



What If Learning Character Development Project

Intervention Document

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Foreword

by **Nigel Genders**, Chief Education Officer

First of all, I must thank you for being part of this exciting project. Given the extremely high pressure environment for schools currently, it is hard to step back and dedicate time to think about the real purpose of education. We are very grateful for the time you will be putting into this project, and have tried to shape it to maximise the benefit for your teachers and pupils.

Nicky Morgan's commitment as Secretary of State to the promotion of Character Education is a very encouraging development, and recognises that education must be about so much more than creating an efficient workforce. This is an opportunity for the Church to lead, bringing our unique perspective rooted in the Christian understanding of the world and building on over two hundred years in providing education to children in every type of community across England.

But there is also much for us to learn. This project will help us to understand how teachers can be equipped to embed opportunities for character development in their planning and in the delivery of their lessons, whilst also giving us a better understanding of how this impacts on the pupils themselves.

The funding from the Department for Education gives this project a significant national profile, but it also forms part of an ongoing conversation within the Church's education network about how together we approach the complex area of 'character'. I hope that you will now be well-placed to take a leading role in that conversation as we move forward.

With all best wishes to you and your team,

Nigel Genders
Chief Education Officer

I. Introduction

I.1 Information for Participating Schools

The *What If Learning* Character Development Project, funded by the Department of Education, aims to enable participating schools to use the pedagogical approach known as 'What If Learning' (www.whatiflearning.co.uk) with the intention of promoting Christian character development through teaching and learning across the curriculum. The evaluation of this project will seek to judge the progress achieved in building character in the lives of pupils through focusing on the development of one key virtue across the curriculum over one term.

The project revolves around the introduction of a pedagogical intervention by classroom teachers, the impact of which will be assessed by university researchers. The focus of the intervention will be to promote a developing Christian response to the encounter with diversity on the part of the pupils. Our intention is to increase our knowledge of how Church of England schools can prepare pupils for adult life in a world of diversity, both religious and non-religious, and of how a Christian response to deep differences of belief can be promoted amongst pupils in Church schools. The intervention will be led by one teacher in each school who will be supported by a diocesan adviser, but is expected to be a whole school project involving a number of teachers.

There are six partners involved in the project:

1. The Department for Education who fund the project
2. The Church of England Education Office who lead the project and are accountable to the DfE for its conduct.
3. The four dioceses of Chester, Derby, Exeter and Peterborough, represented in each case by an adviser.
4. The twenty participating schools, five from each diocese.
5. Canterbury Christ Church University whose researchers will judge the impact of the work in the schools.
6. The University of St Mark and St John who will write the evaluation report for the project

I.2 The Intervention: Aim for Pupils

To develop in pupils within the 5-14 age group the virtue (character trait) of **hospitality** as a Christian response to diversity by adopting the 'What If Learning' approach to pedagogy across the curriculum. The aim will be to encourage pupils in their personal and character development and thereby promote their flourishing in education and in life.

I.3 The Intervention: Aim for the Researchers

To investigate in what ways the *What If Learning* approach enables teachers to promote the development of the Christian virtue of hospitality in their pupils. This will be achieved by;

- Asking all year 5 and year 8 pupils involved in the project to complete a questionnaire before (early September) and after (December) the intervention.
- Asking all teachers involved in the project to complete a questionnaire before (early September) and after (December) the intervention.
- Interviewing some of the teachers who have participated in the project to explore their experience of it.
- Collecting a portfolio of work from every participating school.

Important Note:

All participants in the research will need to sign and return a consent form. In the case of the year 5/8 pupils this must be signed by a parent or recognised carer. **No consent form means no participation.** An urgent task will therefore be to distribute and collect signed consent forms as the intervention commences early in September. See Appendix C for further information.

I.4 The Intervention: Objectives

- a) All learning should promote character development through a focus on the personal, social, cultural, intellectual, physical, moral and spiritual dimensions of life.
- b) The Christian ethos should be experienced both inside and outside the classroom and all teaching and learning ought to be underpinned by it.
- c) In a culturally and religiously diverse society the Christian virtue of hospitality is essential to character development if we are to build a healthy society, alongside the development of a variety of other virtues which are identified by the Government as contributing to educational achievement e.g.
 - Perseverance, resilience and grit
 - Confidence and optimism
 - Motivation, drive and ambition
 - Honesty, integrity and dignity
 - Conscientiousness, curiosity and focus.
- d) The *What if Learning* approach will be used as a stimulus to support teachers in developing some, if not all, of their lesson plans with a particular focus on hospitality, and related virtues.

This focus is entirely consistent with the SIAMS 'Outstanding' Grade descriptor:

"Learners are fully aware that Christianity is a multi-cultural world faith. They have a high degree of understanding and respect for diversity and difference both within the church and in other faith communities".

2. The Virtue of Hospitality

Church schools are familiar with the concept of adopting 'Christian values' as part of their distinctively Christian character. Typically schools will have identified 4, 6 or 8 'values' which are consistently reinforced by wall displays, in collective worship, through behaviour management and in project work. Extra-curricular activities will also be informed by these values and in some instances, often intuitively, there is some impact on the teaching and learning strategies used in classroom pedagogy.

However many Church schools now recognise that it is helpful to re-interpret these values in terms of virtues.

Re-defining values as virtues can lead to being schools being **more intentional about the development of the pupils as person** as a key expression of their distinctively Christian character. This change of focus shifts our attention as teachers from discussion of an idea (a value) with our pupils to developing a character trait (a virtue) in our pupils. The two quotes that follow illustrate this change of perspective:

"In our faith we have a foundation that explains why some things will always really matter, why good is good, why there can be meaning and hope, and which turns "values" from simply the big people telling the little people what to do into sharing with them the ways to live that will help them really flourish."

Bishop David Thompson, Bishop of Huntingdon, and Chair of the National Society's Schools Development Group.

"For a start it is a call, not to specific acts of behaviour, but to a type of character. For another thing, it is a call to see oneself as having a role to play within a story - and a story where, to join up with the first point, there is one supreme Character whose life is to be followed"

Professor Tom Wright, formerly Bishop of Durham

The idea of virtue is therefore central to a long term intention on enabling children in their development as people.

This intervention is designed to enable teachers in focusing on the specific virtue of hospitality applied in a cross curricular approach to teaching and learning using the *What If Learning* concept. It is hoped thereby to generate some insights as to how this approach might be developed in relation to promoting other virtues in Church of England schools in the longer term.

2.1 Why has Hospitality been chosen for this project?

The Department for Education is funding this project because it is very concerned that children learn how to respond well and flourish in situations of diversity where deep difference of opinion and even confrontation can develop. The aspiration is that pupils develop positive ways of responding that promote the health and well-being of all members of society. The Department has listed tolerance, respect, neighbourliness and community spirit as the virtues they think will contribute. In this project we have interpreted these in a distinctively Christian way by focusing on pupils developing hospitable characters. By this we mean that they develop traits such as:

- Humility
- Being good listeners
- Able to explain why certain things are important to other people
- Being good welcomers
- Offering friendship to those they perceive as somehow different from themselves
- Empathy (walking in others shoes)
- Expressing their own views with respectful conviction
- Able to adapt to unfamiliar circumstances in appropriate ways.
- Welcoming the stranger
- Generosity of spirit and action
- Desire and ability to promote the common good

It has been decided to adopt this focus because the critics of Church schools assume that they are tribal and sectarian in nature. This project is an opportunity to demonstrate that a distinctively Christian approach offers an excellent preparation for life in a world of diversity.

Two quotes from official Church of England documents follow that illustrate the importance the Church places on embracing diversity and contributing to the wider community through its schools.

Working Together – The Future of Rural Church of England Schools

It is a commonly-held view that having a school within a village strengthens and enhances the community. The Church of England is committed to maintaining a presence in every community, but economic realities, especially during a period of austerity, are such that there has been a steady decline of the services provided to villages. Post offices, pubs, shops, libraries, police and fire stations have all moved away from villages and into the towns; many Local Authorities recognise that they no longer have any meaningful engagement with rural communities, other than through a village school. The school is one of the state's last remaining structural points of contact with rural communities.

Valuing All God's Children – Guidance for Church of England Schools on Challenging Homophobic Bullying

At the heart of Christian distinctiveness in schools is an upholding of the worth of each person: all are *Imago Dei* – made in the image of God – and are loved unconditionally by God. The hallmark of authentic, life-giving relationships is recognition of the sacredness of the other so that all are welcomed wholeheartedly and with reverence. Each person in all their uniqueness should be able to thrive, irrespective of size, gender, race, religion, ethnicity, hair colour, socio-economic background, academic ability, disability, or sexual orientation.

In this project, the aim is that teachers working across the school with 5-14 year olds, design classroom practices that enable their pupils to develop a hospitable character through the experience of learning in any or all areas of the curriculum. Over time this should have an impact on the developing character of the children.

2.2 Virtue Understood: Hospitality

Hospitality as a virtue is an historic feature of the Judaeo/Christian behaviour. Take these well-known Bible verses for a start:

- “You shall treat the stranger who sojourns with you as the native among you, and you shall love him as yourself.”
(Leviticus 19:34)
- “Do not neglect to show hospitality to strangers.”
(Hebrews 13:2)

- “Show hospitality to one another without grumbling.”
(1 Peter 4:9)
- “... hospitable, a lover of good, self-controlled, upright, holy, and disciplined.”
(Titus 1:8)
- “For the commandments ... are summed up in this word: ‘You shall love your neighbour as yourself.’”
(Romans 13:9)

(All quotations from the English Standard Version)

An Old Testament example:

Genesis recounts the way God visited Abraham in the form of three men. His hospitable response was, “If I have found favour in your eyes, my lord, do not pass your servant by. Let a little water be brought, and then you may all wash your feet and rest under this tree. Let me get you something to eat, so you can be refreshed and then go on your way—now that you have come to your servant.” (Chapter 18: 3-5)

The significance of this account for Christians is captured in an icon created by Russian painter Andrei Rublev in the 15th century called *The Trinity* and also known as *The Hospitality of Abraham* (pictured opposite). It is interpreted as an icon of the Holy Trinity, namely the Father, Son and Holy Spirit. The Trinity is often described as the ultimate expression of pure hospitality to which God's people are invited to participate.

New Testament Examples

Jesus spoke approvingly of acts of hospitality toward people who are strangers, hungry, in prison, poor, diseased, or disabled. He said that as we practice hospitality, it should be done as if he himself were the recipient (Matthew 25: 42-45). The Sermon at Nazareth (Luke 4: 14-21) is a clear statement of Jesus' own determination to be radically hospitable.

It might also be argued that the Christmas narrative resonates with the importance of hospitality. For example, Mary, the mother of Jesus, hosted the Son of God in the immaculate conception as well as throughout his life on earth. There are good examples of middle eastern hospitality in the unfolding events of the Christmas story (the inn-keeper, the shepherds, the wise men etc.)

The Gospel writer John says of Jesus: “He was in the world, and though the world was made through him, the world did not recognise him. He came to that which was his own, but his own did not receive him. Yet to all who did receive him, to those who believed in his name, he gave the right to become



The Trinity (aka The Hospitality of Abraham),
Andrei Rublev, 15th century.

children of God.” (John 1.10-12). This illustrates the importance of openness to receiving Jesus.

Theological reflections

The aspiration that education should be inclusive characterises our education system. Just one example from the writer Norman Kunc illustrates this:

When inclusive education is fully embraced, we abandon the idea that children will have to become “normal” in order to contribute to the world. Instead, we search for and nourish the gifts that are inherent in all people. We begin to look beyond typical ways of becoming valued members of the community, and in doing so, begin to realise the achievable goal of providing all children with an authentic sense of belonging.

This resonates with the writings of Christian theologians who are increasingly pointing to **hospitality as a key Christian virtue in response to diversity and difference of belief**. Some examples follow:

Luke Bretherton in *Hospitality as Holiness*, 2006

To entertain a stranger implies the life of the host is relatively unaffected by the encounter. However to accommodate (in the sense of adapt to and make time and space for) or host (in the sense of sacrificially offer oneself for) the stranger carries the implication that making room for the stranger requires the host to change their pattern of life. An emphasis on the readiness to change one’s life in order that the vulnerable stranger might be accommodated is a constant theme in the (Christian) tradition. Perhaps the most radical example of changing one’s pattern of life in order that the vulnerable stranger might be accommodated is The Rule of St Benedict. Benedict’s rule, and the forms of monasticism it inspired, sought a form of life in which humility and obedience were the means by which the love of God and neighbour were accomplished.

David I Smith in *Learning from the Stranger, Christian Faith and Cultural Diversity*, 2009

Refusing to judge and exercising humility create space for the practice of hospitality to strangers, a practice that “integrates respect and care”. . . . Hospitality to strangers includes literal provision of food and lodging when needed, but it also goes well beyond that to a broader commitment to welcoming behaviour.

Tim Chester in *A Meal with Jesus*, 2011

We live in a graceless culture. Not a graceless world, for every birdsong, every kindness and every meal is a sign of God’s ongoing grace towards his creation. But we live in a graceless culture of competition in which we’re all trying to get ahead. It’s a culture of insecurity in which we’re all trying to prove ourselves. We hold grudges, envy success, protect ourselves. In the race to the top you either tread on the competition or they will tread on you. In contrast to the God of Exodus 34:6-7, we’re unforgiving and quick to anger. We measure out our love, hold grudges and get away with whatever we can. Look into the faces of the people in the underground and see the toll the rat race takes on its victims. In this culture our shared meals offer a moment of grace.

3. What If Learning

In his influential book 'Desiring the Kingdom' James Smith asks the question:



What if education was primarily concerned with shaping our hopes and passions – our visions of “the good life” – and not merely about the dissemination of data and information as inputs to our thinking?

One way of understanding the *What If Learning* approach is to consider how a meal for guests will include a menu, context (hospitality, friendship etc.) and presentation (way the table is laid, the meal dished up). This can be seen as an analogy of what happens when schools seek to create a distinctively Christian ethos. They do that through the curriculum, through the ethos (Christian character of the school, the values and/or virtues) and through the pedagogy. The *What If Learning* approach particularly focuses on the pedagogy, by which we mean the learning experiences teachers create for pupils.

What If Learning is an approach to pedagogy that seeks to focus on a Christian vision of “the good life” through the promotion of Christian character development. Without deviating from the imperative of each child making appropriate academic progress and attainment, What if

Learning’ enables teachers to reframe the way in which they teach the content of the curriculum, or even a specific lesson, through the lens of Christian virtues. By this means the pedagogy may be different although the content taught may be similar to previous approaches.

What if Learning requires the teacher to ask three questions as they plan topic, unit or lesson. These will not determine the content of the work, but will enable teachers to reframe that content so that pupils experience learning it through the lens of Christian character development. The intention is that the virtue of Christian hospitality will be better understood through the learning experiences so as to develop the attitudes and behaviours of pupils, thus making a contribution to their character development.

In this project, the three What if Learning questions are:

1. **Seeing anew:**
How could a Christian understanding of hospitality as an appropriate response to experiencing diversity provide a different way of seeing a lesson/unit/topic?
2. **Choosing engagement:**
How could the students engage with this new way of responding to diversity through the learning experiences teachers design?
3. **Reshaping practice:**
How could teachers change their own practices to create a hospitable response to diversity?

Important note

What if Learning does not require the re-writing of schemes of work or the curriculum itself. Rather, the intention is to enable a mindset change that will become the intuitive way that teachers plan lessons. This mindset uses the Christian values and virtues identified as being important to the school to frame teaching and thereby develop character traits in pupils which will promote success in learning and later life. It is not a new curriculum and does not provide ready-made resources and lesson plans. Rather it seeks to inspire a distinctively Christian approach to pedagogy.

For further information see www.whatiflearning.co.uk and the Grove book *Distinctively Christian Learning?* by Trevor & Margaret Cooling.

4. Planning for the Intervention

Having understood the intention to ensure that some, most or even all lessons will be planned taking into consideration the desire to develop the virtue of hospitality, the teacher's task will be to develop their bespoke lesson plans supported by the lead teacher. This planning should not focus on **telling the children to become more hospitable** but rather on designing creative learning practices that give children experience of, and lead to becoming more hospitable over time. Wherever possible the teachers planning is probably best developed in a collaborative context working with other teachers.

It is a necessary part of the project that teachers plan to have at least a number of lessons over the Autumn term where the focus on hospitality informs their pedagogy. Reference to the list of character traits in 2.1 may be helpful.

When planning, teachers may find it useful to select from the 'towards statements' in Appendix A for each of the three What If Learning questions to help develop their thinking (an example is included here):

- **Seeing anew:**
How could a Christian understanding of hospitality provides a different way of seeing a lesson/unit?

'Towards' Example:

... towards curiosity about other people's views

Consider:

- will the lesson include ways in which the child is developing an understanding of hospitality towards people's beliefs, values or experience of life through the subject matter inherent in the lesson focus?
- is there any intentional difference in how pupils will respect the needs of others both 'in the room' and in the wider world through the way the focus of the lesson is taught?

- **Choosing engagement:**
How could the students engage with this new way of seeing?

'Towards' Example:

... to experience God's world through other's eyes

Consider:

How will the learning experiences designed for the lesson encourage the development of empathy? Are there other Christian values that might help reach that intention?

- **Reshaping practice:**
What changes to my practice do I need to make as a teacher?

'Towards' Example:

Change or create displays, How you involve visitors and hear their views

Consider:

Is there any way in which the teacher expects to teach, use resources (including other adults), and interact with individuals that can model appropriate empathy.

Having worked through these three questions the lesson plan should be developed - it would be helpful to specifically include a Learning Objective as well as Success Criteria that is overtly related to the virtues of the intervention.

It might be helpful to think in terms of

- How are the children being transformed in their character by this lesson?
- Will the children emerge from this lesson able to respond to diversity in a more hospitable way?
- How will the learning tasks contribute to moving towards becoming more hospitable (welcoming of the stranger)?

5. Examples of the Intervention

It is not the purpose of this document to provide 'lesson plans' for the intervention. Rather the idea is that teachers redesign their current lessons with a view to reframing their teaching so as to develop learning experiences that promote the virtue of hospitality. However these are a few brief examples of how an intention to develop Christian hospitality might impact the approach to teaching and learning.

Hospitality through Art

The lesson was based on introducing the class to some African Christian art by Chide Okaye from Nigeria (a Google search will reveal examples). His unusual style and its cultural difference from the pupils' experience could lead to pupils feeling alienated from his work. To understand these paintings they would need to view them in an attitude of humility and willingness to engage with a possibly alien style.

To introduce the topic, the teacher explained that the class has a "visitor from Nigeria" coming to speak to them. Children shared how they would welcome the visitor and show them respect and shared what they knew about Nigeria. Some images from the country were displayed on the smart board. They class worked out guidelines about how to respond to this guest:

- We will not make up our minds before we have listened carefully
- If something seems odd to us we will not quickly assume it's foolish or inferior
- We will expect differences and similarities and will work hard at understanding
- It is all right to ask questions about things that are unusual or different
- We will expect to learn new things from this visitor

The paintings were then revealed as the "visitor" from Nigeria. This caused a bit of a stir. Discussion followed on how the welcome might be adapted and how to show respect to a painting. The agreed guidelines were applied in exploring the painting. The experience of learning this art had thereby engaged the children in an experience of learning to be hospitable.

- **Seeing Anew** – looking at unfamiliar art through a hospitable mindset
- **Choosing Engagement** – getting the pupils to see a piece of art as needing a welcoming approach
- **Reshaping Practice** – thinking about the pupils' reactions as well as their understanding

Hospitality through Literacy and the Stone Age

This lesson was based upon a book called *Stone Age Boy* by Satoshi Kitamura about a boy who travels back in time and is looked after by a young girl whilst he was there. The aim was to do a piece of writing based on the book as well as making a Stone Age necklace.

The children were asked to write a letter to thank the girl for looking after him and showing hospitality and being generous. And the necklace they made became a thank you gift.

The piece of work was assessed by highlighting the words that showed gratitude and thanks.

- **Seeing Anew** – seeing literacy as an opportunity to develop a thankful attitude towards others.
- **Choosing Engagement** – highlighting all the words linked to gratitude and thankfulness
- **Reshaping Practice** – seeing literacy as an opportunity to develop a virtue as well as literacy skills.

A short video of the teacher talking about this lesson along with a few other examples can be shown/shared by your Diocesan Advisor.

Hospitality through a Local Study

Over a series of lessons learning about the local community pupils considered an appropriate way to show how much they valued their local community. The pupils learnt geographical, historical and cultural skills in gaining information about their community. Visits and visitors formed an important element of this work and provided an opportunity for pupils to consider how they could enable the hosts/guests to feel appreciated for what they do for the community. They considered how various aspects of the locality contribute to the community as a whole.

The work culminated in a 'pilgrimage' around the neighbourhood, visiting places significant to the well-being of the community e.g. the old people's home; the library; the playground; allotments; doctors; war memorial; the local shop...At each stop along the way they gave a card of thanks that was specifically for them acknowledging their contribution. This ended up at the parish church where parents and other members of the community joined the pupils for a short service of celebration for their community.

- **Seeing Anew** – a local study as an opportunity to develop awareness of and thankfulness for people's different contributions to the local community.
- **Choosing Engagement** – asking the pupils to focus on preparing a card for different people in the community that required them to think thankfully about their specific contribution.
- **Reshaping Practice** – focus on the people in the community rather than information about the community.

Hospitality through Pie Charts

The year 7 teachers were asked to consider how their different subjects could contribute to the development of the virtue of empathy. The maths team decided to change their teaching of pie charts. This had previously been done by pupils recording their activities for 24 hours, categorising those, calculating the percentage of time give to each category of activity and then drawing the pie chart.

In the reframed unit, the pupils also had to carry out the same exercise for their mothers. Finally they were asked to draw a chart from data on the daily routine of a mother from a village in a developing country where there was no running water supply. The work concluded with a reflective exercise where the pupils meditated briefly on the significance of the three pie charts.

- **Seeing Anew** – using pie charts to develop empathy.
- **Choosing Engagement** – drawing a pie chart which reflects another person's experience of life.
- **Reshaping Practice** – treating maths as an opportunity to understand other people's lives and not just as the development of technical skills.

6. Timeline for the Project

The following timeline/checklist may help your school plan the intervention.

Date	Event/Activity Checklist	Done
July	<ul style="list-style-type: none"> ● Diocesan Advisor visits Headteacher and Lead Teacher and plans the implementation of intervention. Decision made about which teachers will be involved. ● Draft Intervention Document available in school ● Letter from Nigel Genders received by school and agreement signed. 	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
August	<ul style="list-style-type: none"> ● Final Intervention document available to school 	<input type="checkbox"/>
September (1st week of term)	<ul style="list-style-type: none"> ● Welcome video shown ● Teacher online pre-intervention questionnaire completed ● Parent letter sent home to children in year 5/8 ● Signed consent slips collected for children in year 5/8 and teachers completing the online questionnaire ● ID Codes for pupils and staff generated by school ● INSET or twilight training completed (if possible) 	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
September (2/3rd week of term)	<ul style="list-style-type: none"> ● Pupil online pre-intervention questionnaire completed ● Lesson Planning underway ● Twilight and/or staff meetings 	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
October 1st	<ul style="list-style-type: none"> ● INTERVENTION begins at the latest (preferably before) 	<input type="checkbox"/>
October to December	<ul style="list-style-type: none"> ● Diocesan Advisor Support to schools. This will be provided as bespoke support for each school. 	<input type="checkbox"/>
December (last week of term)	<ul style="list-style-type: none"> ● Pupil online post-intervention questionnaire completed ● Teacher online post-intervention questionnaire completed ● Lead Teachers produce for the project a portfolio of selected work as evidence of what worked well and not so well with comment to describe the impact. 	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
January 2016	<ul style="list-style-type: none"> ● Visit of Researchers to selected schools for interviews with teachers and collection of portfolios. 	<input type="checkbox"/>

Full details of the research and the tasks that schools will be asked to complete for this are in Appendix C.

7. Self-evaluation

Whilst there will be an external academic evaluation of the effectiveness of this intervention, teachers will no doubt want to make their own assessment of progress during the term. This might be through any number of ways including:

- creating an overall plan of the term that includes specific success criteria that are regularly reviewed and updated with statements of evidence.
- keeping a class 'portfolio' of exemplars of work, photographs and comments
- having pupils complete a pupil self-evaluation form (Appendix B) on some of their work.

This 'evidence' will help the formal evaluation process but will also provide a model/stimulus for future work in the school. It is strongly recommended and hoped that schools will continue to build on what they have developed through being part of the project as well as being able to share their 'best practice' with other schools in and beyond their Diocese.



Thank you for
being part of this
project!

Appendix A: Matching Tool

Towards Statements Using this tool (if appropriate)

The purpose of this tool is to enable teachers develop their ideas and to make judgements about what will help them achieve key lesson objectives around theme of hospitality. It is intended to stimulate creativity and is probably best used in a collaborative conversation with other teachers or the diocesan adviser. **Please remember, these are only examples to stimulate your thinking, not a definitive list for you to select from.**

- Print out the following pages.
- Having summarised an idea about your lesson content in column 1 of the grid on Page 15, consider which one statement in each of the 'towards statement/' that could help focus your outcomes related to hospitality.
- Now continue with the steps your 'usual' lesson planning based on this work.

Seeing Anew

- ... towards seeking the good of others
- ... towards respect and reverence
- ... towards being a good listener
- ... towards curiosity about other people's views
- ... towards controlling initial reactions
- ... towards humility
- ... towards hospitality (welcoming the stranger)
- ... towards valuing community

Choosing Engagement

- ... to focus on the virtue of respect
- ... to practise listening skills
- ... to consider difference and contrasts
- ... to experience God's world through other's eyes
- ... to trace connections between faith and learning
- ... to enable pupils to openly express opinions
- ... explore how others understand the same focus of the lesson
- ... to enable peer marking to encourage listening and receiving

Reshaping Practice

- Make tangible changes to the environment
- Use the reading of challenging text
- Change or create displays
- Think about the use of body language
- Change examples and illustrations
- Plan time for reflection
- Make connections with faith
- Make connections with the wider world
- Model a new emphasis
- Add a personal/human touch
- Change key metaphors
- Think about how the children are grouped
- Plan how to involve a visitor hear their views
- Welcome feedback from children and others
- Draw on a new child's experience
- Change the layout of the room

NB: these descriptors are not exhaustive and should only be used as a guide.

What If Learning

Faith, Teaching and Learning



Lesson Content	Seeing Anew	Choosing Engagement	Reshaping Practice

Appendix B: Pupil Self-evaluation Form

Pupil Self-Evaluation Form

The purpose of this tool is to enable teachers develop their ideas and to make judgements about what will help them

Date	This piece of work...	(Finish the sentence)
	... taught me about...	
	... makes me want to	
	... has changed my mind about...	
	... made me think about...	

Appendix C: The Research

There are three elements to the research:

- **The Questionnaires** – which will be completed by pupils in years 5/8 and by all teachers involved in the project before the intervention begins and after it ends. (Pupils in other year groups will be involved in lessons taught as part of the project, but will not be completing the questionnaires.) Full instructions about the questionnaires will be provided at the beginning of September. There will be some administrative work required to ensure that all the pupils and teachers are anonymous when they complete the questionnaires. This will be achieved by asking the school administrator to assign each person a unique code using a spreadsheet. See the administrative note below.
 - **The Interviews** – which will take place in January 2016 and with a sample of teachers who have been involved in the project. The interviews will be conducted by researchers from the two universities and will most likely take place in school.
 - **The Portfolio** – in December, we ask each school to select four pieces of work from the project (from any age group of pupils). This work should be presented as an electronic portfolio. Two pieces should illustrate work where the goals of the project have been achieved and two should illustrate work where the goals have not been achieved in the way hoped. Each piece should include a) the lesson plan, b) a piece of pupil (individual or group) work and c) a brief commentary from the teacher as to why the piece has been selected in terms of its exemplification of the project's aims.
- Each school office will be asked to produce two lists - one with the names of all students who will be in year 5/8 from the first of September and one for teachers which will be involved in the intervention
 - Each school will need to generate an ID code for each student and each teacher.
 - Using Excel, each school can create two different documents, one for pupils and one for teachers. In the first document, the one for pupils, the first column will have students names and last names the second column will have the ID codes. If the first code is entered as 111001 for the first student, dragging the cell down to the bottom will automatically generate the other codes.
 - A similar procedure can be used to generate ID codes for teachers.
 - The third column will have a tick mark or an X next to the names of the pupils for whom the school has received parental consent. If the parental consent is not obtained, the code is deleted.
 - When the lists are generated each teacher of year 5/8 pupils is given the list containing both names and ID codes and will inform each student of their code in the class (maybe by projecting it on the screen or individually if we are worried about confidentiality. Participants will not be allowed to progress to the first question of the questionnaire if their ID code is not entered.
 - Each teacher is also given their own code by the school office to enter when filling in their own questionnaire.
 - Pupils and teachers need to use the same code when filling in the questionnaire in September and December.

Each adviser will receive a personal set of instructions for the schools in their diocese.

Administrative Note

Each pupil and teacher completing a questionnaire will require a unique ID code. Only the school administrator will know which code is attached to any particular person. The codes will be generated as follows:

- Each ID code will have six digits:
 - the first digit will represent your diocese
 - the second will be 1 for the first school, 2 for the second and so on up to 5 for your last school. Please make a note of which school is represented by which number
 - the third digit will be 1 for pupils and 2 for teachers
 - the last three digits will represent individual participants giving you 999 possible students and 999 possible teachers.

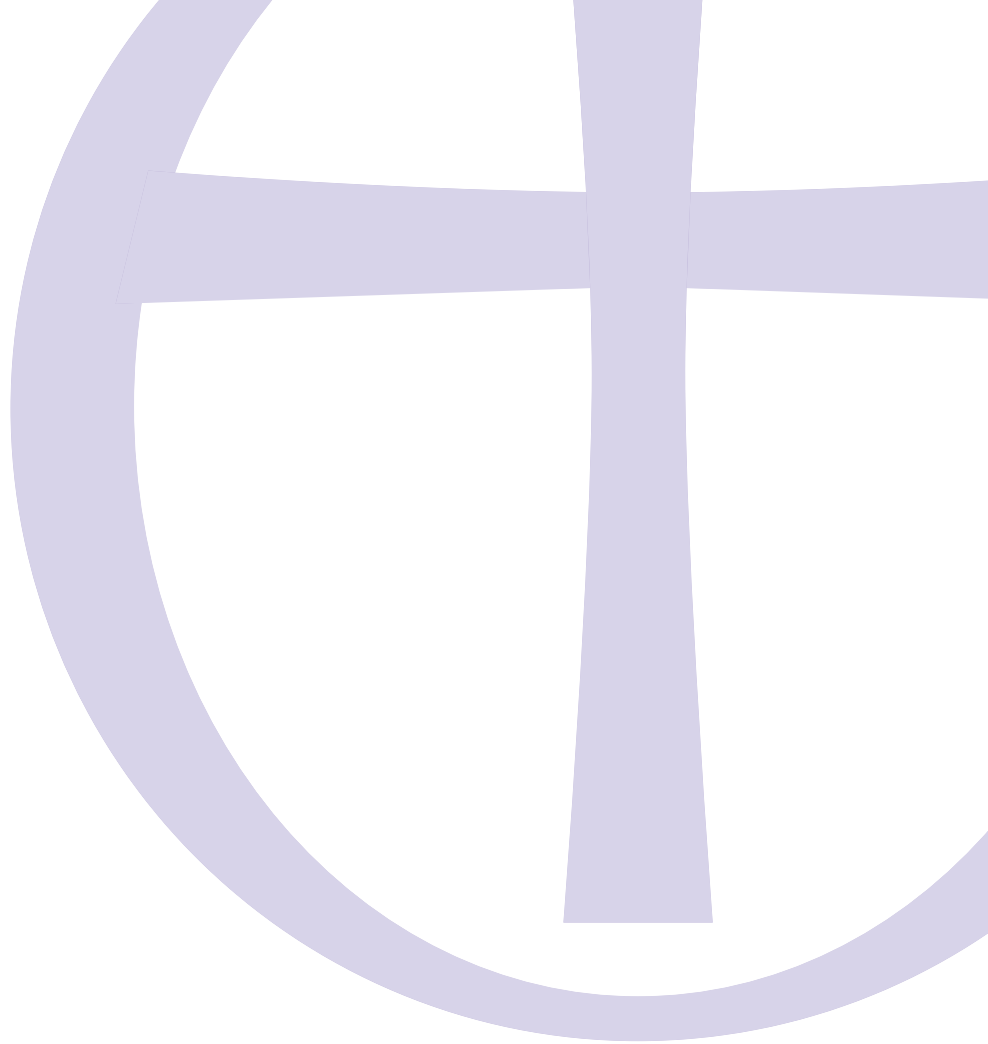
Consent Forms

Informed consent to participation is a fundamental principle of academic research. This entails that every participant receives a clear statement of the nature and purpose of the research and signs a consent form indicating their willingness to participate. In the case of pupils this must be signed by a parent or recognised carer.

In this research, signed consent forms will be needed from:

1. Pupils completing the questionnaire
2. Teachers completing the questionnaire
3. Teachers who are interviewed.

As the first questionnaires will be completed in early September, this process will need completing in the first week of term. Full information will be provided.





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