INTRODUCTION

This introduction is aimed at heads of primary schools and teachers with subject responsibility for citizenship, PSE, and spiritual and moral development. What follows is an extended discussion of what is involved in dealing with social issues from a moral standpoint, providing some theoretical background alongside a discussion of recommended teaching methods. In working with colleagues you may want to copy some of the information contained in these pages, so that they can keep it for reference purposes. Some of the more theoretical material might be drawn upon when introducing and justifying the approaches suggested.

During the two years in which this material was being written and evaluated, government and public support for citizenship as well as moral and spiritual education has increased considerably. The guidance of the National Curriculum Council on Citizenship (*Curriculum Guidance 8*, 1990) recommended that primary schools develop whole school approaches to citizenship in both Key Stages 1 and 2 and suggested some key areas which should be covered. These included **knowledge, skills and attitudes** (p.3). Amongst the most obvious aspects relating to the primary curriculum are:

Knowledge

- how communities are organised and the importance of rules and laws;
- how communities reconcile the needs of individuals with those of society;
- similarities and differences between individuals, groups and communities; and
- fairness, justice and moral responsibility.

Cross-curricular skills

- arguing a case clearly and concisely;
- making choices in the light of available evidence; and
- working with others.

Attitudes

- independence of thought on social and moral issues;
- respect for the processes of law and the rights of others;
- respect for different ways of life, beliefs, opinions and ideas;
- a willingness to respect the legitimate interests of others;
- respect for rational argument and non-violent ways of resolving conflict;
- a constructive interest in community affairs;
- an active concern for human rights; and
- appreciation of the importance of democratic decision-making.

Moral codes and values

Pupils should be helped to:

- develop a personal moral code and explore values and beliefs;
- develop a concern for others; and
- develop self-respect and respect for values such as industry, honesty and truthfulness.

In addition, pupils should have the opportunity to:

- compare values and beliefs held by themselves and others;
- examine evidence and opinions and form conclusions;
- discuss differences and resolve conflicts;
- discuss and consider solutions to personal, social and moral dilemmas; and
- appreciate that the distinction between right and wrong is not always straightforward.

Such aims formed the focus of the Primary Citizenship Project when it began work in Autumn 1991. Since that time, the importance being attached to the area has been underlined by further guidance (*Spiritual and Moral Education – a discussion paper*, National Curriculum Council, 1993) and perhaps more significantly, at least for the practice of schools, the publication of the new criteria for the inspection of schools by OFSTED. An examination of the definitions of "spiritual, moral and social development" reveals many points of contact with the earlier document, which are therefore central to the areas addressed by this pack. In fact, since schools will be inspected on the way in

which they make provision for these areas, it is worth quoting the relevant OFSTED evaluation criteria in full. The present pack of materials will assist schools in developing programmes which address all of the areas listed below.

Spiritual development is to be judged by the extent to which pupils display:

- a system of personal beliefs, which may include religious beliefs;
- an ability to communicate their beliefs in discussion and through their behaviour;
- willingness to reflect on experience and to search for meaning in that experience; and
- a sense of awe and wonder as they become more conscious of deeper meanings in the apparently familiar features of the natural world or in their experience.

Moral development is to be judged by the extent to which pupils display:

- an understanding of the difference between right and wrong;
- respect for persons, truth and property;
- a concern for how their actions may affect others;
- the ability to make responsible and reasoned judgements on moral issues; and
- moral behaviour.

Social development is to be judged by:

- the quality of relationships in the school;
- pupils' ability to exercise a degree of responsibility and initiative;
- pupils' ability to work successfully in groups and to participate co-operatively and productively in the school community; and
- pupils' growing understanding of society through the family, the school and the local and wider communities, leading to an understanding of the structures and processes of society.

The OFSTED inspection manual goes on to say that the school with high standards in these aspects of work will be one in which "the content of the curriculum and the styles of teaching and learning will encourage an increasingly mature response to personal experience and social issues" (part 4, p.15).

Attitudes

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Note that the terms "citizenship" and "social and moral responsibility" overlap so closely in the above definitions, that they are used almost inter-changeably in this manual.

Citizenship and moral development in the classroom

Moral development is an area which few teachers would claim was unimportant. Teachers agree that schools are not and should not be "value-free zones". Yet "doing" Moral Education (ME) has always provided headaches for teachers in the classroom. A number of difficult questions present themselves, including:

- whose values am I supposed to be promoting (my own, the school's, the parents', religious values, secular values?)
- what happens when children express opinions I do not agree with or which are clearly morally wrong?
- how do I get primary school children to discuss such vague or abstract issues as right and wrong?
- am I teaching a clear, basic code of values, or do I have to accept that "anything goes" providing the children believe it: eg, "it's okay to cheat if you can get away with it"?
- the children from Key Stage 1 upwards all appear to know that it is wrong to steal, cheat, lie, hurt others etc, (though many don't seem to behave as if they do). Given that fact, where do I go from here?

For these and other reasons, teachers have tended to fall back on the comfort of the "school ethos approach" to moral development which has included:

- establishing a caring school;
- setting out clear and reasonable rules of conduct which the children can recognise as fair;
- setting examples of good, caring behaviour; and
- using RE and assemblies to provide some moral teaching.

All of the above methods are essential parts of a whole school approach to moral and social development. Nevertheless, none of them offers the children themselves the chance to examine directly the social and moral issues they encounter in their lives, nor engages them in dialogue with others to explore the differences in their value systems and establish the common ground (of which there is plenty). The ideas and beliefs people hold are influenced by their

upbringing as well as their personal experiences, observations and reflections. Some children have the opportunity to discuss social and moral issues at home or at their local place of worship, but many do not. It is very valuable, therefore, if schools provide such opportunities via the curriculum.

Schools are one of the few places where children encounter a wide range of values (religious, secular, caring, selfish, conservative, liberal and so forth) held by people they have not chosen to be with or with whom they might disagree. Without active and engaged discussion of other ideas and perspectives, children cannot come to a more developed, more mature view of such fundamental matters as what makes an action right or wrong. Nor will they develop the attitudes of tolerance and respect towards those with other beliefs and faiths required of citizens in a pluralist society. Schools therefore play a vital role in the social and moral development of children, and the school which consistently offers children of all ages the opportunity to discuss and reflect together on social and moral issues of concern, is likely to see benefits at an individual, class and whole school level. *During the trialling of this material, it was noted that the atmosphere of several classes which had had a citizenship session roughly once a week, had noticeably improved in terms of the children's attitudes towards each other and towards mature respectful discussion.*

As a result of research into moral development over the last thirty years we now know that children gradually become aware of an ever widening social context in which to view their actions. At first young children are barely aware of the effects of their actions on other people. Gradually, significant others come into the reckoning and only after that do children begin to see the implications of their behaviour for the wider group or community. It follows from this that the child who is able to see the wider implications of his actions ("I am not only hurting my friends, I am affecting the working of the whole group") is able to make a more adequate or mature moral judgement than someone who is still thinking less widely.

The work of the psychologist Lawrence Kohlberg has shown how, in the primary years, children are still in the early stages of this sociomoral development and, on the whole, will be preoccupied with the inter-personal implications of behaviour. But the more mature child in year 6 will also be beginning to develop an awareness of the community as something with which he or she has a relationship. The research shows that children have to go through each stage before the next one is reached. It also shows that progress towards more sophisticated moral judgements can be encouraged by engaging the children in thinking which stimulates and challenges them to consider these ever-widening contexts for their actions.

How can this work in practice in a mixed-ability group?

Before we answer this more directly, it might be useful to consider the following imaginary conversation between a teacher and a young adult:

Teacher: Let's think about the Golden Rule – "Do to others what you would like them to do to you". Can you tell me why people should follow this rule and care for other people?

Pupil: Well, for a start that's how you're told to behave by your parents and teachers, isn't it? If you don't you can get into trouble.

Teacher: And if you didn't get into trouble, would there be any other reason why you should care for others?

Pupil: Yes, sure, if you care for others they will be more likely to care for you, won't they? So it's kind of common sense.

Teacher: Are there any other reasons?

Pupil: Well, people will think better of you if you're a kind person. Everybody needs approval of some kind.

Teacher: That's right. But if there was no one to tell you how to behave or give you this approval, would that mean it wouldn't matter if you didn't care for others?

Pupil: Of course it would still matter because if you behave badly towards others they will be hurt or damaged by that behaviour. That's not fair.

Teacher: And what about the wider implications of that kind of behaviour – are there any?

Pupil: Well, yes, I think so, because uncaring actions can generate other uncaring behaviour and that can undermine the atmosphere in a whole group or the wider community. And if nobody cares for others, what kind of society would that leave us? So it's even more important for society, really, for people to be caring.

Teacher: But supposing you were a member of a society which was cruel and oppressive already? Your own behaviour wouldn't do much to undermine the social climate. Would that make it all right to behave badly towards others?

Pupil: No, not really, because after all, people have got a right to be treated respectfully. That's the bottom line. That's probably the most important reason for the Golden Rule. It's not that you want to treat them well just so that they'll be nice back but because it's a principle that the fairest kind of behaviour would be the kind that didn't put your own interests above those of anybody else's. Because, after all, their rights are the same as yours, aren't they?

Probably such a conversation has never taken place. But if it had it would show how people can bring forward a variety of reasons for their opinions or actions and in many instances these reasons can be located somewhere along a line between egocentrism and broad, generalised ethical principles. As children develop the capacity to think in wider and more general terms, so they will gradually be able to engage with more extended moral reasoning.

Notice that all of the reasons offered above are *in support* of the Golden Rule. Children at all levels of moral maturity will support it as right. Even young children can repeat such rules if they have been taught them. The point is that the teacher cannot take this as evidence of moral maturity – it is in fact just a starting point – and the essential thing is to look for the quality of the reasoning produced in support of it. This is why in citizenship or moral education lessons it is always important to *take note of the kinds of reasons children offer in support of their beliefs rather than merely rest content with the expression of an opinion.* Within any one class there will be a range of levels offered (because the children themselves will be at different stages of awareness development). The teacher should examine them in terms of whether they are justifications in terms of *self, others or the wider group* (there is not likely to be any principled thinking at this stage). Research has shown that an effective teaching method is to pick up on the higher order or "more aware" thinking and subtly reinforce it by offering it back to the group for further consideration.

This is why, in many of the exercises, it is suggested that together the class thinks of all possible reasons why it is wrong to do this or that. Once listed, it will often be possible to assess these reasons in terms of where the "focus of concern" lies. Setting these down in an order of progression we might identify reasons focused on:

1. the self	eg, "you will get into trouble";
2. a combination of self and others	eg, "if they hit you it's all right to hit back" or "people won't like you if you are dishonest";
3. other people	"bullying is wrong because it is horrible to be bullied, it causes distress to people";
4. other people in the context of the group	eg, "if everybody did this, there would be chaos in the school or society"; and
5. the group, community or society	"for society (or the school) to function properly there must be laws against stealing".

In order to practise applying this analysis based on the "focus of concern" it is suggested that you might now look back over the conversation above to examine the different levels of reasoning offered to the teacher in support of the Golden Rule. (This might usefully form the basis of a training exercise, followed perhaps by a similar brainstorming and classifying of all the reasons why it is wrong to steal.)

The process of moral education is, therefore, closely bound up with encouraging greater sophistication in moral thinking because, it is clear that a moral judgement which draws upon a wider sphere of considerations, will, other things being equal, be "better" (in the sense of more adequate or complex) than a moral judgement made with more selfish considerations in mind.

Research suggests that people typically use reasons drawn from about three of these stages at any one time. There is a stage they are leaving, and a stage they are entering, and a stage within which they do most of their thinking at that time. It is known that children are more open to thinking which is just a little above that which they commonly use, *so a classroom in which the children are discussing a range of reasons for actions (with the teacher perhaps throwing in reasons a little beyond the range of what is offered) is the classroom climate in which progress through these stages is likely to be most rapid.*

This is not to say that people's moral actions are wholly dictated by the way they conceptualise the problem. Quite obviously, another important factor (probably more important than cognition) is the ability to care for others and to empathise with them. It is perfectly possible for someone to operate at a more sophisticated level of thinking and yet still *actually be less caring and thoughtful towards others in their actions.* For this reason, moral education needs to address both the *cognitive* (intellectual) and the *affective* (feeling) sides of moral awareness. Quite obviously the gap between what people feel they ought to do and what they actually do will remain for all but the most saintly of us, but that is no reason to give up the task of educating the "moral mind". The more rational the children become, the less susceptible they will probably be to the influence of emotion, conditioning or social pressure. The process of moral reasoning (ie making things explicit to the self) is also important in the vital process of internalising the values themselves.

Teachers should not worry if at first it is difficult to make sense of classroom discussions in these terms. Like any other subject, moral education has its own battery of skills and these rapidly develop with practice.

In summary, the key points are to:

- encourage as much involved discussion as possible on the part of the maximum number of children, using the small group and whole group techniques suggested or some of your own;
- use open-ended, exploratory questions, rather than didactic teaching eg, "let's think about *why* that was wrong" – it is not enough to establish that something was wrong, the children will probably be able to say that already;
- *always* press the children to offer reasons for their thinking – "why do you think that is right or wrong?";
- discuss whether some reasons for actions are better than others – "better" reasons will probably be those based on the wider range of considerations; and
- support the more sophisticated reasoning with such devices as "Jason says that the whole class would be affected too. Do you think that is right? In what ways?".

In short, think of ME as standing not for MORAL EDUCATION but for MORAL ENQUIRY, with the teacher not presiding over a moral free-for-all but challenging the children in a systematic way to develop their thinking about the central ideas of citizenship within the framework offered above.

As we noted above, moral reasoning involves feeling as well as thinking. John Wilson (Wilson 1990) has identified five main components in acting morally. To simplify, he suggests that, in acting morally, an individual:

1. understands and uses the notion of respect for others as a guiding principle;
2. understands the feelings and emotions both of him or her self and others;
3. has the ability to identify facts relevant to the situation;
4. has the appropriate social skills; and
5. can make a decision based on the relative importance of the critical factors and act upon that decision.

This analysis can be used to separate out a number of components which teachers can address through the citizenship curriculum. Using the situations in the stories, children can be encouraged to think more clearly about any of the areas a) to e) above, and many of the questions for discussion can be seen to be doing just this.

Reflective and critical thinking

We have noted above that thinking about citizenship issues involves not merely making decisions about action (eg, whether to obey or disobey the law) but also the development of broader, more fundamental ideas about human nature and the kind of society we would like to live in.

Wilson suggests that people draw on over-riding concepts to explain the world and their role within it and these broad ideas are influential when it comes to acting in the public domain as citizens. For example, he suggests that someone may not cheat because "he is the son of a gentleman and gentlemen don't cheat". This, admittedly rather stereotypical, example neatly illustrates the loyalty to certain values which people acquire often from their religion or culture. We belong to different communities, many of which are influential for us and demand our loyalties, including the family, the peer group and the school. It is important in a pluralist, democratic society that children (and not only children) can distinguish between the relative values over which reasonable people disagree (eg, family customs) and those values which are common to all humane societies (based on the notion of respect for human dignity and worth).

For this reason, most of the units in this pack suggest possibilities for open-ended philosophical reflection to assist the process of engaging with these broader ideas. For many teachers this will be new and may seem daunting. But the work of the American philosopher Matthew Lipman has shown that it is possible to involve children as young as 6 or 7 in philosophical or reflective discussion. Teachers trialling this material reported significant improvements in their children's ability to be reflective, pursue open-ended lines of reasoning and engage with each other in "democratic dialogue".

Lipman describes the classroom in which this kind of reflective work is being undertaken as a "community of enquiry". The teacher's role is to facilitate the choice of issue for investigation and ensure that the ground rules of discussion are observed. Though older and, it is hoped, wiser than the children, the status of the teacher is as a fellow human being, joining in the mutual search for "truth" or enlightenment.

Wilson also clearly envisages a trusting community as the ideal setting for moral enquiry when he describes the process itself as follows:

> "The child learns to wean himself from the merely autistic [egocentric, isolated] expression of his own feelings, or the equally autistic fear of saying anything at all, and to take part in a kind of public game with rules and procedures of its own. He has to submit himself to criticism, not mind too much about making a fool of himself, attend to the meanings of the words he uses, make some

respectable connection between what he feels and what can truthfully or sensibly be said, exercise tact and tolerance towards others, not become too angry, not take criticism personally, stick to the point, face the facts, keep the rules of logic and so forth." (ibid, p.42).

This passage usefully highlights many of the skills, attitudes and values which we can consciously develop in citizenship sessions. During the trials of these materials teachers reported that at first many children were reluctant to volunteer opinions but in the course of a few weeks they noticeably gained in confidence. For such trust and confidence to develop, the rules of the community need to be spelt out clearly and reinforced consistently. It probably also helps if the interval between sessions is not overlong (weekly probably being ideal, perhaps for at least one term per year).

In this pack, we have grouped these more philosophical exercises under the heading "Thinking Things Through". Lipman suggests a methodology for such sessions roughly as follows.

1. Read the story (or part of it) to the class. You will probably not wish to read for longer than ten minutes per session. Make sure the children are grouped in such a way as to be able to hear clearly and to join in the whole class discussion afterwards.

2. Tell the class that anyone now has the chance to suggest any topic they would like the class to discuss. Suggest topics are posed in the form of a question such as "was it all right for the teacher to lose her temper?" Alternatively, you could ask the class what they thought were the main questions raised by the story. At first you will need to demonstrate the kind of questions you hope the class might want to deal with. The class can vote on which topics they wish to discuss first. The advantage of this is that the teacher is indicating that this session will follow the children's agenda (within limits) and is thus different from normal lessons in a major way. We know that children value this opportunity highly. There is, of course, no reason why the teacher should not offer certain topics of her or his own for consideration but she or he should be careful about not being seen to dominate the agenda. Even year 3 pupils latch on to this approach very quickly. One disadvantage is that it can take up time so sessions should not be so short that some sort of negotiation is completely ruled out.

3. Encourage all members of the group to have their say, although pupils should not feel intimidated or pressured to speak if they are not ready. If this occurs then the opposite of confidence building will take place.

4. Make it clear you are not looking for right or wrong answers but that this is a chance to share opinions and ideas and learn from each other. Therefore everyone's opinion is useful and should be respected.

   The basic rules of the discussion will be:

   - everyone has a right to express her or his opinion without fear of being laughed at or shouted down;
   - only one person may speak at a time; no one has to speak if they do not wish to; and
   - discussion is between members of the class and is not a series of "linear" exchanges between the teacher and individual pupils as is often the case in more didactic sessions.

   The teacher's role will be to encourage quality talk and respectful, reflective thinking. Try to confine your interventions to prompts such as:

   - what does anyone else think about what X has said?
   - why do you disagree with A?
   - what do you mean when you say that Y is the case?
   - are you saying that...?
   - do you think that is fair? why?

   Encourage the use of words such as "agree" and "disagree" so as to help the children understand that it is possible to reject someone's viewpoint whilst retaining respect for the speaker. Help the children to understand the attitudes, rules and procedures necessary for shared debate and democratic dialogue.

   Whole group discussions may work better after the children have spent some time doing preparatory work in smaller groups or pairs. They will come to the whole class "community of enquiry" already able to share some ideas and will be more motivated to hear what others think. With older pupils it may sometimes be appropriate to ask pupils to write down their own thoughts or experiences which perhaps can later be shared anonymously with the class. (In one class a boy wrote a "story" which turned out to be heavily autobiographical about being bullied – neither the teacher nor his parents had realised he had had such experiences.) Reflective writing is not only personal but most children, at least in Key Stage 2, can do it. However, it is important to bear in mind that the primary focus of the work should be the dynamic of the discussion and that no children should be excluded because they have difficulty in reading or writing. The increasingly popular techniques of "circle

time" lend themselves to work of this kind, though teachers might find that, using support staff to supervise a half-group, discussions are more satisfactory when the group is no larger than 16 or 17 pupils.

Community building

The development of citizens who are sensitive to the needs of others is essential to a healthy society. This is why we have placed such importance in this project on developing pupils' awareness of, and respect for, others. The process of taking others into account seems to be one which is both conscious and unconscious and involves both the intellect and the emotions.

Young children have very little awareness of how other people think or feel. This awareness develops as the child's emotional and intellectual powers grow. The first step is for the child to recognise their own feelings. The next step is to appreciate that other people experience the same kinds of emotions and thus the child becomes able to say "I know what that feels like". Without the development of empathy, moral decision making is starved of a vital component.

For this reason, we have increasingly realised the value of allowing children the opportunity to listen to the real experiences of others in the class. Thus children who might be tempted towards bullying, need to be exposed to the experiences of children in the class who have been bullied. This building of a mutually supportive community, in which children can share their experiences, actually encourages social bonding and also, very importantly, *provides the opportunity for children who are not usually encouraged to express their feelings to do so.*

Community building occurs in the tackling of issues as a whole group, whether this be an outbreak of stealing, or the problem of excessive litter, or something much broader. By placing such problems into the hands of the community, the teacher is tacitly acknowledging that everyone can be involved in the solution. Rather than isolating behaviourally difficult children (as so often happens when they are singled out for punishment) the class acting as a commmunity can embrace them as it shares responsibility for problems and searches for common solutions.

The key ideas

Preparation for citizenship is a long term business and primary schools have always acknowledged the contribution they can make towards developing healthy, pro-social citizens. But it has not always been clear exactly how to construct a citizenship curriculum for the primary school and in this respect *Curriculum Guidance 8: Education for Citizenship* (N.C.C. 1990) was less

helpful than it might have been, even though it underlined the importance of citizenship in all the key stages. One difficulty was that the guidance presented a list of knowledge components which should be covered by age 16, many of which are more appropriately covered in secondary school. However, if we put the question in terms of the key concepts of citizenship – which, we suggest, include:

> *rights, responsibilities, justice (fairness), rules and laws, freedom and constraint, power and authority, community, equality and diversity,*

it is immediately apparent that these issues are no less important to primary school children than secondary. In fact, one could go further and claim that it is even more important that in the early years, children develop positive attitudes towards their rights and responsibilities, justice and so forth, because on these foundations rest the possibilities for progress later on. Who would dispute that the child who enters the secondary school with little self respect and no regard for others is at great risk of entering the familiar downward spiral of poor behaviour, labelling and punishment, resulting in a further deterioration in both attitude and behaviour.

Certain of these key ideas, particularly rights, responsibilities and justice (fairness), permeate the whole pack. Other ideas are highlighted specifically in different units which are entitled:

> *Friendship, Rules, Property and Power, Community and Environment and Respecting Differences.*

In each of these units, some material is more suited to Key Stage 1 than Key Stage 2 to provide the basis of a "spiral" curriculum. However, because of its open-ended nature, and the fact that stories can have a wide appeal, we have found in practice that the same material has been used successfully across years 2 to 6. For this reason, we suggest that schools allocate the units on the basis of the needs of their own children, in consultation with colleagues to ensure continuity, progression and to avoid repetition. Clearly, if the materials are to be apportioned between the year groups, it will be necessary to keep a record of which class has used which material.

Where does it all fit in?

It must be stressed that this pack should not be seen in any way as some kind of Bible, containing everything you will need to form the basis of your spiritual, moral and social responsibility curriculum throughout the school. Whilst most of the major issues are covered somewhere in the pack, we recommend that this material

is used as a kind of starter pack, with ready made stories and exercises, to establish the methods of working and build the confidence of staff. Since it is the methodology which is important, and not the actual story content, you can use any story with a social or moral content as a starting point for work of this kind.

The citizenship curriculum should ideally be seen as an integral part of the school curriculum, covering not only "targets" for citizenship, spiritual and moral development but also for language development, particularly speaking and listening. Some of the units in this pack also link well with history and geography.

Introducing the materials into school

Head teachers and those with curriculum responsibility for citizenship and moral education will want to give attention to the question of how best to introduce these materials into school. Each head will know the needs of their own particular staff but we would suggest one or two general points which may be worth bearing in mind.

The first point to make is to underline the fact that the success of this pack of materials lies not so much in the quality of the stories but more in the way they are used. For many teachers this will necessitate learning new ways of working with the children and a whole new way of thinking about moral issues.

Some schools will have well established approaches towards personal and social education and using this pack will simply be an extension of existing practice. Other schools, however, will probably find that the suggested methodologies represent approaches with which many staff will be uncomfortable at first. Such teachers, if presented with this manual and simply asked to get on with it, may be tempted to use the stories alone, possibly drawing out the "moral message" in a didactic fashion and leave it at that.

We should like to stress that if this happens, a great deal of the value of this material will have been lost. The same problem will exist if the stories are used for school assemblies unless the follow-up is very carefully prepared for all classes and the teachers are familiar with what is required of them.

It may be useful, therefore, to adopt a more staged introduction. The head might inform staff that the materials are in school and of their aims and methods and that one or two willing colleagues will try them out for a term or so before reporting back to the rest of the staff. During such a trial period, we suggest the head adopts a supporting role, perhaps using some of the material themself, to become familiar with the recommended methodology and confident of its effectiveness.

Even if staff are willing to introduce them across the school, we recommend you take time to examine the materials in some detail and look at the suggested ways of working to underline their importance. After perhaps half a term or so, it would be very useful to gather some feedback on how the work is progressing. Encourage colleagues to look out for improvements in the children's ability to think reflectively, talk and listen. The head teacher may find it helpful to sit in on some sessions to gauge progress. During our own trials, teachers reported significant improvements in the quality of the sessions after a few weeks. Stress that it doesn't happen overnight. It can take time both for teachers and children to gain confidence.

Adapting the stories to meet local needs

For the stories to be most successful, the children need to become involved with the characters. We have tried to reflect the fact that our society is now a multi-cultural one in terms of the names given to the characters. However, we are aware that some areas are more multi-cultural than others and if, in your judgement, the story would work better with different names for the characters, then you should feel free to make these changes. Some of the stories have illustrations which might tie the characters to a particular ethnic group. If these are a hindrance, then it would be better not to use them. Not all of the stories have been illustrated, partly for this reason and partly to allow the children to use their own imaginations.

Liaison with local police officers

The issues addressed in the pack cover a wide range of pro- and anti-social activities, including several activities which are infringements of the criminal law such as shoplifting and vandalism. It is recommended that, if possible, you invite your local police liaison officer to work on some of this material with you. This provides an opportunity for the children to work with police officers in a non-didactic setting, ideal for the development of mutual trust. Police officers using this material should be made aware of its open-ended, exploratory nature and must be willing to work with the children in this way. Thus their role mirrors that of the teacher's, with the additional advantage of their being able to contribute to the discussion some of their own experiences and perspectives as and when that is appropriate.

Developing your own work around new stories

This pack is no more than a collection of, we hope, well worked examples of how to use stories and other exercises to raise citizenship issues with the children. The best teaching may happen when teachers have got the new methods under their skin so that they can be integrated seamlessly into the on-going work of the class. A further advantage of developing your own strategies is that you can use the wealth of already published material as starters.

Teachers can also use the exercises in this pack as models for their own materials. In developing these, the following checklist of points might be of help.

- Some strategies will encourage analysis of real life situations and develop decision making skills about right actions, preferred outcomes, ends versus means, obligations towards self, others and the community.
- Some strategies will encourage wider ranging considerations of more general and underlying issues such as:
  why should people help others?
  what makes a "good" leader, citizen or whatever?
  what is fairness?
  why do rules exist?
- Some strategies encourage or develop the ability to empathise with others, to feel a part of the wider community, to experience a sense of inter-dependence and develop a respect for shared concerns and mutual obligations.

In pursuit of the above, exercises might be developed to encourage:

- clarity of thought and expression (eg, distinguishing between ideas such as "excuse" and "reason");
- higher order reasoning skills (eg, comparing and contrasting);
- more generalised or abstract thinking;
- the ability to analyse, utilise, apply or re-formulate ideas; and
- more complex moral reasoning (eg, learning to handle exceptions without abandoning a general principle).

Techniques or starting points:

- response to narrative;
- response to short, "clinical" dilemmas;
- response to illustration;

- response to the ideas of others in the class;
- reflection on personal experience;
- examination of elements of the social, moral, political, spiritual surrounding of pupils; and
- reflection through the use of individual writing (reflective or fictional), small group work, whole group discussion, role play or drama.

Other materials and further reading

Many materials exist which can provide excellent starting points for work of this kind. It has not been possible to provide book lists for each topic. Teachers often have their own favourites and perhaps curriculum co-ordinators could collate a list of materials available for use within each school, relating to different issues.

Here is a short list of recently published material of which you may not be aware, which could supplement the resources in the present pack.

What Can the Matter Be and other stories
Ian Addis
David Fulton Publishers 1992
This collection of short stories about the lives of young people in and out of school provides many useful starting points for work on social and moral issues. After each story, there are many suggestions for follow up work, and lists of other books on related themes.

Assemblies
Compiled by Ian Addis and Sue Spooner
Scholastic Collections Series, Scholastic Publications 1994
This is a collection of more stories by Ian Addis and others along with poems, songs and prayers for use in assemblies or lesson time to promote work in the areas of spiritual, moral and citizenship education.

That's Not Fair!
Barry and Trish Miller
Religious and Moral Education Press 1990
This is a resource book for exploring moral issues in primary and middle schools. It includes short stories, games and exercises to look at issues such as *fairness, friendship, making promises, respecting others, rules and community.*

Teaching Philosophy with Picture Books
Karen Murris
Infonet Publications Ltd 1992, 67–69 Chancery Lane, London WC2A 1AF
This pack of materials shows how stories such as "Where the Wild Things Are" may be used to encourage philosophical and reflective thinking in primary children. For details of the pack and training, contact Karen Murris, "Philosophy with Children" 01734 345928.

Values Education Resource Book
Stephen Joyce
Ginn 1994
This resource book relates to Ginn's own Reading 360 series of stories (level 7 upwards) and selects those with a social or moral content to indicate how teachers can use them as starting points for moral education and citizenship work, using discussion, artwork, drama and role play. Some photocopy masters are also supplied for class work.

Further professional reading

For teachers who would like to explore in more depth some of the literature relating to this area, some of the following books and papers may provide helpful starting points.

Improving the Quality of Argument, 5–16
Final Report of a project led by Richard Andrews, Patrick Costello and Stephen Clarke
Published by University of Hull Department of Education 1993

Teaching Children to Think
Robert Fisher
Simon and Schuster Education 1992

Education for Citizenship, Ideas and Perspectives for Cross-curricular Study
Ed. Eileen Baglin Jones and Neville Jones
Kogan Page 1992

The Morality of the School
Mike Bottery
Cassell Education 1991

Thinking in Education
Matthew Lipman
Cambridge University Press 1991

Promoting Moral Growth from Piaget to Kohlberg (2nd Ed.)
Joseph Reimer, Diana P. Paulitto and Richard H. Hersh
Waveland Press Inc. Prospect Heights, Illinois 1990

A New Introduction to Moral Education
John Wilson
Cassell Education 1990

Footnotes to Play-Doh: Reflections on the first British Consultation with Professor Matthew Lipman, Edge Hill College, July 1989
Stewart McFarlane
British Journal of Religious Education Vol 13 no 2 pp 101–108

The Citizen as a Moral Agent – the Construction of a Continuous and Progressive Conflict-based Citizenship Curriculum
Don Rowe **Curriculum** Vol 13 no 3 pp 178–187

For more information about the Philosophy for Children Movement in the UK, contact Roger Sutcliffe, Society for the Advancement of Philosophical Enquiry and Reflection in Education (SAPERE) at Stammersham North, Christ's Hospital, Horsham, West Sussex RH13 7NH. SAPERE offers training in the methodology of Philosophy for Children.

Materials developed by Matthew Lipman, some of which are directly related to social and ethical enquiry, are available in this country through Dr Will Robinson, Willow Bank, 26a Gorsey Lane, Mawdesley, Ormskirk L40 3TF. Other materials on the enhancement of thinking skills generally are also available.

The Citizenship Foundation

The Citizenship Foundation is an independent educational charity supporting the development of citizenship education at many levels. It runs a variety of projects, mainly involving young people, to encourage greater awareness of the law, the rights and responsibilities of citizenship and the democratic processes.

The Foundation has produced teaching materials on citizenship and social responsibility for all key stages and is currently developing new materials for adults, for students with special educational needs and young offenders.

The materials in this pack for primary schools are intended to be used as the foundation for a continuous and progressive citizenship curriculum. Details of the materials and the Foundation's other activities, including INSET provision, can be obtained from the Citizenship Foundation, Weddel House, 13 West Smithfield, London EC1A 9HY. Tel 0171 236 2171