events in your own life might help you better understand events in someone else's life? Ask: <i>'When might this become a problem in an Ask-it-all interview?'</i></p>

<b>TITLE</b>
<b>A4</b> Shopping list
<b>OBJECTIVES</b>
<ul style="list-style-type: none"> <li>To improve and develop pupils' memory skills in preparation for remembering facts shared during an interview</li> <li>To exercise pupils' listening and concentration skills</li> </ul>
<b>DESCRIPTION</b>
<p>Pupils, as a whole class or in groups of approximately six, sit in a circle. A nominated pupil (e.g. the oldest, youngest etc.) begins the activity by completing this sentence: <i>'Yesterday, I went to the shop and I bought a ...'</i> Moving in a clockwise direction the second player repeats what the first person mentioned and then adds their own item to the list. The third participant repeats what was said by the second and then adds another item to the list. This continues around the circle with each participant having to remember all the previously remembered items in order before adding their own. Following the activity it might be beneficial to ask pupils what strategies they used for memorising the list and then to ask how they might be able to apply the same strategies to remembering the words of an interviewee in an interview situation.</p>

<b>TITLE</b>
<b>A5</b> Tell me what your partner said...
<b>OBJECTIVES</b>
<ul style="list-style-type: none"> <li>• To practise paying close attention to the content of other people's personal stories</li> <li>• To practise recalling and accurately representing the answers of another</li> <li>• To develop an awareness of similarities and differences in the way people live their lives</li> </ul>
<b>DESCRIPTION</b>
<p>Pupils in pairs take turns to answer a question about their life out of school such as <i>'What did you do in the holidays?'</i> or <i>'What do you and your family do on Saturday?'</i> Nominated pupils tell the whole class what they learnt from their partner. An alternative way of operating this is as follows: pupils in groups of four number-off (1, 2, 3, 4). 1 and 2 exchange answers and 3 and 4 exchange answers. 2 then tells 3 then they share with each other what their previous partners told them, whilst 4 and 1 do the same. 1 then tells 3 what they have learnt about them and vice versa. 2 and 4 do the same. On this last exchange pupils should hear their own answers. As a whole group each member can award a score 0 -10 to the group for how accurately their story had been passed on. Pupils should be pre-warned not to share information that they would not want everyone to know. They should avoid using first names in favour of saying 'a friend' or 'my brother' etc. If they are not sure whether they should share something then they should probably not share it. They can always relay it to their teacher at an appropriate time if it is important. Pupils should also be aware that the information they are told should only be used for the purposes intended and not changed, shared or judged in a way that might cause upset.</p>

<b>TITLE</b>
<b>A6</b> Answer the question before the one I just asked you...
<b>OBJECTIVES</b>
<ul style="list-style-type: none"> <li>• To improve pupils' capacity to recall information and retain more than one piece of information in their minds at the same time</li> <li>• To develop this capacity to aid them in improving their note-taking ability</li> </ul>
<b>DESCRIPTION</b>
<p>Pupils in pairs (A and B) sit opposite one another. A reads questions from a question sheet. These could be related to subject content depending on pupil competency with the subject matter. A reads two questions in a row without B responding to the first question. B then answers the first question after the second question has been read, the second question after the third question has been read and the third question after the fourth question has been read. After the pairs have answered six questions this way A tells B how well they did. They then swap roles and B, equipped with a different set of six questions, becomes the 'quiz master'. The pair completes this round in the same manner as the first. Challenge pupils to reflect on how hard it was to retain two questions in their memory at the same time and to deliver the answer to a question before the current one asked. Consider how/why it might be useful to focus on two things at once when writing notes during an Ask-it-all Ava interview with the whole class asking questions.</p>

<b>TITLE</b>
<b>A7</b> What do you think they are thinking?
<b>OBJECTIVES</b>
<ul style="list-style-type: none"> <li>• To attune pupils to people's facial expressions, body language, actions and context</li> <li>• To enable pupils to use all the clues available to them before attributing feelings and thoughts to individuals</li> <li>• To make use of prior knowledge in order to make reasonable inferences about what is going on in a situation</li> </ul>
<b>DESCRIPTION</b>
<p>Present pupils with an image of people, religious or otherwise, doing something which at first glance might be puzzling or easily misinterpreted. Ask pupils what they notice about the image. Generate a list. Ask pupils who they think the people are; where they might be; what they doing; why they might be doing it; how they might be feeling; and what they might be thinking. Be prepared to prompt and (if necessary) give clues to pupils to think of prior knowledge or experiences that might unlock an interpretation of the image. Pupils could tour a series of images of this kind answering similar questions for each. This exercise in empathy would be a useful priming activity to use prior to interviewing someone who had actually participated in the kind of activity depicted in the images. For instance the picture(s) could be of the Hajj. After pupils have generated some hypothetical answers to the questions listed above they could then test their understanding(s) by interviewing someone who has been on the Hajj.</p>

<b>TITLE</b>
<b>A8</b> How do you think they are feeling? – Emotion Bingo
<b>OBJECTIVES</b>
<ul style="list-style-type: none"> <li>• To attune pupils' attention to facial expressions in order to support their empathic response to interviewees</li> <li>• To anticipate the possible answers pupils might get from representatives of faith groups when they ask them about the current topic</li> </ul>
<b>DESCRIPTION</b>
<p>Provide each pupil with a two-by-three bingo grid with a different emotion word in each section (e.g. sad, worried, happy, angry, relaxed and nervous). Display a sequence of 10 images of faces (these could be real faces, cartoon faces or emojis). As pupils recognise faces displaying emotions that are on their bingo sheet they tick them off. The first person to cross off all six shouts 'BINGO!'. Show the class all 10 images on the same screen. Challenge the winner to point out which six they thought best showed the six emotions, pausing to explain what it was about certain images that meant they matched the emotion word. Invite pupils to dispute any suggestions and to attribute other emotions to the four images which have not been mentioned. Pupils could then be encouraged to consider how each of the emotions relates to the topic being studied e.g. different events in a religious story or parts of a religious festival, service or Church year etc. These inferences can then be checked through interviews or questionnaire responses from representatives of the religion being studied.</p>

<b>TITLE</b>
<b>A9</b> Compare & Contrast
<b>OBJECTIVES</b>
<ul style="list-style-type: none"> <li>• To encourage pupils to identify similarities and differences between religious practices</li> <li>• To generate curiosity about variation of practice</li> <li>• To encourage pupils to consider whether the occurrence of similar practices between different religions tells us anything about humans in general</li> </ul>
<b>DESCRIPTION</b>
<p>Display to pupils two images of similar religious practice either within a religion e.g. Infant Baptism and Believer's Baptism or between two religions e.g. Believer's Baptism in a tank and Hindu ritual bathing during the festival of Kumbh Mela. Invite pupils to spot similarities and differences. Give them a little background information about each and ask pupils to speculate as to why different religious groups around the world might end up having similar rituals.</p>

<b>TITLE</b>
<b>A10</b> Role-model role-play
<b>OBJECTIVES</b>
To encourage pupils to reflect on their own values
<b>DESCRIPTION</b>
<p>In an empty space, invite pupils to stand in a space of their own. Tell them that they are going to be asked to use their bodies to silently mime a series of situations. Explain that with your body you give an answer which is true for you. Ask pupils to mime the following:</p> <ul style="list-style-type: none"> <li>• Someone playing a sport</li> <li>• Someone eating dinner</li> <li>• Someone taking a dog for a walk</li> <li>• Someone doing their job</li> <li>• Your hero</li> <li>• Someone doing the best thing anyone could ever do</li> </ul> <p>Ask pupils to pair up and to show each other their mimes. Pupils are invited to guess what is being mimed for the last three mimes. Pupils share the correct answers. Ask pupils to share with their partner their reasons for choosing their last two mimes i.e. <i>'who is your hero?'</i> and <i>'why is ... the best thing anyone could ever do?'</i> Ask pupils to share their selections with the whole class. Explore the variety of answers for both questions. If many pupils chose the same kind of hero or activity then ask them why this might be. Explore what pupils think 'hero' means and what 'best' means, e.g. most enjoyable, most brave, most kind etc. Ask pupils whether they think that representatives of the religion they are studying would be likely to give them the same answers for these last two questions. If not, why not? This activity could be used at the beginning of a unit/lesson on role-models. Pupils could follow this with an enquiry into who are heroes of this particular faith today and what do representatives of this faith believe is the 'best thing anyone could ever do'. Following this, pupils could repeat this activity and discuss how and why their chosen mimes have or have not changed.</p>

<b>TITLE</b>
<b>A11</b> Eye contact
<b>OBJECTIVES</b>
<ul style="list-style-type: none"> <li>To explore the importance of eye contact when interviewing someone</li> </ul>
<b>DESCRIPTION</b>
<p>Pair pupils up and get them to decide who is going to be A or B. A is invited to come to the teacher in secret (in the corridor, before class, or at the front of the classroom etc.) to receive their secret instructions. Tell them that they are going to ask their partner three questions about themselves e.g. <i>'What is your favourite thing to do?'</i> <i>'What did you do at the weekend?'</i> <i>'If you could do anything you like, what would it be?'</i> Tell them that when they are listening to the answers they must not look at their partner. They must look around the room. Send A to interview B in the manner described. Stop the class and ask B in front of the class what has just happened. Ask them how it went. Tell the class that A is <b>now</b> going to do the activity but <b>this time</b> they are going to keep eye contact with their partner, give a slight smile and gently nod when they hear the answers. Ask B how the two interviews compared. Did it make it easier or harder to talk? Ask A whether they learnt more from their partners the second time round. Ask pupils to draw conclusions and to generate success criteria for a good listener.</p>

<b>TITLE</b>
<b>A12</b> Lean on me...
<b>OBJECTIVES</b>
<ul style="list-style-type: none"> <li>• To develop a climate of trust between pupils who are going to interview one another</li> <li>• To consider the need for trust when interviewing people</li> </ul>
<b>DESCRIPTION</b>
<p>In a large, empty space pupils pair up and decide who is going to be A and B. Pupils must walk around the space together, crossing the room to an agreed destination. Pupils agree a place to get to. A must keep their eyes closed and B can only hop on one leg. The two pupils need to support each other as they move around. Once pupils have reached their destination they can stop. Pupils are asked to agree a new destination and swap roles. Repeat as desired. Ask pupils what it was like to have to rely on another person. Ask them why it is important for Ask-it-all Ava to be trustworthy when she asks people questions about their beliefs and their lives. In preparation for having a visitor, ask pupils how the visitor might feel knowing that they are going to be sharing answers about themselves and their lives with the class. Ask pupils what they could do to make it easier for the visitor.</p>

<b>TITLE</b>
<b>A13</b> Pass the emotion
<b>OBJECTIVES</b>
<ul style="list-style-type: none"> <li>• To attune pupils' attention to facial expressions in order to support their empathic response to interviewees</li> <li>• To practise reflecting different emotions in response to others</li> <li>• To anticipate the possible answers pupils might get from representatives of faith groups when they ask them about the current topic</li> </ul>
<b>DESCRIPTION</b>
<p>Both pupils and facilitator sit in a circle. Tell the pupils that '<i>we are going to pass a smile around the class.</i>' Start this off with a large smile to a pupil sat next to you. Encourage the pupils to pass the smile around the class. Repeat this exercise for different emotions e.g. anger, sadness, fear, excitement, jealousy, embarrassment, shyness etc.</p> <p>An extension/alternative to this is to stand all pupils up in a circle facing outwards. Tell them to turn around on the count of three and to show a designated emotion to the rest of the class with the whole of their bodies. The class must do this silently. To encourage pupils to observe and mirror others, one pupil could stand in the middle of an inward-facing circle and move through the whole-bodied expression of different emotions which those standing around the circle can copy. After three changes, pupils could be asked to reflect on which emotions they think they have represented and this could be checked with the 'leader' of the mime.</p> <p>For each of these activities pupils could then be encouraged to consider how each of the emotions relates to the topic being studied, e.g. different events in a religious story or parts of a religious festival, service or Church year etc. These inferences can then be checked through interviews or questionnaire responses from representatives of the religion being studied.</p>

<b>TITLE</b>
<b>A14</b> Detection
<b>OBJECTIVES</b>
To attune pupils' attention to one another
<b>DESCRIPTION</b>
Pupils sit in a circle. One person is selected to be the detective and is asked to leave the room. Once the detective has left the room, another person is identified to be the leader. The leader performs a series of movements and gestures that everyone else must copy in unison. The detective is invited back into the classroom and is charged with the challenge of identifying who in the circle is the leader, dictating the actions of everyone else. The detective is allowed three guesses. If the leader remains undetected, then they can nominate a new detective from the group. A new leader is chosen. Following the game pupils can be asked why Ask-it-all Ava might think it is important to pay close attention to people when she is learning about them.

<b>TITLE</b>
<b>A15</b> About me
<b>OBJECTIVES</b>
<ul style="list-style-type: none"> <li>• To attune pupils' attention to each other as a whole person with a life outside of school</li> <li>• To recognise and explore personal differences</li> </ul>
<b>DESCRIPTION</b>
Pupils write something unusual about themselves, a characteristic or a favourite food etc., on a sticky note, a mini-whiteboard or piece of paper e.g. <i>I can roll my tongue... or... My favourite TV programme is... or I can roller-skate...</i> Collect all the answers and randomly pick ones to share with the group. Invite pupils to guess who might have written each fact. An extension to this task is to read out facts about a visitor you have lined up for an Ask-it-all Ava interview. Pupils can guess who it might be. These facts might be a mix of facts pertaining to the visitor's religious beliefs/practices and facts about their everyday life that pupils may relate to or be surprised by.

TITLE
<b>A16</b> Change places if...
OBJECTIVES
<ul style="list-style-type: none"> <li>• To attune pupils' attention to each other as a whole person with a life outside of school</li> <li>• To recognise and explore personal differences</li> <li>• To improve the listening skills of the group</li> </ul>
DESCRIPTION
<p>With pupils sat in a circle (preferably on chairs), call out instructions starting with the phrase: <i>'Change places if...'</i> All pupils who are described in the instruction walk across the circle to sit in a chair vacated by another person doing the same. This should be done quickly as possible. The caller could be the teacher or nominated students. Here are some examples:</p> <p><i>'Change places if you have blonde hair'</i></p> <p><i>'Change places if you like playing football'</i></p> <p><i>'Change places if you have a pet cat'</i></p> <p><i>'Change places if you have a jumper on'</i></p> <p>These statements could extend to ethical or philosophical questions e.g. <i>'Change places if you believe that everyone should be treated equally.'</i> A game that Debate-it-all Derek would like too! To convert it to a See-the-story Suzie game, pupils could be asked about their interpretation of a story e.g. <i>'Change places if you think this story is about hope'</i> or <i>'Change places if you think that Judas was trying to do the right thing.'</i></p> <p>A further addition to this game is the instruction to <i>'All change.'</i> On this instruction all pupils cross the circle to change seats. A code word could be used to give this command that can be dropped into the teacher's 'patter' to further encourage close listening skills. Another option is to nominate pupils to be the caller.</p>

## 4. See-the-story Suzie Warm-up Activities



### TITLE

**S1** Once upon a time...

### OBJECTIVES

- To encourage pupils to see their own lives as stories

### DESCRIPTION

Pupils in pairs take turns to tell their own life story in the third person starting with the phrase *'Once upon a time...'*. e.g. *'Once upon a time Mr. and Mrs. ... had a baby and they called it .... He/she had two brothers and one sister. The all lived in ... and enjoyed...'* For the purposes of this activity, pupils might be well advised to avoid sharing information that they would not be happy for everybody to know. It is also worth noting as a class teacher whether any pupils have had traumatic incidents in the past that may present a problem in such an activity. In these instances, such an activity might be better avoided, or the pupils affected monitored so that swift action can be taken. In some settings, a Teaching Assistant supporting a child might prove sufficient, as might careful pairing of children to ensure vulnerable children have mature and trustworthy partners to listen to them.

### TITLE

**S2** I know a story about that too...

### OBJECTIVES

- To encourage pupils to make links between events and themes in religious stories and other stories they know

### DESCRIPTION

#### Version 1:

Before reading a story to the class, identify the main events. Use these to create 'spoilers' which pre-warn children about what is going to happen without mentioning names or specific details, e.g. a 'spoiler' from the birth of Jesus narrative might be *'I'm going to tell you a story where someone gets a present'* or *'I'm going to tell you a story where a lady does something very special'*. Share a 'spoiler' with the class and challenge them to think of another story they know in which the same thing happens using the opener *'I know I story about that too. When...'* Pupils can share these with the whole group or they can try to think of as many as they can in pairs – with or without recording their stories.

#### Version 2:

An extension of this activity for older/more able children is to limit the stories mentioned to religious stories.

#### Version 3:

A further alternative is to replace events with themes. In this version the 'spoiler' can be presented as follows: *'I'm going to tell you a story about...'* Here you introduce a theme that is both commonly attributed to the story and also familiar to your pupils, e.g. love, fairness, happiness etc. Pupils work in pairs to think of other stories on the same theme. They can present their ideas with the opener *'I know I story about ..... too. When...'*

<b>TITLE</b>
<b>S3</b> Circle Story
<b>OBJECTIVES</b>
<ul style="list-style-type: none"> <li>To appreciate that people have different stories to tell and interpret things differently</li> </ul>
<b>DESCRIPTION</b>
<p>Present the pupils with a range of images or items to include in a story. Some should indicate characters, events and settings. These could be items taken from the religious story the pupils will be introduced to later in the lesson or unit. Pupils discuss in pairs what each might be and how it could be included in a story. Then, with pupils sat in a circle, pupils collectively tell a story saying one sentence at a time. The teacher can keep a record of which items have been mentioned in the story. Once all the items have been mentioned and the story has come to a suitable ending point, the next pupil can start a new story using the same items as inspiration, but trying to tell a different story with them. Pupils will need some training at this in order to keep contributions short and sensible. Children have a tendency to try to make the most exciting thing happen on their go! An alternative would be to limit pupils to only one, two or three words. It is possible to further support the storytelling with a list of openers e.g. <i>Fortunately, Unfortunately, A few days later</i>, etc. Given the large size of classes in many schools it might be worth splitting the class into groups of approximately six. This should only be done once the class has become proficient in the technique. Whether you allow pupils to 'pass' is something to consider. One solution is to allow pupils a certain number of passes, but beyond those they must contribute. A useful exercise is to get pupils to reflect on what other, pre-existing, stories their story was inspired by i.e. were any of the events or characters 'borrowed' from other stories?</p>

<b>TITLE</b>
<b>S4</b> Connect Me
<b>OBJECTIVES</b>
<ul style="list-style-type: none"> <li>To encourage pupils to make links between words and their own lives, likes and aspirations in order to tell their own story differently</li> </ul>
<b>DESCRIPTION</b>
<p>Provide pupils with a list of random nouns, e.g. <i>apples, aeroplanes, illness, holidays</i> and <i>10 minutes</i>. Ask pupils to think of something that links them to each word e.g. <i>'I eat an apple every day. In the summer I like to watch aeroplanes fly across the sky. I seem to always get ill in the holidays. When I play football an hour feels like 10 minutes.'</i> For this kind of session pupils need to be reminded not to share information about themselves that they would rather keep private. Knowledge about your class is essential: a word like <i>'illness'</i> for a child with an illness or bereavement in the family could put them and you in an unfortunate position. A variation of this would be to include words relevant to the religious story the class is about to engage in e.g. <i>nails, thorns, boulder, garden</i> and <i>three days later</i>. A further extension would be to insist that pupils write two sentences in the past tense, two sentences in the present and one in the future. This could be supported by sentence openers such as <i>'When I was little...'</i>, <i>'A few years ago...'</i>, <i>'Now I...'</i>, <i>'I also...'</i>, <i>'One day I...'</i>, <i>'I hope to...'</i></p>

<b>TITLE</b>
<b>S5</b> Freeze frames
<b>OBJECTIVES</b>
<ul style="list-style-type: none"> <li>• To recall and revisit a religious story</li> <li>• To identify, interpret and depict events and characters in religious stories</li> <li>• To explore alternative interpretations and presentations of events in religious stories</li> </ul>
<b>DESCRIPTION</b>
<p>After sharing a religious story with the class, revisit this story (perhaps with a range of images). Encourage the pupils to identify which events are the most important. This could be done from their own perspective or from the perspective of another who, for instance, thinks the story is all about love or hope or another conceptual theme. Once pupils have selected their events they can create a 'freeze frame' for each one. Three to five is a manageable number. For each 'freeze frame' pupils take on the role of each character in the scene and use their body and facial expressions to communicate what the character is doing and feeling. Groups can be challenged to think about using different levels (e.g. standing up, sitting down, lying down), different groupings of characters, different emotions for the characters and how this could be shown. You may choose to introduce props, teach pupils how to use their bodies to be objects (e.g. trees or tables), show pupils how more than one person can link together to play one character. Furthermore, once the groups have created each 'image' they can practise moving from one image to another to smoothly, silently and swiftly so that they can perform the whole sequence as one representation of the story. Groups may then perform to one another, the whole class or with one half of the class performing to the other and vice versa. Time can and should be taken to explore a single group's work with pupils interpreting a 'freeze frame' to identify which event is being depicted, how each character is feeling, who seems to be shown to be good and bad and who/what is important in the scene. The audience should be invited to analyse how the pupils have used their bodies, facial expressions, grouping of characters, spacing of characters and levels etc. to communicate these messages. An alternative option is to indicate to a pupil with a 'tap' or gesture that they should come out of their 'freeze frame', still in role, to explain their character's point of view on the scene. This could be extended to a 'hot seating' activity. A final extension of this task is to invite a group or the rest of the class to rearrange the 'freeze frame', but with a new interpretation. An example might be to show the Last Supper, but with Judas looking worried and anxious as he tries to decide what to do, but then to 're-frame' the scene depicting Judas as an evil baddy plotting Jesus' demise! With these re-arranged 'freeze frames', the group or designated directors could represent the event in a way that changes the status of characters, the significance of events/characters, and the message/theme of the story. Pupils might be asked to consider which representation they prefer and why? Pupils could be asked to consider whether their particular understanding of the story is similar to any other stories they know and whether this means they like this understanding more or less.</p>

<b>TITLE</b>
<b>S6</b> Tell the story from multiple perspectives
<b>OBJECTIVES</b>
<ul style="list-style-type: none"> <li>• To revisit and recall a religious story</li> <li>• To know how religious stories are interpreted differently by different people and groups</li> </ul>
<b>DESCRIPTION</b>
<p>Using a religious story the group already knows, provide individuals or groups with a perspective on the story. Ensure that the individuals or groups involved have a range of perspectives with some tension between the interpretations, e.g. one perspective thinks one thing happened/is important and others disagree. Ask those taking on each perspective to elaborate on the perspectives given – considering why they might hold the interpretation, how they might feel about the events of the story and what they might be thinking/feeling in light of the events. The individuals or groups present their perspectives to the class – this could be in the form of a presentation, a monologue or through ‘hot-seating’. This activity could be done using perspectives from characters within a story or from the perspectives of representatives of different faith groups about a story.</p>

<b>TITLE</b>
<b>S7</b> Change the tense
<b>OBJECTIVES</b>
<ul style="list-style-type: none"> <li>• To revisit and recall religious stories</li> <li>• To explore the impact of telling a story as if it happened in the past, is happening now and/or is going to happen in the future</li> </ul>
<b>DESCRIPTION</b>
<p>Using a religious story the children have recently encountered, provide pupils with prompts to help them remember the story (images work best). Ask one child or children in pairs to retell the story to the class/ each other in the past tense. Then explain that the exercise is going to be repeated, but that the storytellers are going to retell the story in the present. Explain that the listener has to monitor how this changes both their experience of the story and the manner in which the story is told, e.g. does the storyteller express more emotion? Finally, repeat this exercise with the pupils telling the story as if it is going to happen in the future. Each of these approaches will need to be modelled with some appropriate sentence openers and verb forms provided. Share the findings of the listeners and ask the storyteller how their thoughts and feelings about the story changed as they told it in the three different ways. Ask them to consider how being a believer who believes that God is still at work today might feel differently about religious stories compared to someone who does not. Ask pupils to consider how someone who believes that God is active right now might feel and behave. Ask pupils to consider how someone who believes that God has plans for the future might feel and behave. Ask the pupils to consider how their thoughts about the stories has developed or not as a result of the exercise. Did it make the story more or less believable? Did it make the story more or less interesting? Did it help you empathise more or less with individuals who believe that the story continues to be important to them and the world today?</p>

<b>TITLE</b>
<b>S8</b> Happy slant / Sad slant
<b>OBJECTIVES</b>
<ul style="list-style-type: none"> <li>• To revisit and recall a religious story</li> <li>• To explore how religious stories are interpreted differently by different people and groups</li> </ul>
<b>DESCRIPTION</b>
<p>Using a religious story that the pupils are familiar with, that has both sad and happy moments, ask them to retell the story as if it were a happy story – including mostly happy events and showing how the events that were not so pleasant led to happy outcomes in the end. Ask pupils to retell the same story, but now from a sad perspective. This time pupils are asked to focus their retellings on the sad events and why they are more important than the happy events. Ask pupils to reflect on why people might feel differently about stories. Ask them to consider which parts of the story seem important to them and to think about whether they think of this story as happy or sad. You might want pupils to consider why they focus predominantly on the happy or sad elements, although care should be taken here to ensure pupils are not required to reflect on or share stories of incidents and events that may cause them distress.</p>

<b>TITLE</b>
<b>S9</b> Change the Narrator
<b>OBJECTIVES</b>
<ul style="list-style-type: none"> <li>• To revisit and recall religious stories</li> <li>• To explore the impact of telling a story as if it happened in the past, is happening now and/or is going to happen in the future</li> </ul>
<b>DESCRIPTION</b>
<p>Using a religious story pupils know well, invite pupils individually or in pairs to retell the story with a different attitude, e.g. disbelief, enthusiasm, respect, concern. Each of these may require modelling and/or a sentence starter to set pupils off in the right direction. An extension of this is to require pupils to retell the story or an event in the story in the style of a different person/role/genre, e.g. like a newsreader, like a football commentator, like a fairy tale, a scary story, a quest etc. Ask pupils to consider how the way a story is told changes the way we think and feel about it. Ask pupils to consider if it matters who tells them religious stories.</p>

<b>TITLE</b>
<b>S10</b> Conscience Alley
<b>OBJECTIVES</b>
<ul style="list-style-type: none"> <li>• To explore characters' decisions within stories by speculating about conflicting concerns they may have about what to do</li> <li>• To consider how people of faith past and present may find themselves in decision-making situations akin to those of their religious role-models and how they may draw on religious stories for guidance</li> </ul>
<b>DESCRIPTION</b>
<p>Use this activity to explore a decisive moment in a religious story where a character makes a big decision, e.g. Judas deciding to tip off the Jewish authorities about Jesus' whereabouts or Joseph deciding to support Mary in her calling to have God's baby. Discuss with the class reasons for and against making the decision the character makes. Choose a pupil to represent the main character. Divide the remaining class in two and stand them opposite one another in two parallel lines. Tell the class that the pupil representing the character is going to walk all the way through the middle of the channel. One side is going to call out reasons for the character to take one course of action and the other side is going to call out reasons to take a different course of action. By the time the pupil has walked up and down the channel twice, they need to have made a decision about what to do and to be able to explain it to the class using reasons they have heard. They also need to explain how it felt trying to decide. This activity could be used particularly when the class is exploring a story they are unfamiliar with, at a point in the story when they do not know what is going to happen next. Once pupils know what decision the character made in the religious story then they can be asked to speculate whether the character's decision was hard or easy or whether the character should be considered to be a hero or not? An extension would be to look at a decision that people of faith have to make today or at a particular point in history. You can get the class to explore how they might draw on this or other religious stories to help them make their decision. A conscience alley can be used again, but with one half of the class (one side) calling out reminders to the pupil walking through representing the person of faith what their role-model said or did. The other side might be invited to play 'devil's advocate', calling out reasons why such advice is not wise or appropriate. This could be useful for exploring apparent contradictions in religious teaching within or between religions. The conscience alley can be ended with an interview with the person nominated to walk through to explain how they think the person or character might feel and, in this last application, how this story and others might shape their lives.</p>

<b>TITLE</b>
<b>S11</b> Fund my film (Upper Key Stage 2 only)
<b>OBJECTIVES</b>
<ul style="list-style-type: none"> <li>• To require pupils to recall the plot of a recently studied religious story</li> <li>• To recognise that different groups might choose to tell stories in different ways for different purposes and for different audiences</li> </ul>
<b>DESCRIPTION</b>
<p>Provide pupils in mixed ability groups of three with a selection of images depicting a religious story that they know well. Explain to them that they are going to be challenged to explain how the story could be turned into a film. Tell pupils what kind of genre the film must be (romantic, adventure, horror, action, mystery, drama) and what audience it is going to be aimed at (children, teenagers or adults). Considering the combination of genre and audience they have been given, ask pupils to decide which of three events the film would focus on and how these events might be depicted. Suggest that the pupils might want to think about which actors they would like to play the characters and what would happen in the film for each image. Ask pupils to imagine the rest of the class are the film producers who decide whether the film will be given money to pay for it to be made. Challenge them to explain their group's thoughts on the film: what would be the three most significant events and how would they suit the genre and the audience?</p>

<b>TITLE</b>
<b>S12</b> Happy Story vs. Sad story
<b>OBJECTIVES</b>
<ul style="list-style-type: none"> <li>• To explore the way the events of a story can be retold and interpreted in different ways</li> </ul>
<b>DESCRIPTION</b>
<p>Start in a Drama circle. Practise telling a story collaboratively with each pupil contributing one word (See S3 Circle Story). Repeat, but with pupils contributing a sentence. Now challenge pupils to start every sentence with '<i>Unfortunately...</i>' and '<i>Fortunately...</i>'. Explain that pupils must alternate using '<i>Unfortunately</i>'/'<i>Fortunately</i>' around the circle so that each event shifts the story from being happy to sad and vice versa over and over again. Now use the same device to retell a religious story that the class know well.</p> <p>e.g.</p> <ol style="list-style-type: none"> <li>1. <i>Fortunately, God told Mary that she was going to have baby.</i></li> <li>2. <i>Unfortunately, she and Joseph were not married.</i></li> <li>3. <i>Fortunately, Joseph decided to stick with Mary even though this was shocking news</i></li> </ol>



## 5. Have-a-go Hugo Warm-up Activities

TITLE
H1 Yes, and we could have a go at...
OBJECTIVES
<ul style="list-style-type: none"> <li>• To generate Have-a-go Hugo enquiry ideas</li> <li>• To see if it is possible to cultivate an open mind and enthusiasm towards Have-a-go Hugo activities</li> <li>• To demonstrate levels of understanding about religious acts by justifying Have-a-go Hugo activities</li> </ul>
DESCRIPTION
<p>Using a non-religious act, initially ask pupils to generate ideas as to what we could do to learn about the 'act' in question in the manner of Have-a-go Hugo. Challenge the pupils to think about what they could have a go at that might give them some insight. Ask pupils to generate ideas using the sentence opener: 'Yes and we could have a go at...'. You can begin proceedings by saying: 'I think we could learn about .... by ...'. Here is an example:</p> <ol style="list-style-type: none"> <li>1. <i>I think we could learn about being a football fan by going to a football match</i></li> <li>2. <i>Yes, and we could have a go at wearing supporters' scarves and hats</i></li> <li>3. <i>Yes, and we could have a go at supporting a team</i></li> <li>4. <i>Yes, and we could have a go at cheering when they score</i></li> </ol> <p>This activity could be done as a circle game, as a whole class or in small groups. An extension of it would be to require pupils to add an additional clause to the end of their sentences to give a reason for their suggested course of action using the phrase: <i>so that we can see/hear/smell/touch/taste/feel/experience/understand...</i></p> <p>e.g.</p> <ol style="list-style-type: none"> <li>1. <i>I think we could learn about being a football fan by going to a football match.</i></li> <li>2. <i>Yes, and we could have a go at wearing supporters' scarves and hats <b>so that we can feel the excitement of getting ready.</b></i></li> <li>3. <i>Yes, and we could have a go at supporting a team <b>so that we can experience the feeling of wanting someone to win.</b></i></li> <li>4. <i>Yes, and we could have a go at cheering when they score <b>so that we can hear our cheers amongst the cheers of others.</b></i></li> </ol> <p>Now, repeat the exercise, but with a religious event/act/action as the focus e.g. going to a mosque.</p>

<b>TITLE</b>
<b>H2</b> Mantle of the expert
<b>OBJECTIVES</b>
<ul style="list-style-type: none"> <li>• To explore the extent to which we can inhabit the perspectives of members of a religion: recalling information, making plans and speculating as to the meaning and significance actions and objects of faith</li> </ul>
<b>DESCRIPTION</b>
<p>Tell the pupils that they are going to be expert representatives of the religion that the class is studying and they have been asked to use the resources provided to complete a project for a client, for instance:</p> <ul style="list-style-type: none"> <li>• To turn the room into a place of worship for visitors to the school</li> <li>• To organise a religious ceremony for someone joining the faith</li> <li>• To create an outfit for a religious leader to wear during a religious festival</li> </ul> <p>Depending on the nature of the task, choose a form of expertise to which the class could be given the 'mantle', e.g. experts in religious art, music, symbolism, fund-raising, in order to develop a sense of community. Challenge pupils to be creative: to draw on what they know and to speculate and to share ideas with confidence. This approach is more of a pedagogy than a warm-up activity, and as such this activity could become a whole lesson. In some respects the RE-searchers approach lends itself to this method; utilising role-play and enquiry methods. More details can be found at <a href="http://www.mantleoftheexpert.com">www.mantleoftheexpert.com</a>. As pupils inhabit the perspectives of members of the faith community, ask them to explain what things mean, why they are significant and how it feels to hold these perspectives.</p>

<b>TITLE</b>
<b>H3</b> Mindfulness Exercises
<b>OBJECTIVES</b>
<ul style="list-style-type: none"> <li>• To achieve an awareness of the present moment in all its complexity</li> <li>• To achieve a heightened awareness through each of the five senses</li> <li>• To calm pupils and prepare pupils to focus on the lesson content rather than the past or future</li> </ul>
<b>DESCRIPTION</b>
<p>See ideas from <a href="http://mrsmindfulness.com/how-to-teach-mindfulness-to-children">mrsmindfulness.com/how-to-teach-mindfulness-to-children</a>. Please note that these activities can be easily transposed to draw pupils' attention a religious focus, e.g. looking at an icon, use of religious music, conducting the exercises in a place of worship. Prior to and following such exercises, it is possible to ask Have-a-go Hugo questions to facilitate this form of enquiry by asking pupils to predict or reflect on what they will/did notice, will feel/felt with their five senses, will feel/felt emotionally or spiritually. Pupils should be asked to speculate how someone of the faith being studied might notice, feel, think or experience during the same or a similar activity.</p>

<b>TITLE</b>
<b>H4</b> Poses, Positions and Performance
<b>OBJECTIVES</b>
<ul style="list-style-type: none"> <li>• To draw pupils' attention to physical movements involved in different aspects of religious life</li> <li>• To encourage pupils to experiment with behaving and acting differently as a means of beginning to empathise with members of a faith tradition</li> <li>• To consider the significance and symbolism of movements used in religious rituals</li> </ul>
<b>DESCRIPTION</b>
<p>Invite pupils to use prior research to identify and enact different body positions involved in being a participant of a religious faith. In a large and empty space pupils can be asked to embody these positions and associated movements in any of the following drama and dance exercises:</p> <ul style="list-style-type: none"> <li>• Pupils independently enacting a member of a faith community participating in an act associated with the faith studied e.g. getting ready for worship, praying at a shrine, conducting elements of the Hajj</li> <li>• Pupils independently develop a series of poses to depict elements of activities associated with the faith studied. Assign each pose a name or number and ask pupils to walk around the space assuming each pose on cue. This activity can be adapted into a game of Grandmother's Footsteps <a href="http://www.dramatoolkit.co.uk/drama-games?view=item&amp;item_id=43">www.dramatoolkit.co.uk/drama-games?view=item&amp;item_id=43</a> with pupils assuming one of the poses when the 'Grandmother' turns around.</li> <li>• Pupils work collaboratively to develop a series of poses to depict elements of activities associated with the faith studied to perform as freeze-frames with smooth and silent transitions between them (see S5 for further details)</li> <li>• Pupils work collaboratively to develop a dance that translates the movements identified into rhythmical, repeated and sequenced movements designed to convey the 'spirit' of the faith studied.</li> </ul> <p>Following or during such exercises Have-a-go Hugo questions can be posed to facilitate this form of enquiry, asking pupils to reflect on or explain how they felt/feel when re-enacting these movements or holding these positions. Pupils should be asked to speculate how someone of the faith being studied might notice, feel, think or experience during the same or a similar activity. Pupils might also be gainfully asked why they think certain positions are adopted by religious people e.g. looking up or kneeling down.</p>

<b>TITLE</b>
H5 Tuning in
<b>OBJECTIVES</b>
<ul style="list-style-type: none"> <li>• To create a sense of the group behaving as one</li> <li>• To focus pupils' attention on details and the present moment</li> <li>• To extend and develop pupils' imitation skills</li> </ul>
<b>DESCRIPTION</b>
<p>Challenge the class to stand up in unison: that is, all at once, without anyone being seen to stand up first. Challenge pupils to try and copy each other so the whole group is doing the same thing without anyone being seen to lead. Provide the group with a list of simple movements to work through together without the teacher being able to identify anyone making the move to change to the next movement before anyone else. The list might be to sit down, stand up, put your finger on your nose, cross your arms etc. Following on from this, teach the pupils a number of movements drawn from a religious context. When the pupils have learned the moves, provide them with a list of them and challenge the group once again to perform the sequence all together without anyone being seen to lead.</p> <p>At the end, Have-a-go Hugo questions can be posed to facilitate this form of enquiry, asking pupils to reflect on why they think certain positions are adopted by religious people e.g. looking up or kneeling down.</p>

<b>TITLE</b>
<b>H6</b> Emotional Range
<b>OBJECTIVES</b>
<ul style="list-style-type: none"> <li>• To draw pupils' attention to a full spectrum of emotions, associated postures and facial expressions</li> <li>• To anticipate how religious acts might make believers feel</li> </ul>
<b>DESCRIPTION</b>
<p>Ask pupils to sit in a circle. Explain that you are all going to count to 20, and in a way that shows a range of emotions using faces and voices. Explain that between numbers 1 – 5 you will be happy, between 6 – 10 you will be angry, between 10 – 15 you will be sad, and between 15 – 20 you will be happy again. Alternatively, or in addition to this, in the same circle, a designated person can choose an emotion (happy, angry, sad) and show it to the person next to them using a facial expression. The pupil receiving the facial expression should mimic it and pass it to the person next to them on the other side. Thereby the emotion is passed around the circle. Asking pupils to act as characters from the 2015 Disney film <i>Inside Out</i> might be a motivating adaption of this idea.</p> <p>A further idea requires pupils to stand in a circle facing outwards. The teacher or nominated pupil chooses an emotion for the pupils who will then turn around and show the rest of the circle on the count of three. Pupils can be invited to use their whole bodies. Groups could also be asked to walk around a drama space displaying a given emotion, changing when requested. Pupils could further be asked to start with a slight sign of the emotion (e.g. a little bit sad) and gradually over time and as instructed express the emotion fully (e.g. thoroughly depressed). A numbered scale could be used with 1 equalling a slight display of the emotion and 10 equalling the fully fledged emotion. Pupils can be challenged to move from displaying one to the other as the teacher counts, without getting to the full-blown form of the emotion too quickly.</p> <p>Each of the activities above can be used to develop a broader knowledge and awareness of the range of emotions e.g. fear, joy, disgust, trust, anticipation, surprise.</p> <p>To develop emotional literacy in the context of the study of religion(s), the teacher can show the class images of people doing religious acts e.g. taking communion. Pupils can now say the phrase: <i>When believers .... I think they feel ....</i> Pupils complete the first blank in the sentence with the religious practice and the second with an emotion word. Pupils could be invited to narrate other pupils' mimes of the religious act with the actor displaying the emotion nominated by the narrator.</p> <p>After applying this activity to imagined participation in religious activities (which could be supplemented by music, sound effects or props), pupils should be invited to decide which emotion best fits the religious act and why? Preferably, this kind of activity would best fit a lesson at a point in the unit where the religious interpretations of the act are known and can be drawn upon to develop their justifications.</p>

<b>TITLE</b>
<b>H7</b> Immersive Environment
<b>OBJECTIVES</b>
<ul style="list-style-type: none"> <li>• To draw pupils' attention to the way physical space is used, treated and decorated in the context of religious practice</li> <li>• To explore the feeling and meaning of such spaces from an outsider's and an insider's perspective</li> </ul>
<b>DESCRIPTION</b>
<p>A great way to start a unit in a Have-a-go Hugo style is to attempt to transform the classroom into an environment associated with religious practice, e.g. a shrine, a place of worship, a langar etc. Using drapes, artefacts, clothing, music, incense etc. to create an immersive environment, pupils can be invited to explore the space with their senses and/or sit/stand in the space in the manner befitting its imagined purpose. Pupils can be asked to reflect on what they can feel/notice with their five senses, how they feel emotionally, spiritually, what thoughts they have about the space and to speculate about its purpose. Pupils can be asked to consider why things have been set up a certain way, e.g. with boys and girls on separate sides. Such an immersive experience can instill a curiosity in the group and make subsequent learning more meaningful to the pupils. Following teaching about the nature, purpose, use and symbolism of the space, pupils can be drawn into empathic speculation as to what people of the relevant faith might feel, experience, focus on or think about in such a space.</p>

## 6. Activities to explore differences between the RE-searchers

The RE-searchers approach requires teachers to draw pupils' attention to and teach the pupils about the RE-searcher characters. As such, it is important to take some time with groups to explore the different characters: their aims, values and preferred activities. The following activities are designed to do this interactively:

TITLE
Sculpture
OBJECTIVES
<ul style="list-style-type: none"> <li>• To teach pupils about each of the RE-searcher characters</li> <li>• To encourage pupils to consider how a RE-searcher's aims, values and preferred activities might be conveyed by their body language and facial expression</li> </ul>
DESCRIPTION
<p>First, teach the activity outside the context of the RE-searchers' approach. Ask pupils in pairs to label themselves A and B. Ask A to model B's body into a different shape. Gently twisting, turning and moving their partners' arms, legs, hands, feet and head with the minimal physical contact possible. Ask B to do the same to A. Show the pupils how to communicate to their partner what facial expression you wish them to adopt by having a 'copy-this-face' signal (e.g. wave the palm of your hand over your face). Repeat the exercise, but this time with pupils required to mould their partner into a position given to them by you and to reflect an appropriate emotion e.g. make your partner look like they are doing the gardening and they really do not want to!</p> <p>Once the activity has been established, explain that it is now going to be repeated, but with the intention of using the RE-searcher characters. Here are some examples of what you might say for each of the characters:</p> <p>• <b>Ask-it-all Ava</b></p> <p><i>Ava is interested in talking to religious people and understanding their beliefs about the world. She asks questions about people's beliefs and actions and listens carefully in order to gain the most complete understanding of what has been said. 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 only shares her own beliefs when it helps to build a better understanding of the other person, and then very rarely. Ava might like to sit down with interviewees because such in-depth interviews might take a long time. She will often be found holding a notepad and pen, a microphone or even a video camera.</i></p> <p>• <b>Debate-it-all Derek</b></p> <p><i>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 are 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). 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</i></p>

• **Have-a-go Hugo**

*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 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 does not like it.*

• **See-the-story Suzie**

*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 as well as different versions of the same story. Suzie likes to engage with the characters and the story-line. 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. Suzie likes to explore how stories link with other stories – bigger stories – and see if they share themes. She likes to share ideas about the meaning of religious and personally significant stories with others.*

Pupils in pairs or threes mould one or two pupils into positions to show them learning like one of the characters explained.

**TITLE**

**Highlighting text**

**OBJECTIVES**

- To encourage pupils to begin to plan their own enquiries using the RE-searcher characters

**DESCRIPTION**

Read a non-chronological report with the pupils on the topic you are researching. Challenge pupils to highlight any aspects of the topic that they think they could:

- have a go at
- interview someone about
- explore the story of
- discuss whether it is true or false/good or bad

Pupils discuss which of the ideas generated would be possible and which they think would help them learn more about the topic.

<b>TITLE</b>
<b>Categorising Character Statements</b>
<b>OBJECTIVES</b>
<ul style="list-style-type: none"> <li>To revise pupil understanding of the characters</li> </ul>
<b>DESCRIPTION</b>
<p>Ask pupils to match statements derived from the character descriptors in the e-book: <i>The RE-searchers: A New approach to Religious Education in Primary Schools</i>. University of Exeter (available at <a href="http://www.socialsciences.exeter.ac.uk/education/research/projects/details/index.php?id=397">www.socialsciences.exeter.ac.uk/education/research/projects/details/index.php?id=397</a>) with the characters' names.</p>

<b>TITLE</b>
<b>Hot-seating the characters</b>
<b>OBJECTIVES</b>
<ul style="list-style-type: none"> <li>To encourage pupils to engage with the RE-searcher characters as 'real' people</li> </ul>
<b>DESCRIPTION</b>
<p>In role as any of the RE-searchers, take questions from the pupils about your approach to studying religions. Pupils might be invited to take this role instead when you are confident of their knowledge and understanding of the characters.</p>

<b>TITLE</b>
<b>Dialogues</b>
<b>OBJECTIVES</b>
<ul style="list-style-type: none"> <li>To challenge pupils to personify the voices of the RE-searchers and to begin to explore areas of agreement and disagreement between them.</li> </ul>
<b>DESCRIPTION</b>
<p>Invite pupils to write play-scripts where the RE-searcher characters dispute the most effective or appropriate way to learn about the topic at hand or to evaluate the success of the learning. An alternative is to compose letters from one character to another telling them about a recent lesson. One character might celebrate a lesson in a letter to the other whilst the other replies and says how awful it sounds, whilst proposing an alternative. Furthermore, the RE-searcher characters might write to each other reflecting on a recent lesson, only to discover that they both had the same lesson, but enjoyed different elements. This is a useful tool for reflecting on school trips/visits from external guests that combined a mixture of activities appropriate for different researchers.</p>

<b>TITLE</b>
<b>Tag Team Enquiries</b>
<b>OBJECTIVES</b>
<ul style="list-style-type: none"> <li>To develop pupils' capacity to change between perspectives</li> </ul>
<b>DESCRIPTION</b>
<p>Set up an interview situation where pupils interview a member of a faith community or, if necessary, a person in role. Provide pupils with RE-searcher character cards with appropriate question openers for each character e.g.</p> <p>Ask-it-all Ava: What do you do to celebrate...? What does ..... mean to you?</p> <p>Have-a-go Hugo: How does it feel to .... at Christmas? How does a believer feel to celebrate... at Christmas?</p> <p>Debate-it-all Derek: Is it true that....? Is ..... the right thing to do?</p> <p>See-the-story Suzie: What happened in the story of....? How do people understand the story of... differently?</p> <p>Specify a RE-searcher character and invite pupils to begin the interview in that style. They may ask questions using their character cards or any other questions that continue the interview in this style. Ring a bell or give a signal that signifies a change of character. Specify a character and invite pupils to continue the interview in this new style.</p> <p>An alternative approach is to allocate roles randomly or invite pupils to choose their own RE-searcher for the given learning situation. This mixed RE-searcher approach could also be applied to other enquiry opportunities, for instance pupils could visit a place of worship and generate their own questions for one or more of the RE-searcher characters. A range of learning activities appropriate for each character could be provided for pupils to choose from.</p>

<b>TITLE</b>
<b>Interrogator</b>
<b>OBJECTIVES</b>
<ul style="list-style-type: none"> <li>To engage pupils in dialogue about the best way to study religion(s)</li> </ul>
<b>DESCRIPTION</b>
<p>After a lesson, introduce a communication from one of the RE-searchers, e.g. an email, phone call, a letter, text etc. that complains about the previous lesson. Ask pupils to discuss whether the RE-searcher complaining is right or wrong. Ask pupils to explain why they agree or disagree and to speculate on the viewpoints of the other RE-searchers.</p>

**Appendix**

<b>Elements of Derek addressed in the Debate-it-all Derek activities described in this booklet</b>													
<b>Activities</b>													
	D1 Walk like Derek	D2 'Yes, but' tennis	D3 I believe that...	D4 Ground rules for talk	D5 Agree/Disagree	D6 Four Corners	D7 Stand by your man or woman	D8 Most, least and in the middle	D9 Is it true that...?	D10 Is it fair that...?	D11 Proof Reading	D12 Lie detectors	D13 1 Potato, 2 Potato, 3 Potato, 4...
Exploring his own and others' beliefs	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Critically evaluating truth-claims and the reasons/evidence supporting them	✓	✓		✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Relating his own and others' beliefs to the beliefs of different people	✓			✓	✓	✓	✓		✓	✓	✓		✓
<b>Values</b>													
Seeking true answers to BIG QUESTIONS	✓	✓			✓	✓	✓		✓	✓	✓	✓	✓
Being ethical		✓		✓	✓	✓	✓		✓	✓		✓	✓
Providing evidence	✓	✓	✓		✓	✓	✓	✓	✓	✓	✓	✓	✓
Being logical		✓		✓	✓	✓	✓		✓	✓	✓	✓	✓

Elements of Ava addressed in the Ask-it-all Ava activities described in this booklet															
	A1 Hot Seating														
	A2 Mirroring														
	A3 It sounds a bit like when...	✓	✓												
	A4 Shopping list														
	A5 Tell me what your partner said...		✓												
	A6 Answer the question before the one I just asked you...														
	A7 What do you think they are thinking			✓											
	A8 How do you think they are feeling? – Emotion Bingo	✓													
	A9 Compare and contrast		✓	✓											
	A10 Role-model role-play		✓	✓											
	A11 Eye contact		✓	✓											
	A12 Lean on me...			✓											
	A13 Pass the emotion														
	A14 Detection														
	A15 About me														
	A16 Change places if...	✓													
<b>Activities</b>															
Understanding people's interpretations of the world through talking to them		✓													
Exploring people's experiences to understand what it means to be human		✓													
Making comparisons within and between religions															
Reassessing my own beliefs, values and behaviour in the light of talking to people		✓													
<b>Values</b>															
Empathising		✓													
Recognising differences		✓													
Recognising personal meanings		✓													
Accurately representing religions as they are in the world today		✓													

Elements of Hugo addressed in the See-the-story Suzie activities described in this booklet												
	S1 Once upon a time...	S2 I know a story about that too...	S3 Circle Story	S4 Connect Me	S5 Freeze Frames	S6 Tell the story from multiple perspectives	S7 Change the tense	S8 Happy slant / Sad slant	S9 Change the Narrator	S10 Conscience Alley	S11 Fund my film	S12 Happy Story vs. Sad story
<b>Activities</b>												
Exploring how the identity of individuals and groups is constructed from stories	✓	✓		✓								
Analysing how religious stories are interpreted differently by different people and groups			✓	✓	✓	✓	✓	✓	✓		✓	✓
Exploring how 'life-stories' influence understandings of religious stories and vice versa				✓	✓		✓	✓		✓		
<b>Values</b>												
Having self-knowledge	✓	✓		✓	✓		✓	✓				
Knowing how stories are understood and presented	✓	✓	✓			✓	✓	✓	✓	✓	✓	✓
Knowing about stories that are significant personally, socially, culturally, religiously, etc.	✓	✓		✓			✓	✓	✓	✓	✓	
Knowing what stories, narratives and traditions shape people's lives			✓				✓	✓		✓		

Elements of Hugo addressed in the Have-a-go Hugo activities described in this booklet							
	H1 Yes, and we could have a go at...	H2 Mantle of the expert	H3 Mindfulness Exercises	H4 Poses, Positions and Performance	H5 Tuning in	H6 Emotional Range	A7 Immersive Environment
<b>Activities</b>							
Participating in and experiencing religious practices and activities	✓		✓		✓	✓	✓
Getting in touch with the emotions and feelings of participants	✓		✓			✓	✓
Experiencing an insider's perspective	✓	✓	✓		✓	✓	✓
Sharing and discussing our experiences of religion with others	✓	✓	✓			✓	✓
<b>Values</b>							
Having an open mind	✓		✓	✓		✓	✓
Things we can sense but can't explain	✓		✓	✓			✓
Emotions, feelings and experiences as ways of knowing	✓	✓	✓	✓		✓	✓

Part Three

# Mr. Stricken's Nativity Nightmare

**A Christmas unit of work for Upper Key Stage 2  
By Giles Freathy**

With Rob Freathy, Karen Walshe,  
Jonathan Doney & Geoff Teece

## Mr. Stricken's Nativity Nightmare

An example of how to teach Christmas to Upper Key Stage 2 using the RE-searchers approach.

This unit of work demonstrates how the RE-searchers approach can be used to explore two questions:

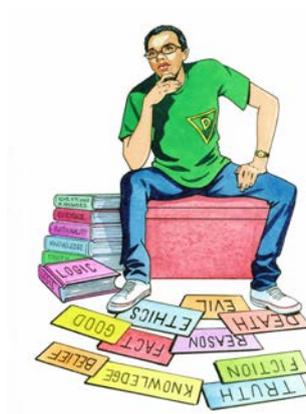
- ★ What happened at the birth of Jesus?
- ★ What is the 'true' meaning of Christmas?

The unit uses a fictional context to demonstrate how and why these two questions might present a pressing problem to an individual in a context with which pupils will be familiar. The fictional Headteacher, Mr. Stricken, has got into trouble with his school's Governors. They didn't approve of the Christmas show he wrote for his school last year: Mary and Joseph go to Mars. The Governors complained that it should have treated the Christmas story with more respect. Mr Stricken needs the pupils' help to research the aforementioned questions.

After doing some wider reading, pupils engage in research to answer these questions on Mr. Stricken's behalf. They do this with the assistance of the four RE-searcher characters:



**Ask-it-all Ava**  
*Interviewer / Empathiser*



**Debate-it-all Derek**  
*Philosopher / Critic*



**Have-a-go Hugo**  
*Participant / Experiencer*



**See-the-story Suzie**  
*Narrator / Interpreter*

## Mr. Stricken's Nativity Nightmare: Lesson 1

Will four Christmas visitors enable us to help Mr. Stricken?

Lesson 1 Enquiry Question: What do we know, and need to know, to help Mr. Stricken?			
Learning Question:	Research Activities	Challenge	Support
Can I generate questions about 'Christmas'?	<p><b>Introduction</b> Explain to the class that they have received an urgent message – an SOS – a cry for help. Show them a video SOS message from a distraught Headteacher, Mr. Stricken, who has got into trouble with his school's Governors (Resource 1.1) (<a href="http://www.youtube.com/watch?v=4966dbjfh2E">www.youtube.com/watch?v=4966dbjfh2E</a>). The Governors didn't appreciate the Christmas show he wrote for his school last year: <i>Mary and Joseph go to Mars</i>. They complained that it should have treated the Christmas story with more respect. It should have been based on what really happened at the first 'Christmas', and it should have reflected the 'true' message of Christmas. The problem is that they didn't tell Mr Stricken what really happened or what is the 'true' message of Christmas. The class are asked to provide assistance to Mr. Stricken.</p> <p><b>Input</b> Ask the pupils how they think they could help Mr. Stricken. Ask them what they know already about the Christmas story. Then repeat the questions whilst prompting them with images of events from traditional nativity stories. These images can be effectively sourced from the world-wide web, books, magazines, and so forth. Ask them what they don't know and might need to find out. Challenge them to generate questions about an image of a nativity account using the following openers: What?, Why?, Who?, When?, and How? Explain that on each table there is a large sheet of paper. Pupils should use 'Post-it Notes' around the edge of the table to recall everything they know about the topic, and the questions to which they don't know the answers. One of David Hyerle's 'Thinking Maps' (e.g. the circle map) could be adapted for this purpose (<a href="http://www.teachingchannel.org/videos/circle-maps-nea">www.teachingchannel.org/videos/circle-maps-nea</a>) with the pupils' prior 'knowledge' written within the circle and questions arranged within the frame.</p> <p><b>Main Activity</b> In mixed ability groups, pupils continue and complete the activity begun as a whole class during the 'input'.</p> <p><b>Mini-plenary</b> Explain that the class have been sent a Christmas present. Reveal the present to the class. A wrapped shoebox would be suitable (alternatively Resources 1.2 and 1.3 could be used as a substitute). Explain that the present is from a team of investigators who research religions. They are called the RE-searchers: DD, AA, SS and HH. Inside the present are four 'keys', each with a tag on (Resource 1.3). Each key pertains to a character, and on each label are two question openers. Also in the box is a letter (Resource 1.2). Read this letter to the class.</p> <p><b>Main Activity Continued</b> Each pair of pupils are challenged to generate further questions using the openers shared on the question keys.</p> <p>AA: What do you do to celebrate...? What does ..... mean to you? HH: How does it feel to .... at Christmas? How does a believer feel to celebrate... at Christmas? DD: Is it true that....? Is .... the right thing to do? SS: What happened in the story of....? How do people understand the story of... differently?</p> <p><b>Plenary</b> Pupils submit a range of questions to the teacher (including examples made with the RE-searcher questions keys). Pupils sort the generated questions into open and closed questions. Ask which questions most interest them, and ask them to suggest what kinds of investigation would lead to the answers.</p>	<p>Which questions interest you most? Why?</p> <p>How could you find out the answers you do not know?</p>	<p>What do you know about Christmas?</p> <p>What can you see in the images?</p> <p>What questions could we ask about these images?</p>
<b>Additional resources required:</b> Images of events from traditional nativity stories. Large pieces of paper (one per group).			

## Resource 1.1

### Mr. Stricken's SOS

Help... please help! My name is Mr. Stricken. I am the Headteacher of a small primary school. Last year I wrote my school's Christmas play. I thought it was good. The children enjoyed it and they loved the songs. However, last week the Governors of my school held an emergency meeting. They said that they hated last year's play. They said 'Mary and Joseph go to Mars' was not an appropriate title and the song 'Clip, Clop Donkey Astronaut' was "historically inaccurate"!

The Governors said that the Christmas play should be based on what actually happened at the birth of Jesus, and should reflect the true meaning of Christmas. The problem is... I just haven't got a clue about either. Please... I beg you. Can you and your class help me find out what really happened at the birth of Jesus, what is the true meaning of Christmas, and help me to decide what I should call the next Christmas play?



## Resource 1.2

Dear Pupils,

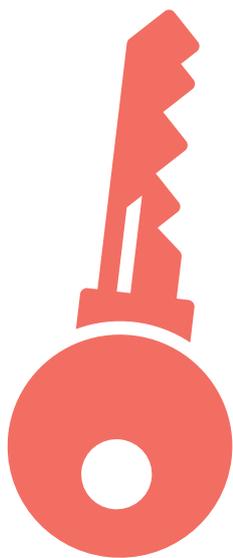
We are really pleased that you have decided to help poor Mr. Stricken and to save him from another nativity nightmare. In order to help you complete this Christmas quest, we will each visit you in turn. We all like learning about religions, but in different ways. Prepare for our arrival by using our question keys. With our help you just might unlock some secrets of Christmas.

Good luck. We'll see you soon!

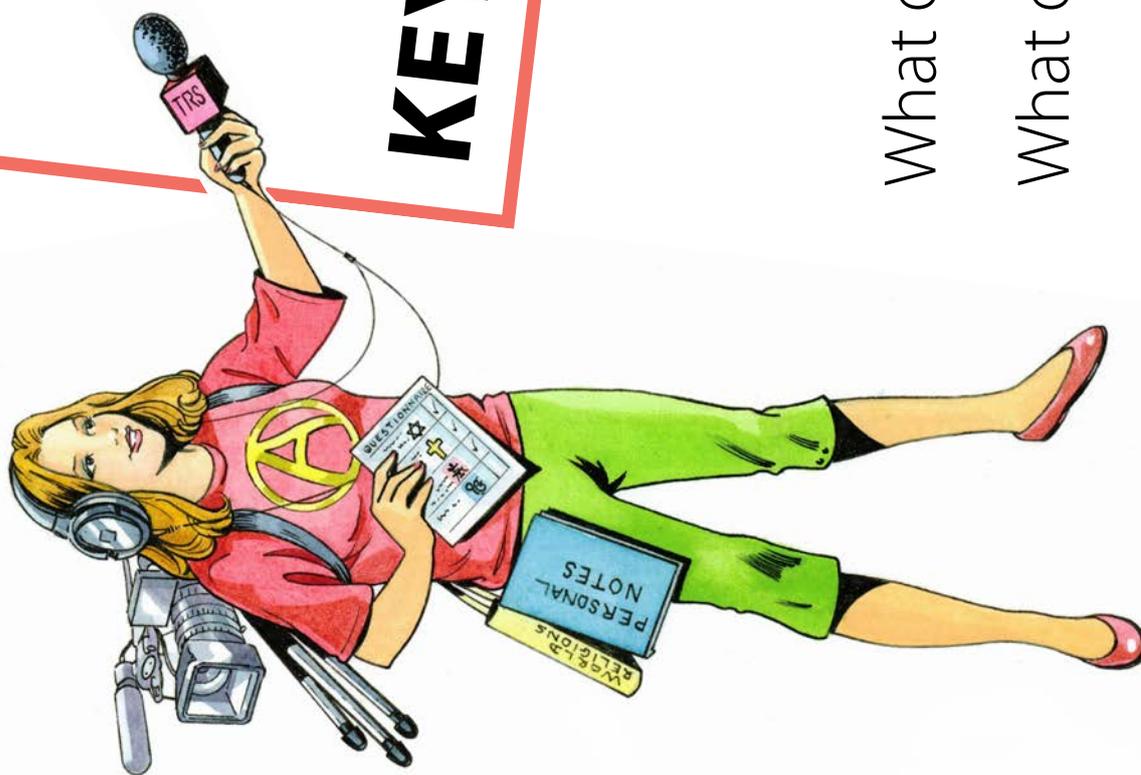
From the RE-searchers



**Ask-it-all Ava**



**KEY QUESTIONS**



What do you do to celebrate ... ?

What does ... mean to you?

Resource 1.3



**Have-a-go Hugo**

**F O**

**KEY QUESTIONS**

How does it feel to ... at Christmas?

How does a believer feel to celebrate ... at Christmas?

# Debate-it-all Derek

## KEY QUESTIONS



Is it true that ... ?

Is ... the right thing to do?

## Mr. Stricken's Nativity Nightmare: Lesson 2

Lesson 2 Enquiry Question: What does Dr. Know know?			
Learning Question:	Research Activities	Challenge	Support
Can I retrieve information and show understanding of a non-fiction text?	<p><b>Introduction</b> Elicit Mr. Stricken's dilemma from the pupils (e.g. Can you remember why Mr. Stricken wrote to us? Can you recall what he needs to find out?). Ensure all pupils are aware that Mr. Stricken needs their help in finding out the answers to the following questions in order to write a new play for Christmas:</p> <ol style="list-style-type: none"> <li>1. What really happened at the birth of Jesus?</li> <li>2. What is the 'true' meaning of Christmas?</li> <li>3. What should he call his play?</li> </ol> <p><b>Input</b> Remind them that last time some pupils suggested we could find out the answers to Mr. Stricken's questions from reading relevant books, articles, websites, etc. (If this suggestion wasn't made, this might be something you recommend as 'the first thing to do when investigating something new.') Explain that you know someone who thinks he is a bit of a religious expert and who has sent us something to read. Ask the pupils the following questions, until they have a clear idea about the purpose of reading, expectations of them as readers, and strategies that they are permitted/encouraged to use to whilst reading.</p> <ul style="list-style-type: none"> <li>• Why are we reading this?</li> <li>• How should we use this source of information to get what we need?</li> <li>• How will we read these texts?</li> <li>• What could we do to help us understand this better?</li> <li>• What could we do if we do not understand something?</li> <li>• What information should we note from this?</li> </ul> <p>A suggested strategy might be to highlight text which gives information about what may have happened at the birth of Jesus in one colour, whilst highlighting text about the message/meaning of Christmas in a different colour. Pupils could be taught how to take notes under these two headings.</p> <p><b>Main Activity 1</b> Pupils read '<i>Dr. Know's Notes</i>' (Resource 2.1: Text adapted from <a href="http://www.bbc.co.uk/schools/religion/christianity/christmas.shtml">www.bbc.co.uk/schools/religion/christianity/christmas.shtml</a>)</p> <p>Pupils make notes in the manner/s discussed above. Some pupils may require additional support upon a second reading.</p> <p><b>Mini-plenary</b> Ask:</p> <ul style="list-style-type: none"> <li>• Does this text answer any of our questions about Christmas?</li> <li>• Does this text answer Mr. Stricken's questions?</li> <li>• To what extent?</li> <li>• Should the information be believed? Why / why not?</li> </ul> <p>Explain to the pupils that to test the effectiveness of their reading strategies they are going to see how many questions in '<i>Dr. Know's Nativity Quiz</i>' they can get right (also see Resource 2.1).</p> <p><b>Main Activity 2</b> Pupils complete '<i>Dr. Know's Nativity Quiz</i>' in pairs (Resource 2.2)</p> <p><b>Plenary</b> Share the answers to '<i>Dr. Know's Nativity Quiz</i>' (Resource 2.3). Pupils consider how well they did. Ask pupils whether the text answered any of their own, the class' or Mr. Stricken's questions about Christmas? Discuss what we could do next to find out more, and to test the information Dr. Stricken has provided.</p>	<p>To what extent has Dr. Know's text answered any of our questions, or Mr. Stricken's questions?</p> <p>What could we do to find out more?</p> <p>How can we check what Dr. Know has told us?</p>	<p>What have you learnt from Dr. Know's text?</p> <p>What do you still want to know?</p>

## Resource 2.1



### CHRISTMAS

Christmas is normally celebrated on the 25 December (7 January for Orthodox Christians). Christmas is a Christian holy day and festival that marks the birth of Jesus who Christians believe to be the Son of God.

The story of Jesus' birth and the events surrounding it can be found in the Bible in the book of Matthew, Chapters 1 and 2, with a different version of the story in Luke, Chapters 1 and 2.

These two gospels tell the story differently. Many believe that this is because they each wrote for a different audience. It is thought that Matthew wrote for Jews, while Luke wrote for non-Jews (Gentiles).

'Nativity' is the word often used for the story of Jesus' birth. Both gospel accounts are often used to piece together one nativity story. This is a summary of the nativity story:

- Jesus was born to a woman called Mary who was engaged to Joseph, a carpenter, in the town of Bethlehem.
- Before Jesus was born, Mary was visited by an angel who told her that she would give birth to a baby and that the baby would be called Jesus, also sometimes known as Emmanuel, which means 'God with us'
- Jesus was born in Bethlehem. Joseph and Mary had gone there to take part in a census. It was Joseph's home town.

According to tradition when Mary and Joseph arrived in Bethlehem the local inn was already full with people returning for the census. The innkeeper let them stay in the rock cave below his house which was used as a stable for his animals. It was here, with the animals, that Mary gave birth to her son and laid him in a manger (a feeding trough).

Luke and Matthew both say that visitors came to the baby Jesus. In Matthew's account, wise men visit Jesus. They had followed a star that led them to Jesus and they presented him with gifts of gold, frankincense and myrrh. These were signs of kingship and holiness. Luke tells how humble and poor shepherds were led to Jesus by an angel. For Christians this is often used to show that Jesus came for all people of all races and backgrounds.

Matthew's story includes more. It says Joseph was warned in a dream to escape to Egypt with Jesus and Mary. This was because King Herod was going to kill Jesus. So during the night, they started out on the journey to Egypt where they remained until after Herod's death.



The holy promised king?



A gift for everyone?

## Resource 2.2

### Dr. Know's Nativity Quiz

Question 1: Christmas day marks:

- a) The arrival of the Magi (wealthy wise men who believed the stars could teach them things)
- b) The crucifixion of Jesus
- c) The birth of Jesus

Question 2: Who do Christians believe to be the Son of God?

Question 3: Which two books of the Bible contain the main stories about the birth of Jesus?

- a) Matthew      b) Mark      c) Luke      d) John

Question 4: In the text, what reason is suggested to explain why Matthew and Luke tell different stories?

- a) Matthew and Luke only included their favourite parts of the story.
- b) They were both inventing the story and came up with different events.
- c) They were writing for different audiences who would be impressed by different events and ideas about Jesus.

Question 5: Which Gospel writer is meant to have been writing primarily for a Jewish audience?

- a) Matthew      b) Luke

Question 6: As well as reading the gospels, in what other way is the story of Jesus' birth remembered?

- 1) Photographs from the time
- 2) Videos from the time
- 3) An annual festival

Question 7: According to the text, what does Luke think Christmas is all about?

Question 8: Luke tells a story of shepherds visiting Jesus instead of Magi. According to the text, why is this?

Question 9: According to the text, what does Matthew think Christmas is all about?

Question 10: Matthew tells a story of Magi visiting Jesus instead of shepherds. Can you think why?

## **Resource 2.3**

### **Dr. Know's Nativity Quiz Answers**

**Q1.** C

**Q2.** Jesus

**Q3.** A & C

**Q4.** C

**Q5.** Matthew

**Q6.** 3

**Q7.** Jesus came for all people regardless of their background.

**Q8.** Answers will vary. Look for answers which recognise that being a shepherd must not have been a very impressive job for someone to do and it is therefore surprising that they are the first visitors to God's son.  
Look for children who make a link between this and the answer to Q7.

**Q9.** The birth of a holy king

**Q10.** Answers will vary. Look for answers which suggest Jesus was important, predicted, like a King, important to people all around the world or holy.

## Mr. Stricken's Nativity Nightmare: Lesson 3

Lesson 3 Enquiry Question: Can seeing the links between stories help us understand the Christian meaning of Christmas?			
Learning Question:	Research Activities	Challenge	Support
<p>Can I use non-religious stories to improve my understanding of a religious story like See-the-story Suzie?</p>	<p><b>Introduction</b> Tell the pupils in this lesson they will be comparing and contrasting three stories: <i>Kung-fu Panda</i>, <i>The Lego Movie</i>, and the Christian story of Jesus. Ask them what the three stories are, and what happens in each. Ask them what all three stories have in common. Depending on who has seen the films the answers may or may not be enlightening! Explain that in all three stories a prediction is made (prophecy) that someone is going to arrive to save them, but the person who turns up is not what they expected. For instance:</p> <p>(1) In <i>Kung Fu Panda</i> a legend promises a Dragon Warrior; a master of great skill who will be granted the secrets of the universe by reading the Dragon Scroll. Grand Master Oogway (the elderly tortoise) surprisingly identifies an over-weight panda, Po to be the Dragon Warrior even though he doesn't know any kung fu moves. As the Dragon Warrior, it falls to him to save the local village from the evil enemy Tai Lung.</p> <p>(2) In <i>The Lego Movie</i>, the wizard Vitruvius warns the evil Lord Business of a prophecy where a person called the "Special" will find the Piece of Resistance capable of stopping the Kragle and saving everyone from Lord Business. Surprisingly, the special turns out to be Emmet an ordinary construction worker with no special qualities or creativity.</p> <p>(3) Explain that something similar can be said about Jesus. The Jewish people at the time were expecting their Messiah and saviour. They thought he would be a King. Ask: What do you expect a king to be like? Ask them why a baby born in a manger (food trough), to a carpenter and his young wife, might not have seemed like a new born king. Tell them that the Jewish people at the time thought their Messiah would be a saviour who would defeat their enemies, and give them back the land God had promised them. Display pictures of Jesus healing a soldier's ear from his arrest in the Garden of Gethsemane and of his crucifixion. Ask them what is happening in these two pictures. Ask them why Jewish people might have struggled to accept this was the Messiah they were waiting for.</p> <p><b>Input</b> Explain that this is the kind of activity that See-the-story Suzie enjoys (display image of Suzie) – she make links between different stories and the different ways people understand them. Explain a little more about Suzie using the See-the-story Suzie profile from the RE-searchers e-book. Tell them that today we are going to try to help Mr. Stricken by following Suzie's example. She has sent us this text message: Try to use non-religious stories, such as <i>The Lego Movie</i> and <i>Kung Fu Panda</i>, to see why is it surprising that people began to think of Jesus as their Messiah and saviour?</p> <p>Tell the pupils that they must go to their tables in pairs to open their See-the-story Suzie envelope. Inside the envelope are pieces of writing relating to all three stories (Resource 3.1). Pupils must arrange the pieces of writing to complete the answer grid (Resource 3.2) with one column designated for the answers for each story.</p> <p><b>Main Activity</b> Pupils complete the grid in mixed ability pairs. Where possible group pupils who haven't seen either of the films with pupils who have.</p> <p>Extension: Pupils consider why is it surprising that people began to think of Jesus as their Messiah and saviour? Using the information they now know, what title might Mr. Stricken use for his Christmas play?</p> <p><b>Plenary</b> Go over the answers (Resource 3.3). Ask: Why is it surprising that people began to think of Jesus as their Messiah and saviour? How could we find out more? If you were a Gospel writer like Matthew, and Jewish people were struggling to believe that Jesus was the Messiah and saviour, what would you tell them? How has being like Suzie helped you in your learning today? Were you good at making links between two stories? Were you good at using one story to help you understand another?</p>	<p>Why is it surprising that people began to think Jesus was their Messiah and saviour?</p> <p>Using the information you now know, what should Mr. Stricken call his Christmas play?</p>	<p>Why was it surprising that Po was chosen to be the Dragon Warrior?</p> <p>Why was it surprising that Emmet was chosen to be the 'Special one'?</p> <p>What do we know about Joseph and Mary?</p>

**Resource 3.1**

	<b>A prophecy</b>	<b>The legend of the Dragon Warrior</b>	<b>The Jewish Scriptures</b>
	<b>Lord Vitruvius</b>	<b>Grand Master Oogway</b>	<b>The Prophets</b>
	<b>Build anything, at speed with no instructions</b>	<b>Receive the Dragon Scroll and defeat Tai Lung</b>	<b>Like past Jewish heroes, be a great king like King David, and law giver like Moses</b>
	<b>Emmet</b>	<b>Po</b>	<b>Jesus</b>
	<b>Wyldestyle and Vitruvius</b>	<b>Master Shifu and the Furious Five</b>	<b>Many in the Jewish community</b>
	<b>Vitruvius ghost believes Emmet can save the world.</b>	<b>Master Shifu</b>	<b>According to Matthew's gospel it is the Magi</b>

**Resource 3.2**

<p><b>1 Where did the prediction come from?</b></p>			
<p><b>2 Who kept the prophecy alive?</b></p>			
<p><b>3 What is the predicted saviour supposed to be able to do?</b></p>			
<p><b>4 Who is the surprise saviour?</b></p>			
<p><b>5 Who is disappointed?</b></p>			
<p><b>6 Who is the first to recognise this saviour is special?</b></p>			

**Resource 3.3**

<b>1</b> Where did the prediction come from?	<b>A prophecy</b>	<b>The legend of the Dragon Warrior</b>	<b>The Jewish Scriptures</b>
<b>2</b> Who kept the prophecy alive?	<b>Lord Vitruvius</b>	<b>Grand Master Oogway</b>	<b>The Prophets</b>
<b>3</b> What is the predicted saviour supposed to be able to do?	<b>Build anything, at speed with no instructions</b>	<b>Receive the Dragon Scroll and defeat Tai Lung</b>	<b>Like past Jewish heroes, be a great king like King David, and law giver like Moses</b>
<b>4</b> Who is the surprise saviour?	<b>Emmet</b>	<b>Po</b>	<b>Jesus</b>
<b>5</b> Who is disappointed?	<b>Wyldestyle and Vitruvius</b>	<b>Master Shifu and the Furious Five</b>	<b>Many in the Jewish community</b>
<b>6</b> Who is the first to recognise this saviour is special?	<b>Vitruvius ghost believes Emmet can save the world.</b>	<b>Master Shifu</b>	<b>According to Matthew's gospel it is the Magi</b>

## Mr. Stricken's Nativity Nightmare: Lesson 4

Lesson 4 Enquiry Question: Was the Gospel of Matthew written for a Jewish audience?			
Learning Question:	Research Activities	Challenge	Support
<p>Can I check whether Matthew's birth story was written for a Jewish audience using See-the-story Suzie's methods?</p>	<p><b>Introduction</b> Display the See-the-story profile from the RE-searchers e-book. Remind them of her approach and priorities. Explain that Suzie was delighted last time by your ability to make links between Mary and Jesus' story and two well-known films. She was so impressed by your efforts that she would like you to use your story-linking skills once more to test some information that Dr. Know provided. Explain that Dr. Know told us that many people think that Matthew wrote his Gospel for Jewish readers who were waiting for their Messiah. Remind the pupils that the Jewish people expected their Messiah (king and saviour) to be:</p> <ul style="list-style-type: none"> <li>• Just like the one promised in the scriptures by the prophets.</li> <li>• Linked to their heroes from the past, like Moses who was saved by God as a baby when Pharaoh ordered all the Hebrew baby boys to be killed; who saved his people and led the Jews out of Egypt.</li> <li>• A great king like King David.</li> <li>• A trusted law giver like Moses, who had given them the 10 Commandments.</li> </ul> <p><b>Input</b> Model reading a version of Matthew's birth narrative, highlighting events which Matthew may have included to persuade a Jewish audience that Jesus was the Messiah (Resource 4.1).</p> <p><b>Main Activity</b> Pupils read Resource 4.1 (a version of Matthew's birth narrative) highlighting events which may have persuaded a Jewish audience that Jesus was their Messiah and saviour using the 'key' provided in Resource 4.2.</p> <ul style="list-style-type: none"> <li>• <b>Bronze Award:</b> Highlight pink any lines which suggest Jesus was a King who would save them</li> <li>• <b>Silver Award:</b> As for bronze, but also highlight yellow any lines which suggest Jesus was predicted by the prophets</li> <li>• <b>Gold Award:</b> As for Silver, but also highlight blue any lines which suggest Jesus was linked to Jewish heroes like Abraham; red any lines that suggest Jesus would be like Moses; and green any lines which suggest it was part of the plan that Jesus would be recognised as important by non-Jews first.</li> </ul> <p><b>Plenary</b> How far do you think a Jewish reader of the time would have been persuaded by Matthew's gospel?</p> <p>Has being like See-the-story Suzie helped us find out information for Mr. Stricken? Do we know what really happened? Do we know what the 'true' meaning of Christmas is? What should he call his play?</p> <p>How successful have you been at using Suzie's methods? Have you been able to spot clues in the text that suggest Matthew was writing for a Jewish audience?</p>	<p>Would a Jewish reader be persuaded by Matthew's gospel?</p> <p>Has being like See-the-story Suzie helped us find out information for Mr. Stricken?</p> <p>How successful have you been using Suzie's methods?</p> <p>Have you been able to spot clues in the text that suggest Matthew was writing for a Jewish audience?</p>	<p>Which lines of Matthew's version of Jesus' birth story suggest Jesus was a King who would save them?</p> <p>What other parts of the story make Jesus seem like a special baby?</p>

## Resource 4.1

### Matthew 1:17 – 2:16 International Children's Bible (ICB) Abridged

So there were 14 generations from Abraham to David. And there were 14 generations from David until Jesus Christ was born.

#### The Birth of Jesus Christ

<sup>18</sup> Mary was engaged to marry Joseph. But before they married, she learned that she was going to have a baby. She was pregnant by the power of the Holy Spirit.

<sup>19</sup> Mary's husband, Joseph, was a good man. He did not want to disgrace her in public, so he planned to divorce her secretly.

<sup>20</sup> While Joseph thought about this, an angel of the Lord came to him in a dream. The angel said, "Joseph, descendant of King David, don't be afraid to take Mary as your wife. The baby in her is from the Holy Spirit.

<sup>21</sup> She will give birth to a son. You will name the son Jesus.<sup>[a]</sup> Give him that name because he will save his people from their sins."

<sup>22</sup> All this happened to make clear the full meaning of what the Lord had said through the prophet: <sup>23</sup> "The virgin will be pregnant. She will have a son, and they will name him Immanuel."<sup>[b]</sup> This name means "God is with us."

<sup>24</sup> When Joseph woke up, he did what the Lord's angel had told him to do. Joseph married Mary. <sup>25</sup> And Joseph named the son Jesus.

#### Wise Men Come to Visit Jesus

<sup>2</sup> <sup>1</sup> Jesus was born in the town of Bethlehem in Judea during the time when Herod was king. After Jesus was born, some wise men from the east came to Jerusalem.

<sup>2</sup> They asked, "Where is the baby who was born to be the king of the Jews? We saw his star in the east. We came to worship him."



<sup>3</sup> When King Herod heard about this new king of the Jews, he was troubled. And all the people in Jerusalem were worried too. <sup>4</sup> Herod called a meeting of all the leading priests and teachers of the law. He asked them where the Christ would be born. <sup>5</sup> They answered, "In the town of Bethlehem in Judea. The prophet wrote about this in the Scriptures:

<sup>6</sup> "But you, Bethlehem, in the land of Judah, you are important among the rulers of Judah. A ruler will come from you. He will be like a shepherd for my people, the Israelites." [A promise made in Micah 5:2]

<sup>7</sup> Then Herod had a secret meeting with the wise men from the east. He learned from them the exact time they first saw the star. <sup>8</sup> Then Herod sent the wise men to Bethlehem. He said to them, "Go and look carefully to find the child. When you find him, come tell me. Then I can go worship him too."

<sup>9</sup> The wise men heard the king and then left. They saw the same star they had seen in the east. It went before them until it stopped above the place where the child was. <sup>10</sup> When the wise men saw the star, they were filled with joy. <sup>11</sup> They went to the house where the child was and saw him with his mother, Mary. They bowed down and worshiped the child. They opened the gifts they brought for him. They gave him treasures of gold, frankincense, and myrrh. <sup>12</sup> But God warned the wise men in a dream not to go back to Herod. So they went home to their own country by a different way.

#### Jesus' Parents Take Him to Egypt

<sup>13</sup> After they left, an angel of the Lord came to Joseph in a dream. The angel said, "Get up! Take the child and his mother and escape to Egypt. Herod will start looking for the child to kill him. Stay in Egypt until I tell you to return."

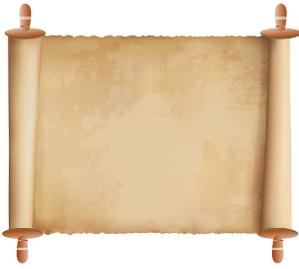
<sup>14</sup> So Joseph got up and left for Egypt during the night with the child and his mother. <sup>15</sup> Joseph stayed in Egypt until Herod died. This was to make clear the full meaning of what the Lord had said through the prophet. The Lord said, "I called my son out of Egypt."<sup>[c]</sup>

#### Herod Kills the Baby Boys

<sup>16</sup> When Herod saw that the wise men had tricked him, he was very angry. So he gave an order to kill all the baby boys in Bethlehem and in all the area around Bethlehem who were two years old or younger.



**Resource 4.2**

<p><b>PREDICTED BY THE PROPHETS</b></p>	
<p><b>LINKED TO JEWISH HEROES LIKE ABRAHAM</b></p>	
<p><b>THE NEW KING WHO WAS GOING TO SAVE THEM</b></p>	
<p><b>LIKE MOSES – SOMEONE THEY COULD TRUST TO HELP THEM UNDERSTAND GOD’S RULES</b></p>	
<p><b>RECOGNISED BY OTHERS FIRST</b></p>	

## Mr. Stricken's Nativity Nightmare: Lesson 5

Lesson 5 Enquiry Question: What does Christmas mean to Christians today?			
Learning Question:	Research Activities	Challenge	Support
Can I conduct an interview about Christmas like Ask-it-all Ava?	<p><b>Introduction</b> Introduce the class to Ask-it-all Ava using the profile from the RE-searchers e-book. Explain that Ava thinks the best way to learn about Christmas is to ask real religious people alive today our questions and to try to understand what Christmas means to them now.</p> <p><b>Input</b> Explain to the class that we have a visitor who is going to tell us what they believe about Christmas. Pupils must listen intently as they will be challenged to remember as much as they can and write it down afterwards.</p> <p><b>Main Activity 1</b> Pupils complete the activity identified above. Pupils in groups of mixed ability threes list everything they were told.</p> <p><b>Mini-plenary</b> Explain that the pupils must now generate as many Ask-it-all Ava questions as they can using Ask-it-all Ava question openers:</p> <ul style="list-style-type: none"> <li>• Why is ..... important to you?</li> <li>• How does it feel to ... ?</li> <li>• How does believing ... impact on your lives?</li> <li>• When did you first ... ?</li> </ul> <p><b>Main Activity 2</b> Pupils begin to interview the visitor using the prepared questions.</p> <p>This time with the additional challenge of being able to develop new questions on the spot which build on the answer just given.</p> <p><b>Plenary</b> Ask: Which of the questions helped us to get the best understanding of our visitor? How successful have you been using Ask-it-all Ava's methods? How helpful was Ask-it-all Ava? Have we answered any of Mr. Stricken's questions? Do we know what really happened at the 'first' Christmas? Do we know what is the 'true' meaning of Christmas? What should he call his play?</p>	<p>Which of the questions helped us to get the best understanding of our visitor?</p> <p>How successful have you been using Ava's methods?</p> <p>Why do you think that might be?</p> <p>How helpful was Ask-it-all Ava?</p> <p>Have we answered any of Mr. Stricken's questions?</p>	<p>What did our visitor tell us about Christmas?</p> <p>Have you been able to ask Ava questions?</p>

## Mr. Stricken's Nativity Nightmare: Lesson 6

Lesson 6 Enquiry Question: What is it like to be charitable at Christmas time?			
Learning Question:	Research Activities	Challenge	Support
<p>Can I explain why Christians give up their time at Christmas to help others?</p> <p><b>Resources:</b> Recipe Ingredients</p> <p><b>Other Considerations:</b> Are any pupils allergic to any of the ingredients?</p> <p>Are there any existing events at which this charity sale might be held?</p> <p>This lesson could be situated at any stage in the teaching sequence after Lesson 2.</p> <p>Do pupils and parents need to be prepared for / involved in this event?</p>	<p><b>Introduction</b> Introduce the class to Have-a-go Hugo using the profile from the RE-searchers e-book. Explain Hugo thinks that the best way to learn about Christmas is to have-a-go at the kinds of things Christians do at Christmas, to experience the festival as much as like a believer experiences it as possible.</p> <p><b>Input</b> Explain that Christians consider baby Jesus to be a gift from God to humans; the greatest gift of all. Christians believe that God gave up his only son to bring love, hope, wisdom and forgiveness to the world, even though he knew that humans would make Jesus suffer and die. Show pupils a range of pictures from nativity images (Mary, Joseph, Shepherds, Inn Keeper and Magi). Ask: Who else gives gifts in the nativity story?</p> <p>Explain that at Christmas time many Christians give up their time, money, food, etc. to help people who are less fortunate than themselves. Watch: <a href="http://www.youtube.com/watch?v=A9ol18xph0o&amp;list=PL7L42bBINtIMYcYBOAZ9GBsRYjBO9lybm">www.youtube.com/watch?v=A9ol18xph0o&amp;list=PL7L42bBINtIMYcYBOAZ9GBsRYjBO9lybm</a></p> <p>Explain that the class are going to have a chance to make something to sell for charity. Ask the pupils for whom they think they should raise money at Christmas time and why? Pupils decide which charity to support. Challenge pupils to use the ingredients and recipes on their table to make some 'nobake cheesecake' (see <a href="http://www.bbcgoodfood.com/recipes/3430/nobake-orange-cheesecake">www.bbcgoodfood.com/recipes/3430/nobake-orange-cheesecake</a>) or equivalent. Before beginning the pupils must wash their hands thoroughly. Pupils must be aware that they must not taste any of the ingredients and the cheesecake will be sold for charity at break time / lunchtime / after school. Pupils may buy some at this time. Dedicated Have-a-go Hugos can staff the stall.</p> <p><b>Main Activity</b> Pupils make the cheesecakes (or equivalent) at their tables in small groups.</p> <p><b>Mini-plenary</b> Pause. Ask pupils to reflect on how they are feeling making something for someone else. Is it hard or easy not to taste some of the ingredients? How might Christians feel when undertaking work, knowing they are doing it for God?</p> <p><b>Main Activity 2</b> Pupils continue to make their dishes and present them as best as they can.</p> <p><b>Plenary</b> Ask: How do you feel having made something for someone else. Is it hard or easy not to taste some of the ingredients? How might Christians feel undertaking work, knowing they are doing it for God?</p> <p>How successful have you been using Have-a-go Hugo's methods?</p> <p>How helpful was it being Have-a-go Hugo? Have we answered any of Mr. Stricken's questions?</p> <p>Do we know what really happened? Do we know what is the 'true' meaning of Christmas? What should he call his play?</p>	<p>How might Christians feel to be undertaking work, knowing they are doing it for God?</p> <p>How successful have you been using Have-a-go Hugo's methods?</p> <p>Why do you think that might be?</p> <p>How helpful was Have-a-go Hugo?</p> <p>Have we answered any of Mr. Stricken's questions?</p>	<p>Why are we making the food?</p> <p>What has this got to do with Christmas?</p> <p>How does it feel to do something for other people?</p>

## Mr. Stricken's Nativity Nightmare: Lesson 7

Lesson 7 Enquiry Question: What should Mr. Stricken tell the Governors?			
Learning Question:	Research Activities	Challenge	Support
Can I evaluate different points of view and justify my own view like Debate-it-all-Derek?	<p><b>Introduction</b> Introduce the class to Debate-it-all Derek using the profile from the RE-searchers e-book. Explain Derek thinks that the best way to learn about Christmas is to decide whether beliefs about Christmas are true through thinking and discussion.</p> <p><b>Input</b> Explain to the pupils that they are going to hear three different pieces of advice for Mr. Stricken. The pupils must decide with whom they agree the most, and what advice they would offer Mr. Stricken. It should be made clear that these are just three points of view, and that they need not agree totally with any of these viewpoints.</p> <p>Voice 1: "Mr. Stricken should tell the Governors that the Christmas play is going to include parts of both the Gospel of Luke and the Gospel of Matthew because I believe they are both true. The writers just chose to include different elements of the same story because they wanted their readers to know different things about Jesus. I believe this because the stories are in the Bible and I believe this is God's word. The play should be called 'A King for All' because Jesus is presented both to shepherds and wise men from a different country."</p> <p>Voice 2: "Mr. Stricken should tell the Governors that no one knows what really happened at the Birth of Jesus. Matthew and Luke give the only two accounts of what happened and even they don't agree. One has shepherds and one has wise men. It seems like Matthew added things into the story to persuade Jewish people that Jesus was the Messiah. Mr. Stricken should tell the Governors that the Christmas play should be about the meaning of the Christmas story and should not worry too much about historical accuracy as we don't know what really happened."</p> <p>Voice 3: "Mr. Stricken should tell the Governors that we neither know what happened at the birth of Jesus nor can say what is the 'true' meaning of Christmas. Amongst Christians, some think Christmas is all about the gift of love. Others believe it is about the arrival of a King to save everybody. Others about God coming to earth to be at one with us. Non-Christians may think the meaning of Christmas is no longer about Jesus, but about being together as a family, showing love and care to everybody. Some people, both religious and non-religious, don't celebrate Christmas at all. The Christmas play should have a mixture of religious and non-religious songs and scenes."</p> <p><b>Main Activity</b> Pupils sit in a circle, holding a debate, following these steps:</p> <ol style="list-style-type: none"> <li>Pupils talk to one another about their initial thoughts.</li> <li>Pupils demonstrate they are ready to speak by holding their hands out, palm facing the centre of the circle, to signify that they have something to offer to the group. Pupils say what advice they would give to Mr. Stricken. The last speaker invites the next speaker to contribute by name.</li> <li>The teacher mediates the discussion: summarising what has been said by different parties and asking pupils to clarify, exemplify and respond to counter examples. The teacher invites pupils to agree and disagree with the contributions to the group with reference to reasons and evidence. Ensure that all of Mr. Stricken's questions are addressed. <ul style="list-style-type: none"> <li>Do we know what really happened?</li> <li>Do we know what is the 'true' meaning of Christmas?</li> <li>What should he call his play?</li> </ul> </li> <li>Pupils reflect on their final answers to these questions in their pairs. Pupils are invited to offer their final answers to the whole group.</li> </ol> <p><b>Plenary:</b> Ask: How successful have you been using Debate-it-all Derek's methods? How helpful was it being Debate-it-all Derek? Which of the researchers has been most helpful this term to us as we have tried to answer Mr. Stricken's questions?</p>	<p>Have you any evidence to support your beliefs?</p> <p>How successful have you been using Debate-it-all Derek's methods? Why do you think that might be?</p> <p>How helpful was Debate-it-all Derek?</p> <p>Have we answered any of Mr. Stricken's questions?</p>	<p>What do you think is true about Jesus' birth?</p> <p>Who disagrees with you? Why?</p>

Part Four

## **LET'S TALK ABOUT LOVE**

**A Unit of Work for Upper Key Stage 2 synthesising  
'the RE-searchers approach' and Neil Philipson  
and Rupert Wegerif's Dialogic Pedagogy**

## Introduction

This unit of work demonstrates how the RE-searchers approach can be used to extend and develop pupils' understanding of a religious concept. In this case, the concept is love. The unit focuses mainly on love between humans in a Christian context, drawing heavily on the parable of the Good Samaritan. However, the teachings and interpretations explored here are also compared to conceptions of love evident in Buddhist, Sikh and non-religious contexts.

For this unit of work, we have adopted the dialogic lesson structure advocated in Neil Philipson and Rupert Wegerif's forthcoming book *Dialogic Education: Mastering Core Concepts through Thinking Together* (2016). The book shows how to teach children to think together better in the classroom and how this can be applied to help them master foundational concepts across the curriculum. They chose to apply the RE-searchers approach to teaching the concept of Love as an illustration of what they call 'dialogic education', education that delivers conceptual understanding while equipping children with the skills and dispositions that they need for more effective dialogue in every area throughout their lives.

In accordance with their practices and principles, each of the lessons follow this pedagogical sequence:

1. Children's everyday knowledge is valued and brought into the dialogue
2. The children's current understanding of a religious perspective is elicited and brought into the dialogue
3. The religious perspective is acknowledged as one of many possible religious perspectives, and as one which is not fixed but ever changing
4. A teaching input that (ideally) brings the children's prior learning into dialogue with the religious perspectives that have been identified
5. A 'talk task' is used to help the children to make meaning together as they explore differences in their perspectives
6. Plenary sessions further develop and make visible the children's new (always provisional) understanding.

This unit will be included in Philipson and Wegerif's publication as an example of how their approach can be applied in Religious Education. The unit presents a series of enquiries that are either led by, or contributed to, by each of the RE-searcher characters: Ask-it-all Ava, Debate-it-all Derek, Have-a-go Hugo and See-the-story Suzie.

This unit is based on a fictional premise, involving pupils preparing and rehearsing the content of a new television programme. The class are invited by a fictional producer to contribute to a new TV programme called *Religion Matters*. The first episode is called: *Let's talk about love!* The programme has multiple segments and multiple presenters investigating a particular topic using a range of interactive approaches to engage the studio audience and the audience at home!

1. 'What is love?'
2. 'What did Jesus tell us about love?' Part 1
3. 'What did Jesus tell us about love?' Part 2
4. 'How might we use the Good Samaritan story to offer advice?'
5. 'What is it like to show love for all humans?'
6. 'Should we love ourselves?'

**Lesson 1: 'What is love?'**

*Setting the context*

Explain to the class that they have a letter from a pretend TV producer (Resource 1.1) that we are going to take *seriously!* Read the letter and provide an 'Advance Organiser' (Resource 1.2) to graphically depict the five enquiries listed in the form of a bubble map, to be referred to later in the sequence.

*Dear class,*

*I am delighted to invite you to audition to participate in a new TV programme about Religion for children. The programme is going to be called, Religion Matters, and is going to have four presenters called the RE-searchers: Ask-it-all Ava, Debate-it-all Derek, See-the-story Suzie and Have-a-go Hugo.*

*Explain that the first show is called 'Let's Talk about Love!' and will consist of 6 sections.*

- 1. 'What is love?'*
- 2. 'What did Jesus tell us about love?' Part 1*
- 3. 'What did Jesus tell us about love?' Part 2*
- 4. 'How might we use the Good Samaritan story to offer advice?'*
- 5. 'What is it like to show love for all humans?'*
- 6. 'Should we love ourselves?'*

*Each RE-searcher will present different parts of the show and each time the audience (may be you!) will be invited to share their opinions on what they share with you. Are you up for the challenge?*

*This first section starts with interviews led by Ask-it-all Ava exploring the meaning of love and Debate-it-all Derek who wants to be sure what love is.*

*I want to see whether you could ask and answer questions in the show!*

*Best wishes and many thanks,*

*Darren Hotshot*

*Religious Affairs Producer*

**Lesson 1: 'What is love?'**

*1. Children's everyday knowledge is valued and brought into the dialogue*

Explain that we are going to practise our Ask-it-all Ava skills to see who could assist with this part of the show and we are going to see who could be interviewed. Place three chairs at the front of the classroom with three signs:

*The 1st sign saying: I love chocolate (Resource 1.4)*

*The 2nd sign saying: I love my valentine (Resource 1.5)*

*The 3rd sign saying: I love my family (Resource 1.6)*

Explain that to begin with the class are going to be like Ask-it-all Ava and interview three people about these statements in order to find out what it means to love someone/something. Explain that you are going to be the first interviewee to show others how to do it... And to avoid embarrassment! Sit on the 'I love my valentine' chair. Invite questions from the Ask-it-all Ava's around you about the statement. Answer the questions as you see fit giving a sanitised explanation of romantic love in role. To avoid unnecessary disclosure you can choose to role-play the task modelling the kind of answers an interviewee might give. Tell the interviewers that they will only be allowed three questions for each person to try to find out what it means to love their chosen subject. Following this, invite volunteers to sit on the other chairs to be interviewed as themselves about their love of chocolate or family.

After the interviews explain that Debate-it-all Derek has two questions for the audience to discuss: 1. What is the difference between loving chocolate and loving your family? 2. What is the difference between loving your family and loving your valentine?

*2. The children's current understanding of a religious perspective is elicited and brought into the dialogue*

Now reveal another three statements that Ask-it-all Ava wants us to consider. Invite everyone this time to suggest an answer to the question(s): *What would it mean to...*

1. Love football (Resource 1.7)
2. Love God (Resource 1.8)
3. Love everyone (Resource 1.9)

Explain that Debate-it-all Derek, now wants the class to consider which of the types of love we have shared our ideas about make sense. Pupils discuss in pairs and share their responses. Invite a range of perspectives: religious and non-religious where possible.

**Lesson 1: 'What is love?'**

3. *The Christian perspective is acknowledged as one of many possible religious perspectives, and as one which is not fixed but ever changing*

Having considered her own views and the views of the TV audience, at this point in the show, Ava likes to interview a range of people from different faiths to see what they think about love.

Share the following definitions of love with the class:

**A SIKH RESPONSE:**

**"Everything is God. By loving God and soaking up God's love for me, I can love everyone. This love for the Lord and his creation is called Pyaar."**

**A BUDDHIST RESPONSE:**

**"You can train your heart to show lovingkindness to everyone and every being through meditation. This lovingkindness towards all living beings is called Metta."**

**A CHRISTIAN RESPONSE:**

**"Jesus told us to love God and to love everyone else for his sake. He showed us how to do it too through the way he lived his life. This practical and self-giving love for all humans is called Agape."**

Invite pupils to match the quotes with images available via 'Google Images' (or similar internet search engines) (Resource 10 – 12): A body building heart (Buddhist), A sponge (Sikh) and stick men walking in the footsteps of their role-model who is leading the way (Christian). Ask them to justify their reasoning in order to ensure comprehension of the quotes drawing out answers to the following questions:

- Who should we love?
- Where does love come from?
- Why should we love everyone?

4. *A teaching input that (ideally) brings the children's prior learning into dialogue with the Christian perspectives identified*

Explain that at this part of the show it will be an advert break, but that Debate-it-all Derek will introduce an online quiz called *'What do you believe about love?'*

Before the class trial the quiz, gather their thoughts on the question: How are these examples of religious love different from other types of love?

5. *A 'talk task' is used to help the children to make meaning together as they explore differences in their perspectives*

Pupils complete the *'What do you believe about love?'* quiz (Resource 1.13) either in pairs at a computer or on paper, at tables and in pairs. Pupils respond to a range of statements about love deciding whether they agree, disagree or can't agree.

Pupils pair up with another pair to compare their answers.

Encourage pupils to try to persuade partners and partner pairs to change their answers when they disagree using the reasons and evidence.

**Lesson 1: 'What is love?'**

*6. Plenary sessions further develop and make visible the children's new (always provisional) understanding.*

Ask pupils whether they could agree with their partners and partner pairs on all of the statements. Ask pupils to identify any statements that caused disagreements and to explain what happened. Ask pupils to consider why disagreements occurred and why it was hard to change people's minds.

Display four titles:

- My own view of love
- My understanding of these examples of religious love
- My ability to ask and answer questions about love
- My ability to think together with other people

Ask which of the four has changed most for the pupils today, how and why?

## Resource 1.1



Dear class,

I am delighted to invite you to audition to participate in a new TV programme about religion for children. The programme is going to be called, *Religion Matters*, and is going to have four presenters called the RE-searchers: Ask-it-all Ava, Debate-it-all Derek, See-the-story Suzie and Have-a-go Hugo.

The first show is called 'Let's Talk about Love!' and will consist of 6 sections.

1. 'What is love?'
2. 'What did Jesus tell us about love?' Part 1
3. 'What did Jesus tell us about love?' Part 2
4. 'How might we use the Good Samaritan story to offer advice?'
5. 'What is it like to show love for all humans?'
6. 'Should we love ourselves?'

Each RE-searcher will present different parts of the show and each time the audience (may be you!) will be invited to share their opinions on what they share with you. Are you up for the challenge?

This first section starts with interviews led by Ask-it-all Ava exploring the meaning of love and Debate-it-all Derek who wants to be sure what love is.

I want to see whether you could ask and answer questions in the show!

Best wishes and many thanks,

A handwritten signature in black ink, appearing to read 'Darren Hotshot', written in a cursive style.

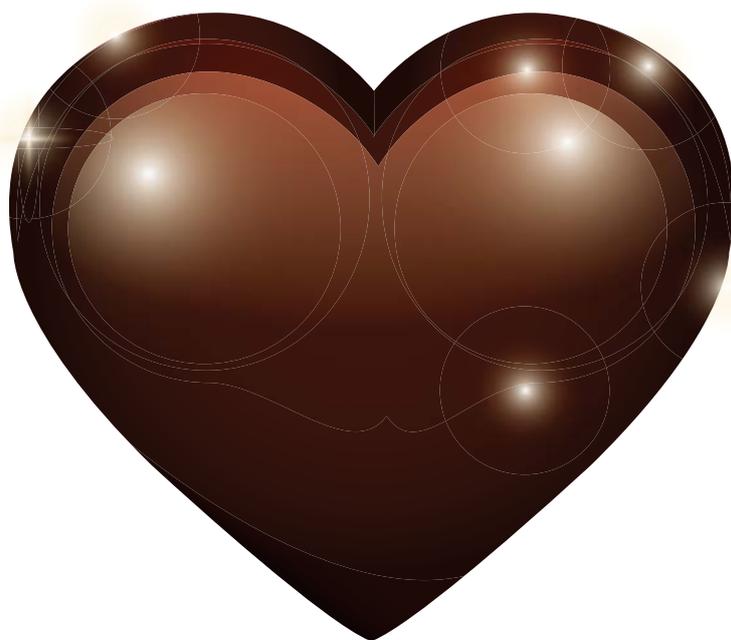
Darren Hotshot

Religious Affairs Producer

## Resource 1.2



**Resource 1.4**

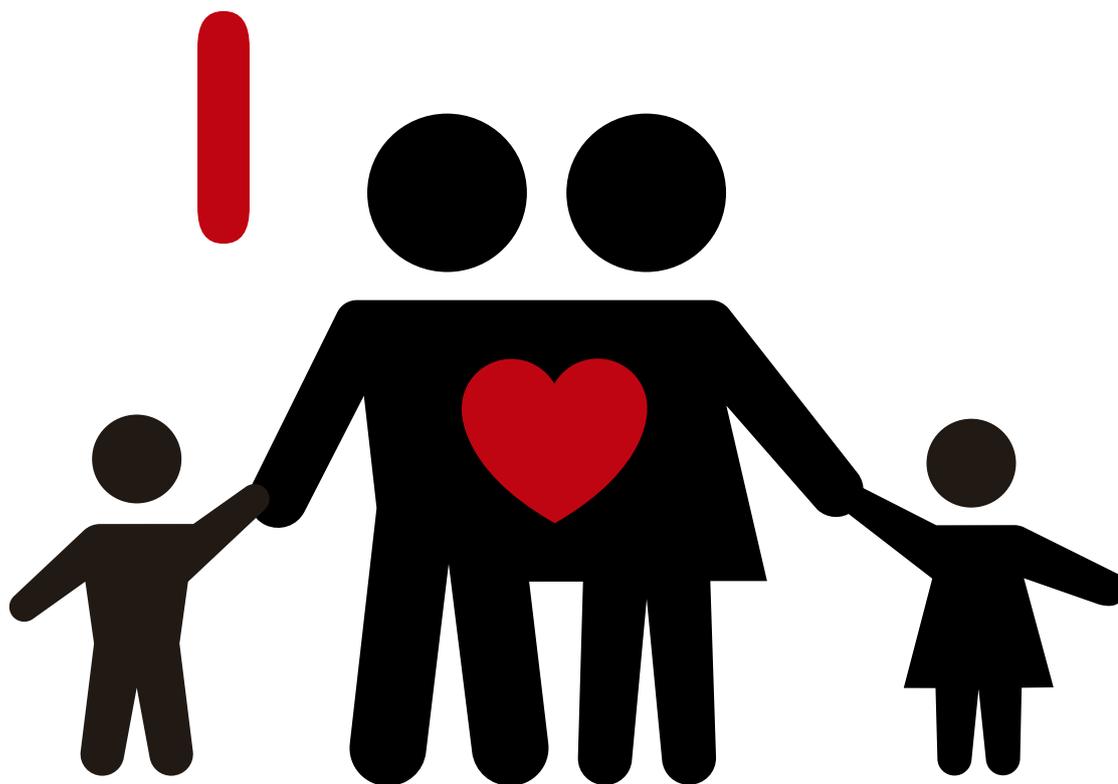


**CHOCOLATE**

**Resource 1.5**



**Resource 1.6**

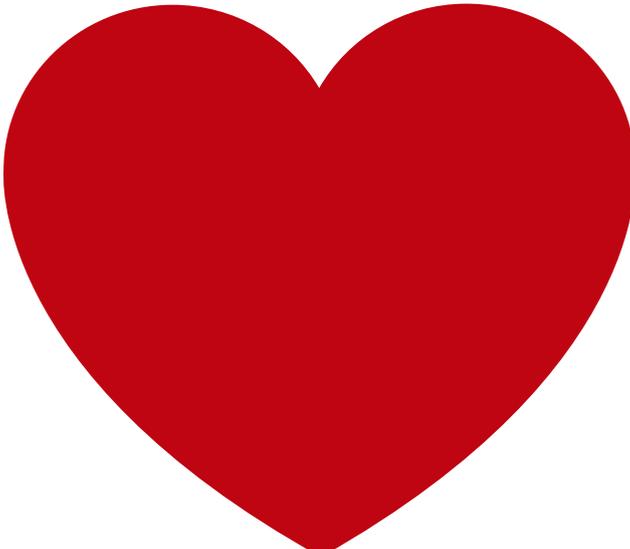


**MY FAMILY**

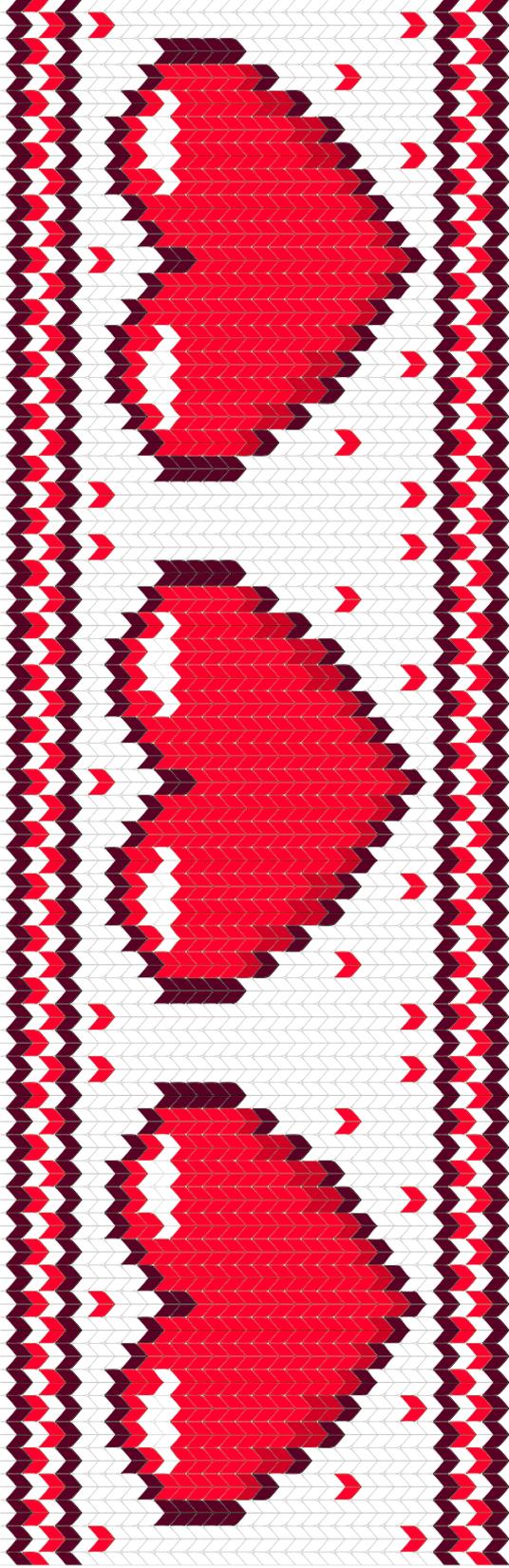
**Resource 1.7**



**Resource 1.8**

I   
GOD

**Resource 1.9**



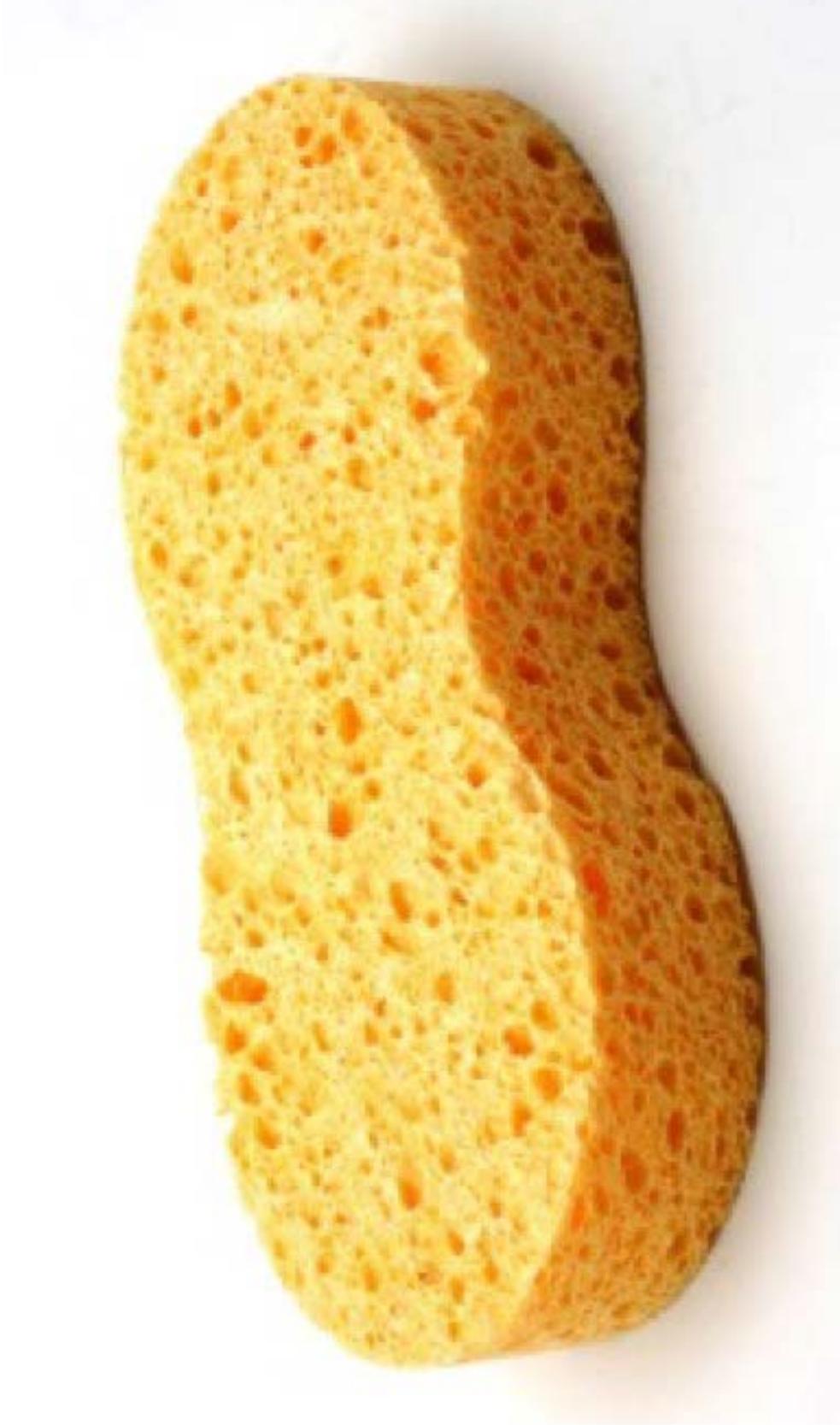
**LOVE EVERYONE**



**Resource 1.10**



**Resource 1.11**





**Resource 1.13**



Name(s): .....

Class: .....

**Debate-it-all Derek's Quiz!**

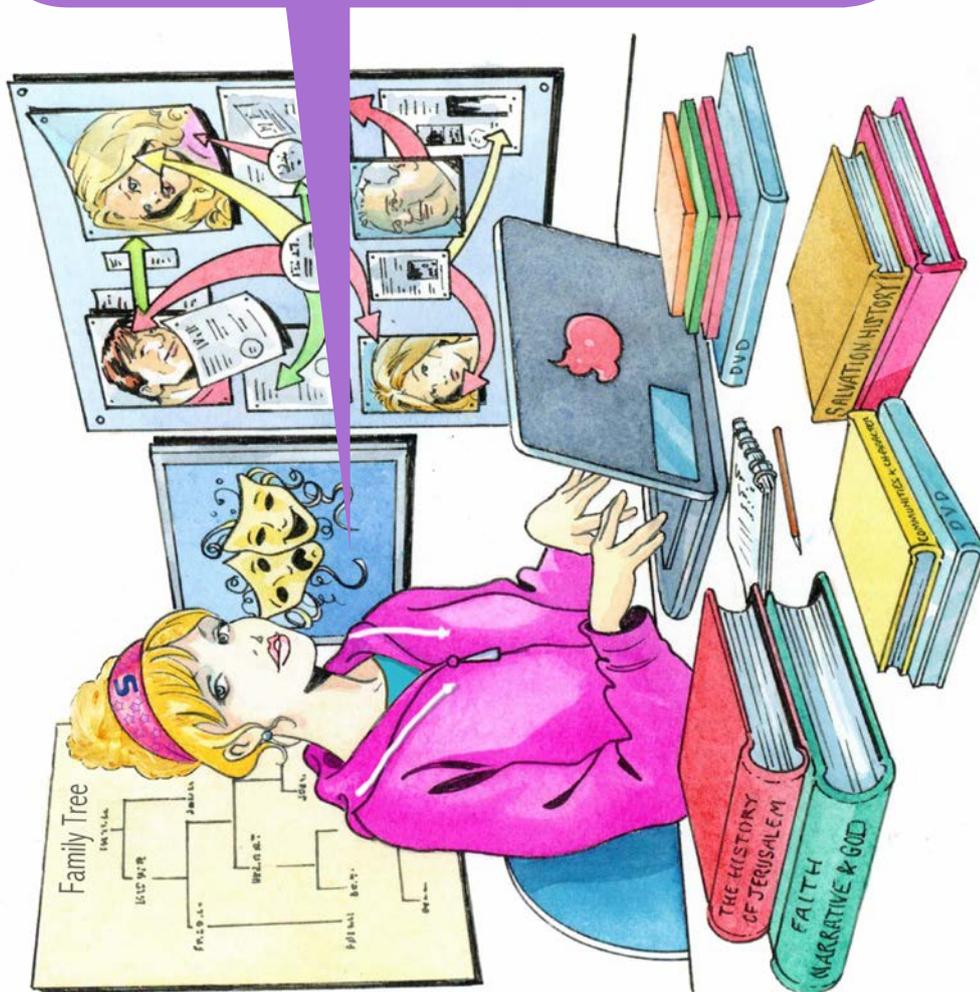
What do you believe about love?

	True	False	We can't agree
Love is real.			
There are different types of love.			
Love comes from God.			
Love comes from inside you.			
Love is something you can control.			
It is possible to love everyone.			
You should love God.			
God loves you.			
Love is just a feeling we experience like hunger and thirst.			
Love helps us know what we need.			
Love is passionate.			
Love involves commitment.			
You can love someone because you are told to.			
You can train your heart to be more loving.			
When you feel loved, you can give more love to others.			
You have a limited amount of love inside you.			

<b>Lesson 2: 'What did Jesus tell us about love?'</b>	
<p>1. Children's everyday knowledge is valued and brought into the dialogue</p>	<p>Remind the class that in this unit of work we are imagining that we are preparing to participate in a TV show called: <i>Religion Matters</i>. Show the 'Advance Organiser' (Resource 1.2) and ask pupils to recall what they learnt about love in the last lesson. Tell the pupils that after the advert break another presenter called See-the-story Suzie will take over to lead a section called: <i>I've lost the plot</i>. Together you will help Suzie answer the question: 'What is the Good Samaritan story all about?'</p> <p>Tell the pupils that the first thing Suzie does is to explain the rules (Resource 2.1):</p> <p><i>Hi class,</i></p> <p><i>The rules are very simple! All you need to do is watch the following video; remember what happens and consider what the story is trying to teach you. We will then explore the different ways that the story has been understood.</i></p> <p><i>Good luck and best wishes,</i></p> <p><i>See-the-story Suzie</i></p> <p>Show a narrated video depicting the Good Samaritan story (e.g. <a href="http://www.youtube.com/watch?v=fO4qSAh1sl">www.youtube.com/watch?v=fO4qSAh1sl</a>) and receive feedback ensuring coverage of the following questions 'What happened?', 'Why did Jesus tell the story?'</p> <p>Record the answers for use later in the lesson.</p>
<p>2. The children's current understanding of a Christian perspective is elicited and brought into the dialogue</p>	<p>Ask the children to answer the following questions:</p> <p>Who in the story shows love to his neighbour and who doesn't?</p> <p>Who shows love to God and who doesn't?</p> <p>What do they think Jesus means by neighbour?</p>
<p>3. The Christian perspective is acknowledged as one of many possible Christian perspectives, and as one which is not fixed but ever changing</p>	<p>Invite pupils to read out three different points of view Christians often hold about this story:</p> <ol style="list-style-type: none"> <li>1. The most important message in this story is: GOD REWARDS THOSE WHO SHOW LOVE TO EVERYBODY LIKE HE DOES.</li> <li>2. The most important message is this story is: IT IS YOUR FAITH THAT MATTERS NOT WHO YOU ARE.</li> <li>3. The most important message in this story is DO WHAT YOU BELIEVE GOD WOULD WANT YOU TO, EVEN IF IT MEANS DOING SOMETHING THAT OTHER PEOPLE THINK IS WRONG.</li> </ol>
<p>4. A teaching input that (ideally) brings the children's prior learning into dialogue with the Christian perspectives identified</p>	<p>Allocate each interpretation to a different corner of the room (TV studio) and ask pupils (the audience) to stand in the corner for the interpretation that best represents their view of the story. Pupils discuss at first in groups of three or four why they have chosen their corner the question: <i>How might taking this message from the story affect the way that Christians live their lives?</i></p>

<b>Lesson 2: 'What did Jesus tell us about love?'</b>	
5. A 'talk task' is used to help the children to make meaning together as they explore differences in their perspectives	<p>Ask pupils to work now in pairs to sort images from the life of Jesus. Explain that many Christians believe that Jesus '<i>walked the talk</i>'. He taught people that:</p> <ul style="list-style-type: none"> <li>• GOD REWARDS THOSE WHO SHOW LOVE TO EVERYBODY</li> <li>• IT IS YOUR FAITH THAT MATTERS NOT WHO YOU ARE</li> <li>• YOU SHOULD DO WHAT GOD WANTS, EVEN IF OTHER PEOPLE SAY YOU SHOULDN'T</li> </ul> <p>And he also followed his own advice.</p> <p>Explain that each pair has got a range of images from the Jesus' life story in an envelope. In pairs they must match the picture to a caption and then decide which of Jesus' teachings they best illustrate. Suggested events to use would be: <i>Eating at Zacchaeus' house, healing lepers, throwing over the tables in the temple, healing the ear of the soldier who came to arrest him, the crucifixion, the calling of the disciples, the sermon on the mount, the shepherds visiting at his birth</i>. Images of each of these are obtainable through 'Google Images' (or similar internet search engines). Explain that the TV cameras will be coming around to see how well groups are discussing the placing of the cards. This can be done with genuine equipment or with a nominal 'camera' by pupils or adult staff, with or without an incentive for pupil volunteers.</p>
6. Plenary sessions further develop and make visible the children's new (always provisional) understanding.	<p>Re-visit the answers recorded at the beginning of the lesson to the question: '<i>Why did Jesus tell the story?</i>'</p> <p>Ask: Can you improve their answers now?</p> <p>How useful do you think Suzie's part of the TV show will be to viewers trying understand Christian ideas of about love</p>

**Resource 2.1**



Hi class,

The rules are very simple!  
All you need to do is  
watch the following video;  
remember what happens;  
and consider what the story  
is trying to teach you. We  
will then explore the different  
ways that the story has been  
understood.

Good luck and best wishes,

See-the-story Suzie

<b>Lesson 3: 'What did Jesus tell us about love?'</b>	
<i>1. Children's everyday knowledge is valued and brought into the dialogue</i>	<p>Remind the class that in this unit of work we are imagining that we are preparing to participate in a TV show called: <i>Religion Matters</i>. Show the 'Advance Organiser' (Resource 1.2). Recall that last time we were helping Suzie to try to understand what Jesus' parable of the Good Samaritan taught us about love. Explain that at this point in the programme Suzie shows an interview she has pre-recorded with an expert in a section of the show called 'See-the-story Suzie sees the Big Picture'. Explain the interview will explain that the parable is really all about how humans can achieve eternal life. Ask pupils:</p> <ul style="list-style-type: none"> <li>• What they think 'eternal life' might mean?</li> <li>• What do you already know about different beliefs about the afterlife?</li> </ul>
<i>2. The children's current understanding of a Christian perspective is elicited and brought into the dialogue</i>	<ul style="list-style-type: none"> <li>• Do they know what different religions believe about the afterlife?</li> <li>• Do religious people believe that the way you live your life affects what happens to you after you die?</li> <li>• How do Christians answer these questions?</li> </ul>
<i>3. The Christian perspective is acknowledged as one of many possible Christian perspectives, and as one which is not fixed but ever changing</i>	<p>Role-play the expert in front of the class sharing the following perspective (Resource 3.1):</p> <p><i>'There is a real danger here that people miss the point of Jesus' parable! This is not simply a story about being nice to each other or about showing love to people you don't like. These are messages Christians agree with and share, but the parable is an answer to a question. Jesus is asked "what must I do to inherit eternal life?" He says love God and love you neighbour. He is then asked to explain who he means when he says 'neighbour'. In response, he tells this story. BUT it is clear that loving your neighbour is part and parcel of loving God and pleasing God, so as to inherit eternal life. This is the bigger story and one that often gets missed! If you want God's love and to be in his presence after you die, you must love the people he created like he loves them. Show love to God by loving his creation! You can't understand Christian views on human love, unless you understand Christian ideas about the love of God.'</i></p>

<b>Lesson 3: 'What did Jesus tell us about love?'</b>	
<p>4. A teaching input that (ideally) brings the children's prior learning into dialogue with the Christian perspectives identified</p>	<p>Provide three different reasons as to why you might decide to love everybody. Allocate three corners of the room to represent each view and a fourth corner as an 'another reason' for pupils who have their own answers. For example:</p> <ul style="list-style-type: none"> <li>• Because we are all human and need love; we should treat others as we wish to be treated ourselves</li> <li>• Because the world would be a better place if we did; we can be role-models to others</li> <li>• Because we love God and his creation, and want to please him</li> <li>• Another reason</li> </ul> <p>Ask pupils to consider which reason for loving everybody they consider to be the best. Pupils move to the corner that best represents their point of view.</p>
<p>5. A 'talk task' is used to help the children to make meaning together as they explore differences in their perspectives</p>	<p>Remind the class that Jesus challenged people to love their neighbour (everybody) so that they may achieve 'eternal life'. From the list below ask pupils to consider what Christians might do to show their love for each group of people.</p> <p>The sick</p> <p>The ill</p> <p>The poor</p> <p>Those without friends</p> <p>The criminal</p> <p>Pupils consider which of the acts they would be willing to do, under what circumstances and why they might do them – either to love God and gain 'eternal life' or for some other reason.</p>
<p>6. Plenary sessions further develop and make visible the children's new (always provisional) understanding.</p>	<p>Ask pupils: What did Jesus teach about love? How has our understanding developed since the beginning of our first lesson on this?</p> <p>Compare their latest answers to this question with the answers recorded at the beginning of lesson 2.</p> <p>How has their understanding of the parable of the Good Samaritan changed now they have seen the bigger story?</p>

**Resource 3.1**

'There is a real danger here that people miss the point of Jesus' parable! This is not simply a story about being nice to each other or about showing love to people you don't like. These are messages Christians agree with and share, but the parable is an answer to a question. Jesus is asked "what must I do to inherit eternal life?" He says love God and love you neighbour. He is then asked to explain who he means when he says 'neighbour'. In response, he tells this story. BUT it is clear that loving your neighbour is part and parcel of loving God and pleasing God, so as to inherit eternal life. This is the bigger story and one that often gets missed! If you want God's love and to be in his presence after you die, you must love the people he created like he loves them. Show love to God by loving his creation! You can't understand Christian views on human love, unless you understand Christian ideas about the love of God.'



**WARNING**

**Lesson 4: How might we use the Good Samaritan story to offer advice?**

*1. Children's everyday knowledge is valued and brought into the dialogue*

Remind the children that they are rehearsing different parts of a TV show called *Religion Matters*. Explain that Darren Hotshot, the producer has been delighted with the feedback so far and really enjoyed watching your discussions from last time! Show the 'Advance Organiser' (Resource 1.2) and ask pupils to recap their findings from the last lesson. Tell the class that the next section of the programme is chaired by Ask-it-all Ava, who just loves to know people's opinions on things. In preparation for this section she has shared with us the agony aunt letter for this part of the show (Resource 4.1). Our first task is to read it and share our first thoughts:

*'Dear Ask-it-all Ava,*

*I have a problem. I used to be friends with a boy in the year above me at school. He lives next door to me and we have grown up together. He has moved away now, but still goes to my school. He has made some new friends and has now started to be really mean to me. Actually, really really mean. . . and for quite a long time. He snatches my food every day and shares it with his friends. He spreads rumours about me around the school. When he and his friends see me, they point and laugh. Yesterday they kicked muddy puddle all over me. When I went home my dad spotted me before I was able to get changed. He asked what had happened. I was so sad that I told him everything. I said that I was going to hurt that boy next time I see him.*

Ask pupils to talk in pairs to consider what the letter-writer should do. Invite pupils to share their suggestions with the class. Invite a range of perspectives and for pupils to comment upon ideas that are suggested.

*2. The children's current understanding of a Christian perspective is elicited and brought into the dialogue*

Carry on reading the letter (Resource 4.2):

*"My Dad is a Christian and believes that we should follow Jesus' advice as written in the Gospel of Matthew chapter 5 verse 44: 'love your enemies'. In fact he says I should 'turn the other cheek'. I asked him what that means and he said I should not retaliate or hit him back, but respond to his hatred with love! My Dad's advice has made me cross. How can I love my enemy? I hate him! Why shouldn't I stand up for myself? I do love my Dad though and want to please him.*

*Ava can you please ask your audience how I can please my Dad, whilst also sorting out my problem?*

*Many thanks,*

*Lucas"*

Ask pupils to share their thoughts on Lucas' problem in pairs. After hearing a few responses require pupils to focus on what the Christians might think Jesus meant by the instruction to 'love their enemy' and then what Lucas perhaps should do. Record these ideas so all can see and save for later in the session.

#### Lesson 4: How might we use the Good Samaritan story to offer advice?

3. *The Christian perspective is acknowledged as one of many possible Christian perspectives, and as one which is not fixed but ever changing*

Explain that the TV producer has said that at this point in the programme Ask-it-all Ava will take some phone calls, emails and texts in the 'hub' studio where she will hear three different Christian perspectives on Lucas' situation. Invite students to read out the following from three different corners of the room (Resources 4.3 – 4.5).

Jonathan from Oxford says, "Lucas, I am a Christian and I believe that we are all equal in the sight of God. In the Bible's Old Testament, in the book of Exodus it says that whatever someone does to you, you should do to them. An **'eye for an eye, a tooth for a tooth'**. In some situations people need to be punished. Let your teachers do it, so you don't get in trouble! You can tell your Dad that sometimes people need tough-love. If you love your enemy you will **make sure he gets the punishment he deserves.**"

Maggie from Southampton says, "What nonsense! In the gospel of Matthew, chapter 5, Jesus clearly says that we shouldn't fight back! He says the 'eye for an eye' advice is wrong. He says that if someone slaps you on the right cheek, then **turn and let him slap the other cheek too**. Show you love your enemy by refusing to fight back! You don't have to be nice to him, but you can **show him how to be peaceful.**"

Trevor from South Shields says, "I agree with the last caller, but I think you should do more to show that you **love your enemy**. Why don't you **do some nice things for him?** Clearly, he needs some help if he feels like he needs to be so horrible. To please your Dad and God, you should pray for him. May be you could bring him more food and give it to him as a gift!"

Ask the pupils to recap and summarise the opinions of all three callers from key words jotted down (see bold writing in each paragraph).

4. *A teaching input that (ideally) brings the children's prior learning into dialogue with the Christian perspectives identified*

Ask pupils to see if any of the ideas they thought of earlier could be thought of as the 'loving' thing to do? Would any of the callers agree with you? Do you now agree with any of the callers?

**Lesson 4: How might we use the Good Samaritan story to offer advice?**

*5. A 'talk task' is used to help the children to make meaning together as they explore differences in their perspectives*

Pupils sit at tables with a selection of possible reactions to Lucas' situation (Resource 4.6) e.g. tell a teacher, splash him back, ask him why he is being so mean, ignore him, write him a letter to tell him how he is making you feel, pray for him, make him some food, start being mean about him too, ask to move school, avoid him, tell his parents what has been going on, ask your Dad to talk to his parents, tell the head teacher, smile at him every day no matter how you are feeling. Ask pupils to discuss which of these are good or bad ideas for Lucas to try and why they think so.

Mini-plenary: Explain that Ava likes to empathise with people. Ask the pairs to draft the script for the first part of her letter to Lucas to show that she understands his problem and how he must feel:

e.g. Lucas, I am so sorry that... It sounds like this friend is.... It must be very hard for you especially because..... It must also be difficult to hear your Dad say... I wonder whether you feel.... I hope that we at *Religion Matters* can help by....

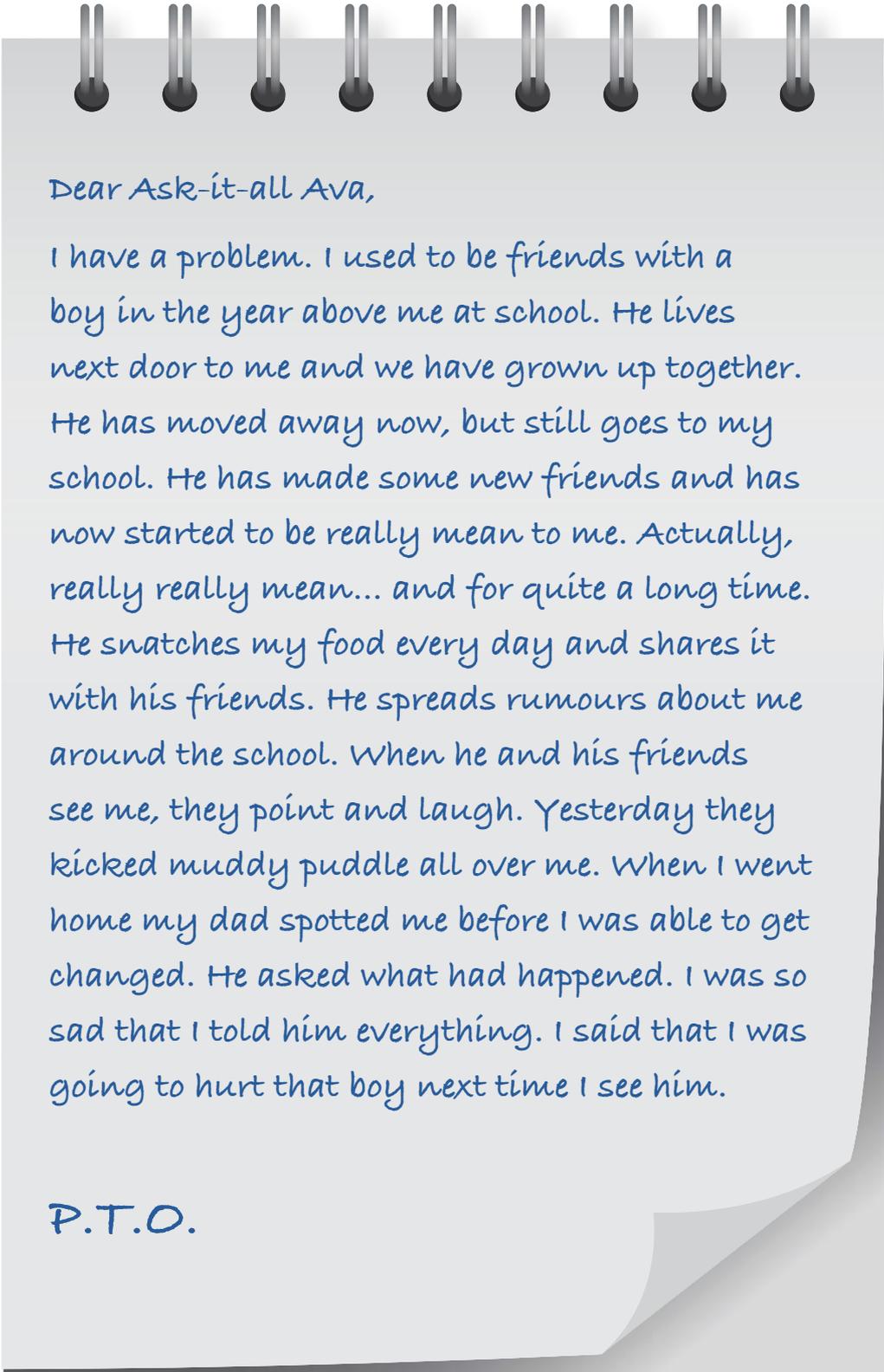
*6. Plenary sessions further develop and make visible the children's new (always provisional) understanding.*

Explain that it is **Debate-it-all Derek** time and the class must decide what Lucas should do:

Ask pupils what Lucas should do in his situation to both please his Dad and solve his problem?

Should he worry about pleasing his Dad?

Pupils discuss whether it is easy or hard to live by Jesus' instruction to 'love your enemies'.

**Resource 4.1**

Dear Ask-it-all Ava,

I have a problem. I used to be friends with a boy in the year above me at school. He lives next door to me and we have grown up together. He has moved away now, but still goes to my school. He has made some new friends and has now started to be really mean to me. Actually, really really mean... and for quite a long time. He snatches my food every day and shares it with his friends. He spreads rumours about me around the school. When he and his friends see me, they point and laugh. Yesterday they kicked muddy puddle all over me. When I went home my dad spotted me before I was able to get changed. He asked what had happened. I was so sad that I told him everything. I said that I was going to hurt that boy next time I see him.

P.T.O.

## Resource 4.2

My Dad is a Christian and believes that we should follow Jesus' advice as written in the Gospel of Matthew chapter 5 verse 44: 'love your enemies'. In fact he says I should 'turn the other cheek'. I asked him what that means and he said I should not retaliate or hit him back, but respond to his hatred with love! My Dad's advice has made me cross. How can I love my enemy? I hate him! Why shouldn't I stand up for myself? I do love my Dad though and want to please him.

Ava can you please ask your audience how I can please my Dad, whilst also sorting out my problem?

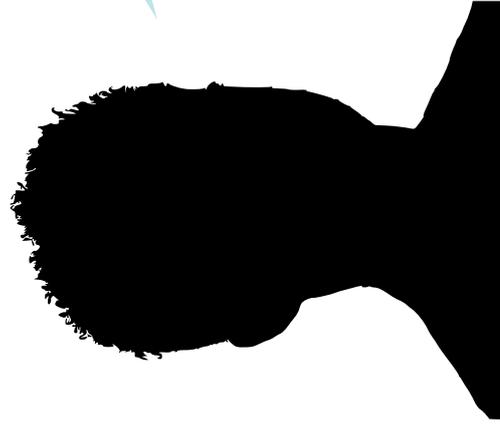
Many thanks,

Lucas

### Resource 4.3

Jonathan from Oxford says,

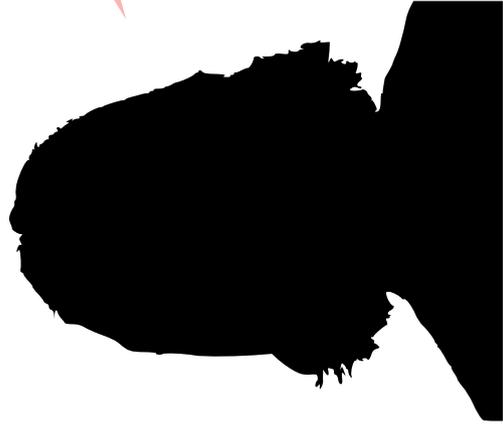
“Lucas, I am a Christian and I believe that we are all equal in the sight of God. In the Bible’s Old Testament, in the book of Exodus it says that whatever someone does to you, you should do to them. An **‘eye for and eye, a tooth for a tooth’**. In some situations people need to be punished. Let your teachers do it, so you don’t get in trouble! You can tell your Dad that sometimes people need tough-love. If you love your enemy you will **make sure he gets the punishment he deserves.**”



## Resource 4.4

Maggie from Southampton says,

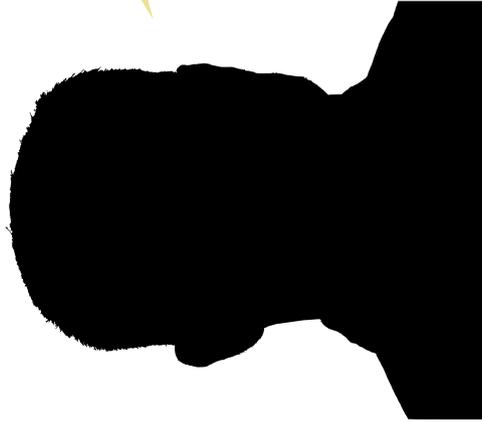
“What nonsense! In the gospel of Matthew, chapter 5, Jesus clearly says that we shouldn’t fight back! He says the ‘eye for an eye’ advice is wrong. He says that if someone slaps you on the right cheek, then **turn and let him slap the other cheek too**. Show you love your enemy by refusing to fight back! You don’t have to be nice to him, but you can **show him how to be peaceful!**”



## Resource 4.5

Trevor from South Shields says,

“I agree with the last caller, but I think you should do more to show that you **love your enemy**. Why don't you **do some nice things for him**? Clearly, he needs some help if he feels like he needs to be so horrible. To please your Dad and God, you should pray for him. May be you could bring him more food and give it to him as a gift!”



**Resource 4.6**

Tell a teacher	Splash him back	Ask him why he is being so mean	Ignore him
Write him a letter to tell him how he is making you feel	Pray for him	Make him some food	Start being mean about him too
Ask to move school	Avoid him	Tell his parents what has been going on	Ask your Dad to talk to his parents
Tell the head teacher	Smile at him every day no matter how you are feeling	Try to make friends with his friends	Ask to be his friend

<b>Lesson 5: Is it possible to love your enemies?</b>	
<i>1. Children's everyday knowledge is valued and brought into the dialogue</i>	<p>Explain to the children that Ask-it-all Ava loved your advice to Lucas last week and was so pleased that you understood how important pleasing his father was to him. Show the 'Advance Organiser' (Resource 1.2) and explain that this cutting edge TV show is going to use <i>Virtual Reality</i> head-sets for the first time in a day time show. Even the audience at home can use them if they can afford them. This section of the show is going to be hosted by Have-a-go Hugo who wants to know what it is to be like a Christian: loving your neighbour and even your enemies. The bad news is that the <i>Virtual Reality</i> headsets aren't available yet for our rehearsal, so we are going to have to pretend for today.</p> <p>Ask pupils whether they think it is or isn't possible to 'love everybody...even your enemies?</p>
<i>2. The children's current understanding of a Buddhist perspective is elicited and brought into the dialogue</i>	<p>Now remind the children that it is not just Christians who believe that you should love your enemies! Remind them that we discovered that Buddhists believe that...</p> <p><b>"You can train your heart to show lovingkindness to everyone and all beings through meditation."</b></p> <p>Ask the class what they think it might look like to show lovingkindness to everyone and everything and how meditation might help.</p>
<i>3. The Buddhist perspective is acknowledged as one of many possible religious perspectives, and as one which is not fixed but ever changing</i>	<p>Remind pupils that this Buddhist point of view on love is one of many. Share the three points of view shared in the first lesson.</p> <p><b>A SIKH RESPONSE:</b></p> <p><b>"Everything is God. By loving God and soaking up God's love for me, I can love everyone."</b></p> <p><b>A BUDDHIST RESPONSE:</b></p> <p><b>"You can train your heart to show lovingkindness to everyone and every being through meditation."</b></p> <p><b>A CHRISTIAN RESPONSE:</b></p> <p><b>"Jesus told us to love God and to love everyone else for his sake. He showed us how to do it too through the way he lived his life."</b></p>

<b>Lesson 5: Is it possible to love your enemies?</b>	
<p>4. A teaching input that (ideally) brings the children's prior learning into dialogue with the Christian perspectives identified</p>	<p>Explain that in this Have-a-go Hugo session the audience is going to have a chance to have a go at holding the Buddhist and Christian perspective. Ask pupils what they think this will involve for the Buddhist point of view. Ask pupils, knowing what they do about Christian love, what they might be asked to do to experience loving others like a Christian.</p> <p>Split the class into two groups for two simultaneous activities.</p> <p><b>Task 1:</b></p> <p>Using a video demonstration of Metta Meditation (such as <a href="http://www.youtube.com/watch?v=F_4aRznxXkI">www.youtube.com/watch?v=F_4aRznxXkI</a>), or instructions that can be read to talk pupils through the meditation (such as those found here: <a href="http://www.mettainstitute.org/mettameditation.html">www.mettainstitute.org/mettameditation.html</a>), invite pupils to have-a-go at the meditation described. In the video listed, the meditation starts by requesting pupils to wish the best for their pet. Through a series of steps, the participants are required to send their best wishes to individuals for whom they have less and less positive feelings, culminating in wishing the best for their enemies. If a pupil doesn't want to take part, then they can simply observe and listen to the types of things participants are asked to do.</p> <p><b>Task 2:</b></p> <p>Pupils silently decorate a small card (Easter or Christmas to suit the season) depicting an act of giving (e.g. washing feet, the crucifixion, Jesus in the manger, the magi giving their gifts) that will be given randomly to someone else in the room with a kind message inside – chosen from a seasonal selection given! Pupils are challenged to make their card as carefully and beautifully as possible to make the other person feel special and important.</p> <p>The groups swap at the end of the first activity. At the end of the second activity, all the cards created are handed out randomly.</p>
<p>5. A 'talk task' is used to help the children to make meaning together as they explore differences in their perspectives</p>	<p>As a whole class, discuss the difference between the two different approaches to loving others. The class should discuss:</p> <p>What is the difference between the two?</p> <p>Which is harder?</p> <p>Which is better?</p>
<p>6. Plenary sessions further develop and make visible the children's new (always provisional) understanding.</p>	<p>Remind the class of their answers to the question: <i>Is it possible to love everybody, even your enemies?</i> Explain that along one side of the room there is now an imaginary line. Tell pupils that one end represents 'not at all' and the other 'yes completely'. Ask pupils to stand on the line to show you whether being Have-a-go has changed their answer to the question. Once pupils have settled along the line, ask individuals to explain why they think their experiences have or haven't changed their views? Consider whether there might be other activities pupils could try to continue this investigation.</p>

<b>Lesson 6: Do you need to be able to love yourself to love others?</b>	
<i>1. Children's everyday knowledge is valued and brought into the dialogue</i>	<p>Explain that it is now time to practice the debate for the final part of our pretend television show <i>Religion Matters</i>. Remind the class that the title of the episode is 'Let's Talk about Love!' Show the '<i>Advance Organiser</i>' (Resource 1.2) and ask pupils to recall what the audience will have learnt about love in the programme so far. Explain that this final session is hosted by Debate-it-all Derek. Derek wants to answer the question: 'Should we love ourselves?' In order to prepare for the session, he suggests that we should remind ourselves of the different types of love. Display a range of images (including those from the first lesson: Resource 1.4 – 1.9) depicting chocolate, family, a valentine, football, God, all humans, friends, nature and pets (Images available from 'Google Images' (or similar internet search engines). Ask pupils whether it would be ok to love yourself in the same way that you might love any of these things. Record responses for consideration at the end of the lesson.</p>
<i>2. The children's current understanding of a Christian perspective is elicited and brought into the dialogue</i>	<p>Explain that in the New Testament Jesus is reported to have said the first most important commandment is to love God and the second is to 'Love your neighbour the same as you love yourself.' (Mark 12:31). Invite pupils to speculate what this means and what it might look like in everyday life.</p>
<i>3. The Christian perspective is acknowledged as one of many possible religious perspectives, and as one which is not fixed but ever changing</i>	<p>Share with the class three religions' perspectives on self-love. For each ask them to highlight the most important phrases and to tell you what they think they mean.</p> <p><b>1. A Christian Response</b></p> <p>Although, you should put Jesus first, yourself last and others in between, you must have a healthy love of yourself as a creation of God and love yourself because Jesus loves you. Only then can you fulfil your commitment to God.</p> <p><b>2. A Buddhist Response</b></p> <p>Searching all directions one finds no one treasured more than oneself. In the same way, others treasure themselves. So one should not hurt others if one loves oneself.</p> <p><b>3. A Sikh Response</b></p> <p>We will only escape suffering when we transform self-love into love of God. As we open our hearts to God we soak up the love of God and can love all of creation in a God-like way.</p>
<i>4. A teaching input that (ideally) brings the children's prior learning into dialogue with the Christian perspectives identified</i>	<p>Explain that the group are going to be recorded as an audition for the TV show as they debate a question in the style of Debate-it-all Derek would. Explain that you as teacher will also be like Derek – asking people to be clear, give reasons, consider consequences, check progress, and invite alternative views.</p> <p>Open a discussion: Do you think it is right to love yourself?</p>

**Lesson 6: Do you need to be able to love yourself to love others?**

5. A 'talk task' is used to help the children to make meaning together as they explore differences in their perspectives

Pupils sort statements about what constitutes healthy and unhealthy self-love e.g.

*'Taking selfies 10 times a day every day,'*

*'Buying yourself a big bar of chocolate and eating it all.'*

*'Forgiving yourself for making a mistake.'*

*'Forgiving yourself for being mean.'*

*'Asking for more pocket money.'*

*'Organising your own birthday party.'*

*'Spending 1 hour making yourself look good.'*

*'Asking for help when you are finding something hard.'*

*'Explaining to a friend how you are feeling and expecting them to listen to you for as long as it takes.'*

*'Pouring yourself a full bubble bath.'*

*'Only talking about yourself.'*

*'Only talking to others about what you are interested in.'*

*'Keeping a balanced diet.'*

*'Taking time to develop a hobby.'*

*'Taking time to get fit.'*

*'Taking someone else's toy without asking.'*

*'Making sure you get the medicine you need.'*

*'Doing what you want to do instead of helping someone else.'*

(Resource 6.1)

6. Plenary sessions further develop and make visible the children's new (always provisional) understanding.

Display the class's first thoughts on self-love. Ask if they think that their views on self-love have changed.

Ask the pupils which of the RE-searchers has been the most helpful in their exploration of Religious conceptions of love: Ask-it-all Ava, Debate-it-all Derek, Have-a-go Hugo or See-the story Suzie. Ask them which presenter should have their own TV show to teach people about religion.

**Resource 6.1**

Taking selfies 10 times a day, every day	Making sure you get the medicine you need	Taking someone else's toy without asking
Taking time to get fit	Taking time to develop a hobby	Keeping a balanced diet
Only talking to others about what you are interested in	Only talking about yourself	Pouring yourself a full bubble bath
Explaining to a friend how you are feeling and expecting them to listen to you for as long as it takes	Asking for help when you are find-ing something hard	Spending 1 hour making yourself look good
Organising your own birthday party	Asking for more pocket money	Forgiving yourself for being mean
Forgiving yourself for making a mistake	Buying yourself a big bar of chocolate and eating it all	Doing what you want to do instead of helping someone else

# The RE-searchers

Part 5

## **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?**

- |                                        |                                   |
|----------------------------------------|-----------------------------------|
| <input type="radio"/> Foundation stage | <input type="radio"/> Key Stage 1 |
| <input type="radio"/> Key Stage 2      | <input type="radio"/> Key Stage 3 |
| <input type="radio"/> Key Stage 4      | <input type="radio"/> Key Stage 5 |

**Question 4**

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

- |                                        |                                       |
|----------------------------------------|---------------------------------------|
| <input type="radio"/> A single lesson  | <input type="radio"/> Several lessons |
| <input type="radio"/> A unit of work   | <input type="radio"/> A year          |
| <input type="radio"/> 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?**

- |                                                 |                                                  |
|-------------------------------------------------|--------------------------------------------------|
| <input type="radio"/> Yes, changes in behaviour | <input type="radio"/> Yes, changes in attainment |
| <input type="radio"/> 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.

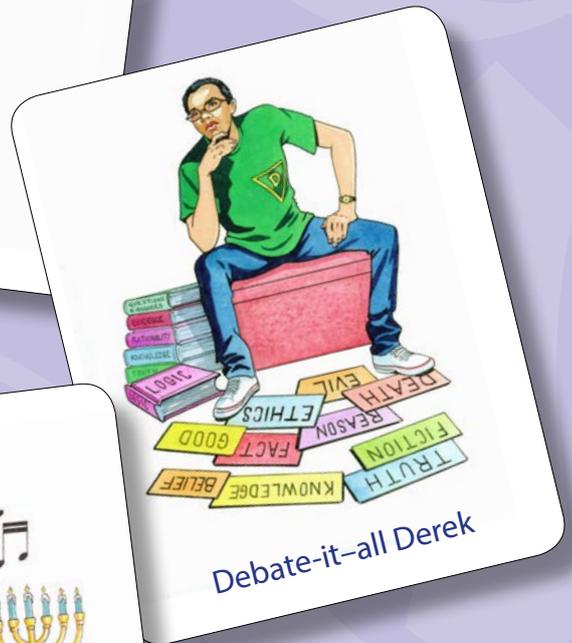
Please return completed questionnaires to:

[r.j.k.freathy@ex.ac.uk](mailto:r.j.k.freathy@ex.ac.uk)

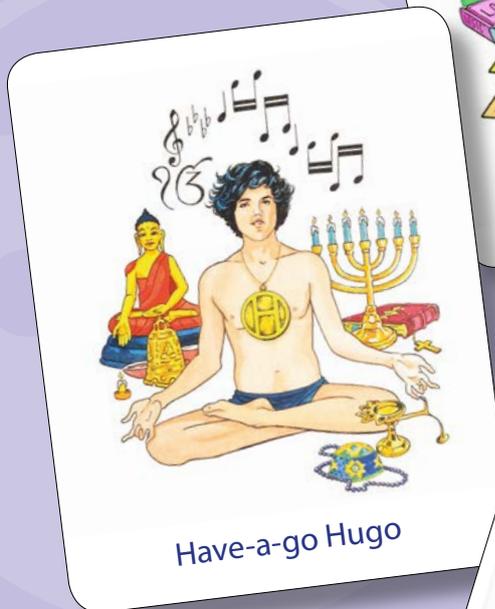
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Ask-it-all Ava



Debate-it-all Derek



Have-a-go Hugo



See-the-story Suzie

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