

THINKING CITIZENS: HOW TO MAKE PSE PHILOSOPHICAL

A CEWC-Cymru resource for Key Stage 2 teachers

Contents

Section 1: Introductory material

- (i) Children as philosophers
- (ii) About this module
- (iii) Warm-ups and calm-downs
- (iv) The stages of an enquiry
- (v) Useful websites

Section 2: Activity sheets related to Values and Attitudes in PSE

Pupils should...

1. Value and celebrate cultural difference and diversity
2. Show care and consideration for others and be sensitive towards their feelings
3. Take increasing responsibility for their actions
4. Be curious and inquisitive and have a sense of wonder at natural phenomena and human achievement
5. Be honest and fair and have respect for rules, the law and authority
6. Take an active interest in the life of the community and be concerned about the wider environment

It is strongly recommended that teachers read the Introductory Material section before attempting the lessons in Section 2.

Acknowledgements

This pack was developed with funding from the Esmée Fairbairn Foundation, following pilot activities with Willowtown Primary School, Coed Cae Junior School and Glyncoed Primary School in Blaenau Gwent.

We are grateful for their support, and also wish to thank the following: Roger Sutcliffe and Lizzy Lewis (SAPER), Karin Murriss (Dialogue Works), Paul Cleghorn (Sunnyside Primary School, Alloa), Steve Trickey and Doris Cleghorn (Clackmannanshire County Council), Maria Cornish and Sara Stanley (Chapel Break First School, Norwich), Professor Robert Fisher, James Nottingham (N-RAIS), Karen Stringer (St George's CE School, Barrow-in-Furness), Penny Henderson (Goodly Dale Primary School, Windermere), Neil Richmond (Stobhillgate First School, Morpeth), and the Northumberland Thinking for Learning Unit.

SECTION 1: INTRODUCTORY MATERIAL

(i) *Children as philosophers*

This resource is for Key Stage 2 teachers. It aims to develop children's thinking skills through Personal and Social Education, or vice versa. It uses the **Philosophy for Children (P4C)** method to enable the discussion of morals and values to take place in the public setting of the classroom.

The principle of P4C is that pupils should be given the opportunity to ask 'deep' philosophical questions and to discuss these openly. If they participate regularly in such discussions, a **community of enquiry** will develop which enhances their critical thinking, language skills and moral awareness. P4C can also help to develop an atmosphere of co-operation and inclusiveness in the school as a whole, because it encourages children to consider each other's feelings and opinions, and to respond appropriately.

- See www.sapere.org.uk/what-is-p4c/ for evidence about the difference that P4C can make
- See www.sapere.org.uk/2005/08/04/research-project/ for academic proof that P4C can help raise pupils' IQ

A typical P4C session may begin with the reading of a folk story or picture book. After reading, pupils talk in pairs or small groups about any particularly interesting elements: perhaps a sentence which made them stop to think, or a picture which struck them as unusual. From these discussions, they formulate **philosophical questions**. The class should aim to move away from the concrete questions about plot or character that might be asked in the Literacy Hour, towards more general, abstract questions: instead of asking "How would you feel if you were the Ugly Duckling?", pupils might ask "Is it possible to be ugly and happy?".

- See *The stages of an enquiry* (page 5) for more about the structure of a P4C session.

Key to the success of P4C is that the teacher is a **facilitator**, rather than an all-knowing figure of authority. The facilitator encourages pupils to think more deeply, to question each other and to express their thoughts more clearly; s/he must not give the impression of 'knowing all the answers'. If you are using a story or poem 'with a moral', it is important that the facilitator does not point out the 'meaning'; in fact, children may be encouraged to question the validity of such morals.

It is recommended that teachers undertake some training in this role before beginning to use P4C in their classrooms. Comprehensive, accredited training is available from SAPERE (Society for Advancing Philosophical Enquiry in Education), starting with a two-day Level 1 course. CEWC-Cymru can provide shorter, non-accredited sessions which consider P4C within the overall context of PSE and citizenship education.

(ii) About this resource

Section 2 contains activity sheets based on six of the Attitudes and Values in the PSE Framework. Developing such values cannot happen overnight; therefore, these sheets are not intended as 'stand-alone' lesson plans but as a starting point. For example, using the UNICEF photos in activity sheet 1 may lead to the question "Why are people different?". The class may need more than one session to discuss all the implications of this question; or you may wish to use an additional stimulus to generate different questions on the same theme. There is no one 'correct' approach for all classes, because they are all unique 'communities of enquiry'.

The following information is included in each activity sheet:

Warm-up activities. These are specific to the Attitude or Value being considered. You may wish to use the general warm-ups (below) as an alternative or addition.

Sample stimulus. A stimulus which is likely to lead to philosophical questions about the Attitude or Value. Please be aware that the questions which actually arise may focus on a different theme, so teachers must be flexible in their approach.

Possible questions. If you have not received P4C training, you may wish to use these questions to start a philosophical discussion. If you have received training, these are *not* questions for you to ask the students immediately after reading. Instead, they are questions that the *students* may raise, which are worth considering before you start the enquiry. This gives you an opportunity to reflect on how the discussion might go and what sort of ideas might be raised. However, if the children get 'stuck' at some point during the enquiry, you may wish to use the questions to take the enquiry in new directions and stimulate fresh ideas.

Other stimuli are suggested for alternative or extension activities. Some are freely available on the internet; others may be available in your school; others are definitely worth purchasing.

Specific **learning outcomes** are deliberately not included. If the teacher exerts too much control on the outcomes of the enquiry, then it will not achieve its purpose of enabling pupils to be open-minded, bold, philosophical thinkers. It is possible, however, for the teacher and pupils together to set objectives about the *process* of the enquiry. For example, you may aim "to be more responsive as listeners", or "to ask for examples".

(iii) Warm-ups and calm-downs

At the beginning of a P4C session, it can be useful to 'set the tone' by using warm-up activities (to get the brain working) or calm-down activities, depending on the nature of your class. Here are some general examples of such activities. Others, more closely related to the activities that follow them, are provided in Section 2.

Zip Boing: play travels clockwise or anti-clockwise around a circle. The first player says "zip" and looks at the player he wishes to pass on to. The next player may say either "zip" to pass play on in the same direction, or "boing" to pass it back. You don't have to look in the right direction when you pass. Keep going, with "zip" passing and

“boing” reversing. If this is too easy, ask someone to start another “zip” at a different place in the circle. It is possible to have 3 or 4 being passed around at the same time!

Buzz: again going around a circle, pupils start counting, substituting “buzz!” for the number 3 and multiples of 3. If a player makes a mistake s/he must drop out or the whole group must start again. In **FizzBuzz**, pupils say “fizz!” for multiples of 3, “buzz!” for multiples of 5 and “fizzbuzz!” for multiples of both 3 and 5.

Note: if you already use this activity for Numeracy, using it during P4C sessions may be unsuitable for autistic children.

Taking Dice: dice with pictures instead of numbers. They are available from www.talkingdice.co.uk and are especially useful when running P4C sessions with children with Special Educational Needs. They can be used for various activities.

1 to 10: pupils stand up at random to shout out the numbers from 1 to 10 (one number each). If two people shout out a number at the same time, the count starts again at 1. Alternatively, get everyone to shout out his or her name.

Modelling emotions: ask volunteers (or all pupils, in pairs or small groups) to physically ‘model’ an emotion which features in the story you are about to use.

Question words: one person makes a statement, such as “I like fish and chips”. The next person around the circle must ask a full question, such as “Why do you like fish and chips?” Once the answer is given, the next person asks a different question about the same subject, starting with a different question word (e.g. “When do you have fish and chips?”). The same person continues to answer until they hesitate or cannot answer; then another person makes a statement.

How do you feel? (for tactile enquiries)

Fill a large bag with various items, e.g. chunk of bread, piece of soap, rock, candle, sock, dry paper, wet paper. Be sure to have some things that are difficult to distinguish. Sit the group in a circle. Give the bag to the first person and ask them to pick out a named object without looking in the bag. If they pick out the wrong object they must put it back. The bag is passed on to the next person.

Examples of calming exercises:

- (1) *Breathing.* Ask pupils to close their eyes and begin to breathe quite slowly and regularly, breathing in through their noses and out through their mouths. With each breath, they should visualise their other senses: imagine your body being filled with a soothing colour, smell, sound, light, warmth or taste.
- (2) *Slow movement.* Either sitting or standing, pupils should move slowly as if (for example) they were a moving cloud, a feather falling to the ground, or a person carrying a fragile gift.
- (3) *Silent sitting.* Children should be sitting firmly but comfortably on their chairs, with both feet on the floor, leaning slightly forwards. The teacher may lead a variety of exercises, including alternately tensing and relaxing muscles in different parts of the body; improving self-awareness by listening to different sounds or to one’s own breathing; or a guided visualisation exercise in which everyone imagines a leaf falling into a stream, then being gently carried out to a vast calm sea.

Exercises 1 and 2 above may be accompanied by playing soothing classical or ambient music. Research shows that instrumental music at 60 beats per minute can have particularly therapeutic effects.

(iv) The stages of an enquiry

This is a broad outline of the stages that should be followed for a successful philosophical enquiry. Fuller information is available in the *SAPERRE Level 1 Handbook*, upon completion of a Level 1 P4C training course.

- 1. Preparation** Pupils should sit in a circle and establish (or remind each other of) rules for participating in the enquiry. A warm-up or calm-down activity may be used.
- 2. Presentation** The stimulus is shared. If it is a text, it may be read either by the teacher, or by pupils taking turns.
- 3. Thinking time** A short time for children to reflect quietly on the stimulus.
- 4. Conversation** In pairs or small groups, pupils discuss aspects of the stimulus that particularly interest them.
- 5. Formulation** Each pair or group formulates a philosophical question arising from their discussion. The question need not be directly connected with the stimulus. If you wish to work on the quality of questioning, you may wish to form larger groups (of 4 or 6), and ask each group to agree on one question.
- 6. Airing** The questions are shared. The facilitator may encourage children to think about ‘questions within the questions’, or to categorise those with similar themes.
- 7. Selection** One of the group’s questions is chosen by democratic process. Pupils may have one vote, two votes or as many as they like. Try out a variety of voting methods. The facilitator must not vote!
- 8. First words** Starting with someone from the group whose question has been chosen, the facilitator encourages pupils to put forward their initial viewpoint on the question.
- 9. Building** Aided by the facilitator, the children probe the question more deeply, being constructively critical of each other’s ideas and asking further questions where necessary.
- 10. Last words** Going round the circle, each pupil has one final opportunity to speak. You may wish to restrict them to one sentence, one question or five words.

In addition, it is important to enable pupils to **reflect** on the enquiry itself – not necessarily *what* they talked about, but *how* they talked about it. This can lead to setting objectives for the next enquiry, such as “we will be respectful when criticising others” or “we will ask for clarification if we don’t understand something”.

(v) Useful websites

| | |
|---|---|
| www.sapere.org.uk | SAPERE (Society for Advancing Philosophical Enquiry in Education) Includes background reading on P4C and information about further resources |
| www.childrethinking.co.uk | Children Thinking (Maria Cornish & Sara Stanley, Chapel Break First School, Norwich) |
| www.dialogueworks.co.uk | Dialogue Works (training providers) |
| www.dilemma-training.com | A method of making ethical decisions |
| www.creative-corner.co.uk/schools/tuckswood | Tuckswood Community First School, Norwich |
| www.teachingthinking.net | Homepage of Professor Robert Fisher, Brunel University |
| www.northernwisdom.org | Thinking skills network based in Northumberland |
| www.simnet.is/heimspekiskolinn/icpic.html | International Council of Philosophical Inquiry with Children |
| www.thinkingclassroom.co.uk | Thinking Classroom |
| www.philosopher.org | Society for Philosophical Enquiry |

SECTION 2: ACTIVITIES RELATED TO VALUES AND ATTITUDES IN PSE

Activity sheet 1: *Pupils should... value and celebrate cultural difference and diversity*

Warm-ups:

- *Similarities and differences.* Place two different but related objects in the centre of the circle (e.g. stapler/bulldog clip, ball/Playstation game, carrier bag/box, photos of two different animals). Ask pupils to name similarities shared by, and differences between, the objects. Help them to categorise the similarities/differences – e.g. those to do with manufacture, or form, or function; those which you can know just by looking at the object and those for which you need past experience.
- *Naming places.* Set a category of places (e.g. cities, countries or both). The first person names a place. The next person must name a place beginning with the last letter of the previous word, e.g. **Wales** → **Scotland** → **Denmark**. If someone gets stuck they can pass on to the next person.

Sample stimulus: extract from *The Ugly Duckling* by Hans Christian Andersen

Translation by H. P. Paull (1872).

Full text available at http://wikisource.org/wiki/The_Ugly_Duckling.

Questions:

- Why didn't the mother take the older duck's advice and abandon the big egg?
- Is it ever right to judge someone by their appearance?
- Why do people make fun of each other?
- What does being 'ugly' or 'beautiful' mean?
- What did the mother mean when she said "he is not so very ugly after all *if you look at him properly*"?
- (*If using full text*) Should younger or less experienced people always 'hold their tongue'?
- (*If using full text*) Why did the Ugly Duckling want to die? What changed his mind?

Other stimuli:

- *Something Else* by Kathryn Cave and Chris Riddell (Puffin, 1995)
- *Tusk Tusk* by David McKee (Red Fox, 1983)
- 'Isn't My Name Magical?' by James Berry, reproduced in *Poems for Thinking* by Robert Fisher (Nash Pollock, 1997)
- UNICEF photos featuring various countries and cultures (available on loan from CEWC-Cymru)
- Snaith Primary School's interactive diversity map: www.snaithprimary.eril.net/dhmap2.htm
- Christian Aid's Global Gang website: www.globalgang.org.uk/reallife
- A song or song lyrics from another culture, or a national anthem (see www.national-anthems.net)
- *A Pig Is Moving In!* by Claudi Fries (Siphano, 2000)

***The Ugly Duckling* by Hans Christian Andersen**

(extract from the translation by H P Paull, 1872)

It was lovely summer weather in the country, and the golden corn, the green oats, and the haystacks piled up in the meadows looked beautiful. The stork walking about on his long red legs chattered in the Egyptian language, which he had learnt from his mother. The corn-fields and meadows were surrounded by large forests, in the midst of which were deep pools. It was, indeed, delightful to walk about in the country. In a sunny spot stood a pleasant old farm-house close by a deep river, and from the house down to the water side grew great burdock leaves, so high, that under the tallest of them a little child could stand upright. The spot was as wild as the centre of a thick wood. In this snug retreat sat a duck on her nest, watching for her young brood to hatch; she was beginning to get tired of her task, for the little ones were a long time coming out of their shells, and she seldom had any visitors. The other ducks liked much better to swim about in the river than to climb the slippery banks, and sit under a burdock leaf, to have a gossip with her.

At length one shell cracked, and then another, and from each egg came a living creature that lifted its head and cried, "Peep, peep."

"Quack, quack," said the mother, and then they all quacked as well as they could, and looked about them on every side at the large green leaves. Their mother allowed them to look as much as they liked, because green is good for the eyes.

"How large the world is," said the young ducks, when they found how much more room they now had than while they were inside the egg-shell.

"Do you imagine this is the whole world?" asked the mother; "Wait till you have seen the garden; it stretches far beyond that to the parson's field, but I have never ventured to such a distance. Are you all out?" she continued, rising; "No, I declare, the largest egg lies there still. I wonder how long this is to last, I am quite tired of it;" and she seated herself again on the nest.

"Well, how are you getting on?" asked an old duck, who paid her a visit.

"One egg is not hatched yet," said the duck, "it will not break. But just look at all the others, are they not the prettiest little ducklings you ever saw? They are the image of their father, who is so unkind, he never comes to see."

"Let me see the egg that will not break," said the duck; "I have no doubt it is a turkey's egg. I was persuaded to hatch some once, and after all my care and trouble with the young ones, they were afraid of the water. I quacked and clucked, but all to no purpose. I could not get them to venture in. Let me look at the egg. Yes, that is a turkey's egg; take my advice, leave it where it is and teach the other children to swim."

"I think I will sit on it a little while longer," said the duck; "as I have sat so long already, a few days will be nothing."

"Please yourself," said the old duck, and she went away.

At last the large egg broke, and a young one crept forth crying, "Peep, peep." It was very large and ugly. The duck stared at it and exclaimed, "It is very large and not at

all like the others. I wonder if it really is a turkey. We shall soon find it out, however when we go to the water. It must go in, if I have to push it myself.”

On the next day the weather was delightful, and the sun shone brightly on the green burdock leaves, so the mother duck took her young brood down to the water, and jumped in with a splash. “Quack, quack,” cried she, and one after another the little ducklings jumped in. The water closed over their heads, but they came up again in an instant, and swam about quite prettily with their legs paddling under them as easily as possible, and the ugly duckling was also in the water swimming with them.

“Oh,” said the mother, “that is not a turkey; how well he uses his legs, and how upright he holds himself! He is my own child, and he is not so very ugly after all if you look at him properly.”

Activity sheet 2: *Pupils should... show care and consideration for others and be sensitive towards their feelings*

Warm-ups:

- *Feel good about yourself.* Each pupil draws an outline of their hand on a sheet of paper or card, and writes their name at the top of the sheet. The sheets are passed from person to person in a circle. Each time, pupils must write something positive about the named person. This continues for a specified number of turns, or until all pupils have written something positive about all others.
- *Trust game.* Pair up and walk each other blindfolded through the classroom, playground or hall.
- *Talking pictures:* provide one large picture of a person (particularly a child) from a different country or culture. Going round the circle, each person should say one question that they would ask that person if they could meet them. (It is possible, of course, to pass.)

Sample stimulus: *Pierre*

Adapted by Martin Pollard from *Existentialism is a Humanism* by Jean-Paul Sartre.

Questions:

- How do people react when faced with danger?
- Is it good to take revenge?
- What should Pierre do?
- Why do his mother's feelings matter?
- Can killing ever be right?
- In a war, is there always one side which is more in the right than the other?
- What is more important – the life of one person you know or the lives of many people you don't know?

Other stimuli:

- 'What Is Better Than Gold?' from *Values for Thinking* by Robert Fisher (Nash Pollock, 2001)
- *The Three Robbers* by Tomi Ungerer (Methuen, 1962) – available as 'print on demand' book from www.blackwells.co.uk
- *The Angel of Nitshill Road* by Anne Fine (Methuen, 1992)
- *Don't Do That!* by Tony Ross (Red Fox, 1998)
- *Frog and the Stranger* by Max Velthuijs (Andersen, 1993)
- *Our Brother Has Down's Syndrome* by Shelley Cairo (Annick Press, 1985)
- 'Back in the Playground Blues' by Adrian Mitchell, reproduced in *Poems for Thinking* by Robert Fisher (Nash Pollock, 1997)

Pierre

(adapted by Martin Pollard from Jean-Paul Sartre)

Pierre lived with his mother and father in France in 1940. At that time, France had surrendered to Germany and was under control by Nazi soldiers. However, many young men decided to go on fighting Germany and joined the Free French Forces.

Pierre's elder brother had been killed when the Germans attacked France. Pierre wanted to have his revenge against the Nazis. But his father did not want to fight the Germans; in fact, he was happy to help them out in return for rewards. He was always arguing with Pierre's mother.

Pierre's mother was very troubled by the death of her eldest son, and by the treachery of her husband. Pierre was her one comfort.

So Pierre had to make a choice: should he go to join the Free French Forces, or should he stay with his mother and help her to live? He knew that she lived only for him, and that if he disappeared – or was killed – she would plunge into despair. He also knew that he could be sure of helping her at home, whereas if he went to fight he could not be sure of what might happen. But if he went to fight, then he would be working for the greater good of all French people, and could avenge his brother's death; whereas if he stayed at home he could only help one person – his mother.

Pierre did not know what to do.

Activity sheet 3: *Pupils should... take increasing responsibility for their actions*

Warm-ups:

- *Community of enquiry rules.* In pairs or small groups, pupils write down rules that everyone should follow during P4C sessions in order to be to discuss things properly. These can be written on one large sheet, or onto coloured strips of paper before being stuck onto a poster, wall or board. If P4C ground rules have already been established, this is a good opportunity to reconsider them.
- *Hands.* Ask pupils (perhaps in pairs) to think of one good and bad thing that hands can do. If you have time, provide (or ask pupils to cut out) paper hands, onto which they can write their answers; these can be stuck onto a wall or board.

Sample stimulus: *Old Gwilym* (a Welsh folk tale)

Questions:

- Should Gwilym have put the coin in his pocket?
- Did he spend the money “wrongly”?
- Would it have made a difference if Gwilym had spent the coin he found but remembered to buy the cheese?
- Why would the fairies want to “take their revenge”?
- Do you believe in fairies? Does it matter whether Gwilym believed in them?
- Why do people sometimes spend money having fun, even though it may be unfair to other people?
- Should people always admit it when they have done something wrong?

Other stimuli:

- *The Sword of Damocles* (Greek myth – easy to find on the internet)
- ‘Val’s Problem Page’ from *Values for Thinking* by Robert Fisher (Nash Pollock, 2001)
- *Egg Drop* by Mini Grey (Red Fox, 2003)
- ‘Jim’ by Hillaire Belloc (from *Cautionary Tales for Children*, 1907)

Old Gwilym
(a Welsh folk tale)

Old Gwilym Evans started off one fine morning to walk across the Eagle Hills to a distant town, bent upon buying some cheese. On his way, in a lonely part of the hills, he found a golden coin, which he quickly put into his pocket.

When he got to the town, instead of buying his provisions, he went into an alehouse, and sat drinking and singing with some sweet-voiced quarrymen until dark, when he thought it was time to go home. Whilst he was drinking, an old woman with a basket came in, and sat beside him, but she left before him. After the parting glass he got up and reeled through the town, quite forgetting to buy his cheese; and as he got amongst the hills they seemed to dance up and down before him, and he seemed to be walking on air.

When he got near the lonely spot where he had found the money he heard some sweet music, and a number of fairies crossed his path and began dancing all round him, and then as he looked up he saw some brightly-lighted houses before him on the hill; and he scratched his head, for he never remembered having seen houses thereabouts before. And as he was thinking, and watching the fairies, one came and begged him to come into the house and sit down. So he followed her in, and found the house was all gold inside, and brightly lighted, and the fairies were dancing and singing, and they brought him anything he wanted for supper, and then they put him to bed.

Gwilym slept heavily, and when he awoke turned round, for he felt very cold, and his body seemed covered with prickles; so he sat up and rubbed his eyes, and found that he was quite naked and lying in a bunch of gorse. When he found himself in this plight he hurried home, and told his wife, and she was very angry with him for spending all the money and bringing no cheese home, and then he told her his adventures.

"Oh, you bad man!" she said, "the fairies gave you money and you spent it wrongly, so they were sure to take their revenge."

Activity sheet 4: *Pupils should... be curious and inquisitive and have a sense of wonder at natural phenomena and human achievement*

Warm-ups:

- *Objects.* Each pupil collects one object from inside or outside the school (e.g. a leaf, a crisp packet, a pencil). They then state one interesting thing or ask one question about it.
- *How many questions?* Present an object, such as an ornament or piece of kitchen equipment. In groups of 2-4, ask pupils to write down as many questions as they can about the object. Afterwards, you may wish to spend some time categorising the questions, e.g. questions about physical features, or design, or function.
Full instructions can be found in *Games for Thinking* by Robert Fisher (Nash Pollock, 1997).

Sample stimulus: pictures of places of worship (see end of pack)

These do not have labels, in order to encourage open discussion.

Questions:

- Why do you think the buildings are different?
- What purpose might they serve?
- Are some buildings more attractive or interesting than others? Why?
- Why do buildings look different in different parts of the world?
- Why do humans need buildings?
- Should buildings be built to fit in with the natural world?
- Is a bigger building a bigger achievement?

Other stimuli:

- For a more tactile enquiry, borrow a sculpture or bust from a teacher, pupil or secondary school art department. An unusual painting is a less tactile alternative.
- *Wild Wales* by George Borrow (1862): see www.visionofbritain.org.uk/Travellers/contents_page.jsp?t_id=Borrow
- Artefacts from your local museum or library, or from the Reading International Solidarity Centre's 'World in Their Hands' project: www.risc.org.uk/with
- *Do You Believe in Magic?* by Saviour Pirotta and Mrinal Mita (Dent, 1990)
- 'The Professor and the Ferryman' from *Stories for Thinking* by Robert Fisher (Nash Pollock, 1996)
- *Why?* by Tony Ross and Lindsay Camp (Andersen, 1998)
- *Why Bear Has a Stumpy Tail and Other Creation Stories* by Ann Pilling (editor) and Michael Foreman (illustrator) (Walker, 2000)

Activity sheet 5: Pupils should... be honest and fair and have respect for rules, the law and authority

Warm-ups:

- *Decisions.* Each pupil names their favourite flavour of crisps. Then they pair up and must come to a joint decision on one favourite flavour. This process continues with groups of 4, 8, and eventually the whole class as one group. Pupils must give a reason for their decision.
(A full version of this activity is available in CEWC-Cymru's *Citizenship Today* resource: Module 4, Activity 5.)
- *Agree/disagree line.* Make a statement such as "People must always be honest" or "It is sometimes OK to break the classroom rules". Ask pupils to stand at any point along an imaginary line, where one end is "Agree" and the other "Disagree" (you may wish to stick up these words on a wall). Explain that it is OK to change your mind and move to another point along the line, if someone says something that affects your opinion.
- *Community of enquiry rules.* See Part 3 above.

Sample stimulus: "Handcuffs or How do you do's?"

From *Newswise*. To subscribe to *Newswise*, contact Roger Sutcliffe at rogersutcliffe@onet.co.uk. An annual subscription costs £30, and each electronic issue contains an article and up to 12 pages of teachers' guidance.

Questions:

- Should unruly teenagers be 'named and shamed' in newspapers?
- Is it good for people to be a bit frightened of the police?
- Would arresting any person suspected of any crime make a difference to the way people view the police?
- If a crime is not serious, does that mean it is not important?
- Should you always obey the law?
- Does it matter that the Queen doesn't write the speech that she reads in Parliament?
- Do you think people complain too much about their neighbourhoods?

Other stimuli:

- 'The Justice of Dick Whittington' and 'Respect for the Law' – both from *Values for Thinking* by Robert Fisher (Nash Pollock, 2001)
- *A Lovely Bunch of Coconuts / Y Brenin Trachwantus* by Dennis Reader (Walker, 1989/Tabula, 2000)
- The Parable of the Unforgiving Slave from *The Gospel of Matthew*, chapter 18

NEWSWISE

Handcuffs or How do you do's?

The Queen makes many speeches every year, but only one of them is called 'The Queen's Speech'.

This is not the same as her talk on Christmas day, which a lot of people watch on TV. Not many people watch this particular speech. But it is probably her most important one, because it affects the lives of everyone in the country.

Actually, she does not make up the speech herself. She only reads it, at a ceremony in Parliament. It is written by civil servants - people working for the government - and it lists the plans that the government has for making new laws.

The rules of most schools do not change very often, but the laws of the country are changing frequently. In this year's speech, 37 big changes - or what parliament calls Bills - are proposed. If they are agreed, they will be called Acts of Parliament, creating many new laws.

Of course, not all proposals are liked by everyone. For example, teenagers who behave badly in their communities could be 'named and shamed' in their local newspapers. Some people - not just teenagers! - disagree with this idea.

A lot of disagreement to this speech was to do with some big changes the government wants to make to deal with terrorism and serious crime. For example, they want every person in the country to have an identity card - that is, a card to prove they are who they say they are. They think this would make it easier for the police to catch criminals or terrorists, some of whom use false names.

But opponents of the idea say that the cards will be inconvenient for ordinary people; and that terrorists would find ways of forging the cards anyway.

Terrorism, obviously, is something to be feared - otherwise it would not be terrorism! But Tony Blair and his government have been accused of exaggerating the dangers in order to allow them to change the laws.

People have said that some of the laws themselves could lead to people being more afraid - of the police, for example.

The police can, of course, already arrest anyone who is obviously committing a crime, such as a burglar or a drunken driver. But at present they cannot arrest just anyone who acts suspiciously. The person has to be suspected of a serious crime - one that might end in five years in prison.

In the new proposals, they could arrest any person suspected of any crime. That could include even minor crimes such as dropping litter. The result might be not only that police get more suspicious of innocent people, but also that innocent people get more suspicious and fearful of the police.

On the other hand, a lot of people expect the government to make sure their neighbourhoods are both safe and pleasant. And most people agree that litter on streets is unpleasant. So, what is the government to do, apart from give the police more powers to arrest people?

Well, another thing they propose to do is to allow the police to give on-the-spot fines for a number of so-called 'anti-social' offences. These include: dropping litter, abandoning cars on public roads, making too much noise at night, etc.

They have also spent some money - £60,000 - on a survey to find out who throws chewing gum on the streets, and how to reduce this. It may sound a lot of money, but clearing gum from public places costs the UK £150 million a year. And there are half a million complaints a year from the public about gum on pavements.

One suggestion comes from a book called, 'A guide to Modern Manners', by Thomas Blaikie. He asks, 'What is anti-social behaviour if not bad manners?' He discusses what could be good manners for our time, and believes that we might have a better society if people began practising them more.

© Roger Sutcliffe 2004

Activity sheet 6: *Pupils should... take an active interest in the life of the community and be concerned about the wider environment*

Warm-up:

- *Community web.* Everyone sits in a circle. The first person holds onto the end of a ball of string and rolls it across the ground to someone sitting opposite them. That person holds the string so that it makes a line between the two people. S/he then rolls the ball of string across the circle to someone else. The ball of string is rolled until every person is holding onto the string. Finally, it is rolled back to the first person so that they are holding both the beginning and the end of the string. Now, ask everyone to look at how the string connects you all, like a spider's web. Ask for pupils' ideas about what this means. Work towards the notion that you are all dependent on one another to keep the web firm and supportive. If anyone took their hand away from the web, that part of it would collapse. How does this relate to your class, school, family or community?

Sample stimulus: poverty map

A range of maps is available at www.povertymap.net. It is recommended to remove any explanatory text from the map (either manually or using a computer program such as Paint), to allow for a more open discussion.

Questions:

- What do the different colours mean?
- Is there a link between parts of the world with the same colour?
- What are the differences between Wales and a country in, say, southern Africa or Asia?
- Are there also similarities between countries of different colours?
- Should we care more about the local community or the global community?
- (*if the discussion moves on to poverty*) What difference does it make to us if some people have less money than we do? Should we give money to people in other countries?

Other stimuli:

- 'Water for All' (Oxfam's Cool Planet website – www.oxfam.org.uk/coolplanet/water)
- *Dinosaurs and All That Rubbish* by Michael Foreman (Hamish Hamilton, 1972)
- Christian Aid human development map (without explanatory key)
- *Gregory Cool* by Caroline Binch (Frances Lincoln, 1994)
- *Isn't It a Beautiful Meadow?* by Wolf Harranth and Winfried Opgenoorth, translated by J. Tabberner and R. Heapy (Oxford University Press, 1985)
- *Where the Forest Meets the Sea* by Jeannie Barker (Greenwillow, 1988)
- *Window* by Jeannie Barker (Walker, 2002)

