

Journal of Trainee Teacher Education Research

JoTTER: Volume 2 (2011)

Religious Studies at Examination Level:

**A critical examination of the extent to which ‘Evidence Sheets’
can be used in AS Religious Studies lessons to help pupils
access theological or philosophical thinking**

Yana Yevsiyevich

(PGCE Religious Studies, 2009-2010)

email: yanayev@cantab.net

Abstract

In this study with Year 12 students, I noticed that pupils struggled to substantiate both their oral and written contributions in lessons. As such, in order to scaffold pupils’ learning, I created a resource (‘Evidence Sheets’) to be used in oral and written contexts. The study indicates the complex manner in which use of the sheets orally, through group discussions, aid the pupils in their written work.

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Introduction

When Year 12 pupils (16-17 year-olds) debated Kantian ethics, their discourse revolved on personal perspectives and conditional ('if-then') statements (see Appendix O for brief explanation of Kantian ethics). Like their classroom discussions, the pupils' written work demonstrated a cursory understanding of religious concepts and thinking. On the ethical merits of Kantian theory, for instance, the pupils discussed various perspectives on the topic and analysed it in terms of modern scenarios, which is commendable. However, something was missing. No student addressed the theological implications or philosophical reasoning of the theory. Interestingly, the students were able to discuss Kantian ethics with little reference to religious, theological, philosophical or historical references, despite the analysis of these elements in class. Yet, these are vital and often mandatory elements for religious education at Advanced Subsidiary (AS) level. In AS level Religious Studies (RS), students are expected to formulate arguments as well as *substantiate* such arguments (QCA, 2007, 278-279). AS level RS pupils are required to analyse, synthesize and evaluate a topic with reference to relevant knowledge; particularly by investigating, incorporating, and applying appropriate textual sources, such as biblical quotations and religious terminology (QCA, 2007, 278-279; OCR, 2009).

Some Year 12 students struggle with such cognitive processes. Much of their work reflects a superficial content knowledge and not critical engagement. In history or English, teachers scaffold the learning of critical thinking skills throughout Key Stages 3 (11-14 year-olds) and 4 (14-16 year-olds). The QCDA guidance in history states that, "pupils should be taught *how* to *construct* their own analyses and explanations" (2010). Yet, prior to Key Stage 5 (16-18 year-olds), it seems that

such scaffolding is not an explicit pedagogical objective of the RS curriculum framework (QCA, 2007, Key Stage 3; QCA, 2007, Key Stage 4); this is perhaps on account of vague assessment criteria or a lack of the conceptual framework illustrated by history curriculum (Wintersgill, 2000, p. 1-5). Teaching students *how* to critically engage with RS subject matter is not within the domain of Key Stage 3 or 4. Yet, these skills become an expectation at Key Stage 5. There is a void between *when* as well as *how* RS pupils are to learn critical thinking skills and their use at AS level. As students reach AS level RS, they may need a significant “input” (i.e. a specifically tailored provision or a resource) to learn how to substantiate an argument and provide them with experience of doing so appropriately. Such a resource will attempt to help bridge the gap in RS students’ conceptual development.

I created the ‘Evidence Sheets’ (ES) to help meet such (cognitive) developmental needs. The evidence sheets provide explanations of key terms alongside theological, philosophical and historical contexts particular to a lesson’s topic. Used in structured discussions, to help students access and engage with religious thinking, ES are the “input” to help students’ learn what it means to substantiate their thinking. ES is meant to help students corroborate their arguments or thinking with relevant textual evidence. ES is not limited to oral literacy (see Appendix N for description of ES use). It is concerned with critical RS in communication (e.g. listening, speaking, reading, and writing). The evidence sheets’ use and effectiveness, then, became the focus of an action research project with the Year 12 students at a Cambridgeshire secondary school.

The school is divided into the Sixth Form (Years 12-13), Upper School (Years 10-11) and Lower School (Years 7-9) with over 1,000 students on roll. The students are mostly White British, with nearly 30% from ethnic backgrounds, higher than the national average. The school received a Grade 2 (“Good”) mark for “overall effectiveness of the school” and “effectiveness of the sixth form” in its most recent Inspection report. The Religious Education department is staffed with 4 specialist teachers. In 2009, of the 59 student entries for GCSE RS, 43 students (73%) received A*-C in the OCR examination; of the 10 entries for A level RS, 5 students received A-C results.

In Key Stage 4 RS, students revise prescribed units for the GCSE examination primarily through secondary source information provided by the approved OCR textbook (Mayled & Oliphant, 2009). The students encounter primary source texts (i.e. biblical references and quotations) as a means to

support their thinking for examination questions rather than as a means to critically engage with theological concepts. For instance, upon reading, “There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus” (Galatians, 3:28) pupils are asked to consider *where* such a quotation may fit in their written arguments regarding equality in Christianity. Briefly, through class discussion, the pupils may be asked what the quotation means, but they are seldom prompted to consider the theological, historical or philosophical implications of the quotation. Primary source texts are simply a variable in a formula to help students develop acceptable responses in their written examinations; they are not, in my experience and observations, used as means to investigate religious ideas beyond superficial or rudimentary knowledge. This approach to religious literacy is further transferred to Key Stage 5. Indeed, much like at GCSE level, AS level students study the required material through a number of textbooks and are rarely prompted (through Socratic questioning or other pedagogical techniques) to delve into the textual sources (primary or secondary) for a deeper exploration of religious thinking. Consequently, I designed the ‘Evidence Sheet’ as a resource to help pupils engage with critical religious literacy.

The impact of ES in AS Religious Studies lessons, to help Year 12 RS students access theological or philosophical thinking, was explored in this research project. One may note that although theology and philosophy often overlap, as each is fundamentally concerned with truth claims, philosophy examines thought whilst theology examines faith and, specifically, *religious* thinking. Whilst philosophical thinking explores theory, theological thinking explores theories that revolve around the spiritual; cognitively, this often requires a varied approach. Through a seven-lesson unit on ‘War & Peace’, five lessons incorporated ES in a structured discussion. Each evidence sheet was particular to a topic of the OCR ‘War & Peace’ Scheme of Work guideline. The content of each ES directly corresponds to the material in Jill Oliphant’s textbook, *OCR Religious Ethics for AS and A2*, which is often required reading for the Year 12 students (Oliphant, 2008). Each ES focuses on a particular topic (i.e. the Just War theory, Religious Pacifism, Christian Realism, *etc.*); presents the material with demarcated boxes and underlined or bolded key terms and ideas; includes either primary source quotations or linguistic considerations, such as definitions accompanied by etymological analyses; provides explanations from Oliphant’s textbook, which is used as a

secondary source; provides a theological, philosophical and, often, historical context to the

	Lesson Topic/Key Ideas	Primary Source Quotations and/or linguistic considerations	Secondary Source Explanations	Theological/Philosophical/Historical Contexts (NB. as provided by O'Leahy's textbook: <i>OCR Religious Ethics for AS and A2</i>)	Discussion Questions/Polemical Statement
Evidence Sheet A	Just War Theory	<ul style="list-style-type: none"> • St. Ambrose of Milan • Thomas Aquinas • Terms: jus ad bellum, jus in bello, jus post bellum, no means mala in se 	<ul style="list-style-type: none"> • Jus ad bellum, jus in bello, jus post bellum principles and definitions • Origins of the Just War theory 	<ul style="list-style-type: none"> • Historical origins of the Just War theory • Theological and philosophical reasoning behind the Just War theory 	<ul style="list-style-type: none"> • What are the strengths and weaknesses of the Just War theory?
Evidence Sheet B	Religious Pacifism	<ul style="list-style-type: none"> • Matthew 5:9 • Matthew 5:43-45 • Mark 12:29-31 • John 15:12-13 • 1 John 4:7 • Luke 22: 51b • Matthew 21:18-22 • Matthew 21:12-13 • Romans 13: 1 • Romans 13:4b 	<ul style="list-style-type: none"> • Principles and definitions for absolute, contingent, preferential and religious pacifism 	<ul style="list-style-type: none"> • Theological and philosophical perspectives behind pacifistic reasoning • Beliefs of particular peace churches, such as the Quakers, Mennonites, Amish, Bruderhof Brethren and Dukhobors 	<ul style="list-style-type: none"> • Explain how religious pacifism finds its roots in Jesus' teachings • How is religious pacifism different from absolute pacifism? • What is a conscientious objector? Is it an absolute stance? • Do you think a religious pacifist would oppose the Just War theory? Why? • What is the difference between 'contingent' and 'preferential' pacifism?
Evidence Sheet C	Religious Pacifism vs. Christian Realism	<ul style="list-style-type: none"> • Romans 13: 1 • Romans 13:4b 	<ul style="list-style-type: none"> • Religious pacifism section from Evidence Sheet B reproduced for comparison references • Realism and Christian Realism principles defined 	<ul style="list-style-type: none"> • Historical context behind Reinhold Niebuhr's idea of Christian Realism • Theological and philosophical reasoning or justifications supporting Realism 	<ul style="list-style-type: none"> • How would Kant respond to this (Realism) stance on war? • "For Christians, Religious Pacifism has more ethical merit than Christian Realism." Agree/Disagree?
Evidence Sheet D	Kantian Approach to War & Peace	<ul style="list-style-type: none"> • Terms: jus ad bellum, jus in bello, jus post bellum, no means mala in se 	<ul style="list-style-type: none"> • Good will, duty, moral law, the categorical imperative (CI), the three formulations of the CI • Just War theory section from Evidence Sheet A reproduced for comparison references 	<ul style="list-style-type: none"> • Philosophical and theological foundations of Kantian ethics • Philosophical and theological reasoning behind the Just War theory (as per Evidence Sheet A) 	<ul style="list-style-type: none"> • Does 'good will' remind you of anything in Jus in bello? • Can Kant's CI be applied to War (i.e. is it possible to find a maxim that universalizes killing)? Would it be a contradiction? • How would Kant's Formula of End in Itself apply to war (i.e. killing others for a greater good)? • Kant universalizes the maxim to preserve one's own life (justifying violence in self-defense). What would happen if everyone adopted this maxim? • How would Kant's Formula of a Kingdom of Ends apply to war? Think about the purpose/aims for the League of Nations and, subsequently, the United Nations... • "According to Kantian ethics, war is never permissible" Agree/Disagree?
Evidence Sheet E	Utilitarian Approach to War & Peace	<ul style="list-style-type: none"> • Terms: utility, consequentialist, hedonic calculus, jus ad bellum, jus in bello, jus post bellum, no means mala in se 	<ul style="list-style-type: none"> • Types of Utilitarianism • Just War theory section from Evidence Sheet A reproduced for comparison references 	<ul style="list-style-type: none"> • Historical origins of Utilitarianism; theological and philosophical reasoning behind Utilitarian concepts • Philosophical and theological reasoning behind the Just War theory (as per Evidence Sheet A) 	<ul style="list-style-type: none"> • What would a Utilitarian ask when going to war? What does morality depend on for a Utilitarian? • Is there anything in the Jus ad bellum principles that would speak to Utilitarian ideals? • How would Preference Utilitarianism apply to war? • Ultimately, how would a Utilitarian approach issues of war & peace?

Table 1. Characteristics of the five Evidence Sheets (A-E) used in lessons for the War & Peace unit

particular topic; and presents either a polemic statement or a set of questions to focus discussion and promote students' use of the provided 'evidence' (see *Table 1* for ES characteristics; see Appendix A-E for individual ES specimens; see Appendix N for students' use of ES).

This project answers three specific questions. First, what needs do ES serve? Second, how were the sheets used? Finally, do they make any difference to pupils' understanding of theological as well as philosophical thinking? The hypothesis is that Evidence Sheets promote and support pupils' access to theological as well as philosophical thinking.

Literature Review

The sense of 'something missing' is not unfamiliar to Religious Education. This concept is found as a subtextual theme for authors like Andrew Wright (1996; 2008), Nicola Slee (1987), Roger Homan (2004), Andrew McGrady (1987), and Barbara Wintersgill (2000). In essence, and often in comparison to history and English curriculum, RE researchers and practitioners investigate whether pupils' subject knowledge is taught or explored superficially (Wintersgill, 2000; Wright, 1996; Wright 2008).

Is the *something* of 'something missing' *substance*? Whilst this is an incredibly expansive and complex question, it nevertheless represents a fundamental pedagogical concern. Since the sheets are a personal invention, inspired by a personal frustration, research literature particular to them does not exist. Yet, the sheets pertain to aspects of various educational theories.

What needs might the evidence sheets be serving?

Alongside a structured discussion, the sheets may provide access to religious language and, consequently, critical engagement with religious as well as philosophical thinking. In religious education, linguistic considerations are of vital importance. The subject is inherently infused with religious language, which is described as any communication (artistic, liturgical, doctrinal, or musical) that gives expression to religious experience (Wright, 1996, p. 167). As Nicola Slee argues, it possesses unique characteristics and is, therefore, peculiarly significant for an individual's religious thinking and understanding (Slee, 1987, p. 60-61). Slee explains that religious language is

logically distinctive, characteristically communal, and convictional; it is also figurative and symbolic, as faith communities often articulate beliefs through the narrative use of symbol, myth, proverb, metaphor, parable and story (Slee, p. 64-65). As Slee and Wright elucidate the defining features of religious language, they are also accompanied by a number of colleagues exploring its relationship to religious thinking and cognitive development.

For example, Andrew McGrady maintains that religious thinking is distinguished from other forms of thought by managing subject matter that, “seeks to understand, interpret and explore that which is transcendent, intangible, remote and which is ultimately not subject to immediate sense verification” (McGrady, 1987, p. 85). He explains, for instance, that a metaphor is a cognitive device that transfers an available concept from a “native” to a “displaced” state, thereby revealing to the individual, “a realm of meaning beyond that which can be grasped by the use of non-metaphoric language” (McGrady, 1987, p. 85). Whilst Slee and McGrady acknowledge that metaphors are deeply embedded in religious language and discourse, McGrady specifically explores how their use fosters unusual thought processes. He concludes that it is precisely religious thinking’s dependence on such forms of speech that distinguish it from other areas of thought and discourse. For one studying religion, religious language and words therein convey (beyond simply a definition) integral theological or philosophical perspectives. As such, religious language exists as a gateway to a more profound understanding of religious ideas, which may require a considerably nuanced approach in the classroom. Thus far, research illustrates the inherent uniqueness of religious language, thinking and discourse. In order to build a context from which to understand the ES, however, it is necessary to explore how such theories apply to the RS classroom alongside the current pedagogy surrounding pupils’ engagement with religious literacy.

As Roger Homan explains, ‘literacy’ in religious education does not simply mean the acquisition of particular linguistic skills or an aggregation of words applied in dialogue. Rather, it is a “means of empowering learners to reflect and interpret” (Homan, 2004, p. 21). For Andrew Wright, linguistic competency is synonymous with religious literacy as a means of achieving religious understanding (Wright, 1996, p. 167). Yet, the most integral element to Wright’s writing and research is the idea of critical literacy in religious education. Critical RS, explains Wright, aims to improve pupils’ comprehension of religion by, “encouraging them to grapple with questions of authenticity, integrity and truth” (Wright, 1996, p. 280). In clarification, he qualifies the term “criticism” as the

process of empowering pupils to penetrate subject content beyond its superficial appearance (Wright, 1996, p. 280). This process generates two mutual requirements: first, establishing a reasonable distance from the object of investigation, which defines a space for thoughtful and reflective responses; second, an engagement with the subject matter under scrutiny (Wright, 1996, p. 280). Furthermore, since discursive reasoning predominates critical thinking and literacy, asking intelligent and interrogative questions proves crucial to the process (Wright, 1996, p. 281). The aim of critical RS is to surpass the difference between ‘understanding religion’ (objective knowledge) and ‘religious understanding’ (subjective experience), uniting the academic with the personal (Wright, 1996, p. 283; Cox, 1983, p. 3-5); it also bridges the gap between Attainment Target 1 (learning *about* religion) and Attainment Target 2 (learning *from* religion) of RS curriculum objectives. For Andrew Wright, the ‘missing’ element in RS is engagement with the subject matter through critical literacy and thinking. Whilst encouraging such analytical processes in the classroom fosters a meaningful search for “the ultimate truth,” a failure to do so may result in a superficial exploration of content.

Roger Homan, like Andrew Wright, is concerned that RS fails to embrace linguistic explorations and to provide the space in which to do so. He argues that whilst much ‘codification’ is observed in RS, whereby images (from words) are related to a learner’s concrete reality, ‘decodification’ (the process of description and interpretation) is not a prominent feature of classroom practice. “In religious education,” writes Homan, “coding may take the form of locating words, placing them in classes and associating them with prescribed formulae or definitions; this practice is observed but disapproved (Homan, 2004, p. 22). He argues for a more active method of decoding words involving “open access to contexts, extended dialogue and expansive definitions” (Homan, 2004, p. 22). Perhaps most importantly, Homan argues that religious education is dependent on an abundance of secondary sources that distill and organize information on behalf of the students. In order for pupils to access and engage RS subject matter through literacy, Homan proposes a stronger focus on primary sources and sacred texts, as they offer both an “aesthetic and didactic” experience (Homan, 2004, p. 27). He also, like Wright, strongly advocates a space for pupil dialogue.

Evidence Sheet B:
Religious Pacifism

Blessed are the peacemakers, for they will be called children of God (Matthew 5:9)

You have heard that it was said, "Love your neighbor and hate your enemy." But I tell you: Love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. (Matthew 5:43-45)

One of the teachers of the law came and heard them debating. Noticing that Jesus had given them a good answer, he asked him, "Of all the commandments, which is the most important?"

"The most important one," answered Jesus, "is this: 'Hear, O Israel, the Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.' The second is this: 'Love your neighbor as yourself.' There is no commandment greater than these" (Mark 12:29-31)

My command is this: Love each other as I have loved you. Greater love has no one than this, that he lay down his life for his friends (John 15:12-13)

Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God (1 John 4:7)

Then the men stepped forward, seized Jesus and arrested him. With that, one of Jesus' companions reached for his sword, drew it out and struck the servant of the high priest, cutting off his ear. 'Put your sword back in its place,' Jesus said to him, 'for all who draw the sword will die by the sword.' (Matthew 26:51-52)

And he touched the man's ear and healed him (Luke 22:51b)

Early in the morning, as he was on his way back to the city, he was hungry. Seeing a fig tree by the road, he went up to it but found nothing on it except leaves. Then he said to it, "May you never bear fruit again!" Immediately the tree withered.

When the disciples saw this, they were amazed. "How did the fig tree wither so quickly?" they asked.

Jesus replied, "I tell you the truth, if you have faith and do not doubt, not only can you do what was done to the fig tree, but also you can say to this mountain, 'Go throw yourself into the sea,' and it will be done. If you believe, you will receive whatever you ask for in prayer." (Matthew 21:18-22)

Jesus entered the temple area and drove out all who were buying and selling there. He overturned the tables of the money-changers and the benches of those selling doves. "It is written," he said to them, " 'My house will be called a house of prayer', but you are making it a 'den of robbers'." (Matthew 21:12-13)

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Figure 1. Page 1 of Evidence Sheet 'B' exploring Religious Pacifism

As previously mentioned, each ES contains the necessary information and key questions for a particular lesson's topic of discussion (see *Table 1* & Appendix A-E for ES lesson topics). Consider, for instance, Evidence Sheet B (concerning the topic of 'Religious Pacifism'; see Appendix B): the first portion presents five biblical quotations depicting Jesus' actions or teaching of non-violence and love (see Figure 1, red double arrow); this is followed by two biblical quotations illustrating Jesus' anger (see Figure 1, blue double arrow). At this point, pupils simply possess a resource of primary source information and only a marginal amount of curriculum access may exist. On the reverse page, one finds definitions and historical contexts for four types of pacifism (see Figure 2, green double arrow), examples of pacifistic peace churches (see Figure 2, yellow arrow) and two biblical quotations regarding authority (see Figure 2, purple arrow). Here, pupils have primary source information supported through secondary source explanations.

Accessing the information may be easier, but engagement with the material and concepts is not necessarily occurring. Finally, five questions (four open and one closed) appear at the bottom of the reverse page (see Figure 2, orange double arrow). At this point, one finds the catalyst for pupil engagement. With a structured, pupil-led discussion, the students may engage with the material, as they possess the information and the space in which to do so. With a space to conduct discussions, questions that foster further thinking, primary source evidence, and secondary source explanations the ES may become a resource for Homan's 'decodification' (Homan, 2004, p. 22). For instance, pupils may discuss the meanings of 'absolute' contingent' or 'preferential' and, subsequently, how each terms' definition reflects the type of pacifism; the students are provided expansive definitions as facilitated by an open access to contexts. An extended dialogue may also help students to provide textually based, analytical answers to the ES questions. The sheets certainly attempt to synthesize the best of two worlds: first, the sphere of glossaries and vocabulary lists, which provide immediate access to information; and second, the sphere of discourse, which promotes pupils' use of religious language alongside critical thinking. Consequently, as Wright advocates, the sheets' use in structured discussions may mediate between 'understanding religion' and 'religious understanding' by encouraging students to analyse their personal experiences, ideas and arguments alongside evidence-based sources

Evidence Sheet B: Religious Pacifism

Absolute Pacifism= It is never right to kill another human being, no matter what the consequences may be; it is unethical to use violence in any situation, even to rescue an innocent person who is being attacked and may be killed

Contingent Pacifism= Not opposed to war on absolute grounds, but on contingent grounds; accept wars in some circumstances, such as self-defense and defense of others (innocent must always be protected); wars are justifiable in theory, but not in practice; need to consider each case to judge whether there are justifiable ways to fight the war

Preferential Pacifism= Preferential option over violence; pacifism is about how to live life, but sometimes it is either impossible or immoral to maintain a pacifist stance

Religious Pacifism= In the West, pacifism is rooted in Christianity; looks to the Gospels, which record that Jesus called his followers not to violence, but to sacrificial love; followers of Jesus see both his ministry and his sacrificial death as a continuation and fulfillment of the Jewish prophetic tradition, which must be carried on by his followers

- Quakers, Mennonites, Amish, Bruderhof Brethren, and Dukhobors → Influential peace churches that continue the original Christian position on war (remember, the original Church stance on pacifism changed with the Roman Emperor Constantine)
- Most pacifist Christian communities (e.g. Quakers) were not against state military service or the idea that a state should be able to defend itself, but they would not serve in the military. They take the stance of conscientious objectors. The state seems permitted to use force, but not the individual Christian. WHY?

Let every person be subject to the governing authorities; for there is no authority except from God, and those authorities that exist have been instituted by God (Romans 13:1)

It is the servant of God to execute wrath on the wrongdoer (Romans 13:4b)

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1. Explain how religious pacifism finds its roots in Jesus' teachings. Full sentences. Examples.
 2. How is religious pacifism different from absolute pacifism?
 3. What is a conscientious objector? Is it an absolute stance?
 4. Do you think a religious pacifist would oppose the Just War theory? Why? Explain.
 5. What is the difference between "contingent" and "preferential" pacifism?

Figure 2. Page 2 of Evidence Sheet 'B' exploring Religious Pacifism

Most importantly, the sheets may support access to religious language and thinking by operating as a method of scaffolding. As Matt Jarvis explains, according to the cognitive development, social constructivist, theory of Lev Vygotsky, “children could never develop formal operational thinking without the help of others” (Jarvis, 2005, p. 28). Extending Vygotsky’s theory, Jerome Bruner maintains that cognitive competence is facilitated when an instructor (or ‘expert’) has the skills to carefully construct learning experience, introduce questions at appropriate times, and share in the responsibility of completing a task by “modeling the learning process and gradually releasing responsibility” (Bruner, 1983, as cited in Fler, 1990, p. 115). In this process, termed ‘scaffolding,’ learning is not viewed as an individual construction of knowledge. Rather, it is a joint construction of knowledge between the learner, the ‘expert’ (teacher), and more capable peers (Fler, p. 115).

A number of criteria for effective scaffolding may apply to the use of evidence sheets in structured discussions (Foley, 1993, p. 101): first, student ownership of the learning event is illustrated through their participation in a discussion; second, the appropriateness of the instructional task, is demonstrated as pupils are challenged by new concepts whilst possessing the necessary resources (ES and discussion) to explore the subject; third, a structured learning environment that provides a, “natural sequence of thought and language” is illustrated in the layout or organisation of the sheets (Foley, 1993, p. 102); together, the five sheets are ordered to support a sequential understanding of the ‘War & Peace’ unit and, individually, they present each topic’s information in a progressive (step by step) manner. The fourth criteria, shared responsibility as tasks are solved jointly, may be evident as pupils explore answers to ES-based questions or respond to polemic statements. Fifth, the transfer of control may be found as the teacher-led discussion becomes a pupil-led discussion. Yet, one may note that the sheets are not confined to use within a structured discussion. As they organise the relevant and requisite information for a unit’s topic (‘War & Peace’), they may also be useful for exam preparation. Ultimately, the purpose of the ES is to support a pupils’ progressive level of access and engagement with RS curriculum; as such, the resource may be useful inside and outside of structured discussions.

Do the ES make any difference to pupils' understanding of theological as well as philosophical thinking?

As the ES resource aims to scaffold pupils' learning in critical religious education (i.e. to help them understand religious thinking and substantiate arguments), it is beneficial to consider the concept of self-efficacy or confidence. Effective scaffolding allows pupils to commandeer the learning process (e.g. per 'transfer of control') so as to become increasingly more independent in the use of acquired cognitive skills. Eventually, as students experience the success of applying their critical thinking skills, their confidence may increase. Whilst it is neither within the scope or the purpose of this study to demonstrate the sheets' affect on pupils' confidence, it is nevertheless helpful to understand self-efficacy in the context of pupil motivation. As theorized by Albert Bandura and further developed by the educational psychologists Barry Zimmerman and Dale Schunk, self-efficacy, unlike self-esteem, refers to one's perception of a cognitive ability to complete a task; as well, the motivation to invest effort in a specific task is much dependent on the belief of one's competence in the task at the moment (Jarvis, 2005, p. 128). "The effects of self-efficacy beliefs on cognitive processes take a variety of forms...the stronger the perceived self-efficacy, the higher the goal challenges people set for themselves and the firmer is their commitment to them," writes Bandura (1997, p. 118). He further explains that whilst those with a high sense of self-efficacy visualise "success scenarios" to support their performance, those with low self-efficacy visualise failure with pessimistic perspectives on their performance (Bandura, 1997, p. 118).

During an examination, a pupil with high self-efficacy will remember successfully applying his critical thinking skills in lessons (aided) and he will harness the achievements of this experience for the exam questions (unaided). Whilst a pupil with high self-efficacy will approach the examination as an achievable goal, a student with low self-efficacy may think that their acquired skills will not produce the same results aided (in class) as unaided (in the exam) and, overwhelmed by anxiety, will approach the examination as a possible failure. Although the two pupils may possess the same cognitive abilities, their examination results may differ vastly based on their perceived self-efficacy. "Ability," writes Bandura, "involves skill in managing aversive emotional reactions that can impair the quality of thinking and action" (Bandura, 1997, p. 118). Consequently, students with high self-efficacy are benefited emotionally as well as cognitively in their approach to difficult tasks. Logical or critical thinking processes may be hindered by negative emotional responses, such as

self-doubt, for pupils with low self-efficacy. Bandura also distinguishes between one's ability to possess knowledge and skills, and one's ability to use such information during "taxing conditions", such as an examination (Bandura, 1997, p. 119).

As Jarvis explains, one of the most effective strategies for developing a pupil's self-efficacy beliefs is, "to build on their study skills so as to minimise experience of failure and maximise experience of success" (Jarvis, 2005, p. 129). If the ES are effective measures of scaffolding, then they may model note-taking skills and the types of questions students' need for delving into RS topics; they may also illustrate the importance of using theological, philosophical and historical contexts to learn about and from religions. Furthermore, since the sheets provide immediate access to relevant information, their use in a structured discussion may foster pupils' confidence as they contribute appropriately to class discussions. If the evidence sheets facilitate pupils' understanding of a topic *within* a structured discussion and amongst their fellow peers, then perhaps their perceived self-efficacy will transfer to individual exam reviews *outside* of the classroom. In other words, if a student is able to participate well in the discussions by using the evidence sheets, then the confidence in his abilities will increase. Cognitively, this means that the student is able to apply his knowledge and skills (supported by the ES) to challenging concepts; emotionally, this means that the student is not panicked or pessimistic whilst meeting such challenges. Hence, with the foundation for self-efficacy built in the discussion, the pupil will approach the exam with confidence in his abilities.

Methodology

As one round of a piece of action research within the interpretivist paradigm, one that is wholly idiographic, this study is not only designed to influence change "in a personally experienced situation," (Taber, 2007, p. 83-84) but it also aims to improve individual practice and present pedagogical inquiries to the RS community. In order to ensure the internal validity of the qualitative study, per the three focus questions, a number of data-collection techniques were used as triangulation including: four questionnaires, three randomly sampled focus groups (each with the same four students), analyses of relevant policy documents as well as pupil products, and classroom observations (Cohen & Manion, p. 112). The study also complies with the ethical guidelines of the

British Educational Research Association. In disclosing the purpose and methods of the study, participants were also notified how and to whom the research will be reported (BERA, 2004, p. 6-7). Furthermore, those participating in the focus groups signed a voluntary informed consent form.

Why were such methodological techniques chosen?

The questionnaire is, “relatively economical, respondents in distant locations can be reached, the questions are standardised, anonymity can be assured, and questions can be written for specific purposes”, explains Opie (2004, p. 95). This technique also provides an enormous amount of information quickly (Taber, 2007, p.149). The questionnaires included closed statements and open questions to balance the provision of flexibility for the participants with time-sensitive flexibility for the ‘codifying’ process. While open questions allow participants to respond in a manner that best matches their views, the process of codifying their answers is time-consuming; while closed questions (statements) are simpler to analyse, the participants may be limited by the offered options (Taber, 2007, p. 149). As each question included an adapted Likert scale for responses *and* a space for participants’ additional comments (i.e. prompted by “why do you think/feel this?”), selected quotations were used to clarify the ‘why’ behind respondents’ answers (see Appendix F-I for questionnaire specimens). Although Bell argues that questionnaires are not conducive to obtaining ‘why’ answers and “casual relationships can rarely if ever be proved by a questionnaire”, she does not consider an important distinction (Bell, 1999, p. 14; Opie, 2004, p. 95). There is seemingly a difference between a questionnaire’s attempt to *prove* casual relationships and its attempt to *explore* these relationships. “The ‘Evidence Sheets’ helped me to participate in class discussions” is not a statement used to *prove* the relationship between ES and students’ participation; rather, it simply aims to understand the ES in context of pupils’ discussion participation. Proving such a relationship involves analysing (and triangulating) relevant information from subsequent forms of data collection techniques. Second, the questionnaires were designed in order to minimise frustration and uncertainty in the following manners: 1) to decrease the, “chance of respondents losing interest, concentration and good-will towards the researcher” (Taber, 2007, p. 150), the questionnaires were limited to ten statements; 2) the statements were clearly demarcated in bold font, the rating scales were generously spaced, and a box was provided under each statement for pupils’ further

comments; 3) potentially problematic terms or statements were identified and explained in parenthetical notations.

To further explore pupils' perceptions of the ES, three focus group interviews were conducted. "Compared to individual interviews, which aim to obtain individual attitudes, beliefs and feelings," explains Gibbs, "focus groups elicit a multiplicity of views and emotional processes within a group context" (Gibbs, 1997). Yet, in comparison to individual interviews, the researcher has less control over the data produced with focus groups. "The moderator has to allow participants to talk to each other, ask questions and express doubts and opinions, while having very little control over the interaction other than generally keeping participants focused on the topic." (Gibbs, 1997). To help mediate such concerns, without eroding the inherent advantages of this method, I asked each participant to answer the questions in turn; this also ensured that each participant contributed their thoughts and ideas. Perhaps most problematic, focus groups interviews are time consuming. They require assembling the necessary equipment (e.g. a camera and its accessories or a recording device), organizing interview meetings around diverse schedules, and hours of transcribing the produced data. Despite such complications, the focus interviews were beneficial for clarifying respondents' answers to the questionnaires.

Although the classroom observations were conducted largely through free-form notes, there were general themes of interest; this included levels of participation, use of terminology, engagement with ES questions or polemic statements, and engagement with religious concepts. This intermediate format of participant observation, which lies between free-form notes and a highly structured observation schedule, was necessary for a number of reasons (Taber, 2007, p. 152-153): first, since I was participating (to varying degrees) in the pupil discussion, I could not feasibly complete a rigid observation schedule; second, since "structured observations will only find out about the categories that have been built into the schedule," I did not want to limit the investigation to any specific categories (Taber, 2007, p. 152). As such, this format not only provided the flexibility that may be absent from highly formal observations (as per quantitative research), but it also provided the focus that is often missing from the open-ended observations (as per qualitative research). Furthermore, to mediate bias, a number of lessons were observed by my mentor, who provided focused (verbal or written) feedback.

What needs might the evidence sheets be serving?

Investigating what needs the evidence sheets serve for the Year 12 students (i.e. access to religious thinking, review or exam preparation material), required discourse analysis of RS assessment criteria and pupil products. This method provided information on what types of thinking AS level pupils are expected to demonstrate (as per assessment criteria) and what types of thinking the students find troublesome in RS (as per pupil products). To discern the levels of thinking required of AS level pupils, a sample of typical exam questions were analysed in correlation to Benjamin Bloom's taxonomy of cognitive learning (Bloom, 1956). I chose to investigate examination questions because at Key Stage 5, assessment criteria is embedded in the examination. Unlike Key Stage 3 & 4, which have leveled criteria to evaluate pupils' progress (i.e. AT1 & AT2 Assessment Levels 1-8 or GCSE criteria), Key Stage 5 RS must reference AS level examination criteria (through 'Assessment Objectives') in order to assess pupils' cognitive skills (QCA, 2004; QCA, 2006). This involves understanding what the criteria means (e.g. the types of skills students must develop) and evaluating where the pupils' are (cognitively) in relation to meeting the criteria. Since AS level criteria are vague and do not provide explicit guidance on *how* pupils are to develop cognitively, which is also the limitation of Key Stage 3 & 4 Assessment Levels, I chose to use Bloom's classification to understand AS level learning objectives and the cognitive skills expected from Year 12 pupils.

I used an OCR specimen exam paper from Unit G572 of AS Religious Ethics, which includes four groups of questions and the prescribed content a student may incorporate in their answers; these answers were the basis of the discourse analysis. Within the domain of cognitive abilities, Bloom identified six levels of progressively higher order thinking. The lowest level concerns recalling or recognising facts ('knowledge') and further levels concern increasingly complex mental activity, such as those involved in 'evaluation' (Clark, 2009; see Appendix J for description of taxonomy levels). A key of six colours are assigned to each level of Bloom's taxonomy and, subsequently, demarcate the answers accordingly (see Figure 3 & 4 for discourse analysis). Yet, applying the levels is not an exact science as it often involves subjective interpretation. Reiterating the frustrations of Pring and Socket, the rigid albeit ambiguous nature of the taxonomy precludes its definitive application to any such inquiry (Pring, pp. 89-91; Socket, pp. 23-25). For the purposes of

this study, however, Bloom’s hierarchical system provides adequate guidelines in classifying the cognitive demands of RS’s AS level examination question.

Thursday 15 January 2009
Afternoon

2
Answer **two** questions.

G572

1	(a) Explain how belief in the Sanctity of Life may influence ethical approaches to abortion.	[25]
	(b) 'A foetus is not a person.' Discuss.	[10]
2	(a) Explain how Bentham's version of Utilitarianism can be used to decide on the right course of action.	[25]
	(b) 'Utilitarianism is the best approach to euthanasia.' Discuss.	[10]
3	(a) Explain the ethical teachings of the religion you have studied.	[25]
	(b) 'Some religious ethics are too rigid for moral decision making.' Discuss.	[10]
4	(a) Explain, with examples, Kant's theory of the Categorical Imperative.	[25]
	(b) 'Kant's ethical theory has no serious weaknesses.' Discuss.	[10]

Bloom's Key: Knowledge-----Comprehension-----Application-----Analysis-----Synthesis-----Evaluation

1 (a): Explain how belief in the Sanctity of Life may influence ethical approaches to abortion

Candidates are likely to explain the elements of the 'Sanctity of Life' including emphasis on responsibility to God as Creator and life as divine, e.g. in relation to soul.

Some candidates may use Biblical texts to back up their argument, such as Genesis 1:26- 28, which talks about man being in the image of God, Exodus 20:13 – the command against murder, Job 1:21 which suggests that only God may take life, or Psalm 139:13 and Jeremiah 1:5 which suggest that all life is known to God before birth.

Others may make the link between the 'Sanctity of Life' and Natural Law, with preserving innocent life as a primary precept.

Candidates may discuss the difference between strong and weak Sanctity of Life arguments.

Other candidates will also introduce the idea of personhood as starting from conception. Abortion may, therefore, be rejected by adherents of this doctrine.

1 (b): 'A foetus is not a person.' Discuss.

Some candidates may argue that birth marks the beginning of true moral status – for example they may use the text Genesis 2:7 suggesting that man was created before he was given the breath of life and so a baby is not a living human being until it is born.

They may also argue that a foetus is no more a person than a sperm is a person. Some may argue for continuous growth of the foetus, and that there could be a point at which it is not a human being

Some may define personhood as consciousness, rationality etc. But candidates may also argue against this as young babies do not qualify as persons according to this definition.

Some may refer to medical problems such as ectopic pregnancies where the foetus has no chance of ever becoming a human being and the issue of double effect.

Reference may also be made to the problems surrounding concepts of soul and personhood. The question of 'potential' person may be discussed. Some may raise the issue of twins and viability.

Alternatively they may argue that a foetus is a person from conception, and that all the genetic material is present from conception.

Figure 3. Analysis of AS level examination questions through the application of Benjamin Bloom’s Taxonomy (pg. 1)

2 (a): Explain how Bentham's version of Utilitarianism can be used to decide on the right course of action.

Candidates may give an **explanation of Utilitarianism** – the rightness or wrongness of an action is determined by its 'utility' or usefulness, which is the amount of pleasure or happiness caused by the action. **An action is right if it produces the greatest good for the greatest number.**

Candidates may **explain the hedonic calculus** (intensity, duration, certainty or uncertainty, closeness or remoteness, the chance of it being followed by sensations of the same kind, the purity and extent), and **how it can be used to measure pleasure and pain.** **They may give examples to illustrate this.**

They may **explain that Bentham's version of Utilitarianism is often called Act Utilitarianism,** where the principle of utility must be applied for each individual situation.

2 (b): 'Utilitarianism is the best approach to euthanasia.' Discuss.

Candidates may **consider that euthanasia is acceptable to a Utilitarian using the greatest happiness principle.**

Other candidates may **consider the medical resources being used to keep a terminally ill person alive, and argue for greater happiness if resources were used in other ways.**

A Utilitarian view may be contrasted with the Sanctity of Life, and the rights of the patients and the rights of the family/society might be discussed. They may **argue that Utilitarianism might allow too much and gives no protection for the minority against the majority.** They may also **consider the difficulty of foreseeing consequences.**

3 (a): Explain the ethical teachings of the religion you have studied.

Candidates may **explain that ethics is the result of religious belief, and describe the rules, duties and commands from revelation.**

They may **explain that religious ethical behaviour comes from a sense of obedience to God, and a desire to live life in the way God wishes it to be lived.**

When **explaining Christian ethics candidates may also refer to Natural Law or Divine Command theory.** They may **also contrast this with less absolute approaches.**

They may **explain the principles of any other world religion.**

3 (b): 'Some religious ethics are too rigid for moral decision making.' Discuss.

Candidates may **evaluate the deontological and teleological approaches to ethics in the context of religious ethics.** They may wish to **agree with the question and contrast religious ethics with another way of making moral decisions such as Utilitarianism.**

Some may **argue that an absolute approach is right, using Natural Law they may argue for consistency and clearness in approach,** as well as the respect for human life, and others **may reject this, arguing that an absolute approach does not consider individual situations or the consequences of actions.**

If they are answering from the view point of Christian ethics, they **may consider that most Christian ethics are deontological and contrast this with a relativist approach.**

Unit G572: AS Levels of Response Mark Scheme

Band	Mark/25	AO1	Mark/10	AO2
3	11-15	satisfactory attempt to address the question <ul style="list-style-type: none"> some accurate knowledge appropriate understanding some successful selection of material some accurate use of technical terms <i>sat att</i>	5-6	the argument is sustained and justified <ul style="list-style-type: none"> some successful analysis which may be implicit views asserted but not fully justified <i>sust / just</i>
Communication: some clarity and organisation; easy to follow in parts; spelling, punctuation and grammar may be inadequate				
4	16-20	a good attempt to address the question <ul style="list-style-type: none"> accurate knowledge good understanding good selection of material technical terms mostly accurate <i>g att</i>	7-8	a good attempt to sustain an argument <ul style="list-style-type: none"> some effective use of evidence some successful and clear analysis considers more than one view point <i>g att</i>

Range of thinking in typical AS exam questions:

- 1) In order to answer a set of exam questions even marginally well, students' answers must illustrate a full range of levels (e.g. from 'knowledge' through to 'evaluation')
- 2) (a) questions predominantly look for 'knowledge', 'comprehension', and 'application'
- 3) (b) questions predominantly look for 'analysis', 'synthesis', and 'evaluation'
- 4) Most questions, however, look for a sample of various ranges of thinking
- 5) It seems the questions (a+b) are organized to foster students' building on each stage of thinking
- 6) Questions demanding higher level thinking are worth less in terms of marks!

Figure 4. Analysis of AS level examination questions through the application of Benjamin Bloom's Taxonomy and Assessment Objective 1 & 2 criteria (pg. 2)

To begin understanding which aspects of RS thinking students find challenging, I applied discourse analysis (using Bloom's taxonomy) to pupils' completed assignments and correlated their Autumn

Term grade results to the 2009 AS Level Examination Mark Scheme as a baseline assessment of their cognitive skills. In this process, applying and coding Bloom's taxonomy became far more difficult, since students' work often coincided with more than one category. For instance, particularly in the first two assignments, a pupil's work may move cognitively from 'comprehension' to 'analysis' to 'evaluation' without any explicit illustration of 'application' or 'synthesis' (see *Table 2* & *Figure 5*). Consequently, one realises that incorporating a taxonomy to investigate cognitive abilities may become a largely subjective endeavour. Thus far, the two investigations yield comparative data on the expected cognitive abilities for Year 12 students and the de facto cognitive abilities of the participating Year 12 class. From this information, I was able to construct an initial impression of the types of thinking that students find troublesome in RS and, subsequently, what needs the sheets may serve.

In the final steps of the inquiry, a questionnaire and focus group interview were conducted. The questionnaire consists of ten statements alongside a four-level version of the Likert psychometric scale. Whilst there is no option for "neither agree nor disagree", so as to limit pupils' neutrality, each statement is followed by a space that encourages pupils to expand on their thoughts or feelings (see *Appendix F* for 'Questionnaire A' specimen). On a number of questionnaires throughout the study, students circled 'agree' and 'disagree' for certain statements and wrote, "I neither agree nor disagree" in the provided space. Whilst this raises a number of concerns for the data coding procedure, it also indicates that such occurrences are often beyond the researcher's control. The questionnaire is primarily concerned with measuring aspects of students' perceptions and anxieties in RS (see *Appendix F* for 'Questionnaire A' specimen). Participants were not obliged to provide their names and 14 of 18 pupils completed the questionnaire; data is missing from four pupils. Whilst it did not occur to me at the time, I ought to have made the questionnaires available to the students who were not present during the designated period. This is also notable for subsequent questionnaires.

To further clarify and examine pupils' perceptions, a focus group with four students (three female, one male) followed the questionnaire (see *Appendix L* for Focus Group No. 1 questions). Although focus groups are a contrived setting, with specific people gathering to discuss a specific topic, they may "yield insights that might not otherwise have been available in a straightforward interview"

(Cohen & Manion, 1996, p. 288); they also generate a large amount of data in a short period of time (Cohen & Manion, p. 288). Whilst the results of the two cognitive analyses reflect *what* types of thinking the students find difficult, the results of the questionnaire and focus groups reflect why (and under what circumstances) such cognitive hindrances may occur for the students. Consequently, one possesses ample data from which to understand or contextualise what needs the sheets may serve the Year 12 pupils. One may further note that the four data-gathering methods preceded and, thereby, informed the creation of the evidence sheets.

How do pupils respond to the evidence sheets?

In order to understand students' perceptions of the sheets, I used the pupil voice method. Offering an opportunity for pupils to reflect, comment and discuss their experiences of classroom practice is beneficial to the pupils' process of meta-cognition and sense of communal responsibility; it is also beneficial for the instructors' assessment and improvement of teaching methods (Flutter, 200, p. 344, 347; Mitsoni, 2006, p. 161, 164, 168-169). Flutter explains that although it is difficult to determine the origins of the term 'pupil voice', it generally refers to strategies that invite pupils to discuss their views on school matters (Flutter, 2007, p. 344). "The basic premise of 'pupil voice' ", states Flutter, "is that listening and responding to what pupils say about their experiences as learners can be a powerful tool in helping teachers to investigate and improve their own practice" (p. 344). Importantly, this focus question is concerned with whether and why the *students* find the sheets useful. This question asks, "do the students find the ES useful?" as opposed to "are the sheets useful for the students". These are two vastly different questions. Whilst the first focuses on pupils' *perception* of the sheets' utility, the second focuses on the sheets' *affect* on the pupils.

Hence, I conducted a questionnaire as well as two focus group interviews. The questionnaire's statements concentrated upon the following aspects of students' responses: first, whether students found the sheets helpful in understanding religious/philosophical language and ideas; second, whether students found the sheets beneficial in discussion participation; third, whether pupils found the sheets helpful in organising their thoughts; and fourth, whether pupils found the sheets useful for exam preparation or review (see Appendix G for 'Questionnaire B' specimen & Appendix M for Focus Group No. 2 questions). By combining open and closed questions, the pupils were not only prompted to provide a 'yes' or 'no' response, but they were also encouraged to describe how and

explain why for each answer. As the questionnaire and focus group questions invite both fixed as well as flexible responses, implementing the techniques together produces an invaluable range of information regarding pupils' perceptions.

Does the ES make any difference to pupils' ability to: 1) access theological and philosophical thinking; and 2) substantiate their thinking?

For this question, I decided to investigate whether the sheets help students to understand religious concepts (theological and philosophical) and substantiate their thinking of religious subjects. Hence, I examined pupils' oral and written contributions to class. This involved a two step process: first, observing and analysing the lessons' discussions to discern whether pupils used religious thinking to support their arguments; second, applying discourse analysis (via Bloom's Taxonomy) to the students' final assessment piece of the 'War & Peace' unit.

Findings and Analysis

What needs are the evidence sheets serving?

The ES is not only necessary for Year 12 students' access to religious language as well as concepts, but they are also necessary for helping students to substantiate their thinking. Upon analysing students' oral and written contributions to class alongside RS assessment criteria, I identified three areas as problematic for the Year 12 pupils: first, appropriate use of religious language; second, critical engagement with religious (theological/philosophical) concepts; and third, appropriate use of relevant evidence. In a unit on Kantian ethics, students were remiss to incorporate terminology in their discussions (i.e. 'good will' or 'moral law') and to discuss the religious implications of the theory (classroom observation, 8 February, 2010). They were also unable to progress beyond personal perspectives to corroborate their arguments with textual evidence. An analysis of pupil products, from the Kantian Ethics units, illustrates that their abilities rest primarily between 'knowledge' and 'analysis,'; elements of 'synthesis' and 'evaluation' are sparingly exemplified in their work (see *Table 2* for results; *Figure 5* for assignment descriptions). In responding to a

provided statement for ‘Assignment Two,’ for example, six of eight pupils demonstrated aspects of ‘analysis,’ three demonstrated ‘synthesis’ and no pupils demonstrated ‘evaluation’ (see Table 2).

	Assignment 1	Assignment 2	Assignment 3	Assignment 4
Submissions	9	8	8	8 (only one answered part b)
Possible Bloom's Levels	K-C-Ap-An-S	K-C-Ap (?)-An-SE	K-C-Ap-S	(A): K-C-S (B): K-C-Ap-An-SE
Knowledge	0	0	1 "According to Kant, categorical imperatives command us to 'exercise our wills in a particular way', and not to perform immoral actions"	3 "Kant's ethical theory is based on deontology, duty and reason. Deontology is the study of the nature of duty and obligations"
Comprehension	5 "Deontology is an absolute theory, which means that if you are making a moral decision there is either right or wrong and no in-between" "Deontology is concerned with the nature of the acts themselves and is not concerned with the consequences" "Acts are always right or wrong, depending on an absolute law or duty, irrespective of their consequences. Something may be morally wrong, but we may find it emotionally satisfying..."	2 "Kant believes that moral value is given by the virtue of the action itself" "...actions can be intrinsically good or bad. He [Kant] believes that moral value is given to an act by virtue of goodness of the action itself"	0	3 "Kant's theory is based on deontology, this means that Kant is not concerned with the consequences of an action, but rather the action itself. He judges an action by deciding whether it is a duty of a person"
Application	2 "They (deontologists) believe that some acts are always right, such as helping a person in need or looking after an elderly family member, and that some acts are always wrong, for example, killing someone or stealing" "Morality cannot be linked with emotions...in deontological thinking you must tell a murdered that your sister, for example who you love, is in your house. This would be the right thing to do as you would not be thinking about the consequences and the affection between the two of you"	0	6 "You can create a maxim such as 'I may lie as all others lie'. If such rules were pursued, society would become intolerable" "An example of a hypothetical imperative would be: 'if I wish to be more intelligent, I ought to study more'. Hypothetical imperatives are made with an awareness of wanting to achieve specific results..."	0
Analysis	1 "Other thinkers, such as Utilitarian thinkers, would disagree. They believe that it is the consequences that defines that is good or bad"	6 "A good" action could take into account the emotions of the person as well as others involved. A "moral" action, however, is absolute" "...the good action is a moral one because the only thing that is good without qualification is the 'good will'. The good will is something independent or bias. Its only purpose is to do good for the sake of doing one's duty without any impure ulterior motive"	7 "The categorical imperative is much more detailed than the hypothetical, which only gives a mere knowledgeable description. The categorical imperative goes on to principles or formulations"	1 (part b) "To explain Kant's approach to euthanasia, the best formulation to use is the Formula of the Law of Nature..."
Synthesis	4 "Deontological ethics is a system that believes moral acts have intrinsic moral value and it is mutually exclusive [sic from emotion]...if we accept for e.g. that telling the truth is 'right' we must then accept that it is always right, regardless that the consequences of doing so may sometimes prove harmful"	3 "Good is believed to come about through good will. Unlike moral actions, good actions' basis is on the consequence and happiness as a reward" "...there is a difference between a good action and a moral action in Kantian theory. For example, euthanasia...is an immoral action because you are killing someone, but it's a good action because you are stopping them from suffering"	0	3 "It must be deontological because Kant rejected the idea that the moral worth of an action lies in its results. This would be called the teleological theory. Instead, he believes the moral worth of an action is in its obeying certain rules or principles that do not take into account self-interest or consequences. This means that by obeying a principle law we are doing our duty"
Evaluation	1 "Sometimes it is hard to make moral decisions without bringing emotion into it, especially if the individual is affected. For example, if someone had a terminal illness and wanted euthanasia, their family might try to stop them since they are emotionally attached to them although they also want their pain to stop"	0	0	0

Table 2. Analysis of pupils' work, in a unit on Kantian ethics, through the application of Benjamin Bloom's Taxonomy

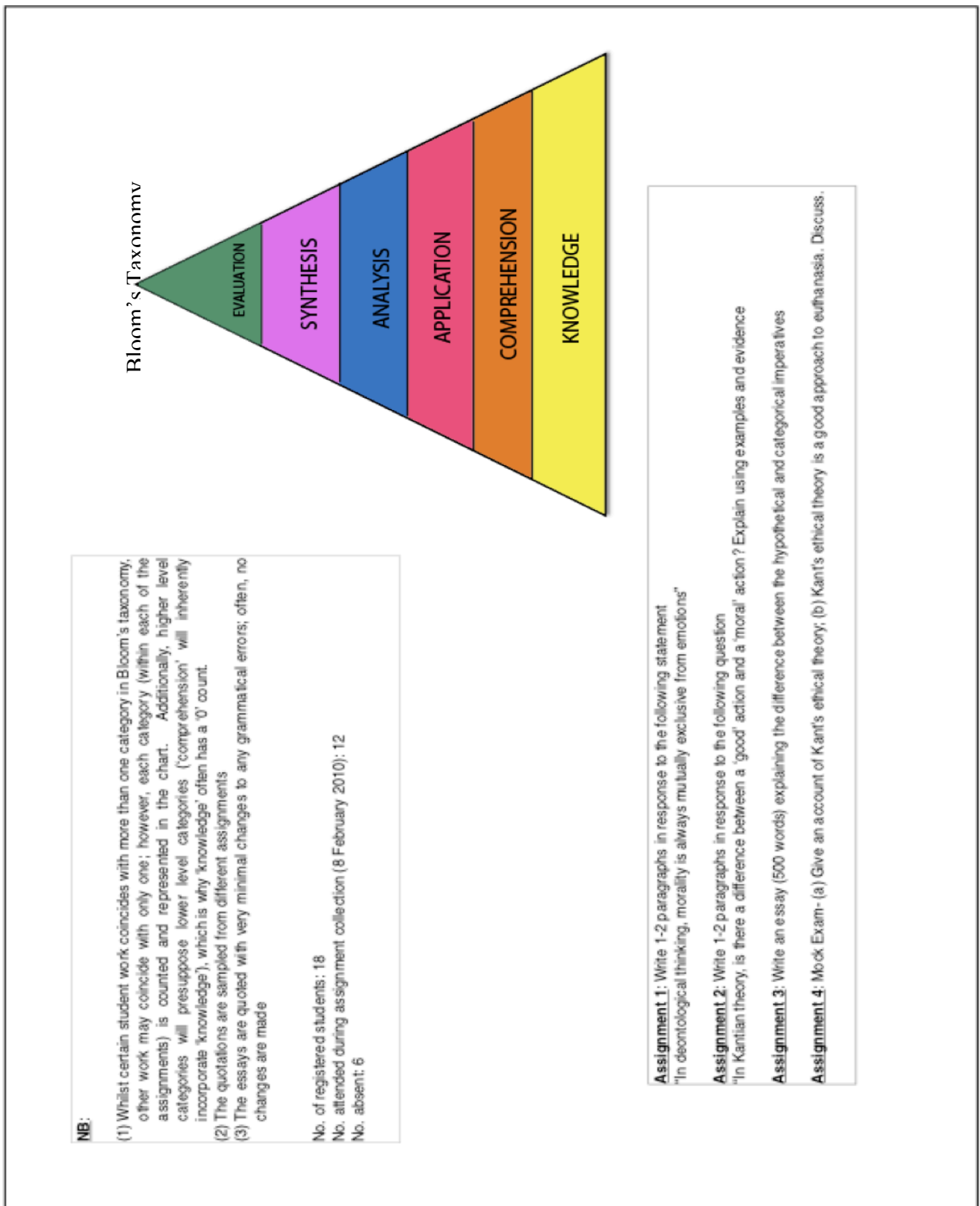


Figure 5. The context of the pupil product analysis with assignment descriptions and number of submissions

In a 500-word essay explaining the difference between hypothetical and categorical imperatives, six of eight students exhibited elements of ‘application’, seven exhibited ‘analysis’ and no pupil exhibited either ‘synthesis’ or ‘evaluation’ (see *Table 2* & *Figure 5*).

According to the 2010 Autumn Term grade results, four pupils received a ‘B’, nine received a ‘C’, and five received a ‘D’. These grades reflect the students’ expected examination results according to the work they produce for homework. Applying the 2009 AS Level Examination Mark Scheme to the average class grade (‘C’), one can infer that the students are achieving between 60% and 70% of possible marks based on the grade boundaries (OCR, 2009, p. 3 & 29). Upon converting the percentage to raw marks and correlating it to the ‘AS Levels of Response’ descriptors (within the Examination Mark Scheme), one may reasonably argue that the class average is situated on a high Band 3 or low Band 4 (OCR, 2009, pp. 3 & 29; see *Figure 4* for Band descriptors).

As such, they illustrate between a ‘satisfactory’ and ‘good’ ability to address questions with accurate knowledge, relevant understanding, successful selection of material, and some accurate use of technical terms. They also demonstrate a “satisfactory” or ”good” ability to sustain and justify an argument through some incorporation of evidence, analysis, and multiple view-points (OCR, 2009, p. 3). This suggests that although the students are meeting the cognitive demands of RS thinking (as per AS level requirements) and demonstrate a full range of cognitive abilities (as per Bloom’s six categories), such skills are not fully developed. The class’s ‘C’ average grade not only indicates that the pupils’ thinking skills need refinement, but that they lack mental acuity. Hence, whilst the students’ meet the expectations for Year 12 RS thinking they do not do so with proficiency or with the acumen of higher order thinking.

The students confirm that the three aforementioned areas are, indeed, problematic. ‘Questionnaire A’, which explores what subject elements the students struggle with, suggests that pupils find religious language and concepts difficult to understand (see *Table 3* for questionnaire results). Every student agreed (or strongly agreed) that terminology is important in studying RS and, as indicated by their comments, they acknowledge that words provide access to meaning and a means to articulate thinking. “It is important to learn and remember terminology”, writes a student, “to help explain answers to questions accurately and so people understand what it means”. The student is explicitly stating the significance of substantiating their thinking and responses with the clarity of

appropriate religious language. Yet, “philosophical language,” explains a student, “is complicated and may have many meanings/interpretations as it is indirect”. Students explain that theological language involves complicated words that are often difficult to remember; they also indicate that religious concepts are challenging because of their complicated and ambiguous nature. In the randomly sampled focus group, which met three times, I focused on three areas related to my hypothesis: 1) what Year 12 students struggle with and, subsequently, what needs the sheets are serving; 2) how, and in what areas, the sheets were useful; and 3) how the sheets affected pupils’ confidence in engaging with religious thinking (as previously mentioned, however, this focus is no longer applicable to the scope of this study).

The responses provided in the first focus group interview, then, further suggest that whilst Year 12 students acknowledge the importance of religious language for substantiating their arguments and accessing religious concepts, they nevertheless struggle to engage with such language. The students find Latin and Greek terms particularly difficult to remember and use appropriately.

Hence, the ES are needed to support Year 12 students’ access and engagement with religious thinking in a manner that encourages the use of evidence based sources (within written as well as oral contributions).

How do pupils respond to the evidence sheets?

With regard to pupils’ perceptions, and as evidenced by a questionnaire alongside a focus group interview, the sheets are useful for four primary purposes: first, for accessing and engaging with religious language or ideas; second, for lesson reviews; third, for exam preparation and review; and fourth, for participating in class discussions. Whilst 11 of 13 students agreed (three strongly agreed) that the sheets helped them to understand theological language, every student in the study agreed (four strongly agreed) that the sheets aid in understanding philosophical language (see Appendix K for ‘Questionnaire B’ results). Since the sheets present a clear and easy to follow format, students explain, they facilitate immediate access to relevant terms and ideas. As further articulated by the focus group interviewees, the sheets’ provision of definitions alongside etymological origins and historical contexts foster closer analyses of the terms and create a foundation from which to comprehend the terms’ linguistic implications.

	S. Disagree	Comments	Disagree	Comments	Agree	Comments	S. Agree	Comments
Terminology (language/ words) is important in studying RE	0		0		10	"Because it's important to understand key words as it helps and makes it easier to understand. It is also good to learn the words so you know them in the future" (Rebecca Bayley) "Some words are explanations of a long definition" (Helena Kass) "With these words, it helps me to understand the argument/ theory more" (Gemma Brooker) "It helps you to understand what the topic is" (Faiza Khokhar) "Because it helps you to understand things" (Laura Schiller) "The words used to explain things either makes them easy or hard to understand" (?) "To understand larger meanings its important to have a set word" (?) "We need to know what quotations and quotes mean in exams and books etc" (?) "It helps to understand the theories when you know words to use" (?) "Think it's difficult to remember" (Georgina Case)	4	"It is important to learn and remember terminology to help explain answers to questions accurately and so people understand what it means" (?) "There are a lot of key words you need to understand" (?) "Because it helps you understand the philosophical language" (Shifaa Kwieder) "Because language and words are used throughout religious studies due to it having been based around terminology. One is to know definitions of words because without them nothing would make sense and without knowledge of the language points cannot be comprehended" (?)
Philosophical language is difficult to understand *2 students circled 'agree' and 'disagree'; one states, "It is difficult at first sometimes, but once it has been explained it usually makes sense" (?)	0		5	"Depending on explanation, sometimes it's a bunch of waffle" (?) "Some of it is, some of it isn't" (?) "Some of them can be but not really" (?)	9	"It's sometimes more complex and complicated than language you use normally" (?) "Philosophical language is complicated and may have many meanings/interpretations as it is indirect" (?) "Sometimes it does take a while to be able to understand the language" (?) "It's hard to remember what a lot of it means" (Laura Schiller) "It's complicated and long" (Rebecca Bayley) "Must learn definitions and sometimes might mess it up" (Helena Kass) "Although the terminology helps me, sometimes the whole argument is hard to understand" (Gemma Brooker)	2	"I don't understand it, it confuses me and it's too long and complicated" (Faiza Khokhar) "Because it uses big words which may include some I have not heard of" (Shifaa Kwieder)
Philosophical ideas are difficult to understand *1 student circled 'agree' and 'disagree' stating, "It's difficult at first sometimes, but once it has been explained it is usually easy" (?)	1	"Just have to imagine you're them" (?)	5	"When first heard, but after explanations it's easier" (Rebecca Bayley) "I think if you think about them then they become easier" (?) "Same as philosophical language (some of it is, some of it isn't)" (?)	8	"Because they are all so twisted and don't make sense" (Faiza Khokhar) "They are but if you work at it then its easy to get through (like lessons with Kant's arguments on a piece of paper)" (Gemma Brooker) "Because it's different" (Helena Kass) "Some can be difficult if they are really complicated and have lots of different parts to them" (Laura Schiller) "Some of them are difficult but some are easier than others" (?) "Philosophical ideas are not specific and take time to fully understand. They have to be broken down and taken apart to be understood" (?) "Some of them are complicated and don't seem to make sense" (?)	1	"Because I don't believe in all of them. When you believe in something you have a better understanding" (Shifaa Kwieder)
Theological language is difficult to understand *1 student circled 'agree' and 'disagree' stating, "It is difficult at first, but makes sense once it has been explained" (?)	0		4	"Same as above (some of it is, some of it isn't)" (?) "These make more sense because they are easier to understand" (?)	11	"I don't understand some of the language" (?) "It's hard to understand some of them" (Laura Schiller) "Because it's different" (Helena Kass) "They confuse me as it does not make sense" (Faiza Khokhar) "Because it uses complicated words" (Shifaa Kwieder) "Too many 'logical's" (?) "Need to go over it more to remember" (Georgina Case) "Again, some of them are" (?) "Some language is hard to understand because the words look long and complicated" (Rebecca Bayley)	0	
Theological ideas are difficult to understand *1 student circled 'agree' and 'disagree' stating, "It is difficult at first, but makes sense once it has been explained" (?)	1	"Fascinating" (?)	5	"At first, but after explanations it becomes easier" (Rebecca Bayley) "More easily broken down to understand" (?) "Same as above (some of it is, some of it isn't)" (?)	9	"They can be difficult at first but are ok once you work on them a bit" (?) "Again, some of the ideas are really complicated" (Laura Schiller) "Because it's different" (Helena Kass) "Some are not clear" (Gemma Brooker) "I just don't get them" (Faiza Khokhar) "Because I don't understand them and they're not clear" (Shifaa Kwieder) "Some of them are" (?)	0	
I struggle with reading in RE when there are many terms to remember *1 student circled 'agree' and 'disagree' stating, "It is difficult when terms are unfamiliar. It is good to go over and write down key terms before reading it" (?)	0		11	"Sometimes you get confused" (?) "I don't struggle with the actual reading, but sometimes with the contents" (?) "Terms are quite easy to learn" (Helena Kass) "I use a glossary, which helps" (Gemma Brooker) "Once I know what the terms mean it is ok" (Faiza Khokhar) "Because I can look over them when I get home" (Shifaa Kwieder) "I can remember terms quite easily" (?) "I don't find it very difficult to remember the terms" (?) "Like reading anything" (?)	4	"I agree, but I can do it as long as I have loads of time" (Laura Schiller) "It makes it harder for the information to sink in and understand"	0	
I struggle to understand theological or philosophical ideas that build on one another	2	"Because it helps me understand better when things link with each other" (Shifaa Kwieder) "All kind of build upon other" (Helena Kass)	5	"Because of the first idea, it's easier to understand the idea that builds on top" (Gemma Brooker) "When it's explained simply then it's ok" (?) "I understand how things link as long as I know what they mean" (Laura Schiller)	7	"It's hard to remember" (Faiza Khokhar) "I do struggle a bit but I'm getting better" (?) "Because if you don't understand one idea then you won't fully understand the next idea" (Rebecca Bayley) "You need to understand them individually to begin with" (?) "It is confusing linking things together" (?) "Sometimes there's far too many points and explanations" (?) "I do not always understand how they build on one another" (?)	0	
I am not confident using philosophical/theological language *1 student did not circle any options stating, "I do not agree or disagree"	0		6	"Sometimes I forget" (Helena Kass) "If I know the terminology I find it easy to use the language" (Gemma Brooker) "Most terms I'm ok with" (?) "Not yet as I'm not sure of what they mean" (Faiza Khokhar) "I am sometimes ok with the language, but not always" (?)	6	"Because I don't understand it very well" (Shifaa Kwieder) "I sometimes don't know where to use them or exactly what they mean" (Laura Schiller) "Need to be more familiar with this" (Georgina Case) "I understand the language" (?) "It is hard to remember and use the language without having notes in front of it" "Got to remember [...]?" (?)	1	"Because it's long and complicated and confusing" (Rebecca Bayley)
It is difficult to participate in class discussion if I do not understand the terms we are using	1	"I always get it eventually" (Helena Kass)	2	"Just listen then strike in with your ideas" (?) "Generally, I do understand" (?)	8	"If I don't know the terms I can't keep track" (Gemma Brooker) "Because I don't understand them" (Faiza Khokhar) "It is easier to partake when you understand everything" (?) "I generally don't say anything if I don't understand" (Laura Schiller) "Then unable to understand the full concept" (Georgina Case) "You need to understand the terms first" (?) "I don't know what people are on about" (?)	3	"It makes me want to switch off and not even try" (?) "Because I won't know what I'm talking about" (Shifaa Kwieder) "I don't feel confident to join in when I'm not sure on what we are talking about" (Rebecca Bayley)
It is easier for me to study for a RE class if I have a simple sheet of main terms and ideas	0		1	"You need it to be explained properly" (?)	5	"Easier" (?) "Yes, that is helpful but seeing them on a board or in a book is usually ok. The simpler they are the better usually" (?) "Sheets are usually helpful" (?) "So I know what I should be reading up on and writing notes on" (Georgina Case) "I can refer to this if I don't understand" (?)	8	"THIS IS HELPFUL! Then I can file it and whenever I don't understand something I can refer to the sheet" (Gemma Brooker) "I would be able to refer to it quickly if I needed to" (?) "It helps me understand things and helps with revision" (?) "It sets out easily what the lesson is about and makes the lesson easier to follow" (Rebecca Bayley) "It makes me more confident" (?) "Because this will help me briefly understand and make the work easier for me" (Shifaa Kwieder) "Easy" (Helena Kass)

Table 3. Results for 'Questionnaire A', which which explores what subject elements the students struggle with; 14 (of 18 registered) pupils completed the questionnaire and question marks designate pupils' anonymity.

Much akin to the responses regarding philosophical language, every student agreed (four strongly agreed) that the sheets are helpful for understanding religious (theological/philosophical) ideas. Predominantly, the students found that the sheets separated and organised information in manageable sections, which allowed them to conceptually follow the material through logical steps; students also noted the sheets' clarity of explanations (see Appendix K). As such, pupils were able to review material for class. According to focus group participants, the sheets' inclusion of polemic statements or key questions further encouraged students to analyse and evaluate religious ideas. Hence, as the students found the sheets logically ordered (individually, per content) and sequentially ordered (collectively, per topics), they were able to access and engage with the material. This also reflects Foley's third criteria for effective scaffolding, a "structured learning environment" (Foley, 1994, p. 102).

Perhaps most importantly, the students adamantly assert that "breaking down" theological and philosophical language helps them to understand religious concepts and thinking. Students also agreed that the sheets helped them to participate in class discussions (two pupils strongly agreed). Whilst one student explains that, "any questions and criticisms are contributed towards the class to gain a better understanding," a subsequent pupil states that the sheets are useful in discussion because, "if someone says a term I do not understand, I can look on my sheet and keep up with the discussion" (see Appendix K). These responses suggest three ideas: first, the ES encourage participation in discussions as they provide students with quick references. Second, there is a distinct correlation between the ES supporting pupils' access to religious thinking and pupils' participation in class discussions. Pupils are able to access the material from the ES and engage with it through the discussion, which demonstrates their ownership of the learning event and, subsequently, exemplifies Foley's first criteria for effective scaffolding (Foley, 1994, p. 102). Third, although students are challenged by the material, they possess the necessary resources (ES and discussion) to explore the subject; this meets Foley's second criteria, appropriateness of the instructional task (1994, p. 102). Based on pupils' perceptions, then, the sheets are an effective form of scaffolding.

Furthermore, with regard to the sheets' use as class review material, 11 of 13 students found the sheets helpful for such purposes (see Appendix K). In addition to reminding them of the material

covered in lessons and clarifying the class discussions, students found the sheets useful for gleaning vital concepts and primary learning objectives. For similar reasons, pupils also identify the sheets as an effective resource for exam review and preparation. One student explains that the sheets “gave a basic outline of what needed to be in the essay and helped with background reading” (‘Questionnaire B’; see Appendix K). “Because all the main subjects/points are all together on one sheet,” writes another pupil, “it’s easy to read and the questions at the bottom prompt you and make you think about the answer” (‘Questionnaire B’; see Appendix K). As such, pupils find the synoptic nature of the sheets useful for both exam and lesson review. Eight (of 13) pupils agree and five strongly agree that the ES will help in exam review. A student explains that, “I can look at the sheets and, from these points, I am able to expand my ideas or write an essay and have a little review in front of me” (‘Questionnaire B’; see Appendix K). Pupils’ perceptions, then, establish the sheets as an effective resource for scaffolding access to religious language and concepts; as such, they aid pupils in class discussion, lesson review and exam preparation.

Do Evidence Sheets make any difference to pupils’ ability to: 1) access theological and philosophical thinking; and 2) substantiate their thinking?

Based on classroom observation, the ES facilitate pupils’ access to religious thinking in discussions and also help the Year 12 pupils to substantiate their arguments in written work. After examining a Kantian approach to concepts of war and peace, the students not only explored a number of ES-based questions, but they also considered how to substantiate their thinking in response to the polemic statement. For instance, in contemplating the ES question, “how would Kant’s *Formula of the Kingdom of Ends* apply to war?” and reading the sheet’s information on the categorical imperative, one student argued that war is permissible according to Kantian ethics (classroom observation, 12 March, 2010). She further developed and explained her reasoning by citing the third formulation. A subsequent student, then, argued that the three formulations are not sufficiently clear to support any such conclusion. If everyone were to abide by the three formulations, he explained, then war would not exist and its “permissibility” would not be of issue (classroom observation, 12 March, 2010). With this particular ES, the pupils’ answers to the questions facilitated evidence-based responses to the polemic statement (see Appendix D for ‘Evidence Sheet D’ specimen). Students were also able to evaluate the merits of certain ideas based on the ES information. For

example, a number of pupils argued that although the Just War theory seems straightforward, the guidelines are often difficult to discern. To support their assertion, they analyzed the ‘just cause’, ‘right intention’, and ‘last resort’ principles (classroom observation, 1 March, 2010). Subsequently, based on the ES, they debated whether the theory is applicable in today’s society and whether it is realistic. From the ES, the students analyzed ‘jus in bello’ and ‘jus post bellum’ ideas in context of World War II and modern warfare (classroom observation, 1 March, 2010). As such, and throughout the five lessons with the ES, students explored questions and concepts with reference to the ‘evidence’ provided by the ES. As they were able to quickly access the information and engage with the material through the discussions, students were able to substantiate their arguments based on textual sources as well as religious thinking.

The discourse analysis of pupils’ final assessment piece, two essays following the ‘War & Peace’ unit, suggests that pupils are able to use religious language appropriately, access higher order thinking skills, and substantiate their arguments (see *Table 4* for analysis results). In the first essay, every student explained relevant terminology within the Just War theory, such as ‘jus ad bellum’, ‘jus in bello’ and ‘jus post bellum’, in context of historical and religious importance; they were also able to do so in the second essay by explaining fundamental Kantian concepts, such as ‘good will’ and the three categorical imperatives. This demonstrates solid ‘knowledge’ and ‘comprehension’ based on Bloom’s Taxonomy. Most students were also able to analyse the concepts and apply them in different contexts. In the first essay, students related the Just War principles to modern wars (i.e. World War II or the Gulf War) and, in the second essay, they applied Kantian ethical theory to warfare. Whilst a number of students synthesized information appropriately, a few were able to evaluate the concepts with reference to textual sources. Perhaps most importantly, nearly every student who progressed beyond ‘comprehension’ explained religious concepts through historical and linguistic considerations. A few students were able to develop their own thinking through such considerations. Although the students were not always accurate in their analyses or evaluations of the concepts, they nevertheless illustrated a source-based engagement with religious thinking. Furthermore, a few students copied the ES information into their essays verbatim without interpretation; this is, perhaps, a danger of the ES.

	Essay 1: “Explain how war can be considered ‘just’ ”	Essay 2: “Explain a Kantian approach to war”
Submissions	11	9
Possible Bloom’s Levels	K-C-App-An-S	K-C-App-An-S
Knowledge	11	9
Comprehension	11	9
Application	7	8
Analysis	9	8
Synthesis	5	4
Evaluation	1	2

Table 4. *Analysis of pupils’ final assessment pieces through the application of Benjamin Bloom’s Taxonomy; this is for the War & Peace unit using the ES*

Conclusion

AS level RS requires pupils to demonstrate critical thinking skills, which involves the ability to substantiate personal perspectives and arguments. While most teachers scaffold the learning of these skills throughout Key Stage 3 & 4, as in history and English, it is unclear when and how such skills are taught in RS. As illustrated by their oral and written contributions to class, Year 12 pupils struggle with such cognitive processes. They need a significant “input” to help them understand what it means to substantiate, to experience doing so successfully, and to build confidence in using critical thinking skills. I devised the ES to help pupils meet such cognitive development needs. As the evidence sheets provide explanations of key terms alongside theological, philosophical and historical contexts, the ES aims to aid pupils’ access to religious language and engage with religious concepts through textual sources. In addition to finding it useful for this purpose, the pupils also considered the ES helpful for lesson reviews, exam preparation and participation in class discussion. Most importantly, in using the ES for class discussions and review material, the pupils

were able to critically address RS subject matter through oral and written contributions to class. With the ES, the Year 12 pupils began to substantiate personal perspectives through religious thinking.

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Appendix B: 'Evidence Sheet B'

Evidence Sheet B:
Religious Pacifism

Absolute Pacifism= It is never right to kill another human being, no matter what the consequences may be; it is unethical to use violence in any situation, even to rescue an innocent person who is being attacked and may be killed

Contingent Pacifism= Not opposed to war on absolute grounds, but on contingent grounds; accept wars in some circumstances, such as self-defense and defense of others (innocent must always be protected); wars are justifiable in theory, but not in practice; need to consider each case to judge whether there are justifiable ways to fight the war

Preferential Pacifism= Preferential option over violence; pacifism is about how to live life, but sometimes it is either impossible or immoral to maintain a pacifist stance

Religious Pacifism= In the West, pacifism is rooted in Christianity; looks to the Gospels, which record that Jesus called his followers not to violence, but to sacrificial love; followers of Jesus see both his ministry and his sacrificial death as a continuation and fulfillment of the Jewish prophetic tradition, which must be carried on by his followers

- Quakers, Mennonites, Amish, Bruderhof Brethren, and Dukhobors → Influential peace churches that continue the original Christian position on war (remember, the original Church stance on pacifism changed with the Roman Emperor Constantine)
- Most pacifist Christian communities (e.g. Quakers) were not against state military service or the idea that a state should be able to defend itself, but they would not serve in the military. They take the stance of conscientious objectors. The state seems permitted to use force, but not the individual Christian. WHY?

Let every person be subject to the governing authorities; for there is no authority except from God, and those authorities that exist have been instituted by God (Romans 13:1)

It is the servant of God to execute wrath on the wrongdoer (Romans 13:4b)

.....

1. Explain how religious pacifism finds its roots in Jesus' teachings. Full sentences. Examples.
2. How is religious pacifism different from absolute pacifism?
3. What is a conscientious objector? Is it an absolute stance?
4. Do you think a religious pacifist would oppose the Just War theory? Why? Explain.
5. What is the difference between "contingent" and "preferential" pacifism?

2

Evidence Sheet B:
Religious Pacifism

Blessed are the peacemakers, for they will be called children of God (Matthew 5:9)

You have heard that it was said, "Love your neighbor and hate your enemy." But I tell you: Love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. (Matthew 5:43-45)

One of the teachers of the law came and heard them debating. Noticing that Jesus had given them a good answer, he asked him, "Of all the commandments, which is the most important?"

"The most important one," answered Jesus, "is this: 'Hear, O Israel, the Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.' The second is this: 'Love your neighbor as yourself.' There is no commandment greater than these" (Mark 12:29-31)

My command is this: Love each other as I have loved you. Greater love has no one than this, that he lay down his life for his friends (John 15:12-13)

Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God (1 John 4:7)

Then the men stepped forward, seized Jesus and arrested him. With that, one of Jesus' companions reached for his sword, drew it out and struck the servant of the high priest, cutting off his ear. "Put your sword back in its place," Jesus said to him, "for all who draw the sword will die by the sword." (Matthew 26:51-52)

And he touched the man's ear and healed him (Luke 22:51b)

.....

Early in the morning, as he was on his way back to the city, he was hungry. Seeing a fig tree by the road, he went up to it but found nothing on it except leaves. Then he said to it, "May you never bear fruit again!" Immediately the tree withered.

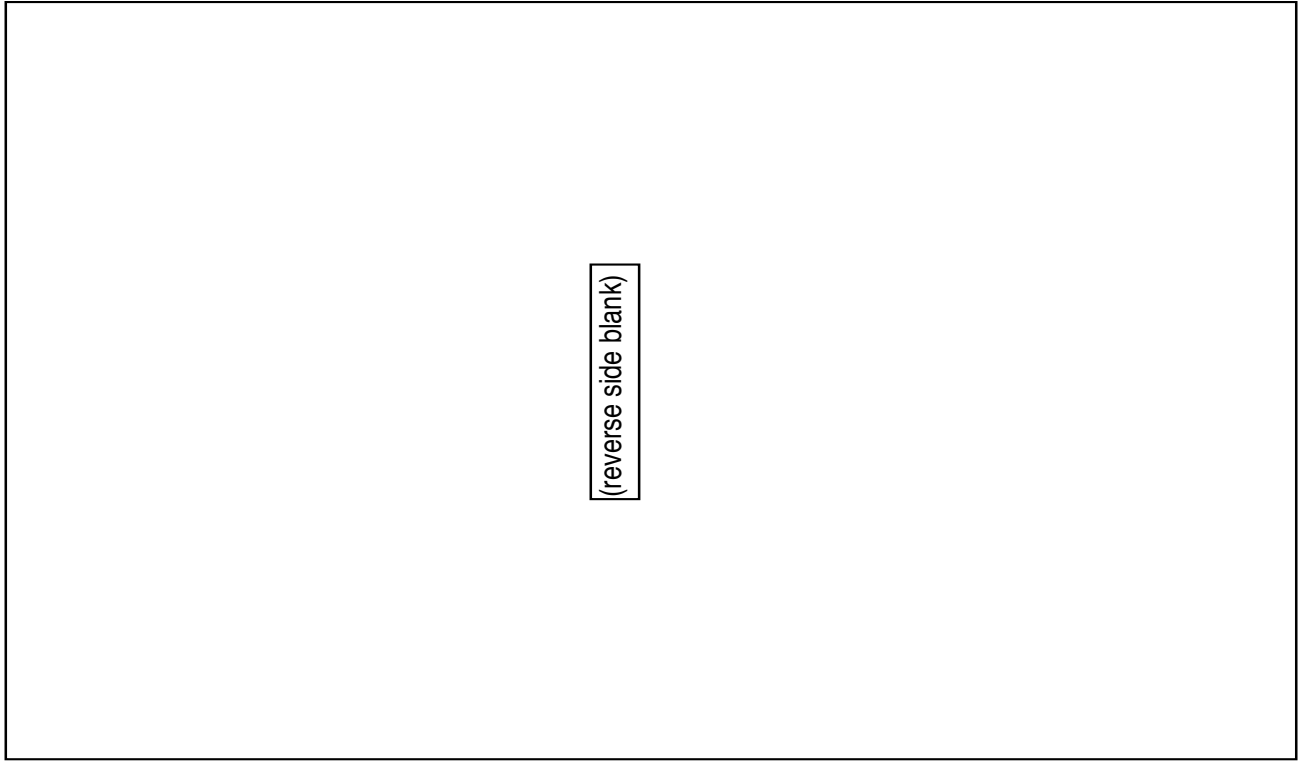
When the disciples saw this, they were amazed. "How did the fig tree wither so quickly?" they asked.

Jesus replied, "I tell you the truth, if you have faith and do not doubt, not only can you do what was done to the fig tree, but also you can say to this mountain, 'Go throw yourself into the sea,' and it will be done. If you believe, you will receive whatever you ask for in prayer." (Matthew 21:18-22)

Jesus entered the temple area and drove out all who were buying and selling there. He overturned the tables of the money-changers and the benches of those selling doves. "It is written," he said to them, "My house will be called a house of prayer," but you are making it a 'den of robbers.'" (Matthew 21:12-13)

1

Appendix C: 'Evidence Sheet C'



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Evidence Sheet C:
Religious Pacifism vs. Realism

Religious Pacifism— In the West, pacifism is rooted in Christianity; looks to the Gospels, which record that Jesus called his followers not to violence, but to sacrificial love; followers of Jesus see both his ministry and his sacrificial death as a continuation and fulfillment of the Jewish prophetic tradition, which must be carried on by his followers

- Quakers, Mennonites, Amish, Bruderhof Brethren, and Dukhobors → Influential peace churches that continue the original Christian position on war (remember, the original Church stance on pacifism changed with the Roman Emperor Constantine)
- Most pacifist Christian communities (e.g. Quakers) were not against state military service or the idea that a state should be able to defend itself, but they would not serve in the military. They take the stance of conscientious objectors. The state seems permitted to use force, but not the individual Christian. WHY?

Let every person be subject to the governing authorities; for there is no authority except from God, and those authorities that exist have been instituted by God (Romans 13:1)

It is the servant of God to execute wrath on the wrongdoer (Romans 13:4b)

.....

Realism— Argue that war is a non-moral activity; actions such as killing, maiming or stealing may be wrong for individuals, but have no application to nations in times of war; a state does not need to have moral reasons before going to war; warring nations cannot be criticized for their conduct during the war

Justifications → 1) There is no real moral authority over nations telling them how to act; 2) To survive, a nation has to look after its own interests; 3) The threat of war and war itself make it impossible for any nation to do anything but act in its own interest—there is no time to do anything else

Principles → Realists argue that anything is fair when it comes to war; only self-interest matters. Ethics and war DO NOT MIX.

(Question Point → How would Kant respond to this stance on war?)

Christian Realism— Argues that Christianity may use violence to bring about the Kingdom of God and secure peace on earth

- Influenced by Reinhold Niebuhr from 1930-1960 → argued that it is impossible to fully achieve ethical ideals because sin is present in everyone and in every action → saw war as evil and the result of human sinfulness, but it may be necessary to prevent greater evils → he was incredibly disillusioned after WWI (failure of idealism to prevent the conflict and those following) → Christians sometimes have to support the use of force to restrain evil and prevent greater injustices → although individuals may sometimes rise above self-interest, the same is not true of states → he opposes pacifism

Polemical Statement:

“For Christians, Religious Pacifism has more ethical merit than Christian Realism” Agree/Disagree

1

Appendix D: 'Evidence Sheet D'

<p style="text-align: center;">Evidence Sheet D: Kantian Approach to War & Peace</p>	<p style="text-align: center;">Evidence Sheet D: Kantian Approach to War & Peace</p>
<p>Jus in bello → "Justice in War"; concerns the justice of conduct within the war (right conduct in the midst of battle)</p> <ol style="list-style-type: none"> Proportionality → Refers to soldiers using the proportional force to achieve the end they seek; the issue is one of weighing the evil of war against the good results gained by war Discrimination & Non-combatant Immunity → Those at war have an obligation to distinguish between appropriate and inappropriate targets of destruction, and between innocent civilians and those involved in waging the war Obey all International Laws on Weapons → Throughout the ages, there have been various attempts to rule out certain weapons (i.e. crossbows, bows and arrows, nuclear weapons) as they are considered unethical; primarily, this concerns proportionality Fair Treatment of Prisoners of War → Enemy soldier who surrender or who are captured no longer pose a threat → if they don't pose a threat, IT'S WRONG TO TORTURE THEM! Duh. No Means mala in se → (Latin trans. mal= bad + in se= in itself... mala in se= 'evil in itself') → Soldiers may not use weapons or methods of warfare which are 'evil in themselves' (i.e. rape/genocide/ethnic cleansing) No Reprisals → Not retaliating if the country being fought violates a <i>Jus in bello</i> principle 	<p>Jus post bellum → "Justice after War", concerns the justice of peace agreements and the ending of the war</p> <ol style="list-style-type: none"> Proportionality → The peace treaty should be reasonable and not seek to humiliate; settlement should not foster future vengeance Discrimination → A distinction must be made between the leaders, soldier and civilians in the defeated country; civilians should be protected Rights Vindication → The settlement should secure the rights to life, liberty, territory and sovereignty; especially any violations which may have been a trigger for the war Punishment → Where necessary, any leaders of an oppressive regime who engaged in massive human rights violations should face international war crimes tribunals Compensation → Financial restitution may be necessary so that the defeated country can get back on its feet and repair its infrastructure Rehabilitation → The postwar environment provides an ideal chance to reform an aggressive regime; may involve disarmament, rehabilitation of the military, retraining police, working with local people on new constitutions, education etc. <p>* Does 'good will' remind you of anything in <i>Jus in bello</i>?</p> <p>* Can Kant's CI be applied to War (i.e. is it possible to find a maxim that universalizes killing)? Would it be a contradiction?</p> <p>* How would Kant's <i>Formula of End in Itself</i> apply to war (i.e. killing others for a greater good)?</p> <p>* Kant universalizes the maxim to preserve one's own life (justifying violence in self-defense). What would happen if everyone adopted this maxim?</p> <p>* How would Kant's <i>Formula of a Kingdom of Ends</i> apply to war? Think about the purpose/aims for the League of Nations and, subsequently, the United Nations...</p>
	<p style="text-align: center;">Polemical Statement:</p> <p style="text-align: center;">*According to Kantian ethics, war is never permissible*</p>

<p style="text-align: center;">Evidence Sheet D: Kantian Approach to War & Peace</p>	<p style="text-align: center;">Evidence Sheet D: Kantian Approach to War & Peace</p>
<p>Kantian Ethics (Quit your winning. You GOT this HANDLED)</p> <p>Good Will: Making a moral choice expressed a good will → It is only 'good will' that counts and it's the starting point of ethics → Only the will can be unconditionally good (not abilities, talents, virtues) → The goodness of a good will is not derived from the goodness of its results → A good will's only motive is to act for the sake of duty → To have a good will is to do one's duty</p> <p>Duty: Duty is what makes the 'good will' good → duty is done for its own sake and it doesn't matter whether you or others benefit from your actions → To do one's duty is to perform actions that are morally required and to avoid actions that are morally forbidden</p> <p>Moral Law: Kant believed that there is an objective moral law and that we know this law through reason → Moral rules exist and they are binding → moral statements are a priori synthetic because you can know something is moral without experience (through the use of reason), but it can be checked through experience → moral laws are innate and objective, which means that any rational being can figure them out</p> <p>The Categorical Imperative: Leads us to the supreme principle of morality → It is the rule/law that the man of good will consciously or subconsciously recognizes when he obeys his duty → CIs are moral commands → The CI is a test to judge whether an action is in accordance with pure practical reason; tells us what to do regardless of our desires → How does it do this? → Through the 3 formulations → Three step process...</p>	<div style="border: 1px solid black; padding: 5px; margin-bottom: 10px;"> <ol style="list-style-type: none"> First, I formulate the maxim (principle) of my action Second, I universalize this maxim Third, I consider whether I could will that the universal law of nature hold </div> <p>The Three Formulations:</p> <ol style="list-style-type: none"> Formula of the Law of Nature → Before you act, ask yourself whether you would like everyone in the same situation to act in the same way → if not, then you are involved in a contradiction → what you are thinking of doing is wrong because it is against reason Formula of End in Itself → We should not exploit others or treat them as things to achieve an end, as they are as rational as we are → To treat another person as a means is to deny that person the right to be a rational and independent agent of his/her own actions Formula of a Kingdom of Ends → Act as though you live in a world where people do not treat others as means, but only as ends <hr style="border-top: 1px dashed black;"/> <p>Just War Theory:</p> <p>Jus ad bellum → "Justice before War" or "The Justice of Resorting to War"</p> <ol style="list-style-type: none"> Just Cause → There must be a good reason to go to war Legitimate Authority → A state may only go to war if the decision has been made by the appropriate authorities Right Intention → Having a reason to go to war is not enough- the actual motivation must be moral, very closely tied with the principle of just cause Likelihood of Success → Deaths and injuries incurred in a hopeless cause are not morally justifiable Proportionality → The reason for a nation to start a war must be in proportion to the suffered aggression/injustice (i.e. it would be disproportional for a nation to start a war because a few drunken soldiers went across a border or over fishing rights) Last Resort → The use of force can only be justified as a last resort, when all other means of resolving the conflict have been tried

Appendix E: 'Evidence Sheet E'

Evidence Sheet E:
Utilitarian Approach to War & Peace

Jus in bello → "Justice in War", concerns the justice of conduct within the war (right conduct in the midst of battle)

1. Proportionality → Refers to soldiers using the proportional force to achieve the end they seek; the issue is one of weighing the evil of war against the good results gained by war

2. Discrimination & Non-combatant Immunity → Those at war have an obligation to distinguish between appropriate and inappropriate targets of destruction, and between innocent civilians and those involved in waging the war

3. Obey all International Laws on Weapons → Throughout the ages, there have been various attempts to rule out certain weapons (i.e. crossbows, bows and arrows, nuclear weapons) as they are considered unethical; primarily, this concerns proportionality

4. Fair Treatment of Prisoners of War → Enemy soldier who surrender or who are captured no longer pose a threat → if they don't pose a threat, IT'S WRONG TO TORTURE THEM! Duh.

5. No Means make it safe → (latin trans. mal= bad + in se= in itself... mala in se= 'evil in itself') → Soldiers may not use weapons or methods of warfare which are 'evil in themselves' (i.e. rape/genocide/ethnic cleansing)

6. No Reprisals → Not retaliating if the country being fought violates a *Jus in bello* principle

Jus post bellum → "Justice after War", concerns the justice of peace agreements and the ending of the war

1. Proportionality → The peace treaty should be reasonable and not seek to humiliate; settlement should not foster future vengeance

2. Discrimination → A distinction must be made between the leaders, soldier and civilians in the defeated country; civilians should be protected

3. Rights Violation → The settlement should secure the rights to life, liberty, territory and sovereignty; especially any violations which may have been a trigger for the war

4. Punishment → Where necessary, any leaders of an oppressive regime who engaged in massive human rights violations should face international war crimes tribunals

5. Compensation → Financial restitution may be necessary so that the defeated country can get back on its feet and repair its infrastructure

6. Rehabilitation → The postwar environment provides an ideal chance to reform an aggressive regime; may involve disarmament, rehabilitation of the military, retraining police, working with local people on new constitutions, education etc.

* What would a Utilitarian ask when going to war? In other words, what does morality depend on for a Utilitarian?

* Is there anything in the *jus ad bellum* principles that would speak to Utilitarian ideas?

* How would Preference Utilitarianism apply to war?

* Ultimately, how would a Utilitarian approach issues of war and peace? Think about end justifying the means...

2

Evidence Sheet E:
Utilitarian Approach to War & Peace

Utilitarian Ethics

The Hedonic Calculus → to help us choose the good thing to do an work out the possible consequences of an action, Bentham provided a way of measuring

- 1. The intensity of any pleasure or pain.
- 2. The duration of any pleasure or pain.
- 3. The certainty or uncertainty of any pleasure or pain.
- 4. The remoteness of any pleasure or pain (or how much the legislator might be affected).
- 5. The chances of the same effects being repeated (More pleasure or more pain?).
- 6. The chances of the same effects not being repeated (No more pleasure or pain?).
- 7. The number of people who will be affected by any pleasure or pain arising as a result of the act in question.

Types of Utilitarianism →

- Hedonistic Utilitarianism: An action is good when it maximises the amount of pleasure, leading to the minimum amount of pain.
- Act Utilitarianism: Thinking about how our specific actions might contribute to the welfare of others, or be detrimental to it.
- Rule Utilitarianism: Only implementing rules (or laws), which will lead to the well-being of the majority of people.
- Preference Utilitarianism: Thinking about how others would prefer us to act (i.e. they would not want to suffer because of something we do), even if they knew nothing about our actions, or experienced no ill-effects as a result of them.

Just War Theory:

Jus ad bellum → "Justice before War" or "The Justice of Resorting to War"

1. **Just Cause** → There must be a good reason to go to war
2. **Legitimate Authority** → A state may only go to war if the decision has been made by the appropriate authorities
3. **Right Intention** → Having a reason to go to war is not enough - the actual motivation must be moral; very closely tied with the principle of just cause
4. **Likelihood of Success** → Deaths and injuries incurred in a hopeless cause are not morally justifiable
5. **Proportionality** → The reason for a nation to start a war must be in proportion to the suffered aggression/injustice (i.e. it would be disproportional for a nation to start a war because a few drunken soldiers went across a border or over fishing rights)
6. **Last Resort** → The use of force can only be justified as a last resort, when all other means of resolving the conflict have been tried

The principle of utility - or Utilitarianism - is a moral test for the rightness of actions, based on how much pleasure or pain they produce. The most well-known (and developed) versions of it are found in the work of Jeremy Bentham (1748-1832) and John Stuart Mill

Utilitarianism is a consequentialist theory of ethics. Consequentialist theories judge the rightness (or wrongness) of an action, by what occurs as a result of doing something.

Remember: 'Consequence' = 'results', so 'consequentialists' look at the 'results' of actions

Bentham and Mill wanted to find a secure, irrefutable and objective basis for morality. They were deeply suspicious of moral theories which did not do this, especially when it seemed they were arbitrary and subjective (as they felt faith-based moralities were). Therefore, judging actions to be right or wrong on the basis of their effects, seemed to allow Bentham and Mill (and other Utilitarians) to objectify morality. In other words, they could actually see that doing x would lead to y outcome, rather than be told that this or that might or could happen.

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Appendix F: 'Questionnaire A'

6. I struggle with reading in Religious Education when there are many terms to remember:

Strongly Disagree Disagree Agree Strongly Agree

Why do you think or feel this?

7. I struggle to understand theological or philosophical ideas that build on one another: (e.g. the idea of 'moral law, which is built on duty, 'good will and reason')

Strongly Disagree Disagree Agree Strongly Agree

Why do you think or feel this?

8. I am not confident using philosophical/theological language:

Strongly Disagree Disagree Agree Strongly Agree

Why do you think or feel this?

9. It is difficult to participate in class discussion if I do not understand the terms we are using:

Strongly Disagree Disagree Agree Strongly Agree

Why do you think or feel this?

10. It is easier for me to study for a Religious Education class if I have a simple sheet of main terms and ideas:

Strongly Disagree Disagree Agree Strongly Agree

Why do you think or feel this?

1. Terminology (language/words) is important in studying Religious Education:

Strongly Disagree Disagree Agree Strongly Agree

Why do you think or feel this?

2. Philosophical language is difficult to understand:

Strongly Disagree Disagree Agree Strongly Agree

Why do you think or feel this?

3. Philosophical ideas are difficult to understand:

Strongly Disagree Disagree Agree Strongly Agree

Why do you think or feel this?

4. Theological language is difficult to understand:

Strongly Disagree Disagree Agree Strongly Agree

Why do you think or feel this?

5. Theological ideas are difficult to understand:

Strongly Disagree Disagree Agree Strongly Agree

Why do you think or feel this?

Appendix G: 'Questionnaire B'

<p>6. The 'Evidence Sheets' helped me to prepare for exam questions (e.g. the exam preparation questions set for homework)</p> <p style="text-align: center;">Strongly Disagree Disagree Agree Strongly Agree</p> <p><i>Why do you think/feel this?</i></p> <div style="border: 1px solid black; height: 100px; width: 100%;"></div>	<p>7. The 'Evidence Sheets' helped me to review material for class</p> <p style="text-align: center;">Strongly Disagree Disagree Agree Strongly Agree</p> <p><i>Why do you think/feel this?</i></p> <div style="border: 1px solid black; height: 100px; width: 100%;"></div>
<p>8. The 'Evidence Sheets' will help me review for the exam</p> <p style="text-align: center;">Strongly Disagree Disagree Agree Strongly Agree</p> <p><i>Why do you think/feel this?</i></p> <div style="border: 1px solid black; height: 100px; width: 100%;"></div>	<p>9. The 'Evidence Sheets' helped to pinpoint the area(s) I struggled with</p> <p style="text-align: center;">Strongly Disagree Disagree Agree Strongly Agree</p> <p><i>Why do you think/feel this?</i></p> <div style="border: 1px solid black; height: 100px; width: 100%;"></div>
<p>10. 'Evidence Sheet(s)' _____ helped me the most</p> <p style="text-align: center;">Strongly Disagree Disagree Agree Strongly Agree</p> <p><i>Why do you think/feel this?</i></p> <div style="border: 1px solid black; height: 100px; width: 100%;"></div>	

<p>1. The 'Evidence Sheets' helped me to understand religious language (e.g. Christian Biblical verses)</p> <p style="text-align: center;">Strongly Disagree Disagree Agree Strongly Agree</p> <p><i>Why do you think/feel this?</i></p> <div style="border: 1px solid black; height: 100px; width: 100%;"></div>	<p>2. The 'Evidence Sheets' helped me to understand philosophical language (e.g. jus ad bellum; jus in bello; jus post bellum; types of pacifism)</p> <p style="text-align: center;">Strongly Disagree Disagree Agree Strongly Agree</p> <p><i>Why do you think/feel this?</i></p> <div style="border: 1px solid black; height: 100px; width: 100%;"></div>
<p>3. The 'Evidence Sheets' helped me to understand religious and/or philosophical ideas (e.g. the Just War Theory)</p> <p style="text-align: center;">Strongly Disagree Disagree Agree Strongly Agree</p> <p><i>Why do you think/feel this?</i></p> <div style="border: 1px solid black; height: 100px; width: 100%;"></div>	<p>4. The 'Evidence Sheets' helped me to participate in class discussion</p> <p style="text-align: center;">Strongly Disagree Disagree Agree Strongly Agree</p> <p><i>Why do you think/feel this?</i></p> <div style="border: 1px solid black; height: 100px; width: 100%;"></div>
<p>5. The 'Evidence Sheets' helped me to organise my thoughts on the subject</p> <p style="text-align: center;">Strongly Disagree Disagree Agree Strongly Agree</p> <p><i>Why do you think/feel this?</i></p> <div style="border: 1px solid black; height: 100px; width: 100%;"></div>	

Appendix H: 'Questionnaire C'

<p>1. The 'Evidence Sheets' helped my confidence in class discussion</p> <p>Strongly Disagree Disagree Agree Strongly Agree</p> <p>Why do you think or feel this?</p>	<p>6. The 'Evidence Sheets' helped my confidence in asking questions about the material</p> <p>Strongly Disagree Disagree Agree Strongly Agree</p> <p>Why do you think or feel this?</p>
<p>2. The 'Evidence Sheets' helped my confidence in completing the homework assignment</p> <p>Strongly Disagree Disagree Agree Strongly Agree</p> <p>Why do you think or feel this?</p>	<p>7. The 'Evidence Sheets' will help my confidence in preparing for the exam</p> <p>Strongly Disagree Disagree Agree Strongly Agree</p> <p>Why do you think or feel this?</p>
<p>3. The 'Evidence Sheets' helped my confidence in using accurate religious language (e.g. in class discussion or homework)</p> <p>Strongly Disagree Disagree Agree Strongly Agree</p> <p>Why do you think or feel this?</p>	<p>8. The 'Evidence Sheets' helped my confidence in using new words</p> <p>Strongly Disagree Disagree Agree Strongly Agree</p> <p>Why do you think or feel this?</p>
<p>4. The 'Evidence Sheets' helped my confidence in using accurate philosophical language (e.g. in class discussion or homework)</p> <p>Strongly Disagree Disagree Agree Strongly Agree</p> <p>Why do you think or feel this?</p>	<p>9. The 'Evidence Sheets' helped my confidence in comparing different philosophical/religious thinking (i.e. comparing Just War theory with religious pacifism)</p> <p>Strongly Disagree Disagree Agree Strongly Agree</p> <p>Why do you think or feel this?</p>
<p>5. The 'Evidence Sheets' helped my confidence in explaining the material</p> <p>Strongly Disagree Disagree Agree Strongly Agree</p> <p>Why do you think or feel this?</p>	<p>10. The 'Evidence Sheets' helped my confidence in applying different material together (i.e. applying utilitarianism or Kantian ethics to war & peace)</p> <p>Strongly Disagree Disagree Agree Strongly Agree</p> <p>Why do you think or feel this?</p>

Appendix I: 'Questionnaire D'

<p>6. I struggle with reading in Religious Education when there are many terms to remember:</p> <p style="text-align: center;">Strongly Disagree Disagree Agree Strongly Agree</p> <p><i>Why do you think or feel this?</i></p>	
<p>7. I struggle to understand theological or philosophical ideas that build on one another: (e.g. the idea of 'moral law', which is built on 'duty', 'good will and reason')</p> <p style="text-align: center;">Strongly Disagree Disagree Agree Strongly Agree</p> <p><i>Why do you think or feel this?</i></p>	
<p>8. I am not confident using philosophical/theological language:</p> <p style="text-align: center;">Strongly Disagree Disagree Agree Strongly Agree</p> <p><i>Why do you think or feel this?</i></p>	
<p>9. It is difficult to participate in class discussion if I do not understand the terms we are using:</p> <p style="text-align: center;">Strongly Disagree Disagree Agree Strongly Agree</p> <p><i>Why do you think or feel this?</i></p>	
<p>10. It is easier for me to study for a Religious Education class if I have a simple sheet of main terms and ideas:</p> <p style="text-align: center;">Strongly Disagree Disagree Agree Strongly Agree</p> <p><i>Why do you think or feel this?</i></p>	

<p>1. Terminology (language/words) is important in studying Religious Education:</p> <p style="text-align: center;">Strongly Disagree Disagree Agree Strongly Agree</p> <p><i>Why do you think or feel this?</i></p>	
<p>2. Philosophical language is difficult to understand:</p> <p style="text-align: center;">Strongly Disagree Disagree Agree Strongly Agree</p> <p><i>Why do you think or feel this?</i></p>	
<p>3. Philosophical ideas are difficult to understand:</p> <p style="text-align: center;">Strongly Disagree Disagree Agree Strongly Agree</p> <p><i>Why do you think or feel this?</i></p>	
<p>4. Theological language is difficult to understand:</p> <p style="text-align: center;">Strongly Disagree Disagree Agree Strongly Agree</p> <p><i>Why do you think or feel this?</i></p>	
<p>5. Theological ideas are difficult to understand:</p> <p style="text-align: center;">Strongly Disagree Disagree Agree Strongly Agree</p> <p><i>Why do you think or feel this?</i></p>	

Appendix J: Benjamin Bloom's Taxonomy of Cognitive Learning (Level Descriptors)

Knowledge: Recall data or information.

EX: Recite a policy. Quote prices from memory to a customer. Knows the safety rules

Key Words: *defines, describes, identifies, knows, labels, lists, matches, names, outlines, recalls, recognizes, reproduces, selects, states.*

Comprehension: Understand the meaning, translation, interpolation, and interpretation of instructions and problems. State a problem in one's own words.

EX: Rewrites the principles of test writing. Explain in one's own words the steps for performing a complex task. Translates an equation into a computer spreadsheet.

Key Words: *comprehends, converts, defends, distinguishes, estimates, explains, extends, generalizes, gives Examples, infers, interprets, paraphrases, predicts, rewrites, summarizes, translates.*

Application: Use a concept in a new situation or unprompted use of an abstraction. Applies what was learned in the classroom into novel situations in the work place.

EX: Use a manual to calculate an employee's vacation time. Apply laws of statistics to evaluate the reliability of a written test.

Key Words: *applies, changes, computes, constructs, demonstrates, discovers, manipulates, modifies, operates, predicts, prepares, produces, relates, shows, solves, uses.*

Analysis: Separates material or concepts into component parts so that its organizational structure may be understood. Distinguishes between facts and inferences.

EX: Troubleshoot a piece of equipment by using logical deduction. Recognize logical fallacies in reasoning. Gathers information from a department and selects the required tasks for training.

Key Words: *analyzes, breaks down, compares, contrasts, diagrams, deconstructs, differentiates, discriminates, distinguishes, identifies, illustrates, infers, outlines, relates, selects, separate*

Synthesis: Builds a structure or pattern from diverse elements. Put parts together to form a whole, with emphasis on creating a new meaning or structure.

EX: Write a company operations or process manual. Design a machine to perform a specific task. Integrates training from several sources to solve a problem. Revises and process to improve the outcome.

Key Words: *categorizes, combines, compiles, composes, creates, devises, designs, explains, generates, modifies, organizes, plans, rearranges, reconstructs, relates, reorganizes, revises, rewrites, summarizes, tells, writes*

Evaluation: Make judgments about the value of ideas or materials.

EX: Select the most effective solution. Hire the most qualified candidate. Explain and justify a new budget.

Key Words: *appraises, compares, concludes, contrasts, criticizes, critiques, defends, describes, discriminates, evaluates, explains, interprets, justifies, relates, summarizes, supports.*

Clark, D. (2009). Bloom's taxonomy of learning domains: the three types of learning. Retrieved January, 03, 2010, from <http://www.nwlink.com/~donclark/hrd/bloom.html>

Appendix K: Questionnaire B Results

	S. Disagree	Comments	Disagree	Comments	Agree	Comments	S. Agree	Comments
The 'Evidence Sheets' helped me to understand religious language	0		2	"If you can find them without the sheet" (William Morrish) "They confused me slightly" (Bethany Adams)	8	"It is explained well, but I still need to read more from books or online" (Helena Kass) "Because it gave a more simple summary" (Humaira Ahmed) "The text wasn't needed for answering the questions" (Antonia Gadjourova) "They helped to explain in simple terms and in context with related information, it also helps to Yes, the Bible quotes helped me because I can relate it to something" (Gemma Brooker) "Because I can look back at it so I remember" (Faiza Khokhar) "It was good to have them on a sheet and explained" (Laura Schiller)	3	"They are written in easy to understand language/layout and covers everything in one sheet" (Katherine O'Shaughnessy) "Whatever topic or subject is being studied, they give good understandings of verses and teachings" (Salsabile Rasool) "It's easier to understand what it means and how it can be used" (Rebecca Bayley)
The 'Evidence Sheets' helped me to understand philosophical language	0		0		9	"They explained them well" (Bethany Adams) "Again, it was easier when it was explained on a sheet" (Laura Schiller) "Again it was easier and faster to learn them" (Georgina Case) "I liked the way they were explained" (Faiza Khokhar) "They helped to give a shortened version of definitions which are easier to learn and remember" (Rachel Smith) "It was explained well, but I still need to read more from books or online" (Helena Kass) "It is explained well, but I still need to read more from books or online" (Helena Kass) "Lays out the points and go over ideas" (Salsabile Rasool) "Again, set out clearly and explained in an easy to understand way" (Katherine O'Shaughnessy) "It's good to have the ideas on a page and before doing an essay or if I struggle to understand an idea, I can read over several things and I then struggle to understand" (Rebecca Bayley) "Lays out the ideas easily and makes it easier to understand" (Rebecca Bayley)	4	"If I forget a term, I can go back in my notes and find what it is" (Gemma Brooker) "They explain in detail most philosophical language and therefore it is easier to understand" (Katherine O'Shaughnessy) "Because it's set out clearly, explained in as few words as possible" (Katherine O'Shaughnessy) "Because it's put into a sentence, it makes it easier to understand what it means and how it can be used" (Rebecca Bayley)
The 'Evidence Sheets' helped me to understand philosophical ideas	0		0		9	"It's clear and it highlighted it as bright and easy to read" (Helena Kass) "Because I knew the topic to discuss" (Humaira Ahmed) "It was good to have the information there to refer to, but they would work better to have them before discussions to read and digest" (Rachel Smith) "They helped me participate more because I could use the sheet to make points" (Georgina Case) "It made it easier, because when I had no ideas I had something to look at to find some ideas" (Bethany Adams) "You had the points in front of you" (Bethany Adams) "The short paragraphs were easy to read quickly and gave me ideas. Easier" (Katherine O'Shaughnessy) "Any questions and criticisms are contributed towards the class to gain a better understanding" (Salsabile Rasool)	4	"Lays out the points and go over ideas" (Salsabile Rasool) "Again, set out clearly and explained in an easy to understand way" (Katherine O'Shaughnessy) "It's good to have the ideas on a page and before doing an essay or if I struggle to understand an idea, I can read over several things and I then struggle to understand" (Rebecca Bayley) "Lays out the ideas easily and makes it easier to understand" (Rebecca Bayley)
The 'Evidence Sheets' helped me to participate in class discussion	0		0		11	"It's clear and it highlighted it as bright and easy to read" (Helena Kass) "Because I knew the topic to discuss" (Humaira Ahmed) "It was good to have the information there to refer to, but they would work better to have them before discussions to read and digest" (Rachel Smith) "They helped me participate more because I could use the sheet to make points" (Georgina Case) "It made it easier, because when I had no ideas I had something to look at to find some ideas" (Bethany Adams) "You had the points in front of you" (Bethany Adams) "The short paragraphs were easy to read quickly and gave me ideas. Easier" (Katherine O'Shaughnessy) "Any questions and criticisms are contributed towards the class to gain a better understanding" (Salsabile Rasool)	2	"If someone says a term I do not understand I can look on my sheet and keep looking until I find what it means" (Katherine O'Shaughnessy) "Gives you something to look back on and remind you of points or questions you may want to ask" (Rebecca Bayley)
The 'Evidence Sheets' helped me to organise my thoughts on the subject	0		2	"Your thoughts are in your head, not themselves, not through how they are arranged on paper" (William Morrish)	9	"It's clear and makes sense" (Faiza Khokhar) "Because I knew what to study" (Humaira Ahmed) "The explanations were detailed yet easy to understand" (Antonia Gadjourova) "It gives a little plan, especially good for an essay" (Helena Kass)	2	"All on one sheet together, each subject is merged and organised" (Salsabile Rasool) "Otherwise everything is set out really clearly it jogs the memory and reminds me about what we learnt" (Rebecca Bayley)
The 'Evidence Sheets' helped me to prepare for exam questions	0		0		9	"It had good points to think about and do research on for me to use" (Antonia Gadjourova) "I could use points from the sheets to expand them into paragraphs" (Georgina Case) "All the main info is on it" (Faiza Khokhar) "It was good to have the information there to refer to, but they would work better to have them before discussions to read and digest" (Rachel Smith) "They helped me participate more because I could use the sheet to make points" (Georgina Case) "It made it easier, because when I had no ideas I had something to look at to find some ideas" (Bethany Adams) "You had the points in front of you" (Bethany Adams) "The short paragraphs were easy to read quickly and gave me ideas. Easier" (Katherine O'Shaughnessy) "Any questions and criticisms are contributed towards the class to gain a better understanding" (Salsabile Rasool)	4	"Because it means everything I needed was on the sheets and I found info about it" (Helena Kass) "I can use some stuff in my essay if I find it hard to word" (Gemma Brooker) "Because all the main subject/points are all together on one sheet. It's easy to find what I need" (Katherine O'Shaughnessy) "Any information needed has been gone over and repeated to be made to fully understand" (Salsabile Rasool)
The 'Evidence Sheets' helped me to review material for class	0		1	"I don't tend to review before the lesson" (Faiza Khokhar) "I sometimes get lost in them and struggle with certain areas" (Gemma Brooker)	9	"When we were given the evidence sheets early it helped me know some stuff before class" (Laura Schiller) "I could look at them before lesson and be more prepared" (Gemma Brooker) "Again it is clear so I get the main points" (Faiza Khokhar) "Made it easier to understand what we discussed in the lesson" (Katherine O'Shaughnessy) "All information can be found (that is needed)" (Salsabile Rasool)	2	"It's easy and clear and I highlight them so the most important things pop out" (Helena Kass) "It sets out the lesson clearly" (Rebecca Bayley)
"I student did not circle before to have them and after the lesson" (Rachel Smith)	0		0		8	"The points are easy to find, understand and read within the text" (Antonia Gadjourova) "The evidence sheets are good for revision" (Laura Schiller) "It's short, simple but informative" (Faiza Khokhar) "They sum up what you need to know" (Bethany Adams) "The explanations are clear" (Katherine O'Shaughnessy) "It is good for revision" (Rachel Smith)	5	"Good exam revision material" (Gemma Brooker) "They are a good source with points that can easily be detected and used" (Katherine O'Shaughnessy) "I can look at the sheets and from these points I am able to expand my ideas or write an essay and have a little review in front of me" (Helena Kass) "It's easier to understand what it means and how it can be used" (Rebecca Bayley)
The 'Evidence Sheets' helped me to pinpoint the area(s) I struggled with	0		3	"It was all useful as I did not get it so it helped" (Faiza Khokhar) "I sometimes get lost in them and struggle with certain areas" (Gemma Brooker)	8	"The way it was written made me realise what I need to read over again and try to understand it more" (Antonia Gadjourova) "Because I was able to tell which parts I wasn't entirely confident with" (Humaira Ahmed) "As then I could do background reading" (Rachel Smith) "It's easy to tell which parts I understand" (Georgina Case) "It was good to have them on a sheet and explained" (Laura Schiller) "It's detailed and good to read" (Helena Kass)	2	"Because I can look at things I am unclear about and go back and research more or find out more info about that particular area" (Rebecca Bayley)
Evidence Sheet(s) helped me the most	0		1		11	"A/E because they explain Utilitarianism and Just War theory and Kant's theory that we use a lot" (Katherine O'Shaughnessy) "C- it helped me understand the main differences between different types of pacifism" (Antonia Gadjourova) "I was a bit confused, I could look over it, it was layed out clearly, and had points from me to think about" (Faiza Khokhar) "A, D, D- The others confused me" (Bethany Adams) "All of them" (Salsabile Rasool) "A, E- They were the areas I found hardest" (Georgina Case) "A, E- Helped me understand things" (Laura Schiller) "A, D, E- (William Morrish)	1	"All of them because I clearly set out the lesson and all the key points I need to know for my exam"

Results for 13 (of 18 registered) pupils
JoTTER Vol. 2

Appendix L: Focus Group No. 1 Questions

Focus Group No. 1
24 Feb 2010

1. What do you struggle with the most when trying to understand theological/philosophical ideas?
2. When given new terms (based in Latin or Greek) and ideas in RE, do you tend to remember them quickly and easily?
3. Do you think it would help to break the words down to understand each of its components first?
4. Do you think it would be useful to have a sheet of paper that has quotations and explanations? What would it be useful for?
5. Are you confident when using new RE terms or ideas in class or in assignments?
6. Do you think you would be more or less confident if you had a sheet of main ideas and terms to reference?
7. Does it help to understand new words/ideas if you write them down or take notes?
8. Do you worry about making mistakes or not getting the right answers/ideas in class discussions? If so, does this prevent you from participating?
9. Do you review for RE class and exams? How, specifically?
10. What do you find easy about studying RE?

Appendix M: Focus Group No. 2 Questions

Focus Group No. 2
15 March 2010

1. Did the evidence sheets help you during discussions? How?
2. Did the evidence sheets help you participate more or less in discussions? Why?
3. Did the evidence sheets help you to review the material? How?
4. Did the evidence sheets help you understand unfamiliar religious or philosophical words? How and why?
5. Did the evidence sheets help you understand religious or philosophical ideas? How and why?
6. Did the evidence sheets help you prepare for the examination questions (the homework assigned)?
7. Did the evidence sheets help you organize your thoughts on the material? Why?
8. Did you think the evidence sheets will help you in future exam preparation? Why?
9. Which evidence sheet helped you the most?
10. Did the discussion questions (polemic and otherwise) on the evidence sheets help?

Appendix N: The Use of Evidence Sheets in Class

The students, sitting in a circle with the lesson's ES in hand, were provided three tickets to use during the class discussion. For every comment or question a pupil contributed, they were able to relinquish one ticket. This encouraged the shy pupils to participate and the boisterous students to carefully consider their choice of contributions. At some point in the discussion, the tickets became irrelevant as students' found a stable pace that promoted inclusivity; a rigid application of the ticket system may have hindered or interrupted the 'flow' of the discussion. In the first ten minutes of the lesson, pupils read and examined the ES so as to become familiar with the 'evidence' they were to cite for the discussion. Whilst the ES provided students with questions or a polemic statement to focus their discussion, they often pursued questions of their own related to the sheet's content. For instance, prior to answering or focusing on the questions of 'Evidence Sheet B' on Religious Pacifism, students were enthralled by one of the quotations regarding Jesus' 'righteous anger' (this is illustrated by Figure 1 in the report). As such, they sought a line of questioning to understand why his anger was justified to explore the implications and meaning of 'true' faith.

Additionally, not necessarily directed by the ES, pupils were often keen to either compare or discuss the merits of each sheets' material. In a discussion revolving around a Utilitarian approach to 'War & Peace', for example, pupils were particularly interested in the theoretical differences between 'Act' and 'Rule' Utilitarianism (classroom observation, 12 March, 2010). Most importantly, pupils challenged one another to explain or develop their reasoning and used the ES in order to do so; they also, in numerous instances, supported their classmates' arguments or comments by supplying additional information from the relevant ES. Hence, pupils not only regarded the ES as a springboard to delve into deeply philosophical subjects, but also as a means to prevent drowning in difficult religious thinking.

Appendix O: Brief Explanation of Kantian Ethics

Kantian ethics is a deontological (duty-based) theory of moral values developed by Immanuel Kant in the late eighteenth, early nineteenth century (Bowie, 2004, p. 53). The theory revolves around the notion of “motives” behind moral actions and it is concerned with one’s actions rather than the consequences of one’s actions (Bowie, 2004, p. 53-57). In essence, Kant argues that moral actions are either intrinsically right or intrinsically wrong based on their motivation (not their consequences). Indeed, he maintains that a moral action is one that is performed from a sense of duty rather than an emotional response to a situation or circumstance. A moral action is based on an “I ought to” sentiment (Bowie, 2004, p. 57; Vlach, 2004). For instance, it is not a moral action to help an old man with his groceries if one does so out of pity or to gain a sense of gratification. However, helping the old man because it is a duty to aid the elderly (“I ought to help the elderly because it is the right thing to do”) is a moral action (Vlach, 2004). For Kant, all rational beings are not only capable of understanding moral actions, but they are also capable of accessing a universal moral code (that applies to all rational beings) by using reason; although circumstances and situations invariably differ, the moral action remains consistent. According to Kant, for example, telling a lie is always wrong (or an immoral action). Hence, as a moral absolutist, Kant argues that it would be wrong to tell a lie in order to save a friend from murder.

One is able to access the universal moral code, Kant explains, by adhering to the 3 maxims (or rules) of the categorical imperative: 1) moral rules must be universal, which means the ethical rule must apply equally to all, including oneself; 2) moral rules must respect human beings by ensuring that people are not treated as a means to an end; 3) moral rules must be based on one’s *duty* to act in a moral way (Bowie, 2004, p. 58-59).