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**Can selected Shakespearean stories impact on
Personal and Social Development?**

Seven case studies at Key Stage 3.

by

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Table of Contents

LIST OF FIGURES	5
ABSTRACT	6
ACKNOWLEDGEMENTS	7
ACRONYMS and ABBREVIATIONS	8
Chapter 1: Reflection...an overview	9
1.1 Introduction	9
1.2 Life-long influences	11
1.3 Unpacking the thesis title	19
1.4 The gap in knowledge	24
1.5 The hypothesis	29
1.6 An overview of the remaining chapters	31
Chapter 2: Building the Conceptual Framework	39
2.1 Introduction	39
2.2 What kind of pedagogy do Key Stage 3 learners need?	42
2.3 Why are KS3 learners of particularly importance to this research project?	52
2.4 Is there a need to develop oracy skills in Key Stage 3 learners?	57
2.5 Should <i>Citizenship</i> or <i>PSHFE</i> be taught in school?	64
2.6 <i>Citizenship</i> + <i>PSE</i> . Is there an argument for a transdisciplinary subject?	72
2.7 How best to teach <i>PSD</i> ?	80
2.8 What is the added value Shakespeare's plays offer?	88
2.9 Is storytelling a missing pedagogic tool at Key Stage 3?	97
2.10 Final reflection	104
Chapter 3: Research - Building the Theoretical Strategy and Design	107
3.1 Introduction	107
3.2 Quantitative versus Qualitative methodology?	108
3.3 Ethical issues	116
3.4 Developing theory through a longitudinal study	122
3.5 Ethical issues revisited	133
3.6 Which research method(s)?	134
3.7 A case for mixed methods	144
3.8 Mixed Methods <i>and beyond...</i>	148

3.9 ‘...to perform an act / Whereof what’s past is prologue’	152
3.10 Summarising the research strategy and design	159
Chapter 4: Can Selected Shakespearean stories Impact on Personal and Social Development? <i>Part I</i> - action research	162
4.1 Introduction	162
4.2 Setting the scene	164
4.3 Gaining access to the host school and the informers	167
4.4 Evaluation and reconnaissance	173
4.5 Generating the archive material	185
4.6 The action research	192
4.6.1 Is there a need to design <i>PSD</i> sessions which can accommodate kinaesthetic as well as cognitive learners?	198
4.6.2 What is the value of the Shakespeare ‘Whoosh’?	201
4.6.3 Do <i>PSD</i> providers need to let go, stop teaching and become facilitators?	212
4.6.4 How can active citizenship be developed?	218
4.7 Summarising the action research	221
4.8 Contributors responses to Chapter 4	222
Chapter 5: Can Selected Shakespearean stories Impact on Personal and Social Development? <i>Part II</i> - case studies	225
5.1 Introduction	225
5.2 The template	226
5.2.1 Kohlberg’s six stages in moral reasoning	231
5.3 Introduction and key to the case studies	235
5.3.1 Cluster One - <i>informer T and informer B’s stories</i>	237
5.3.2 Cluster Two - <i>Connections made</i>	239
5.3.3 Cluster Three - <i>informer N’s story</i>	305
5.4 Summarising the case study discoveries	312
Chapter 6: Discoveries - and the way forward	315
6.1 Introduction	315
6.2 A critique of the research	320
6.3 Case study discoveries	324
6.4 Interpretive discoveries	328
6.5 Conceptual discoveries	338
6.6 Secondary discoveries	342

6.7 A justification for the claim of contributing to knowledge	345
6.8 An agenda for further research	347
6.9 Final observations	347
REFERENCES	351
Appendix A: Average age of Suicide Bombers	384
Appendix B: Comparative analysis of the ‘knowledge, skills and understandings’ taught at KS3 in the <i>Citizenship</i> and <i>PSHFE</i> curriculum	385
Appendix C: Program of ‘knowledge, skills and understandings’ for <i>Citizenship</i> and <i>PSHFE</i> at KS3	386
Appendix D: Learner influences - the ‘4 Ps’	388
Appendix E: Bricoleur’s map - point of entry	389
Appendix F: Bricoleur’s map - butterfly image of complexity	390
Appendix G: Examples of neo-Kohlbergian conundrums and ‘Quarry’ problem	391
Appendix H: Action research schedule (2006-10)	393
Appendix I: Extracts from the <i>FIRST</i> interviews with informers, parent(s) and teachers	396
Appendix J: Topics on the <i>PSHFE/Citizenship</i> curriculum at KS3	400
Appendix K: Attitude to Shakespeare among Y10 students - the CEDAR Survey (2007/08)	402
Appendix L: Extracts from the Shakespeare ‘Whoosh’ of <i>Romeo and Juliet</i>	403
Appendix M: The Pleasure/Pain Balance	407

List of Figures:

Figure 2.1 Duck-rabbit ambiguous image	95
Figure 2.2 Building the conceptual framework from the thesis question	104
Figure 3.1 The action research cycle	135
Figure 4.1 Research schedule with cohorts A and B (2006-8)	185
Figure 4.2 Sample: home thinking exercise	189
Figure 4.3 Sample: teachers' feedback form	190
Figure 4.4 Session rules	194
Figure 4.5 First lesson-plan	197
Figure 4.6 Extract from the <i>Romeo and Juliet</i> 'Whoosh'	205
Figure 4.7 The <i>Macbeth</i> scheme-of-work	208
Figure 4.8 QCA (2008e) topics explored (2007-10)	211
Figure 5.1 Template for case study analysis	230

Abstract:

This longitudinal study provides a critique of current delivery of *PSHFE* and *Citizenship* lessons and offers an original transdisciplinary approach to these learning-for-life subjects.

Using action research methodologies, the study investigated whether selected Shakespearean stories could stimulate Socratic discussions on the decisions made by the characters. Then, in parallel with the topics on the *PSHFE* and *Citizenship* curricula, the students philosophised on alternative ways of thinking and acting and vicariously develop their own social and moral reasoning.

The research design was based on the eclectic 'bricoleur' model developed by Kincheloe and Berry (2004) and was supported by both quantitative and qualitative analyses. In order to capture the complexity of measuring the impact of Shakespearean stories a three-tiered research template was designed. Based on the response to neo-Kohlbergian conundrums discussed in the thrice-yearly home interviews, the informers' personal and social development (PSD) was assessed using Kohlberg's 'six stages in moral reasoning' as a measuring stick. Then, having triangulated the PSD variations from other sources, 'partial connections' (Law, 2007, p.155) were sought between the Shakespearean stories used in the action research and the informers' PSD.

Case study analyses indicate that, for the majority of the informers, partial connections were made between the Shakespearean stories and their PSD during KS3.

The boundary set by this investigation was that the case studies consisted of seven randomly selected informers based in one school. However, the aforementioned quantitative studies were used to establish the representability of the students to the wider population.

The action research offered nine interpretive discoveries which could contribute to more effective delivery of *PSHFE* and *Citizenship*.

The key conceptual discovery was that *PSHFE* and *Citizenship* need another kind of pedagogic approach if they are to help develop empathetic and active citizens - an approach which would move the teacher/student relationship towards a facilitator/student partnership and have ramifications for teacher recruitment and training.

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I am also grateful to the University of Warwick, Widening Participation organisers who enabled me to test my evolving methodology on students other than those in my host school at: *Aim Higher*, *NAGTY*, *IGGY*, *Looked after Children*, *Science meets Shakespeare* days. The transferability of the evolving methodology was always a key objective throughout this study.

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Acronyms and Abbreviations:

CEDAR	Centre for Educational Development, Appraisal and Research
CERI	Centre for Educational Research and Innovation
<i>CitEd</i>	Citizenry Education
<i>Citizenry</i>	The combined <i>Citizenship</i> and <i>Personal, Social, Health, and Finance Education</i> ; and <i>Identity and Diversity</i> curriculums
DCFS	Department for Children, Families and Schools
DES	Department of Education and Science
DfEE	Department of Education and Employment
DfES	Department for Education and Skills
EPPI	The Evidence for Practice and Policy co-ordinating centre
GCSE	General Certificate of Secondary Education
IEA	International Association for the Evaluation of Educational Achievement
KS3	Key Stage 3 (11-14 year old students)
LEA	Local Education Authority
LPN	Learning and Performance Network
MM	Mixed Method research
MRI	Magnetic Resonance Imaging
NFER	National Foundation for Educational Research
NSPCC	National Society for the Protection of Cruelty to Children
OECD	Organisation for European Co-operation and Development
Ofsted	Office for Standards in Education
<i>PSD</i>	(in <i>italics</i>) the combined <i>Personal, Social, Health, Economic</i> and <i>Citizenship</i> curriculum
PSD	(not italicised) an acronym for the phrase ‘personal and social development’
PSE	(in <i>italics</i>) an acronym for the <i>Personal, Social, Health, and Economic Education</i> and <i>Citizenship</i> curriculum
<i>PSHFE</i>	The <i>Personal, Social, Health and Finance Education</i> curriculum
QCA	Qualifications and Curriculum Authority
QCDA	Qualifications and Curriculum Development Agency
RSC	Royal Shakespeare Company
SAT	Standard Attainment Test
<i>SE</i>	<i>Social Education</i>
TD	Trans-disciplinary pedagogy
TIE	Theatre in Education
UNCHR	United Nations Commission on Human Rights

CHAPTER 1

Reflection...an overview.

ULYSSES. A strange fellow here

Writes me that man - how dearly ever parted,

How much in having, or without or in -

Cannot make boast to have that which he hath,

Nor feels not what he owes, but by reflection;

(Shakespeare, Troilus and Cressida Act 3 Scene 3 Lines no 90-94¹.)

1.1 Introduction

In Chapter 1 I will reflect on my own life-journey and note how that journey will impact on this research project. I will comment on the need to remain not only the 'Impartial Facilitator' (Harwood, 1998, cited in Gearon, 2003, p.125) in practice, but also

¹ All quotes from Shakespeare's plays are from *The Norton Shakespeare* (Greenblatt et al., 1997).

the impartial researcher in evaluation². That my life-journey will influence my research is both an asset and a limitation. I bring to this project my life-long learning, but that life-long learning can also affect the objectivity and reliability of this investigation. There is a need to be mindful that my enthusiasm, my appreciation of the wider pedagogic value of Drama, my love of Shakespeare's plays and my desire to stimulate personal and social development (PSD³) do not influence case study dissemination and subsequently lack that determining credo which underpins the researcher's work - the holy trinity of 'validity, reliability and objectivity' (Spencer, 2003, p.59; 3.2⁴).

Having reflected on these life-long influences in I will then unpack the title of the thesis. This leads to an exploration of various research questions which contribute to the construction of the theoretical framework (Chapter 2), and research strategy and design (Chapter 3). I will then investigate the 'gap in knowledge' (Trafford and Leshem, 2002, p.40) to which I want to contribute as a result of this practitioner's inquiry and explore the 'working hypothesis' (Buhler-Niederberger, 1985, p.29). Finally, I will give a brief overview of the remaining chapters in the thesis.

² Harwood (1998) describes the 'impartial facilitator' (cited in Gearon, 2003, p.125) as in charge but as passive as possible. Aware of the dangers of dogmatism, the impartial facilitator allows students to explore the questions with the minimum of modelling. And though being 'impartial' is an unattainable state of mind, as Freud's body of work illustrates, the facilitator can aspire to being as non-judgemental as possible (Fries, 1914) and, 'not to convey a new truth to them (the students) in the manner of an instructor but only to point out the path along which it might be found' (Nelson, 1965, p.5. my brackets).

³ Note: In the thesis PSD is an acronym for 'personal and social development' but when italicised, *PSD* is an acronym for a combined *PSHFE/Citizenship* lesson.

⁴ Chapter and/or Section references indicate the inter-connectedness of the contents of this thesis and can be used by the reader for cross-referencing.

And throughout this thesis, wherever appropriate, I will expand my understandings by give the contributors a voice.

Chapter 1 will be both a time for reflection and an opportunity to map forward exploration not only of this project but of any future studies which might be stimulated by the discoveries. And though ‘there is some scepticism about confessional statements of the researcher’s own characteristics and pre-conceptions’ (Spencer et al., 2003, p.67) I feel the need to be seen to demonstrate how/where researcher bias might emerge. Therefore, from the outset I acknowledge that the foundations of my research are inevitably coloured by my work-life which has, in many ways, ‘come full circle’ (*Lear*, V.3.165).

1.2 Life-long influences

In 1969 I started my second professional contract as a jobbing actor without realising that, in my then short career, I was about to be exposed to one of the most influential thinkers on what was, and still is known as T.I.E. - Theatre In Education.

After attending the ‘East 15 Drama School’ my first contract had been with the ‘Argyle Theatre for Youth’, Birkenhead, in *The Golden Chanticleer* - a theatre in education play which was low on pedagogic objectives but high on production values. Sword fights abounded, the text raced along with wit and narrative drive, characters were

easily identified as good or bad and the company carried colourful costumes, a large set and a full lighting rig - which had to be erected even if the school hall did not have black-out facilities. And the bright-faced primary school students sat around the performance carpet passively receiving the story of a good prince, aided by a magic cockerel, rescuing the golden haired princess from the wicked baron.

My second contract (1969) was at 'Theatre Centre', London, under the Artistic Direction of Brian Way - one of the doyens of modern thinking on theatre *for* education. Way believed in participative drama where the actors and audience jointly explored a story. For example, young primary school students shook shakers to create magic music to take Balloon to the moon, and secondary school students became kinaesthetically involved in a dance drama which explored the plight of Caliban in *The Tempest*. Way's (1967) philosophy on theatre for educational purposes can be encapsulated by this quote from his seminal work, *Development through Drama*

...the question might be 'What is a blind person?' The reply could be 'a blind person is a person who cannot see'. Alternatively, the reply could be 'Close your eyes and, keeping them closed all the time, try to find your way out of this room.' The first answer contains concise and accurate information; the mind is satisfied. But the second answer leads the inquirer to moments of direct experience, transcending mere knowledge, enriching the imagination, possibly touching the heart and soul as well as the mind. This, in over-simplified terms, is the precise function of drama (p.1).

Way, with typical modesty, considered the above example an 'over-simplification', but I would argue that this example goes to the very heart of the function

of drama for education because dramatic exploration, whether cognitive or kinaesthetic - through English or Drama classes - allows pupils to speak from the illusion of having had a firsthand experience. Somers (1994) wrote that

The relationship that exists between the imagined and the real is the key to the learning process unique to drama. Augusto Boal calls this state 'metaxis'. [...] Whilst engaging with the situation in the shoes of another, the student views what happens to the character from the reality of self (p.11)

with a resultant 'doubling of the self' - looking in and looking out at the same time - which can lead to the, "I-now" perceiving 'I-before' and having a presentment of, an anticipation of, a 'possible-I', a 'future-I'" (Boal, 1995, p.28). And as Heathcote (1972), another founder of the theatre *for* education movement, noted:

...then who knows what success we may have in educating children to become sensitive, aware, mature citizens, able not only to see the world from their own viewpoint, but through the eyes of others (p.161).

Over the next three years I worked with Way on scripted and improvised plays - discovering the power of participative drama to stimulate Socratic dialogue (Nelson, 1965). However, as a jobbing actor, I had to move where the work took me and over the following five years I acted in productions as diverse as pantomime (in Aberdeen), Shakespeare (in York), West-End musicals (in London and on tour), and American avant-garde (in Guildford and Greenwich). In 1974 I joined the BBC, and from that date through to 1999, I worked my way through the BBC in-house training system to become a

director and producer of television and radio dramas. I subsequently worked on one-off plays, series, and serials for all the major UK TV and Radio production companies.

My love of storytelling (2.9) - for that is what I regard drama to be - has never waned. And on reflection, throughout my directing and producing career I have consistently chosen projects that had themes of significance for young viewers or listeners. I tended to gravitate toward dramas for young people, or plays that needed a young cast. And during those productions I continued to appreciate the pedagogic benefits of exploration through drama. As Miller (1998) wrote in the Secondary Heads Association report, *drama sets you FREE*,

Drama contributes far beyond its own curriculum area in most schools. Personal and social education, assemblies, and other subjects using role play, benefit most. All schools identified confidence, communication skills, team work and understanding as the four most important benefits. Drama clearly contributes comprehensively to personal and social development (p.22).

Clearly, drama has been central to my work-life. And if the contribution of my work-life needs factoring into this research project (Spencer et al., 2003) so too must the interests in my out-of-work-life. I am a trained listener. I worked with the Samaritan organisation for ten years and heard many dramatic and heart-wrenching life-histories from young people. I have worked extensively with disaffected teenagers in London's high-rise estates and been privy to the challenges they face. And over the years I heard adolescents speak of the increasing pressure placed on them to stay out of trouble, grow-up, and act responsibly but as Madge (2006) notes 'Many measures to encourage social

order among young people focus on the individual but may well be more effective were they to urge community responsibility' (pp.142-3).

In the past decade I would argue that the need for a renewal of the idea of the community has become both a political ideal and a social necessity. From 1998, when the United States Embassy was bombed in Tanzania, the 9/11 attacks on the Twin Towers in New York (2001), the train bombings in Spain (2004), the London bus and tube attack of 7/7 (2005) and the daily suicidal 'martyrdoms' in Iraq, Afghanistan, India, and Pakistan - the citizen who feels disenfranchised has become aggressively visible. There was a national gasp of incredulity, reflected in the popular press, as the 7/7 bombers were discovered to be British born and bred. And there is a case to be made that these young men were citizens who felt disengaged from both their country of birth and their community. Moschonas (2002) argued that there is a direct correlation between the identities of social democracy being weakened over the last decade with the repression of the political classes into an amorphous classlessness, and that a resultant '*zone of quasi-non-representation*' (p.322) has been created where citizens find it increasingly difficult to be heard.

The italics introduced to the following extract from the suicide video left by 'British-born Mohammad Sidique Khan, from West Yorkshire' (O'Neil, 2005) corroborates Moschonas' thinking as Khan illustrates his sense of being the other (Lacan, 2004) in his birth-community:

"*Your* democratically elected governments continuously perpetuate atrocities against *my* people and *your* support of them makes *you* directly responsible [...]"Until *we* feel

security, *you* will be our target. Until *you* stop the bombing, gassing, imprisonment and torture of *my* people, *we* will not stop this fight." (Dodd, 2005)

Indeed, if Fanon's (1967) analysis of the global political construct is correct, a generation, 'that has grown up under the threat of state sanctioned violence, political lethargy born out of political impotency' has embraced the idea that 'only violence pays' (cited in Arendt 1970, p.61) - and this applies not only to young suicide bombers (Falk and Schwartz, 2005; Appendix A) but to street-gang members, football hooligans, Saturday night drunks and the 2,347 arrested in London, Greater Manchester, Merseyside, Nottingham, Leicestershire, Gloucestershire and West Midlands (Guest, 2011, p.20b-c) during 'RIOTS: The week that shook Britain' (Lewis, 2011, p.1a-e). Bond (2000) wrote: 'The child believes he has a right to exist [...] but if the world is not its home but a bad world then the child will be bad. It will assert its right to exist by being bad' (p.67). Therefore, there is a need to re-engage with young people in order that future generations might be able to explore ways of empathising with other members of the community other than through violent action - after all, as Kristeva (1989) wrote, the other, 'is within me, hence we are all foreigners' (p.290).

In 2000 I retired from directing and producing television and radio dramas, and decided to study English literature at university. And over the next six years I gained a BA and MA in the English faculty at the University of Warwick. I enjoyed those journeys - particularly the research for my MA Dissertation which explored the case for the continued inclusion of statutory Shakespeare studies on the secondary school curriculum (2.8). I started that exploration with the desire to promote Shakespeare study because I

thought that the Bard might become ‘an endangered species’ (Lighthill, 2011, p.36), and the MA dissertation explored ways to contemporise Shakespeare’s work and make the plays more accessible for young learners. I had an idealistic hypothesis that Shakespeare’s texts could be of pedagogic use in *all* subjects on the Key Stage 3 (KS3) curriculum. On reflection I realised that a four-hundred year old writer cannot be contemporised - he can only be made relevant (Stevens, 2005; Lighthill, 2011; 2.8).

When I decided to take my MA research forward I began to appreciate that I had to approach my objective of making Shakespeare study accessible to KS3 learners via a different route. And this subconscious conceptual discovery inspired my move from the English faculty to the Institute of Education in order to focus on the epistemology behind the evolving pedagogy. The theoretical emphasis now developed from exploring the relevance of Shakespeare’s plays head-on through the English curriculum to using selected plays/stories (2.9) as a pedagogic tool with which to stimulate Socratic discussions (Nelson, 1965) on *PSD* topics as students start to navigate the ‘second decade’ (Bainbridge, 2009, p.11) of their lives (2.3).

According to Bainbridge (2009) the second decade coincides with the onset of puberty which, for the majority, coincides with the KS3 years - and is a critical period in brain development (2.3). At this juncture I merely want to highlight that ongoing MRI research (Dolan, 2002; Sowell et al., 2003; Blakemore and Choudhury, 2006) has confirmed that if ‘social cognition’ (Blakemore and Choudhury, 2006, p.302) - making certain connections between the self and the wider community - are *not* developed during

this period then those connections become increasingly difficult to make in later life and can lead to anti-social behaviour. Thus this study is an investigation of how to enable KS3 learners to explore personal and social issues which are relevant to them and where they ‘must develop self-esteem and learn to articulate emotions and cope with adversity, all at a time when the very fabric of the brain is being rebuilt’ (Bainbridge, 2009, p.200).

So, over the four years of observations and action research, the focus of the research question became: ‘Can the ‘ideas, themes, and issues’ (QCA, 2008d) embedded in selected Shakespearean stories stimulate exploration, by the KS3 learners, into what it means to be both an empathetic member of, and an active contributor in, the parochial (school) and wider (country/global) communities?’

It will be argued, in 2.8, that Shakespeare’s plays have lasted because the ‘ideas, themes, and issues’ (Ibid.) that the characters negotiate are as relevant today as four hundred years ago. The stories are recognisably ‘peopled with fathers, mothers, sons, daughters, wives, husbands, brothers and sisters’ (Gibson, 2005, p.2) and the emotions they express, ‘love, hate, awe, tenderness, anger, despair, jealousy, contempt, fear, courage, wonder’ (Ibid., p.3) are all familiar to KS3 learners. Shakespeare’s stories have the ability to teach students *Citizenry* by offering them an ‘inexhaustible resource of alternatives of what it is to be human, and what societies are or might be’ (Gibson, 1994, p.141). Through studying the trajectory of the character’s journey in the stories and through discussion on the decisions made by those characters, students can vicariously explore the various courses of action that *could* have been taken. And because

Shakespeare's stories are grounded in an education system which was based on the Classical ideal that 'truth is not singular' (Bate, 1997, p.327), the stories reflect a model of a balanced social contract (Rawls, 1971) - for every Othello there is an Iago, for every Goneril there is a Cordelia and for every King Henry there is a Hal. Shakespeare's stories could be an ambidextrous (Bate, 1997) pedagogic tool for personal and social development.

My life-work has been steeped in empathetic interpretation, and appreciation, of dramas both on and off the stage - and it would be unrealistic to suggest that the action research, all be it constructed as reflective and progressive process, will not contain a personal agenda. I would love to develop in young learners a love of theatre and in particular a love of Shakespeare's plays. The question thus arises: Can this research project be anything other than biased because of my declared interests in drama and anthropology? Can case study analysis meet the *holy trinity* of 'validity, reliability and objectivity' (Spencer, 2003, p.59)? *That* is the challenge.

1.3 Unpacking the thesis title

The thesis title calls for an exploration of the impact of selected Shakespearean stories on the personal and social development (PSD) of seven randomly selected students during KS3 (Years 7-9, age 11-14). In the analyses of the case studies (Chapter 5) there will be an examination of any 'partial connections' (Law, 2007, p.155) between

Shakespearean stories and changes in the PSD of the informers⁵. This research does not seek to ‘test theory’ but to ‘develop theory’ (Trafford and Leshem, 2008, p.144). Law (2007) writes that impact is a nigh impossible concept to measure and that understanding ‘non-cognitive’ and ‘ephemeral’ research needs persuasive argument (p.3) however I hope that the analytical template (5.2) which was developed for this project will meet the *holy trinity* which underpins the researcher’s work.

The research design will be explored in depth in Chapter 3, but suffice to note in this introduction that I empathise with Law’s (2007) analysis of social science research. That in, ‘Euro-American method the bias is against process and in favour of product’ (p.152).

If we want to understand our methods then we need to treat them symmetrically, to explore them without, in the first instance, judging their adequacy in terms of prior assumptions about what is methodologically right and what does not pass muster [...] If we focus on practice then we are led to multiplicity since there are many practices crafting many realities (Ibid.).

Law argues that researchers should recognise that inappropriate methods, however canonical, produce shallow results and in-depth results can arise from thinking outside the box. In analysis this study will seek to discover partial connections between the

⁵ Throughout this thesis I will differentiate between the students who contributed to the action research and the randomly selected students who agreed to be interviewed at home three times a year during KS3. The former will be called ‘contributors’ - the latter ‘informers’.

researcher's interventions and the informer's PSD - this thesis will not offer quantifiable realities. And whilst offering the reader any discoveries arising from the case studies (6.3) I will also provide the reader, within the limitations of the thesis length, '*thick description*' (Stake, 1995, p.39) of the informer's journey in order that they too can 'make their own interpretation' (Ibid., p.134; 5.3.1-3). If the evolving methodology was truly collaborative - involving researcher, informers and contributors - then so too should the analysis of the case studies involve researcher, informers and thesis readers.

During this study much has been made by Shakespeare enthusiasts of my rationale for using stories based on Shakespeare's plays, and not extracts from the text. In 2.9 I will focus on the power of storytelling and develop Egan (1989; 1999) and Zipes' (1995; 2004) thinking on this subject as I explore their analysis of the communitarianism engendered by the act of storytelling - a key concept when trying to develop community awareness. Other critics questioned why I should use Shakespeare's plays or stories at all - why not draw on contemporary writers as a portal through which to explore the *PSHFE* and *Citizenship* curriculum? My rationale for using selected Shakespeare plays and how that selection was made will be developed further in 2.8 - and has already been touched upon in 1.2 (above). However, because of the centrality of Shakespeare's output to this study I will now briefly explore the rationale for using Shakespeare.

As part of a research project with 14-15 year old students, CEDAR, based at the University of Warwick, quantitatively assessed student attitude to Shakespeare study for

the RSC's Learning and Performance Network (LPN⁶). The annual reports (2008-10) found that a large majority of students had a negative attitude to Shakespeare study and failed to see the point of doing the plays. 'Only 20% agreed that 'Shakespeare's plays help us to understand ourselves and others better' (Strand, 2008, p.3). The corollary to the above statistic is that 80% of the students in this survey felt that Shakespeare's plays had little or no relevance to their lives. So, despite the creative work in English and Drama classes done by many teachers - inspired by those Shakespeare innovators: Allen (1991), Berry (1993) and Gibson (2005) - the prevailing mood amongst KS3 and KS4 students remains that

...although I know nothing about Shakespeare, I know he's boring.

(11 year old student quoted in Allen, 1991, p.41.)

It has been noted that because the 'pressure' of 'hyper-accountability' (Mansell, 2007, p.20) has now been removed at KS3 there is evidence of avoidance of subjects deemed difficult by teachers and students alike - which includes Shakespeare study (RSC *Teacher Survey*, 2008, personal communication August 2008) and *PSD*. As Informer D⁷ (cohort A⁸) succinctly put it:

⁶ The LPN is a three year accredited course in which secondary school teachers, who are furthering their professional development, study with members of the Royal Shakespeare Company's (RSC) Education Department and with academics from the Institute of Education, the University of Warwick.

⁷ In order to maintain the contributor's 'privacy and confidentiality' (Angrosino, 2000, p.690) I have chosen not to use pseudonyms but to signify the contributor's name through the use of a single letter. Informers are called T, K, N etc. and contributors are also signified by a single letter but with the added prefix: Teacher, Deputy headteacher, Teaching Assistant etc.

⁸ 'Cohort A' students were the comparative group who were observed in their *PSD* lessons during their KS3 years (2006-9). 'Cohort B' was the experimental group with whom I worked as a *PSD* facilitator throughout their KS3 years (2007-10).

...I just think there (sic) sort of rubbish subjects.

(exit interview, June 2009)

This research project becomes a symbiotic transdisciplinary (TD) (Vars, 1993) attempt to “raise the status” (Teacher A exit interview, June 2010) of the learning-for-life curriculum (Rawls, 1971; Habermas, 2000) *and* deepen student understanding of the relevance of Shakespeare’s stories. Neelands (2004) wrote that there is epistemological justification in drawing on Shakespeare’s issues in symbiotic parallel with the social realm - because the issues that concerned Shakespeare are our issues too. That in order to serve the need for deep-learning (Petty, 2006) - deep PSD to take place - a cross-disciplinary ‘para-aesthetic’ (Neelands, 2004, p.50) approach seems appropriate as it moves learning away from pedagogy based on knowledge-transfer (Ben-Shahar, 2006) and towards transformational-knowledge.

I consider Shakespeare’s stories of pedagogic value because they are balanced and devoid of pedagogic didacticism. Bate (1997) argued that Shakespeare, because of his alleged education, because of his ‘ambidextrousness; (his) mastery of the art of making so many voices persuasive; (and his ability to argue) either side of a case with equal force’ (pp.328, 329. my brackets) bequeaths to future generations a legacy which stimulates philosophical thinking on the human condition. And though I will return to the concept of the impartial facilitator again, I want to briefly to touch on this idea because of its centrality to the methodology.

During the action research I developed a non-judgemental approach to the Socratic discussions (Nelson, 1965) the students engaged in. Harwood (1998) defines the impartial facilitator as one who, ‘does not express a personal view and does not give positive or negative feedback after student contribution’ (cited in Gearon, 2003, p.125) which overlaps with the Select Committee on Education and Skills (2007) noting that *PSD* should be ‘taught with a light touch’ (cited in Lighthill, 2008a, p.26). One of the challenges in teaching emotional literacy and social awareness is that teacher pontificating, however well informed and sensitive it might be, will not stimulate deeper learning than peer-on-peer teaching. And however disappointing it might be to teachers, research suggests that, ‘as they get older, children and young people turn increasingly to friends and media channels for information’ (Madge, 2006, p.62; 3.9; Appendix D). Therefore becoming an impartial facilitator who is steering the *PSD* sessions could contribute to *PSD* delivery - rather than transmission pedagogy which might get in the way.

1.4 The gap in knowledge

Rawls (1971, 2001) asked his readers what principles of justice would be agreeable if we desired to cooperate with others more but also preferred more of the benefits and less of the burdens associated with such cooperation? And though this question has an underlying pessimistic sub-text, Rawls (2001) asserts that mankind is both rational and reasonable and though there are ends we want to achieve mankind *is* happy to achieve

them together if it can. But given that this Kantian constructivist paradigm is so difficult to aspire to, let alone achieve, and given that our needs and aspirations are so different - how can we develop principles that are acceptable to the individual and community alike? Vis-à-vis this research project - being a teenager is a confusing experience. Bainbridge (2009), in his dissection of the 'physical *and* cerebral changes that give human adolescence its unique flavour' (p.307) asks how could adolescents, who are so prone to self-analysis, not become obsessive and insular? And how can such insular and introspective navel-gazing teenagers 'glide from childish self-interest, through teenager's desire for social approval to an adult sense of altruism and self-sacrifice' (Ibid., p.192)?

The gap in knowledge which the study addresses is, how can formal education contribute to the personal and social development of young learners in order that a sense of communitarianism can be cultivated? As the OECD (2002) report noted, if those altruistic connections are not made during this critical adolescent period, this period of maturation where '*executive function*' and '*social cognition*' can coalesce (Blakemore and Choudhury, 2006, pp.301, 302) - such connections might never be made, with potentially dire consequences for the community (Giedd, 2008).

The 1988 Education Reform Act (cited in NFER 1995) set out the framework for a national curriculum. The Act targeted skills such as communication skills, problem-solving and study skills but also highlighted the need to explore life-skills such as economic understanding, career education, environment and health education and parochial and international citizenship. Thus in 1988 the foundations of the current *Personal, Social, Health, Finance and Citizenship* syllabi were laid down. A decade later

the Crick Report (1998) moved this discussion forward by outlining the basis for a statutory subject on the curriculum with the expressed aim of giving *Citizenship* the same status as all other subjects and, at the same time, acknowledged the interconnectedness of *Citizenship* with *Personal and Social Education* (Ibid., Appendix A, pp.62-5). And in the Ajebo review (2007; DfES, 2007) recommendations were made to add to this mix a new topic entitled 'Identity and Diversity: Living Together in the UK' - which meant that all pupils would be taught about shared values and life in England (Brown et al., 2006). All the above policy decisions point towards a concise effort by policy makers to place *PSD* firmly on the curriculum. However, the research indicates that there is a differential between government rhetoric and school practice⁹.

Despite the weight and gravitas given by the Executive, Government, the QCA, the DfES, the DES, and the DCFS to the idea of *PSD* lessons including issue on ethnic cohesion - the National Foundation for Educational Research (NFER, 2007a) reported that the Ajebo review (2007), merely overloaded an already top-heavy subject - and that schools were struggling to cover all the citizenship topics in the current programme of study. Further support for this assertion was made later that year in the NFER's (2007b) *VISION versus PRAGMATISM* report which noted that there were two ongoing issues associated with the response to *Citizenship* pedagogy, a lack of commitment by school administrators to training programmes for non-specialists *PSD* teachers and a lack of

⁹ Whilst embedded in the host school there was an Ofsted inspection and I was asked by the headteacher to write about the action research. The inspectors received my observations but made no reference to them in their final report on the school - nor did they indicate that they had observed any (statutory) *Citizenship*, or (non-statutory) *PSHFE* classes.

opportunities to connect *Citizenship* into wider school and community initiatives. This report noted that these two ongoing issues have contributed to an overall decline in the status, visibility and credibility of *Citizenship* education in many schools and concluded that the onus to turn any model of delivering *PSD* cannot simply be placed on schools but needs addressing at policy level (6.4).

The NFER reports have contributed to this study but their weakness is that they do not incorporate the voice of the students but focus on teacher feedback and anonymous quantitative questionnaires. The design of the research ignored the message of the 1989 NSPCC advert which still has currency, “Sit down and have a long listen to your kids” (Madge, 2006, p.148). The authors of the NFER (2007b) report above (Kerr, Lopes, Nelson et al.) were able to quantify the pedagogic standing of *Citizenship* - but not ‘why’ (Saldana, 2003, p.157) the contributors so responded. In final analysis they merely perpetuate, ‘a continuing monologue on the complexities of it all, while the world tumbles down round us’ (Apple, 2004, p.96). And though the reports confirmed that there is an absence of deep learning on *Citizenship* and *PSHFE* topics, policy makers merely continue to charge adolescents with being disaffected and alienated from society without questioning how deep learning in *PSD* could be achieved.

If my assessment in 1.2 is correct, that disengagement with communitarianism has the potential to lead to radicalisation then there is an opportunity to see if the national curriculum could develop greater awareness of the rights and responsibilities of being in and of the community. The subjects are in place on the curriculum - all that is needed is a

meaningfully way to feature, rather than marginalise, those subjects for the students (2.5). In the NFER reports (2003, 2007, 2008) teachers acknowledge that the lack of clarity and expertise in the delivery of *Personal, Social, Health and Finance Education*; *Social Cohesion Education*; and *Citizenship* merely muddy the water for learners, as the comment below illustrates:

PSE and Citizenship are fairly the same, but in Citizenship you are learning to be part of a community and in PSE you are learning, the same...no...eh, more personal things...I think.

(Year 7 class discussion, May 2007. cohort A.)

This study contributes to the development of a new approach to delivering *PSD* which synthesises Crick's (1998) observation that the cross-curricular use of, 'drama, role-play and stories can be excellent means to help pupils develop the ability to consider and appreciate the experience of others' (7.6) with Vitz (1990) and Bennett's (1991) argument that literature can convey and transmit moral messages. However, as Leming (1993) observed, 'the impact of morally inspired literature on prosocial and citizenry development has not been investigated' (cited in Solomon, 2001, p.596) - a 'gap in knowledge' (Trafford and Leshem, 2002, p.40) which acts 'as the imperative for (this) study' (Ibid., p.149. my brackets).

1.5 The hypothesis

Dominant research practice aspires to identify some kind of generality - patterns, typologies, structures, systems and models. But because of the exploration in Chapter 3, where the research strategy and design are built, I resist offering a hypothesis. If I did offer a hypothesis I could be indicating that this research project has a priori conclusion which now needs proving or disproving. And by offering a hypothesis I would be leaning towards testing theory - not developing theory (Trafford and Leshem, 2008) - which seems to be counter intuitive to the idea of an evolving action research cycle (Lewin, 1948; Macintyre, 2000; 3.6; Figure 3.1) which might offer an evolving hypothesis. In 1.1 I alluded to the fact that I want to resist the temptation of searching for corroborative evidence for a wish-fulfilling hypothesis because, as Spencer (et al., 2003) noted, researcher objectivity requires openness throughout the research process.

The research strategy in Chapter 3 is more amorphous, less certain and leads towards an inductive-deductive approach. The aim is to move back-and-forth between informer observations and triangulated evidence in order to develop a hypothesis which is implicit in the case study discoveries. This approach encapsulates the difference between shoe-horning evidence into a hypothesis and letting discoveries morph out of the evidence (Rapley, 2007). I want to discover a more humanist approach to dissemination of social science research - one which not only arrives at discoveries for the researcher but one which also help the informers make sense of *their* experience during the action research. I want to see if the informer's voluntary response (or lack of response) to the case study

discoveries (5.3.1-3) indicates that the action research did or did not ‘make a difference’ (Stringer, 2007, p.12) to their life world.

During the analysis of the case studies I revisited Law’s (2007) analysis of social science research and found solace away from qualitative and quantitative paradigms which are wedded to words like ‘validity’ and ‘reliability’ (Denzin, 1988, p.432), away from smooth Euro-American metaphysical certainties, and away from trying to be a researcher-in-search-of-a-method, and I moved towards not *the* truth but *a* truth. Lacan (2004) wrote that language does not refer to a stable reality and therefore the researcher’s job is to convince others that the claims and the interpretations are credible and plausible *and* based on the material from the archive (Rapley, 2007).

On reflection, I need to move beyond the concept of being ‘a bricoleur’ - ‘a handyman or handywoman who makes use of the tools available to complete a task’ (Kincheloe and Berry, 2004, p.1) - and make a great leap of faith as I ask, what if I practise methods,

that were slow, uncertain, that stuttered to the stop? [...] Methods with fewer guarantees? Methods less caught up in a logic of means and ends? Methods that were more generous?

The answer, of course, is that there *is* no single answer. There *could* be no single answer (Law, 2007, p.151).

Therefore the corollary being that there cannot be a single hypothesis.

1.6 An overview of the remaining chapters

Chapter 2, *Building the Conceptual Framework*, will illustrate ‘the interaction between reading, reflection and assumptions that come from (my own) experience’ (Trafford and Leshem, 2008, p.85. my brackets), and explore the research questions which arise from the thesis issue, starting with, ‘What kind of pedagogy do KS3 learners need?’ Research led towards an Aristotelian analysis which argued that the happiness of mankind comes from learning how to develop mental facilities, how to express opinions and how to develop dialectic reasoning. This is followed by questions on, ‘Why KS3 learners are of particularly importance to this research project?’ Kegan (1982), Blakemore and Choudhury (2006), and Bainbridge (2009) all agree that there is enough scientific and anecdotal evidence to acknowledge that during puberty adolescents struggle with the contradictory need to cultivate an insular ‘sense of privacy and self-possession’ (Keegan, 1982, p.136) in parallel with the need to articulate their emotions (DCFS, 2007) - and that these speech acts (Lacan, 2004) become a way for learners to develop the skill of problem-solving abstract or hypothetical issues. Therefore at KS3, ‘Is there a need to develop oracy skills?’

The cycle of social discourse is the tool through which one individual comes to share the ideas and feelings of others in the school and in the wider community (Garforth,

1966). This led me to an examination of the contested question, ‘Should *Citizenship* and *PSHFE* be taught in school?’ and should it be taught as two dedicated or one holistic subject? Is there is an argument for a cross-curricular subject called *Citizenry* which acknowledges the interconnectedness of the personal and the public – the ‘I’ and the ‘We’? If so, ‘How could we best teach *Citizenry*?’ Crick’s (1998) observation that drama, role-play and stories can be excellent tools with which to help pupils ‘develop the ability to consider and appreciate the experience of others’ (7.6) led me to consider what added-value Shakespeare’s plays could offer *PSD* lessons? And, inspired by a series of storytelling workshops at the University of Warwick (2006-7), I was further prompted to explore whether storytelling is a missing pedagogic tool at Key Stage 3. This chapter, and chapters 3, 4 and 5, conclude with a brief summary of the discoveries made.

Chapter 3, *Research - Building the Theoretical Strategy and Design*, explores the conundrum of which methodological road to take - quantitative vs. qualitative? Based on Guba, Lincoln (1981) and Patton’s (2002) analyses of the qualities in quantitative and qualitative research paradigms there is an investigation of whether Morgan’s (2007) question ‘What difference does it make using system A over method B?’ (p.68) is cynical or helpful. Irrespective of the method/methods chosen, ethical issues needed to be continually revisited and O’Kane (2004) makes a humanistic contribution when observing that research involving the young should be, ‘*with* young people rather than *on* them’ (p.136) and that this process starts as the informers are recruited and continues throughout a study (Miller and Bell, 2002). In Chapter 3 the advantages, disadvantages and ethics of a longitudinal investigation are discussed with particular reference to Saldana’s (2003)

analysis of change ‘*through time*’ (p.99) and how ‘*meaningful*’ (p.134) those changes might be.

‘Mixed Methods’ (MM) was considered as a suitable paradigm because it directs the researcher towards a collective and holistic approach. But this study led to acknowledging that though MM is attractive there is an overriding caveat, namely, that both qualitative and quantitative research seek a ‘conclusion’ to a research project (Denscombe, 2003, pp.273-5) and this does not fit easily with a study trying to measure the impact of Shakespeare’s stories on something as mercurial as personal and social development. Even the appealing extension to MM offered by Kincheloe and Berry’s (2004) - the researcher as a ‘bricoleur’ (p.1) who uses all available research tools - merely confirmed that MM, in whatever guise, seeks conclusions.

However, after reading Law’s (2007) advocacy against the pressure to choose between analytical paradigms and embrace the possibility that research methodologies overlap and ‘shade into one another’ (p.63), I felt freed to design the archive collection (through the action research strategy (Appendix H)) in a more eclectic way. Strathern’s (1991) observation that human research can only look for ‘partial connections’ (cited in Law, 2007, p.15) between the interventions and perceivable PSD in the informers, was particularly significant, as was Law (2007) asking, ‘What would it be if there is not even an end picture of a puzzle?’ (p.151) Taking the latter argument to its logical conclusion one can argue that, vis-à-vis the dissemination of this social science project, there might not be an end picture, there might not be a single answer - just *a* persuasive argument

which will lead to subjective discoveries. With that thought in mind Chapter 3 concludes with an exploration of a seminal challenge inherent in this study - the need to find a credible measuring stick against which the impact of the action research on the informers PSD can be assessed.

In Chapter 4, *The Action Research*, the host school and environs will be described in order that the readers can ‘understand where the story is set, the people involved, and other relevant background information’ (Stringer, 2007, p.180). The process of gaining permissions from the various ‘gatekeepers’ (Denscombe, 2003, p.45) at the school will be explained and, in order to establish from the outset that researcher influence had been removed from that process (Cohen et al., 2006), there will be further description of how access was gained to the randomly selected informers in cohorts A and B (f/n 8, p.22).

Having set the scene, Chapter 4 explores the research questions theoretically investigated in Chapter 2 through a progressive examination of, *first*: how PSD was provided in the school and, based on the three years of observations of cohort A’s PSD lessons, the effectiveness of this provision and, *second*: how the three years of action research were affected by said observations. The action research will be investigated, in parallel with Lewin (1948) and Hammond and Townsend’s (2007) action research cycle (Figure3.1), through three interlocking pieces of the ‘jigsaw puzzle’ (Kincheloe and Berry, 2004, p.89): ‘*Evaluation and reconnaissance*’, ‘*Generating the archive material*’ and ‘*The action research*’. Each of these sections individually and accumulatively

contributes to answering the thesis issue, and the ‘set of research questions’ (Trafford and Leshem, 2008, p.98; Chapter 2).

From a base line analysis of the delivery of *PSD* in the host school, the effect of the action research will be explored through an interrogation of four discoveries which subsequently develop into the interpretive and conceptual discoveries in 6.4 and 6.5 respectively: the need to design *PSD* sessions which can accommodate kinaesthetic as well as cognitive learners, the value of the Shakespeare ‘Whoosh’ (2.8; 4.6) as a portal through which *PSD* units can be vicariously explored, the EPPI (2005) survey’s conclusion that those delivering *PSD* need to ‘let go of control’ (cited in Davies, 2005a, p.121) and become facilitators, not teachers and finally the need to develop an appreciation of ‘active citizenship’ (NFER, 2003, p.103).

Chapter 4 concludes with a voluntary response to this chapter from Headteacher and the *PSD* teachers in the school.

In Chapter 5, the *case studies* will be explored in order to discover whether partial connections can be made between the Shakespearean stories, the action research and personal and social development of the seven informers in cohort B.

There will be an explanation of the analysis template - which embraced all the available archive material and Kohlberg’s ‘six stages in moral reasoning’ - against which the *PSD* of the informers will be measured. In *first stage analysis* particular reference will

be made to the informers' response to two kinds of conundrums considered during the home interviews: neo-Kohlbergian conundrums (Krebs and Denton, 2005; Appendix G), which explored relevant *personal* and *moral* issues (*PSHFE*), and the 'Quarry' problem (Huddleston, 2009; Appendix G) which assesses the development of *social* awareness (*Citizenship*). Any "lightbulb" or "aha" moments (Stringer, 2007, p.103) will be examined in order to discover how meaningful the PSD variations (measured against Kohlberg's 'six stages' (5.2.1)) were through time (Saldana, 2003). In the *second stage analysis* all informer responses will be triangulated by the other sources in the archive (Rapley, 2007). Finally in the *third stage analysis*, because of the small number of case studies being analysed, the quantitative CEDAR questionnaire (Strand, 2008; Appendix K) will be used to assess the representability of the informers to the wider population, vis-à-vis their attitude to school and Shakespeare study. Then partial connections will be sought between the Shakespeare stories used in the action research and the informers' PSD during KS3.

The case study analyses start with a cluster of two informers who decided *not* to continue with this study at the start of the second year (2008-9) of home interviews and there will be a brief exploration of the lessons learned from this experience. In the second cluster, for whom there were meaningful partial connections between the Shakespeare's stories used in the *PSD* sessions and the informers' PSD, two of the four case studies will be explored *in full* and, because of the constraints of the length of the thesis, the other two case studies are available on request. In the third cluster, the final case study will be analysed. It was noted that for this informer there was little impact from the action research which lasted 'beyond a 'phase'' (Saldana, 2003, p.142). Each case study will

conclude with any voluntary response from the informer. The case study discoveries, and their contribution to the interpretive and conceptual discoveries, will be analysed in 6.4 and 6.5 respectively.

Chapter 6, *Discoveries - and the way forward* completes the ‘magic circle’ (Trafford and Leshem, 2008, p.170, Figure 10.1) as the five previous chapters are brought back into focus and the through line between the conceptual and theoretical frameworks, the action research and the interpretive and conceptual discoveries are made.

The rationale for this thesis will be revisited, followed by a critique of the research methodology and methods. This is followed by an exploration of the case study discoveries which will seek out any commonalities (Schofield, 1990) across the case studies, within each of the three clusters analysed in Chapter 5, because though case studies are specific and individual - particularity does not exclude ‘commonalities’ (Ibid., p.68) and therefore there is always the potential to ‘identify themes and relationships in the units of data’ (Denscombe, 2003, p.283) for future exploration.

Based on the action research nine interpretive discoveries will be explored.

Chapter 6 then moves on to analyse the secondary discovery - the impact of the action research on Shakespeare study in English lessons in Y9. Analysis and observations on cohort B suggests that they did benefit from the exposure to Shakespeare’s stories in their *PSD* sessions:

What you did was demystify and made Shakespeare accessible and made Shakespeare someone they knew [...] it was that Shakespeare is relevant to your lives and *PSE* - so then doing it in English wasn't a problem. They all think Shakespeare is their 'buddy' (Teacher A exit interview, June 2010).

Chapter 6 concludes with 'A justification for the claim of contributing to knowledge', 'An agenda for further research' (Trafford and Leshem, 2008, pp.141, 144) and some personal observations which will bring this thesis full circle.

In Chapter 2, 'Building the Conceptual Framework', I will provide a theoretical overview of my proposed research and give order to the research process as the building blocks of the 'framework' are sequentially revealed and explored (Figure 2.2).

CHAPTER 2

Building the Conceptual Framework

BOTTOM: First, good Peter Quince, say what the play treats on;
then read the names of the actors; and so grow to a point.
(Shakespeare, *Midsummer Night's Dream*, Act 1 Scene 2 Lines no 7-8.)

2.1 Introduction

Chapter 2 explores the research questions which make up the conceptual framework of this thesis and which arise from the thesis question: 'Can selected Shakespearean stories impact on Personal and Social Development?' Chapter 1 explored the reasons why I was drawn to researching the pedagogic challenge of making *Citizenship*, *PSHFE* and *Shakespeare* study relevant to KS3 learners and, as the conceptual framework is built - that 'researcher's map of the territory being investigated' (Trafford and Leshem, 2008, p.84) - I will explore how these three subjects could be productively synthesised. In order to add clarity to the 'gap in knowledge' (Ibid., p.170, figure 10.1) In Chapter 2 I will start to consider how *PSD* can be deemed another kind of subject which needs delivering in another kind of way if it to become both informative *and* transformative for KS3 learners.

The first two subjects, (statutory) *Citizenship* (DfEE, 1999; QCA, 1999, 2007h) and (non-statutory) *Personal, Social, Health and Economic Education* (QCA, 2002, 2006; Jenks and Plant, 1999) have been on the KS3 curriculum since 2002 and contribute to the ‘Personal and Social Education’ strand (abbreviated to *PSE*, or *SE*, in the host school). These subjects teaches democracy and the rights and responsibilities of the citizen, with personal, social, health, finance and social-cohesion awareness and though politicians (Brown, 2006 cited in NFER 2003; Tyler, 2007; Cameron, 2008) engage with the concept of harmonising society within the school curriculum a number of independent NFER reports into citizenry pedagogy reinforces empirical perceptions that

while the potential for citizenship education to contribute to general education policy drives is in place, evidence suggests that there is still some distance to go if the potential is to be fulfilled in practice (NFER, 2007, p.93).

Q: Why are you doing *PSE*?

don't know; help you get a job - if your (sic) not good at explaining things - talking to people - quite hard to get a job; to learn about life - what to do; things like what to do in a fire and things; dangers - things that might become a danger to you, danger of people dragging you away.

(Year 7 Class Interviews, May 2007. cohort A.)

Q: Is *PSE* worth doing?

(Shrug) **Waste of time.**

(Informer D exit interview, June 2009. cohort A.)

The third subject being investigated - Shakespeare study - is based in the English curriculum and, bearing in mind that the abolition of SATS examinations in July 2008 removed the imperative of ‘teaching to the test’ (Mansell, 2007, p.48), there is now an ongoing debate as to whether ‘Shakespeare (is) an endangered species?’ (Lighthill, 2011, pp.36-51. my brackets) and, as Strand (2008) wrote, ‘can be dropped altogether’ (cited in Lighthill, 2011, p.38).

Davies, in answer to the question: ‘What is the ongoing policy of the Government on the inclusion of Shakespeare’s plays on the National Curriculum?’ wrote that Shakespeare is and will remain

...the only designated author in the curriculum [...] We maintain a consistent position, despite some proposals to the contrary, that pupils between the ages of 11 and 16 should be required to study the works of a range of major writers and poets, including two plays by William Shakespeare. (personal communication, November 2005)

Though the phrase, ‘despite some proposals to the contrary’ had an ominous ring to it concerns were tempered by the QCA’s 2007-8 report which mapped out a proposed

‘Progression in Shakespeare across all the key stages’ (QCA, 2008, unpublished), which was further corroborated in a House of Commons debate by Gove (Minister for Education, 2010-11): ‘appreciation for Shakespeare is something that unites both Front-Bench teams’ (Hansard, 2010).

However, despite lip service paid to *PSHFE*, *Citizenship* and Shakespeare study from policy makers of all hues, there is scant help offered to teachers and students alike as to how to make these subjects meaningful and relevant.

2.2 What kind of pedagogy do Key Stage 3 learners need?

Three quotes (below) bring this chapter to the foundations on which the conceptual framework can be built. *First*, that ‘the purpose of education is to lead children towards intellectual development’ (Renner, 1997, p.4), *second*, that the aim of education is ‘learning to learn’ (Piaget, 1973, p.30), and the *third* quote, which synthesises the first two, that the happiness of mankind comes from education, which is about learning how to develop mental facilities, how to express opinions and how to develop dialectic reasoning (Aristotle, 1992) or, as Nelson (1965) wrote, ‘making philosophers of the students’ (p.1).

Finley (2005) advocates that the aim and objective of pedagogy is for children to embrace their understandings of themselves and society and in so doing ‘encourage them

to imagine all that they can do and be in their lives' (Ibid., p.690). Finley (2005) writes that the teacher's task is to provide tools for constructing new autobiographical images by taking students back to the past, in order to contextualise their present inheritance of a previous society's discoveries and then - and of most import - point learners towards exploration of their own possible futures (Garforth, 1966). This is a humanistic way of thinking about an educational system which aims to empower students, rather than treat them as empty vessels into which facts are poured (Gove, 2011). Apple (2004) calls this de-humanistic process 'cultural transmission' which 'process' both knowledge and people (pp.32, 33) in, as Foucault (1984) wrote, 'factories of order' (cited in Gardner, 2000, p.12).

Generally education in England is based on 'transmission teaching' (Bernstein, 1977; Clark et al., 1997) - the children, sitting in neat, controlled - and controlling - rows in the classroom receive worth-while knowledge which is written down by the learner. Students learn that there is one right answer to a question and standardised tests enable the Qualification and Curriculum Development Agency (QCDA) to make pupil-on-pupil comparisons, in order to ensure that benchmarks - 'standards' (Allen and Ainley, 2007, p.24) are maintained (Drake, 1998; Directgov, 2007; H M Government, 1998). So the dominant pedagogical approach is: listen to what is being taught, note what is being said - comprehend, retain, recall - and finally re-present in examinations what has been learned. Freire (1985) expressed strong aversion to this teacher/student relationship because he perceived young learners being essentially positioned as inferior to teachers - the more competent in control of the less competent. And it is this process which, Mayall (2002)

argued has had a detrimental effect on student confidence, and a tangentially negative effect on citizenry development: 'It is counterproductive simply to tell them how democracy works, for then they will see ever more clearly how undemocratic their school is' (p.101).

The ambiguity of adult attitudes to childhood is illustrated by the tension between the UNCHR's Charter on the 'Conventions on the Rights of the Child' (1990), which declares that the child has the right 'to be fully prepared to live an individual life in society' (*Preamble* to the Charter), and an educational system based on league tables and national testing which tries to create an homogenised ideal of what a learner should be like at any particular age - as if all students come from the same mould (Mansell, 2007). Further tensions arise when the 1990 Charter declares that, 'the best interests of the child shall be a primary consideration' (Article 3:1) and that the child, 'is capable of forming his or her own views (and has) the right to express those views freely in all matters affecting the child' (Article 12:1. my brackets). However, with an undefined definition of the 'capable' child, the question arises as to who decides on the degree of 'maturity' a child exhibits and therefore what their 'best interests' are? And the answer seems to be that adults decide.

Little consideration has been given by policy makers and educationalists alike on the idea of the interconnectedness of mankind, that 'No man is an island, entire of itself' (Donne, 1572-1631), that children must be active in the construction and determination of their own social lives, the lives of those around them, and the societies in which they live

(Lee, 2001). And as Christensen and Prout (2002) wrote, if social science researchers recognise that children count as fully fledged human beings, then being a child is a non-concept because growing-up is an evolving state. James et al. (1998) wrote that the child-state is not a less evolved one, a below-grown-up state, merely a stage on the road toward the 'good life' (Habermas, 2000, p.191). So, as psychologists delineate 'life-stages' (Bainbridge, 2009, p.11) of childhood development, the debate moves onto the question of whether there could there be 'various childhoods' (James et al., 1998, p.115) in which new sources of information are explored and re-explored in parallel with the learner's cognitive development. This moves epistemology away from passive reception of knowledge deemed suitable by adults and towards independent creators of understandings (Gardner, 1983; James et al., 1998) as learners develop the skills to gather information, to draw their own conclusions and to think for themselves (Piaget, 1977).

Educationalists such as Hicks and Holden (1995) and Gardner et al. (2000) explored the need for a more flexible, creative, problem-solving workforce, and they queried whether an education system which increasingly institutionalises childhood and patronises the 'socio-controlling' adult agenda of those 'who always know our way is best' (Delpit, 1995, pp.25, 41) is actually serving the best interests of the learner. Significantly, *A big picture of the curriculum* was produced by the QCA (2007c) which potentially moved pedagogy away from the behaviourist model of learning and towards a socio-cultural theory (McGregor, 2007) of 'growth' leading to 'reflection and inquiry' (Garforth, 1966, pp.296-9, 310-15). This 'big picture' (QCA, 2007c) realigned knowledge acquisition onto the development of three core skills: *first*, enabling all students to

become ‘successful learners who enjoy learning, making progress and achieving’, *second*, creating confident individuals ‘who are able to lead safe, healthy and fulfilling lives’, and *third*, creating responsible citizens ‘who make a positive contribution to society’ (Ibid.)

The epistemological focus was that ‘Every Child Matters’ (DES, 2003; H M Government, 2004). And the ‘Focus for Learning’ (QCA, 2007c) was on developing ‘attitudes and attributes’ of ‘determination, adaptability, confidence, risk-taking, and enterprise; developing expertise in literacy, numeracy, ICT; (and) progressing personal learning and thinking skills’ (Ibid., my brackets) in order to gain ‘Knowledge and understanding’ of the ‘big ideas that shape the world’ (Ibid.) This was a philosophical re-emphasis from knowledge acquisition to personal development - and a move away from the one-size-fits-all model of assessment based on quantitative measurements (Apple, 2004; Mansell, 2007). This QCA (2007c) model was a humanistic one in which the student’s interest and socio-developmental needs were factored into pedagogy (DES, 2003), and where improvement in ‘standards, achievement, behaviour, attendance, attitudes to learning, and staying on rates’ (QCA, 2007d) has equal importance to academic grades.

The ‘big picture’ was influential in the construction of this conceptual framework in that it advocated greater flexibility in learning approaches in order to ‘hook learners’ (Buzan and Dixon, 1978, p.59) with ‘Whole curriculum dimensions’ (QCA, 2007c) which have significance for individuals and society and provide relevant contexts, ranging from: ‘identity and cultural diversity - healthy life styles - community participation -

enterprise - global dimensions - technology and media appreciation - and creative and critical thinking' (Ibid.), a list which encapsulates the *Citizenship* curriculum. The QCA (Ibid.) also advocated that pedagogy should become more 'active...practical and constructive' and embrace learning 'in tune with human development' (Ibid.). Pedagogy should create opportunities for 'spiritual, moral, social, cultural, emotional, intellectual and physical development' (Ibid.), all of which are core developmental aims of the *PSHFE* curriculum.

This 'big picture' moved education practice away from delivering knowledge and towards Nelson's (1965) thinking on the pedagogic use of 'Socratic dialogue', as a 'maieutic' service - 'bringing others' thoughts to birth with questioning' (p.35 f/n.; Fowler, 1944, pp.339; 41-43: Plato's *Theoetetus* cited in Nelson, 1965, p.41). This shift in epistemology could enable learners to develop self autonomy - the citizenry idea of 'self-determination' (Saran and Neisser, 2004, p.142) where the individual does not allow his behaviour to be determined by outside influences, but judges and acts according to his/her own insights, his/her own developing awareness.

Three decades prior to the QCA's *Impact Model* (2007d), which advocated a more flexible and integrated trans-disciplinary curriculum, Buzan and Dixon's (1978) research concluded that the mind does not generally think according to a 'collection code' (Bernstein, 1973, p.231) but in images, key words and linked patterns using an 'integrated' system (Ibid.) Buzan and Dixon (1978) noted an enormous improvement in the performance of learners who substitute mind patterns for more traditional method of

approaching and organising information. When allowed to, students grab pieces of information which have many hooks attached to them, and this encourages enquiring minds (Bloom, 1956) and self-motivated higher order cognition (Drake, 1998) as tangential ideas, and an holistic picture of the curriculum (Buzan and Dixon, 1978), comes into focus. But, as Paechter (1995) wrote, are Buzan and Dixon ideas realistic in an education system which struggles to think ‘outside the boxes of subject specificity/particularity’ (p.99)?

Nelson (1965) posed a conundrum when exploring the aims and objectives of pedagogy: is it possible for teachers to affect a student to be free of outside pressures through an epistemology based on outside influence by teachers; who in their turn are influenced by their political superiors? After all, the mind cannot develop except through influences. But Nelson (1965) saw no contradiction here, indeed he goes so far as to say that the learner requires such external stimulation if the initial obscurity of self-truth - what Nelson called ‘philosophical truth’ (p.19) - is to grow into concrete existentialist intelligence (Gardner, 1983). What Nelson (1965) argued for, and where he and dominant pedagogic practice part, is in the approach the teacher takes to knowledge transmission. Nelson (1965) argued that if knowledge is to be owned by the learners then it has to be discovered by them too. It is not for the teacher to instruct pupils and offer ready-made information and value judgements. The teacher’s primary role, according to Nelson (1965), is to guide learners, as a facilitator (1.3; f/n2, p.9), on the path of self-discovery in order to develop the skill of life-long learning - not just the skill of knowledge banking (Freire, 1985).

Nelson (1965) challenged the idea of ‘dogmatic teaching’ (p.25) - the teacher as expert, the student as a blank slate, the classroom in fixed rows and the best way to learn is alone (Drake, 1998) - and introduced the idea of communally learning - peer-on-peer learning - in order to develop the skill of philosophising (Nelson, 1965, p.11; 4.4). One of the primary aims of the Socratic method is for students to discover that they are not-knowing of all certain knowledge. Learners need to become aware of the ‘perplexities and uncertainties’ in life (Plato, *Epistles* cited in Nelson, 1965, p.14). Nelson argued that such an approach is not negative but productive, because it enable the possibility of ‘regressive inference’ (Saran and Neisser, 2004, p.131) or ‘metaxis’ (Boal, 1995 cited in Neelands, 1997, p.10) to take place. And metaxis - learner discovery, re-discovery, and the possibility of change - goes to the very heart of personal and social development (*PSD*) because it helps learners to look at issues from many angles and develop the empathetic skill of being flexible - of seeing other points of view.

Nelson’s thinking (1965) was a contemporised version of how Socrates (c.469/70-399BC) examined ‘the reputed wisdom of anyone he happens to meet’ (Benson, 2011, p.181) in a responsive way.

Socrates begins by asking the interlocutor a question [...] following the interlocutor’s answer [...] a series of other questions elicit answers [...] at this point, the interlocutor either revises his initial answer [...] offers an entirely new answer [...] admits to being unable to say what he knows [...] professes his ignorance [...] is replaced by another interlocutor whose wisdom is examined [...] or marches off in a huff (Ibid., p.184).

In Nelson's seminal 1922 lecture in Gottingen (1965: 1, f/n) he extrapolated that only through the constant pressure to speak one's mind, meet peer questions with judged answers, can the truth be understood that non-knowledge is the first step on the road to deep-learning: "This man among you, mortals, is the wisest who, like Socrates, understands that his wisdom is worthless" (cited in Benson, 2011, p.181).

Could schools run on the responsive methods promoted by Socrates or Nelson? Probably not. However, if learning approaches could be more 'in tune with human development' (QCA, 2007d) there is a compromise methodology offered by Fries (1914) which would meet the dominant educational system half way. In parallel with Vygotsky's (1962) concept of the zone of proximal development - what learners can, or cannot do without help - Fries (1914) advocated pedagogy based on an active interplay of questions and answers by the group, for the group - but steered by a teacher as a not-quite-so-impartial facilitator. Fries (1914) advocated that teachers should employ complex language that stretch the learner's intellect and, by going beyond their supposed comprehension, contradictory doctrines - 'binary opposites' (Egan, 1989, p.26; 3.9) - can be explored until learner opinions are questioned and re-assessed (Fries, 1914 cited in Nelson, 1965, p.34).

The methodologies that both Nelson (1965) and Fries (1914) promoted were based on enabling learners to articulate through discovery and re-discovery, a state of objective relativism in which the mind extracts innumerable relations leading to differing points of

view (Piaget, 1962). Constructivist pedagogy might be deemed appealing because of its promise of ‘generality’ and ‘conformity’ (Wood, 2005, pp.59-68) but other educationalists would have disagreed with this concept on the grounds that learning (and schooling) should not be about conformity but about fostering distinctiveness (Garforth, 1966).

*Pause for reflection*¹⁰

I started this exploration on ‘What kind of pedagogy do Key Stage 3 learners need?’ by exploring the epistemology behind dominant education. Questions inevitably lead to more questions: ‘What is school really for?’ ‘What are we trying to teach learners?’ ‘Are we trying to instil knowledge into them, or develop skills?’ ‘Is school for training learners for the work-force, developing independent thinkers - or cultivating both these things?’

As I start to build this conceptual framework my research led me towards an understanding that the happiness of mankind - the good life for the common good (Castoriadis, 1983; Rawls, 1985; Habermas, 2000) - might come about by developing in young learners, cognition and the skill to express their opinions through dialectic reasoning.

And the question which arises from the above observation is, ‘...and could there be an optimum point in the educational cycle where such development would be most

¹⁰ Throughout this thesis personal reflections are denoted by shaded text.

impactful?' Piaget's (1962) assertion that the ability to relate to others, think abstractly, reason logically and draw conclusions, only starts to develop at eleven has been criticised by many psychologists (Vygotsky, 1963; Kohlberg, 1969; Carey, 1986; Karmillof-Smith, 1992). Detractors argued that Piaget's stance downgrades the ideal of individualism by delineating four prescriptive cognitive stages based on biological interaction (Renner, 1976; Kuhn et al., 1997). However, because of recent developments in magnetic resonance imaging (MRI) Piaget's assumptions on the age children enter the 'formal operational stage' (Piaget, 1977) deserve revisiting.

2.3 Why are KS3 learners of particular importance to this research project?

Dr. Giedd (2008a cited in Spinks, 2008), at the National Institute of Mental Health (Bethesda) together with colleagues at McGill University (Montreal) discovered, through MRI scanning of the frontal cortex, renewed growth activity 'during puberty and adolescence' (Blakemore and Choudhury, 2006, p.296). The frontal cortex is of particular interest to scientists because it acts as the controller of operations - controlling planning, working memory and organisation, 'holding in mind a plan to carry out in the future [and] inhibiting impulses' (Ibid., p.301. my brackets). The frontal cortex controls and coordinates our thoughts and behaviour - our executive function (Ibid.) And this ongoing research notes that as the frontal cortex matures teenagers *can* reason better, *can* develop more control over impulses, and *can* make more considered judgements - *if* they are given the right stimuli (OECD, 2002, 2007; Spinks, 2008).

Although scientists knew that the brain of a baby grew by over-producing synapses (sometimes known as connections), they did not know until recent MRI research that there was a second period of production around puberty. And this second growth period is a particularly important stage in brain development in that the connections that adolescents make during this period can affect them for the rest of their lives (Giedd, 2008). Giedd (2008) calls this the ‘use it or lose it’ period (cited in Powell, 2006, p.866). If, for example, a teenager is involved in music, sports or academics cognition, then those are the cells and connections that will be hardwired throughout the learner’s lifeworld. Conversely, if the teenager is lying on the couch watching television or playing video game - then *those* are the connections that are going to survive. Research at the laboratory for adolescent science at Vassar University (New York) mapped the development of white matter in the frontal cortex which was deemed, ‘the stuff that allows you to put yourself in another’s shoes or have empathy in the broad sense’ (cited in Powell, 2006, p.867). Though Powell (2006) added a strong note of caution about the work - that the research only showed a correlation between brain development and the ability to empathise with the other, and not the cause of certain behaviour - this research does indicate the importance of *PSD* topics being explored at certain ‘critical’ (Blakemore and Choudhury, 2006, p.307) periods in the learner’s biological development.

Powell (2006) acknowledged that the structure of the brain does not necessarily illuminate how the brain functions - that interconnecting research, from structural change to functional development is a complicated correlation and needs multi-disciplinary research between ‘genetics, brain structure, psychology, chemistry and the environment’ (Blakemore and Choudhury, 2006, p.308). Nevertheless Blakemore and Choudhury

(2006) make an empirical argument that if a particular brain structure is still immature the functions it governs will show immaturity. They hypothesised that adolescents are more prone to risk taking partly because they have an inefficient frontal cortex and consequently 'they are less efficient in integrating executive functions' (Ibid., p.305). And this theory was supported by researchers at the University of California (Los Angeles) who found that during this physiologically sensitive and critical period (Powell, 2006) there were waves of growth in the corpus callosum - a fibre system which relays information between the hemispheres of the brain (Spinks, 2008). Therefore the still under-developed frontal cortex may be one of the explanations for the unstable behaviour (Bainbridge, 2009) exhibited by many teenagers, captured in the OECD/CERI (2007) description of adolescents - 'high horsepower, low steering' (p.6).

In addition to the usual uncertainties that go with adolescence: looks, family, stranger danger, traffic, drugs, bullying, assault, theft and racism (Balding et al., 1998; Whittaker et al., 1998 cited in Madge, 2006) the DfES report (2003) also noted the pressure that students feel to achieve academically. On one hand, if the educational demands placed on Y7 learners are based on the assumption that primary school has equipped them with sufficiently developed proficiencies with which to meet new and more focussed intellectual challenges, then the current pathway would be deemed to enable students to strive for their desired goals (Prout, 2005) in secondary school. On the other hand, travelling along such a pathway does not appear to take into account social and value changes which have a deep impact on learners at that age (Ibid.; Wood, 2005; Appendix D). Prout (2005) notes that new and competing perspectives from parents, pedagogues, policy makers, the media, the consumerist society and peer pressure confront

and confuse children during a sensitive period when they are high on ‘horsepower’ but not yet able to ‘steer’ safely through this emotional and cognitive onslaught.

MRI research seems to have brought two perceptions to the fore which, when coupled together indicate the need to re-consider the KS3 curriculum. The *first* observation is that the KS3 period appears to be a particular challenging one for adolescents, as demonstrated by the difficulties they have in managing their emotions, of being effective learners and of self-regulation (Giedd, 2008; Bainbridge, 2009) - all of which are skills the students need in the school environs (Madge, 2006). The *second* observation has more potentiality vis-à-vis *PSD* delivery at KS3. Dr. Koizumi’s (1999, cited in OECD, 2002) observed that during ‘sensitive periods’ optimal learning opportunities could be advantageously taken when planning pedagogy.

Both Piaget and Vygotsky believed that learning is affected by the context in which the ideas are taught as well as the learners’ own beliefs, attitudes and influences (Appendix D). And that is where the similarity between these two psychologists ends. Piaget, described by Wood (2005) as a ‘genetic epistemologist’ (p.23), believed that no amount of instruction, or ‘scaffolding’ (pp.99-102) could help children gain deep learning until they had biologically developed enough to focus on the task in question. Vygotsky (1962), on the other hand, was more interested in how language, sciences, books, pictures and social intercourse formed intelligence through instruction within the zone of proximal development. For Vygotsky, cooperation lay at the heart of pedagogy and this has particular relevance for Y7 learners as they cope with the concurrent turmoil of increased

biological activity *and* developing the ability to vocalise their insecurities around fitting into a new (school) community (DfES, 2003):

Q: “How did you feel during the first weeks at your new school?”

J: I was quite scared of loosing my way - I lost my way like loads of times...

K: Scary...I didn't know half the people.

N: ...most of us were a bit afraid of being bullied by the older children.

(Year 7 informers home interviews, December 2007. cohort B.)

The ongoing MRI research (above) clarified why this research project was so focused on KS3 learners and helping ‘high horsepower, low steering’ (OECD/CERI, 2007, p.6) adolescents develop the ability to vocalise their issues, rather than ‘become verbally aggressive (or) resort to violence’ (Bainbridge, 2009, p.126. my brackets), seems a goal worth aiming for.

Therefore the next building block in this conceptual framework is, ‘Is there a need to develop speaking and listening skills at KS3?’ - speech being one of the declared ‘learning outcomes’ in the Crick Report (1998): ‘By the end of Key Stage 3, pupils should be able to: express and justify, orally and in writing, a personal opinion relevant to an issue’ (6.13.1). Vygotsky (1962), without the help of MRI research, intuitively analysed the importance of the relationship between speech and increased intellectual maturation. He argued that through verbal interaction, and in particular peer-on-peer input, the child

can become more adroit at acquiring knowledge. That through speech acts, external social activity is internalised and serves as a stimulus for intellectual self-regulation - a key PSD objective.

However, despite the recommendation that oracy should be an integral part of the school curriculum (Bullock Report, 1975) Lacan (2004) notes that one can trace a 'decline of interest in the function of speech and in the field of language' (pp.38, 72). And despite the QCA's (2007e) stated aim of placing 'speaking, listening, group discussion and interaction' high on the English curriculum - for a large percentage of KS3 learners, development of these skills seems elusive (Wood, 2005).

2.4 Is there a need to develop oracy skills in Key Stage 3 learners?

Vygotsky (1962) and Lacan (2004) wrote that the function of language is not merely to inform but to evoke and provoke a response from others and, through internalising that response, the speaker discovers the three primary functions of the speech act: monitoring language used, acknowledging listener response and developing an argument that is coherent and universally understandable. This process not only instructs outwardly - the tool through which one individual comes to share the ideas and feelings of others (Garforth, 1966) - but also develops the skills of inward learning on how to reason and regulate mental activities (Wood, 2005). This process is described by social constructivists as the maturation of mind-tasking (Bruner, 1983; Dunn, 1996).

What Brown et al. (1984) extensive research with KS4 learners revealed was that the communication act was primarily on the level of uninformed and incomprehensible 'chat', rather than 'imparting, sharing, discussing, analysing and evaluating knowledge and skills' (cited in Wood, 2005, p.170). Wood asked whether there should be a debate as to whether the school is the right place in which to develop the skill of oracy? However Wood answered his own question by observing that without the skill of oracy not only are learners handicapped in their personal lives, but also in their academic life too - where oracy is essential for expressing what is, and is not, known (Ibid.). Oracy, just like the skills of 'literacy, numeracy, ICT, personal learning and thinking' is a 'statutory expectation' of the QCA's (2007c) 'big picture' and therefore should be provided for on the curriculum.

There is an argument, aired in 2.2, that educational practice, vis-à-vis the way teachers 'frame' (Bernstein, 1973, p.231) their talk to the students, leans towards passive reception, and 'As Dewey observes after years of receiving and then regurgitating information by their teachers, school children will develop the habit of expecting (and demanding) that they play this passive role in learning' (cited in Howe, 2001, p.203). Wood and Wood's (1988) research discovered that the frequency of teacher questions and utterances in an average class was ten times greater than student response, which gives the impression that teachers were talking at students, rather than there being a journey of discovery by the pupils. Some educationalists argue that questions alone are a powerful tool for developing thinking and listening skills (Nelson, 1965) and that developing the

process of knowing ‘what question may reasonably be asked’ (Ibid., p.21), then testing and challenging that understanding until those questions are answered to the satisfaction of all parties, needs more time and flexibility than the school timetable allows (Saran and Neisser, 2004).

The pedagogic tension is that teachers need to impart ‘facts’ in order to satisfy QCA targets and, at the same time, foster the skill-development of listening and making meaning (Saussure, 1966). Nuthall and Church (1973) observed that if knowledge is to be reproduced for examination purposes, and subsequent ‘League Tables’ (Mansell, 2007, p.250), then teacher’s questions tend to be structured in a closed way in order to direct students quickly towards the right answer. However, if teaching objectives were aimed at instilling confidence in the learner ability, not only to find the solution to a problem but also, as in Socratic teaching, discover what the question might be in the first place, then Bloom’s lower order taxonomy of educational objectives could be realised. Learners would progress from acquired-knowledge to comprehension, the ability to express meanings in their own words, and the transfer of such learning to other situations (Bloom, 1956).

Vygotsky (1962), Piaget (1962) and Bruner (1986) agreed on the need to develop speech acts in order for learners to progress from concrete to formal operational thinking on abstract or hypothetical ideas. All three theorists subscribed to the idea that the ability to think conceptually empowers learners to look at issues from many angles and re-evaluate previously held ideas. Sylwester (1995) was also aware of the physiological

transitions taking place in KS3 learners when he wrote that teachers should be encouraged to explore ways students can control and release emotions, talk about emotions, develop activities with emotional context and learn how to avoid or mitigate stress through the use of debate, storytelling, discussion, cooperative learning and role-play. Oracy, Sylwester (1995) argued, was an underused tool in the pedagogue's armoury (3.9). And as has been noted in 2.3, during puberty the executive function is in such a state of flux that control of cognition, filtering information, holding a plan in mind and inhibiting impulses challenges KS3 learners (Blakemore and Choudhury, 2006).

For Habermas (2000) the structural nuclei of the lifeworld are made possible by and from the speech act. 'Cultural reproduction' through oral transmission, empowers speakers to look back through a tradition of knowledge and forward to possible future knowledge through a process of 'social integration' (pp. 346-7) which ensures the sincerity and legitimacy of active interpersonal relationships which are in play within everyday associations. There is a recurring theme in this conceptual framework of 'metaxis' (Boal, 1995 cited in Neelands, 1997, p.10) which is echoed in Wood's (2005) analysis of *How Children Think and Learn*. Wood (2005) wrote that the most useful deep-learning pedagogic tool *is* self-analysis through dialogue. Through interpretation and remediation of a learner's own errors, deep educational development can be achieved - and teacher, or hierarchical intervention in this process minimises the opportunity for learners to self-develop internal regulatory strategies which are essential devices for learning-for-living.

Egan (1989) noted that there is a distinction made in schools between meeting educational objectives and development through social activities - the former being for the express purpose of the cultivation of learners, the latter for social utility. Despite Dewey's (1902) assertion that, where the child has to draw on his own initiative to move his education forward, 'nothing can be developed from nothing' (cited in Garforth, 1966, p.135), there is a body of evidence which suggests that a synthesis of these two objectives - pedagogy and social adroitness - can lead to deep insights (Wood and O'Malley, 1996; Howe, 2001). In parallel with Nelson's (1965) Socratic thinking, if communities of learners collectively discover the questions which need answering to a hypothetical issue and then, through the process of mutual support, undertake exploration of the problem, questions *are* arrived at, revised, answered and owned (Wood, 2005). This pattern of social interaction, in aid of educative discovery, mirrors day-to-day speech acts within the wider community - and demands similar resort to validity-claims (Habermas, 2000).

Such an approach could offer a way forward for pedagogic practice by giving pre-eminence to the development of working in a community of learners, seeking consensus, and acting as responsible citizens who make a positive contribution to their society. When asked: 'What makes a community work best?' students in the host school replied:

...if you work together as a community you can do stuff and get things like achievement.

Learn how to work as a team properly and understand each other.

(Year 7 contributors home thinking¹¹, December 2007. cohort B.)

If cooperative learning is a process of bringing about agreement amongst students on the basis of a validity-claim that can be mutually recognised by speaker and receiver, then such an approach nudges the ego towards the common good. This is not an inherent skill but one that needs developing - it is ‘the hammer thing [...] the more we seize hold of it and use it, the more primordial does our relationship to it become’ (Heidegger, 1967, p.69). If deep-learning and conceptual understanding are enhanced; if social awareness and acceptance of ‘the other’ is developed (Smith, 1988); if peer acknowledgment of personal contributions raises self-esteem and prepares students to become positively involved in the wider community - then cooperative learning through speech acts would be a productive way forward for both educational and citizenry development (Roger and Johnson, 1994; Petty, 2006).

If oracy is the conduit through which humans shares their experiences, their cultures, their roles, their personalities (Moerman, 1998) - then oracy development deserves greater weight on the curriculum. And if this happened, school could develop into the point of intersection between the individual and society by becoming both ‘anthropocentric’ *and* ‘sociocentric’ (Durkheim, 1979, p.107), for as Rowe (1998) noted,

¹¹ ‘Home thinking’ was the name given to follow-up exercises after most *PSD* session with cohort B. The exercises consisted of reflection on the session or analysis of a set conundrum - the former contributing to the action research cycle, the latter to self-development (Daubelin, 1996; Rowe, 2011; 4.6).

Where individuals, for whatever purpose, wish to engage with others over matters of *shared moral concern*, they need to learn the language and procedures of the discourse and to master the rules of engagement - otherwise they are at a disadvantage (p.4, my emphasis).

However, alarm bells ring amongst teachers when talking about developing skills which address 'shared moral concern' (Ibid.). Teachers ask: 'Is school the best place in which to develop moral sensibility?' 'Should topics such as *Citizenship; Personal, Social, Health, Finance* and *Social cohesion* awareness be taught in school?' Social engineering (for such pedagogy could be so deemed) with an object to, 'arouse and develop in the child a certain number of physical, intellectual and moral states, which are demanded of him by both political society as a whole and the social milieu for which he is specifically destined' (Durkheim, 1979, p.107) is *not* included in the job description of the majority of teachers - and often resisted by them.

Most secondary schools teachers, 'feel that they need not be concerned with their pupils other than as students of their subject' (Best, 2006, p.57) - and student's personal and social development, except where behaviour impacts on the running of the school, is not part of their responsibility and should be left to designated pastoral teachers. But as Plato's *Apology* records, Socrates "questioned and examined and cross-examined" (Nelson, 1965, p.5) his fellow citizens, not to convey a new truth to them in the manner of an instructor '*but only to point out the path along which it might be found*' (Ibid., my emphasis).

2.5 Should *Citizenship* or *PSHFE* be taught in school?

Hook (1994) and Mayall (2002) contend that morality is fundamentally a natural and important part of children's lives from the time of their earliest relationships with their family or peers. However, despite the assertion that morality is hard-wired in children and adolescents, there is a tension between actions orientated to consequences and action orientated to understanding - *knowing* something is right or wrong being different from *understanding* that something is right or wrong (Kohlberg, 1981). Power (et al., 1989) argued that the skill of moving from the 'preconventional' to 'conventional' stage in moral reasoning (pp.8-9; 5.2.1) needs developing and does not come naturally - as informer N's response below illustrates:

Q: "Would you bunk off school at lunch time and go into town with your mates?"

No, def' no. No I wouldn't go with them - I don't want to get into trouble from the teachers.

(Home interview, December 2007. cohort B.)

'Morality' in this response 'is seen as based on self interest; the goodness or badness of action is determined by their physical consequences [...] The overarching desire is to avoid punishment from the superior power of authority' (5.2.1) not whether the act might be intrinsically wrong.

Madge's (2006) research concluded that for adolescents the challenge of detaching from the family unit and forming their own self-identity becomes stressful as the anchor of parental influence wanes and peer influence increases. As Habermas (2000) observed, 'modern societies no longer have at their disposal an authoritative centre for self-reflection and steering' (p.357), which the church and community involvement once provided. So, when education authorities call for more 'moral education' they usually mean that they want the school, not the parents, to make students 'good' - and with this high virtue model of the 'good' being advocated, teachers are placed in the invidious position of taking on the mantle of ministers of religion (Rowe, 1998).

Philosophers, as diverse as Hegel, Freud and Marx, recognised the need to embrace the 'totality of society' (Faulks, 2000, p.164) and re-discover the concept of man in society with rights and responsibilities who willingly contributes to the development of the common good. More recently, Rawls developed *A Theory of Justice* (1971) which brought to the fore the idea of the social contract - a principle of justice which society could agree to in order to live cooperatively. Rawls' (2001) contribution to political and moral philosophy came to the conclusion that capitalism had diluted not only the theory of good, but also the theory of justice and only through striving towards a liberal democratic socialism would global imbalance be redressed. Rawls (1971) analysis was an attempt to air the liberal possibility, and egalitarian ideal, of an overlapping consensus between people - one of the aims of the Crick Report (1998).

If the above charts Rawls' (1971) big picture of political and moral philosophy the more parochial picture was of English reserve towards pedagogy exploring either social or personal development. Twentieth century argument on what should and should not be included in a state run curriculum which could 'indoctrinate the mind' (Barker, 1936, p.9) was summed up by Dr. Boyson, Under-Secretary at the Department of Education (1982)

Politics, like sex education, is something that should be left to the family. School cannot just become the depository for all the problems society doesn't know what to do about (cited in Heather, 1986, p.34).

However, by the 1990's, falling engagement, apathy and even alienation in citizenry issues amongst the English youth, forced an initiative by Kenneth Clarke, then Secretary of State for Education and Employment, to ask the QCA and DfEE to explore the idea of *PSHFE* (Keast, 2003) and *Citizenship* education as possible statutory subjects to be included on the national curriculum (Bartho, 1990; Crewe et al., 1996; Crick, 1998; Heater, 2001).

Analysis of the ambivalence by policy makers towards citizenship and social education in English schools reveals three ongoing reasons why there has been reluctance to commit to *PSD*. *First*, there is unease by the establishment that schools might become a forum for destabilising indoctrination (Heater, 2001) - as illustrated by Barker (1936) and Boyson (1982) above. The *second* reason is based on the question of class division and replicates the private/public school divide (Hicks and Holden, 1995). There is a

perception that citizenry education for-all might impact on the status quo. There is a tension between the need to re-engage young citizens and maintain social stability, which Heater (2001) and Osler and Starkey (2005) claim contribute to a lack of commitment by policy makers and pedagogues to place *PSD* firmly on the time-table. And the *third* reason is based on the absence by Government to commit to specialist training for those teachers asked to deliver the *PSD* curriculum. This has created nervousness in teachers who fear expressing opinions on such issues as value judgement, obedience, authority, fairness, equality, relationships, and sexuality (Hargreaves, 1988).

Over the last two decades changes in political emphasis on what constitutes *PSD* have exacerbated teachers' nervousness. No one seems to have a clear idea of how these subjects should be taught. Conservative thinking was based on favouring the 'trickle down' effect on citizenship participation through 'training' courses, such as 'Newsom' (1960s) and 'ROSLA' (1970s), which were specifically developed for non-academic students who needed to gain skills useful for society, 'job-wise, marriage-wise, and recreation-wise' (cited in Hargreaves, 1988, p.31). With the passing of the 1988 'Section 28', anti-gay law (Booth, 2004), apathy towards *PSD* turned to paranoia as teachers tried to teach social education devoid of egalitarianism. Then when New Labour came into power (1990s) there was an emphasis on communitarianism - an ideal which stressed that goodness was simply an element in collective discipline (Etzioni, 1995). This led to attempts to control wayward adolescents through the 1998, 'Crime and Disorder Act' (Solomon and Garside, 2008, p.65). And to pile inconsistency on inconsistencies, the

DfEE's (1999b) national curriculum report on social inclusion gave greater emphasis to (non-statutory) *PSHFE* than to (statutory) *Citizenship*.

It is not surprising that this lack of a clear vision by policy makers deterred volunteers from teaching the *PSD* curriculum and, as reported by the NFER (2004, 2007), a majority of teachers ended up by being chosen to teach citizenry merely because they were supernumeraries - redeployed teachers, or teachers with gaps in their timetable. As the NFER/DES (2007) Report noted, over half of teachers involved in delivering *PSD* had not received any citizenry related training and over two-thirds felt that they needed more training in specific topics. The NFER Reports (2001-10) suggested that this sensitive and intrapersonal subject needs dedicated and enthusiastic teachers - not conscripted ones - if for no other reason than such random methods of staffing are 'ill-suited to the creation of departmental coherence' (NFER, 2004, p.49) let alone give wider recognition to the importance of *PSD* on the curriculum.

Accumulatively, the inconsistencies in defining the aims and objectives of *PSD*, the need for a clear national strategy for delivering the subject and inadequate teacher training have all contributed to a lack of clarity of the aims and objectives of *PSD* - for teachers and students alike. If citizenry is important for schools and the life of the nation (Kerr, 1999) then the recruitment and training of sensitive teachers, who are able to embrace pedagogy based on 'learning through action' (Crick, 1998, section 6.3.2b) rather than passive reception, becomes a task requiring perceptive management recruitment

(NFER/DES, 2007, section 5.3). As Teacher R, a *PSD*/Form teacher whose speciality was Science, noted

“...there had to be a better way to teach *PSE*. I wouldn't want my subject to be taught this way [...] I don't know what I should be teaching nor why I am teaching *PSE*. [...] I had no instruction from (*PSD* Coordinator) on the 'aims and objectives' of either the topics or the overall idea behind *PSE*. [...] All very frustrating...”

(Diary, January 2008.)

It can be argued that *Citizenship* and *PSHFE* are at the forefront of any school syllabus bent on developing a 'rational curriculum' (Petty, 2006, pp.323-335, 351-2) and the QCA's report (2005) supported that aim when it drew explicit attention to the need to develop in learners: thinking skills, creativity and problem-solving, moral and ethical development, recognition of the importance of knowledge that helps define who they are and their place in the world, becoming agents of their own stories, taking responsibility for themselves, others and the environment through active participation in both their parochial and wider communities.

If the case is being made for the need to provide *PSD* on the curriculum, then Dewey's (1899) contribution moved the argument towards a legal imperative as well

...when the school introduces and trains each child of society into *membership* within such a little community, saturating him with the spirit of service, and providing him

with the instruments of effective self-direction, we shall have *the deepest and best guarantee of a larger society which is worthy, lovely, and harmonious* (cited in Garforth, 1966, p.100, my emphasis).

Dewey's description, with its Victorian undertones, moved citizenry training towards an acknowledgment of the right of the child to become a *member* of a, 'lovely and harmonious' society, by being taught citizenry facts and developing social skills. And this entitlement was incorporated into European and British law when the *Human Rights Act* (1998) spelt out the universality of the principles of democracy, dignity and security; participation, identity and inclusion (Office of Public Sector Information, *Chapter 42* cited in Osler and Starkey, 2005, pp.142-145).

In 1897, Dewey wrote that 'the child is an organic whole, intellectually, socially, and morally and physically [and] we must take the child as a member of society in the broadest sense' (cited in Garforth, 1966, p.201. my brackets). And this ideal was developed further by Osler and Starkey (2005) when they wrote that learners have the right to demand from the education system whatever is necessary to enable them to recognise that all social relations - personal, social and political - need to be interwoven into the curriculum.

However, it is a chimera (and an abdication of society's responsibility) to suppose that school is the *only* place in which to develop PSD, and pedagogues the *only* authority. There are the accumulative influences of the other three 'Ps' - predeterminates, parents

and peers (Appendix D) - to factor into this research. However, one cannot ignore the increasing instability of twenty-first century home-life (Madge, 2006) and acknowledge that school does remain one of the fixed communal spaces where different communities of interest can meet, share and explore personal (*PSHFE*) and social (*Citizenship*) topics of common interest (Winston and Tandy, 1998).

The question that now comes to the fore is how could *PSD* be best delivered - as two discrete or one integrated subject? Brett (2006) drew attention to the interconnectedness of the *Citizenship* and *PSHFE* curriculum and particularly noted the similarities of the five basic skills being developed at KS3 (Lighthill, 2008; Appendices B, C). However, resistance to Brett's transdisciplinary approach was encapsulated by Harrison (2006), an Ofsted subject advisor, who said that there was a pedagogic imperative to keep *PSHFE* and *Citizenship* as discrete subjects in the curriculum in order that the "personal and the political are kept clearly delineated".

Aristotle's philosophising (1992) on the interrelation between the personal and the political has deep resonance for me. His analysis of how the State is formed is diametrically opposite to the Ofsted advisor's thinking (above), and was based on the progressive involvement of the individual within the household and then in the wider community. Aristotle argued that personal development (*PSHFE*) can impact on social sensibilities (*Citizenship*) - and that 'micro' pedagogy *can* lead to 'macro' awareness (Haydon, 2007). Therefore...

2.6 *Citizenship + PSE*. Is there an argument for a transdisciplinary subject?

In the DfES White Paper, *14-19 Education and Skills* (2005), the Secretary of State reported that there was a need for students at KS3 to develop foundation skills and gain, ‘a good general education by the age of 14 [...] Most importantly, they need to begin the 14-19 phase with the skills and knowledge to make the most of the opportunities available’. Further, in the *Towards Consensus* report, Ofsted (2006) noted that a well-considered *PSHFE* and *Citizenship* programme should ‘broaden pupils’ understanding and skills development’ (n.59).

Strengthened by being one of the three foci for learning on the QCA’s ‘big picture of the curriculum’ (2007c), the development of ‘skills’ appeared to be the new educationalist’s zeitgeist. If twentieth century educational emphasis leant towards the functional skills of English, Maths, and the Sciences, then twenty-first century pedagogy appeared to be including the development of learning and social skills.

Through study of citizenship, young people develop as informed and responsible citizens with the knowledge, skills and attitudes to play an effective role in society. Through personal, social and health education (PSHE), they develop the knowledge, skills and understanding they need to lead healthy, confident and independent lives. (DfES, 2005, section 4.10)

From the above quote it can be deduced that though policy-makers still think in subject specific boxes - 'Citizenship' and 'PSHE' were clearly delineated - there is a shift in emphasis towards transformation teaching (Clarke et al., 1997). The dominant epistemology appears to be moving away from Bernstein's (1973) European collection code - pedagogy based 'within a received frame' (p.241) - and towards a more integrated curriculum which recognises that 'there is a unity in the natural world [which] suggests that knowledge is inter-connected' (Clarke, 1997, p.13. my brackets). For further evidence of inclusive pedagogy, the DfES (2007) noted that

Citizenship and PSHE are similar on their emphasis on values and attitudes and concern to empower young people to act effectively and with self-confidence. They are also similar in some of the themes they explore, such as drug abuse and equal opportunities - and their emphasis on active learning techniques like role play and discussions' (cited in Brett, 2006, p.4).

All the above references encourage joined-up thinking and indicate that a conflation of *Citizenship* and *PSHFE* pedagogy could be mutually beneficial. And Brett's (2006) conclusion that there were more similarities than differences in the five basic skills being taught in *Citizenship* and *PSHFE*, namely: 'self identity; empathy; power; conflict resolution; and informed decision making' (p.11), was a helpful contribution. In parallel with Aristotle's model of how the State is formed, if learners develop understanding of their own psyche through *PSHFE* they can start to become active citizens within the classroom, active citizens within the school and then active citizens within the wider

community (Lighthill, 2008). Thus the classroom becomes the prototype for the wider community:

Q: "What makes a community work best?"

...a community does not work unless everybody works as a team; it is very difficult to do things with everybody's interest at heart; I learnt that a community is more than a group of people living in the same place its (sic) how the people communicate and act towards others.

(Year 7 home thinking, October 2007. cohort B.)

As (Ord, 2003) wrote, 'Children are citizens' (p.46) 'Young people under the age of 16 have the same civil rights as those over 16' (Huddleston, 2006, p.121) and should be involved in how they can contribute to society - and have that contribution recognised (4.6). Therefore it is a legal and moral responsibility for educationalists to provide the best platform for young learners to know themselves because, 'The proper study of mankind is Man' (Pope, 1944, p.301a). If learners understood the progressive interconnectedness between *PSHFE* and *Citizenship* then the following question would not have been asked by a Y7 student:

Why are we discussing about the community in social education?

(Year 7 home thinking, November 2007. cohort B.)

Still more confusion on the requirement for two learning-for-living subjects on the curriculum (rather than a combined one) was generated by the QCA's (2001) report on *Performance Indicators* which noted that there were *clear* links between *Citizenship* and *PSHFE* topics. This report was followed in 2003 by a QCA report which acknowledged that, 'There is confusion about what is PSHE and what is Citizenship' (p.5), and finally in 2005 Ofsted admitted that,

One particular problem is in defining the line to be drawn between Citizenship and PSHE [...] Topics like bullying, teenage pregnancy and drug abuse, which are naturally the content of PSHE, take on a citizenship dimension when the questions addressed are to do with topical local and national issues, policy, and what can be done to bring about change (HMI 2335).

Learners need clarity. Learners need to understand the interconnectedness of *PSHFE* and *Citizenship* - that the two subjects are symbiotic; that differentiation should not be of concern to them; that Socratic discussions on relevant *PSHFE* and *Citizenship* topics is the primary objective because, as the Lord Chancellor wrote in a speech thought important enough to be quoted at the start of the Crick Report (1998),

We should not, must not, dare not, be complacent about the health and future of British democracy. Unless we become a nation of engaged citizens, our democracy is not secure (Falconer cited in Crick, 1998, section 11.1)

Is there is an argument for returning to attitudes held during the early development of the *Citizenship* curriculum, when *PSHFE* was readily accepted under the umbrella of citizenry - for the 'long term health of the community' (Edwards and Fogelman, 1993, pp.14, 32)¹²? The American Educational Research Association (2001) concluded that a comprehensive, holistic, school approach to pro-social and citizenry issues increased student knowledge of the community; developed social, cognitive and citizenship participation and helped develop positive attitudes towards self, family, the school and peers (cited in Solomon et al., 2001;). And this research was supported by the Institute of Education, University of London, EPPI report (2005) which noted that citizenry lessons taught in school had

...an impact on personal and social affective outcomes, as well as on cognitive learning outcomes [...] increased self-confidence [...] more positive behaviour [...] more positive attitudes to society [...] greater empathetic and impartial reasoning [...] an increase in motivational levels to participate and get involved [...] a greater sense of autonomy, working diligently, increasing a firmer sense of self [...] decreases in absence levels [...] The programme interventions helped students get along with, and care about, others (by) developing increased feelings of respect for other opinions (p.63. my brackets).

¹² Best's (2006, pp.54-67) analysis of the past, present and future of *PSHFE* and *Citizenship* pedagogy is a very helpful contribution when considering questions on the Executive's commitment and clarity of thinking on an integrated *PSHFE/Citizenship* curriculum.

The body of research and commentary already cited indicates that for clarity and gravitas amalgamating *Citizenship* with *PSHFE*, under a combined title of *Citizenry Education* (Lighthill, 2008) or *Personal and Social Development (PSD)*¹³, would be a productive exercise and go some way to answering the Y7 student's apposite question "Why are we discussing about the community in social education?"

Student confusion is reinforced by a lack of clear understanding of "why we're doing *SE*?"

Q: Is *PSE* a waste of time - just a bit of a doss?

We don't have a *GCSE* in *SE* so it's not seen as important.

(Y7 student *Class Interviews*, June 2007. cohort A.)

Student perception appears to be that a subject which is not assessed is not of value?

In Mansell's (2007) forensic dissection of the dominant education system's obsession with 'hyper-accountability' (p.81) he notes that neither the students nor future employers are served by the testing system. Mansell's (2007) argument is that examinations do not test the key elements employers need to see displayed in their future workforce, namely - pupil's agency and motivation. 44% of parents polled for Parentline

¹³ It was not until the third year of action research that I made the semantic change from what the host school called *Personal and Social Education (PSE)* or *SE (Social Education)* to *Personal and Social Development (PSD)*. Throughout the rest of this thesis, *unless I am quoting another source*, I will refer to the combined *PSHFE* and *Citizenship* subjects as *PSD*.

Plus (2006) deemed that ‘academic performance’ and the reputation of the school are important - but 53% were more concerned with the school’s attitude to social disruptions - bullying, disturbances in class, drinking, smoking and drug abuse (cited in Mansell, 2006, pp.155-6) - topics explored on the KS3 *PSD* curriculum.

The construction of this conceptual framework is not only based on ‘readings, reflection, assumptions and experience’ (Trafford and Leshem, 2008, p.86, Figure 5.2) but has also been developed over five years of observations and action research in my host school. Though I will analyse the action research in Chapter 4 I feel the need, in order to enable this chapter to ‘grow to a point’ (Bottom, *Midsummer Night’s Dream*, I.2.8), to refer to two seminal classroom observations.

The *first* has already been mentioned in 2.5 and took place during an informal interview with a *PSD* teacher in January 2008. The Y7 *PSD* students (cohort B) were working from different work sheets in a booklet which had been collated by the non-specialist *PSD* coordinator. As a group, this Y7 class were unfocused because they were individually working on a myriad of valid but diverse topics - ‘Bullying’, ‘Healthy Eating’ and ‘First Aid’. There was no sense of a class community, or of group exploration.

During the lesson the teacher voiced an opinion that, “there had to be a better way to teach *PSE*”. Teacher R admitted that he would not want his specialist subject, Science, to be taught this way and that he did not know what the point of *PSD* was.

Based on my readings, nothing said by this teacher came as a surprise or seemed inconsistent with pedagogic practice across the country (NFER/DES, 2007). There is a lack of understanding by teachers of both the epistemology behind the *PSD* curriculum and how best to deliver this subject. Durkheim (1979) wrote that ‘morality can only be taught or, in other words, explained, if it is related to a reality which the child can be made to feel to be a reality’ and a failure to make this connection makes ‘moral teaching ineffective’ (pp. 132, 135). This is an example of how combining observation and readings led me toward, in this case, a realisation that ‘relevance’ was a key constituent of *PSD* delivery.

My *second* observation arose from the lack of understanding by students of where *PSD* fits into the education ‘big picture’. I felt that delivery of this subject could be deemed to be doing more harm than good. Contradictory messages were being received by the students who, on one hand were aware that educationalists (QCA, 2007c) and politicians (Cabinet Office, 2010) were promoting the importance of ‘the big society’ (Cameron, 2008) but, on the other hand, were delivering an ad hoc scheduled curriculum which was devoid of gravitas. Because of the pressure of ‘a seemingly never-ending barrage of tests’ (Mansell, 2007, p.3) the students judged that if a subject is not assessed it is not important.

My discovery was that these KS3 students, at a time when they needed encouragement to participate and engage in society (NFER, 2003), were being offered sub-standard tools with which to develop personal and social sensibilities.

The question which develops from the above discovery is, ‘How can educationalists best deliver *PSD* to their students in order to develop the ability to, ‘think critically, creatively, reflectively (and) develop the skill of philosophising on the core questions that appertain to (the) learners’ (Drake, 1998, pp.7-8. my brackets)?’

2.7 How best to teach *PSD*?

In a classroom discussion (May 2007) Y7 students offered the following best ways to teach *PSD*:

doing games; sitting next to friends; circle time (rocks); talking instead of working on paper; discussion with our friends and not just the teacher; listen to every ones ideas and not working in booklets; be more involved, make it fun but learn a lot; keep focused on the point; make people understand your points; acting and drama; communication.

And Crick (1998) also suggested that the cross-curricular use of, ‘drama, role-play and stories can be excellent means to help pupils develop the ability to ‘consider and appreciate the experience of others’ (7.6). Similarly, Vitz (1990) and Bennett (1991) have strongly emphasised the use of literature to convey and transmit moral messages - but as

Leming (1993) observed, 'the impact of morally inspired literature on prosocial and citizenry development has not been investigated' (cited in Solomon, 2001, p.596) - a 'gap in knowledge' (Trafford and Leshem, 2002, p.40) to which this thesis aims to contribute.

However, cross-curricular timetables engender deep rooted resistance from teachers who need clarification of the benefits of an approach that seems to pose more questions of it than provable pedagogic advantages. Reid and Scott (2005) offered the following questions which sum up teacher concerns: 'Is there 'overlap', will it 'complement' or 'supplement' the existing subjects?' 'Is it a useful 'bridging device' or rather the 'mortar' between several subjects on the curriculum?' Cross-curricular pedagogy can be perceived as a 'corrective' to the dominance of one of the subjects - or is it the glue between learning experience and educational knowledge? Is it 'compensation' or 'enrichment'? Is it 'transformative' rather than 'reproductive'? Is it a driver of change for the education system? And are individual subjects, and their teachers, under threat of rationalisation from a cross-curricular timetable (p.185)? In short - teachers are concerned that 'theme-related', cross-curricular/transdisciplinary teaching might well 'pollute' (Whitty et al., 1994, pp.25-42) their subject and their jobs.

Recognition of three approaches to pedagogic delivery brings clarity to this debate. *First*, there is 'transmission teaching', which is the traditional one-way transfer of knowledge, skills and values from teacher to learner; *second*, 'transaction teaching', which emphasises problem-solving through a process of pupil/teacher interaction; and *third*, 'transformation teaching', which is holistic and non-compartmentalised and factors

in cognitive, moral, spiritual and socialising needs (Clark et al., 1997). The dominant methodology is transmission teaching where students learn to accept that knowledge has been logically organised for their benefit (Bernstein, 1973; Clark et al., 1997). However, Whitty et al. (1994) and Reid and Scott's (2005) analyses indicate that education should not just be about acquiring subject knowledge (training the learner for the workforce) but acquiring the skill to transfer knowledge (learning for life). And this thinking was supported by the QCA's (2007c) 'big picture of the curriculum' which focused on developing the learner's ability to acquire the 'skills' of 'learning and thinking', through a range of approaches (QCA, 2007c).

In 1988 the 'Education Reform Act' (cited by NFER, 1995) laid out a National Curriculum and noted three core and ten foundation subjects which could benefit from various types of cross-curricular provisions. Skills such as communication, problem solving and study skills could be taught cross-curricular; as could economic and industrial understanding; environmental education; health education; individual, family and community awareness; and national, European, international legal and political dimensions (Ibid.). Further development on transdisciplinary (TD) thinking came as a result of the Dearing Report (1994) which advocated a reduction of curriculum content by 'working towards the greater integration of school subjects' (cited in Paechter, 1995, p.102) - but, as Fullan (1999) noted, such blue-sky thinking was based on idealism, rather than executive *or* teacher consensus.

Whitty et al. (1994) defined TD as organic planning and horizontal learning, which arises from real life context in a complex world. However, until there is clarity on the benefits of a well planned integrated curriculum as a way of dealing with a crowded timetable, as a way of saving students time, and as a way of allowing them to carry out longer, more open and more substantial tasks (Paechter, 1995), teachers will struggle to embrace interdisciplinary pedagogy and support the claim that knowledge is interrelated (Martin-Kniep et al., 1995; Drake, 1998; Law, 2004). It can be argued that only when the relationship between learning-in-school and learning-for-life is recognised will there be a move towards a TD time-table.

Drake (1998), in support of Whitty (1994), pointed the way forward when he argued that TD pedagogy is particularly suited to exploration where the wider environment, perceptions of reality, patterns of action and humanness are the organising foci. And, as has been discussed in 2.2, with reference to Nelson's (1965) thinking on the Socratic method, another benefit of TD teaching could be that it allows the students greater control over their own learning because dialogue is generated by student inquiry on relevant issues, in opposition to study of predetermined subjects on a curriculum (Beane, 1993; Leadbeater, 2008).

Vars (1993) suggests that problem based learning drives pedagogic practice forward, as real-life issues become the catalyst for the development of problem solving skills (Ibid.; Petty, 2006). However the reality on the ground is reflected in the NFER/DES (2007) Report which concluded that in their survey of *PSD* teachers, there

was a 74% tendency towards, 'traditional methods of *teaching*' students, rather than a focus upon student-centred learning' (Key finding 6). This finding suggests that despite the advantages that could be gained by students from teaching across the curricula there is consistent resistance to TD practice. Neelands (2000) asks if there is a need for teachers to reconsider their teaching practice and move out of the comfort zone of the 'curriculum-as-planned' and towards the vitality of a 'curriculum-as-lived experience' (p.53-4)? Perhaps there is such a need - but taking that step will not be easy for untrained non-specialist *PSD* teachers, who have few, if any, support mechanisms in place (Heater, 2001).

According to Heater (2001), in order to turn around entrenched perceptions on TD pedagogy, teachers need to embrace the idea that their subjects *already* contribute to their students' *PSD*. And if political rhetoric (the need to promote greater citizenry awareness), and practice (putting support resources in place for teachers) came into sync, teachers might start to value the contribution they do make to their students future lives as active citizens. Heater (2001) argued that not until there is executive commitment to finding dedicated space on the timetable, and an injection of finance for personnel resources and training, will citizenry education be given the recognition politicians are asking of it (NFER, 2008).

Cairns (2000) and Bond (2000) posit that the lack of evidential results (Mansell, 2007) in democratic participation in school is one reason why more resources have not been found for these subjects - but how can un-assessable citizenry-participation and

personal-maturation contribute to ‘outcome indicators which are then used to hold ministers to account’ (Mansell, 2007, p.236)?

Supporters of TD ask the following questions: ‘Could collaborative planning be a stimulus to pedagogic change (Fogarty and Stoehr, 1995 cited in Drake, 1998)? Could TD become a model of how information gained in one discipline can be of use in another, how no subject has priority over another, and how the curriculum is more holistic than segmented (Reid and Scott, 2005)?’ The QCA’s *Citizenship scheme of work* (2008) explored these questions and asked how *Citizenship* could be mutually beneficial to other subjects. In the QCA’s (2008) conclusion this scheme of work challenged teachers to rediscover the benefits of a joined-up curriculum in which linked knowledge can create deeper meanings and understandings for the students (Petty, 2006), but it failed to suggest which subject(s) are best placed to pick up this TD gauntlet?

Crick (1998) suggested that the use of drama and stories can be excellent tool with which to consider and appreciate the experience of others. But some Drama and English teachers have reacted against close identification between their speciality and the moral, personal, and political agenda - because none of these qualities are, or should be, specific to these subjects, but should be inherent across the curriculum. However, whilst commentators empathise with this reaction, it can be argued that both Drama and Literature can be perceived as social or socialising subjects, because they often pivot around difficult issues of human significance which engage both thoughts and feelings (Winston and Tandy, 1998).

Within Western modernity there is a tradition of assigning personal and social development to explorations of the humanities. From Ibsen to Brecht, from Boal to Brook, one can trace a faith in the idea that through artistic exploration, through dramatic and literary endeavour, society itself can be changed (Neelands, 2004). Kinaesthetic exploration through drama, and cognitive development through literature, open up a space within which a community can engage in critical discourse; a space where decisions can become contingent upon the collective desires of all its citizens (Garoian, 1999). Clark et al. (1997) wrote that through dramatic exploration, ‘a way of knowing is discovered’ (p.23). Drama can be deemed a creative social activity which allows the exploration of ‘ideas, themes, and issues’ (QCA, 2008d) which are central to the human condition and to concepts of humanness (Bruner, 1986; Boal, 1995). And through drama and literary exploration the concerns of the ‘other’ can be explored - and empathy discovered (Clark et al., 1997).

This could be a liberating experience, as the possibility of a self is revealed, ‘...the I who observes, the *I-in-situ*, places itself inside and outside its situation’ and through this periscopic perspective sees what is possible and could one day exist’ (Boal, 1995, p.14). The ‘I’ is the important factor in Boal’s analysis because the potential for change-in-depth has to come from with-in, not from-out. Boal (1996) took Hamlet’s advice to the Players - ‘to hold, as ‘twere, the mirror up to nature’ (*Hamlet*, III.2.21) - one stage further when he wrote, ‘...that is good and for Shakespeare that was theatre. But there must be another form of theatre in which we penetrate the mirror, see the image that is there and say, “I

don't like that image'" (p.49). Boal (1996) noted that changing the self-image, 'here and now', also offers the possibility of 'changing it elsewhere later' (p.49). Thus *PSD* can become both a communal and self-reflective experience as, through peer-on-peer interventions and non-judgemental steering, students extend self-perceptions and advance self-development, through critical thinking. As Way (1967) argued, deep learning comes through metacognition - not merely 'imitation of another person's experience' (p.27). Knowledge is made, not simply received (Finlay, 2005).

Of particular influence to the development of this conceptual framework was Drake's (1998) observation that the 'story model' (p.22) might be a useful tool with which to stimulate TD pedagogy - an observation I will explore further in 2.9 (below). But if stories offer students a springboard into *PSD* topics, if stories are a useful tool through which to explore issues of concern to the students' evolving histories - the question that needs addressing is: 'Which stories to use?'

Pragmatically, or opportunistically, it is the suggestion of this thesis that there is one 'designated author' (Davies, personal communication, 2005) on the KS3 curriculum whose plays - because of their ambidextrousness; because of the writer's 'unbiased treatment of issues' (Bate, 1997 cited in Davis, 2003, p.161); and (of particular relevance to 'high horsepower low steering' (OECD, 2007, p.6) adolescents) because his characters are often agents of their own destinies (Gibson, 1993) - could provide a useful pedagogic tool with which to stimulate *PSD*. And that writer is William Shakespeare.

2.8 What is the added value Shakespeare's plays offer?

Commentators argue that Shakespeare's plays not only embody an historical perspective on human development but also delve into a psychology analysis which reveals that all his 'characters live within ourselves and all we have to do to understand them is find the very "human" objectives which motivate their actions and mark their kinship with us as vivid, unique individuals in this world' (Salomone and Davis, 1997, p.61).

English and Drama teachers rack their brains to make Shakespeare study relevant (Stevens, 2005; DCFS, 2009). On one hand, the study of Shakespeare in the National Curriculum is deemed important because of its intrinsic moral worth and the universal values it espouses, but on the other hand, teenagers are forced to study the works of a 'Dead White English Male who is forcibly and creakingly resurrected from an age so remote to theirs that they feel they have little connection with either it or the man who lived in it' (Diment, 2003, p.17). However, Neelands (2004) advocates that relevance can be demonstrated by drawing on Shakespeare's issues in symbiotic parallel with the social realm - and therefore a humanistic and liberal TD approach has epistemological justification because all three subjects, *Citizenship*, *PSHFE* and *Shakespeare*, have overlapping issues embedded within their curricula. Neelands (2004) argues that a cross-disciplinary approach seems appropriate as it moves learning towards transformational-

knowledge and away from pedagogy based on knowledge-transfer (Freire, 1985; Ben-Shahar, 2006).

Shakespeare's stories go to the heart of this conceptual framework and therefore there is an imperative to address the two following questions. *First*, 'Why use Shakespeare's play as a pedagogic tool with which to explore *PSD* topics - *in preference* to more contemporary writers?' And though in *Teaching Shakespeare in Schools* Gibson (1994) answered this question with, '...it is a statutory requirement. The National Curriculum in English requires that all students in Key Stages 3 and 4 have some experience of the works of Shakespeare' (p.140), is a 'statutory requirement' sufficient reason to perpetuate Bardolatry? And *second*, is the conjoining of *PSD* topics with Shakespeare study merely a pragmatic opportunity, or can Shakespeare 'add [...] value' (Gilmore, 1996, p.82) to the learning for life curriculum?

Marsden (1991) wrote that no other literary figure has attained such a prominent position in popular culture - and certainly no comparable industry has arisen around Milton, Dante or Goethe's birthplace as can be seen in Stratford-upon-Avon (Davidhazi, 1998; Marder, 1963). As Bloom (1998) evangelically wrote:

Bardolatry, the worship of Shakespeare, ought to be even more a secular religion than it already is. The plays remain the outward limit of human achievement: aesthetically, cognitively, in certain ways morally, even spiritually. They abide beyond the end of mind's reach; we cannot catch up to them. Shakespeare will go on explaining us, in part because he invented us (p. xvii-xviii).

The secular religion of bardolatry (Felperin, 1963) has not been dampened by feminists' perceptions (McLuskie, 1985; Adelman, 1989; Davis, 2003) nor by new-historicists' arguments that Shakespeare had a 'project' to establish an 'ideological unity' (Dollimore and Sinfield, 1985a cited in Levin 2003, p.57). Shakespeare enthusiasts have not been sidetracked by observations on Shakespeare's strategy of power relations in *A Midsummer Night's Dream* (Kavanagh, 1985) nor been deflected by analysis of Shakespeare's religious bigotry in *The Merchant of Venice* (Sundelson, 1983 cited in Levin, 2003). Dobson (1994) argued that bardolatrist's simply suppress critical analysis:

...the fashion of gulping down every drop of Shakespeare (with or without any reservations about the cultural filtration mechanisms by which it has reached us) is too deeply ingrained in dull commentators and foolish admirers alike (pp.231-32).

And despite the best efforts of Marxist and new-historicists to ask questions about race, sexuality and gender in Shakespeare's work, policy-makers, pedagogues and the public remain reluctant to let go of Shakespeare's 'most-favoured-author status' (Bowen, 2003, p.209). However, Whitehead's (1996) apposite question, 'How many of his plays really come within the linguistic and emotional range of the young adolescent?' (p.145) goes to the heart of any exploration on perpetuating Shakespeare study - at *any* Key Stage.

It can be argued that in today's multi-ethnic, multilingual Britain, students have little enthusiasm for colonialist icons of British social and cultural history. Such icons

have little relevance to students. Their icons are living celebrities, not objects ‘in a glass case’ which, as Skrebels (1997) wrote ‘as beautiful and valuable as they may be, are still detritus of the past. In preserving them we render them fixed and lifeless, and leave to chance the possible impact they may have on people’s lives’ (p.83). Gibson (1994) argued that there can be added-value for students from Shakespeare study - that through active exploration, teachers can enable students to make both critical and empathetic connections between themselves and the ‘ideas, themes and issues’ (QCA, 2008a) embedded in the stories. However, Gibson (1994) also noted that unless those underlying issues relate to the student’s own life world - what Bruner (1986) has defined as the progression of the reader-hearer to the reader-owner - there is only an historic justification for the protected inclusion of Shakespeare study on the national curriculum,

I don't really see why we have to do Shakespeare anyway...I don't see why it is on the curriculum...I don't think it affects our careers and stuff.

I don't think it's got anything to do with what I'll be doing.

You don't get told what you're supposed to learn from Shakespeare.

(Year 9 *Interviews* cited in Diment, 2003, p.18, 20.)

More germane to this research project than Gilmore’s (1996) question, “Why teach Shakespeare on the curriculum?” is ‘What value can Shakespeare add to the curriculum?’ (Gilmore, 1996, p.82). In Blockside’s (2003) investigation into whether Shakespeare was iconic or relevant he noted that if Shakespeare had nothing valuable to offer students then

his place in the curriculum was suspect because he could be replaced with something more pertinent and engaging and not 'risk permanently alienating a large number of children from the pleasurable understanding of classical literary works' (Phillips, 1996, pp.175-76). At one polarity Blockside, Phillips and Atherton (2005) argue that Shakespeare studies could be 'divisive, even damaging' (p.5) to young readers as they struggle with inaccessible texts, and at the other extreme, the RSC's (2008) *stand up for Shakespeare* manifesto argues that Shakespeare's plays are for all and should be introduced to students from KSs 1 and 2.

On the *Shakespeare and Schools Project* (1986-93) Gibson was also exercised by the 'added-value' question. Gibson (1993) offered fourteen core reasons which included, 'a necessary element in aesthetic education', 'an instrument of bourgeois hegemony' and 'part of British cultural heritage' (p.15) - all of which seem, at best quaint, at worst, fodder for those vociferous detractors of Shakespeare's primacy in the cannon (Eagleton, 1983; Sinfield, 1983). But Gibson (1993) also noted that because Shakespeare opened up the 'possibilities of other ways of living', 'other sets of values and beliefs' and 'other ways of defining oneself' (p.14), his body of work constitutes available sociological and psychological case studies for students to analyse forensically 'like a detective' (Gilmore, 1996, p.79). And Shakespeare's humanity, with its illusive quality of never being consistent, provides a fertile model for exploration of human conduct - particularly with reference to the characters often being agents of their own destinies (Gibson, 1993).

Preeminent on Gibson's (1993) added-value list was the quality of Shakespeare's language which he deemed, 'energetic, vivid, sinewy, active, physical, sensuous, reflective' (p.14) and, as Leavis (1952) and Berry (1993) add, speak on student's emotions, and an effective way of developing insight into the power of speech-acts (Vygotsky, 1962 cited by Britton, 1994).

Over the four years of observations and action research many commentators on this study have challenged my decision to use prose synopses of selected Shakespearean plays - and not use the text, or extracts thereof.

During 2006-7 I developed an interactive storytelling (2.9) tool (4.6; Lighthill 2008b, p.39) which was both faithful to Shakespeare's plays *and* focused student discussion on the *PSD* topics to be explored (QCA, 2008d). During this experimental period I told selected Shakespearean stories at sessions for the National Association of Gifted and Talented Youth (NAGTY), 'Aim Higher' (University of Warwick), and various inner-city schools, with, and without extracts from Shakespeare's text and I discovered that the students were more willing to investigate the *issues* Shakespeare explored in the plays - in parallel with the *PSHFE* and *Citizenship* curricula - freed from the challenge of archaic language. However disappointing it might be to lovers of Shakespeare's language 71.5% of students questioned for the CEDAR survey (Strand, 2008. Appendix K, 'What I think about Shakespeare', Q.6) found Shakespeare's plays difficult to understand - and this created an unnecessary barrier to *PSD* exploration.

Dr. Jonson (1709-84) observed that Shakespeare's pre-eminence was located in the diversity of persons in the stories - 'No one, before or since Shakespeare, made so many separate selves' (cited in Bloom, 1998, p.90) and Coleridge (1772-1834) added that Shakespeare's particular excellence was that he wrote rounded human beings, not mere caricatures (Coleridge, 1971). O'Neil's (1994) three-part analysis of student encounters with Shakespeare's characters was particularly astute: the *first* 'world' (cited in Warner, 1997, p.148) the learner enters is that of the play writer's - an historical fiction, a pre-text that defines the reason for the actions in the play and constitutes a world of observation without understanding. The *second* world develops from the first, as the learners personalise the fiction in order to relate to it. This may attract contemporary elements from the students, but will, in essence, still be the writer's story and will still be an internalised world. But the *third* world is arrived at through, what Salomone (1997) called abstract and symbolic analysis of the character's objectives in order to explore personal motivation and citizenry ramification. The *PSD* questions students address would be: "What did the characters do and what should they have done?" "What does the characters want and what are they willing to do for it?" (Ibid., p.60) - and vicariously ask "...and what do *I* want and what would *I* be willing to do for it?"

Bate (1997) notes that the expectation of sixteenth-century educational theory was that it would lead to good citizenry. That 'active virtue' (Ibid., p.329) could be learned by osmosis through the study of the texts of ancient Greece and Rome. And Wood (2003) suggests that by 1571 a young William Shakespeare might have 'attended Big School [...] in Church Lane' (p.49), Stratford-upon-Avon, where young men were trained to argue,

through the art of ambidextrous oracy, either side of a case with equal force in preparation for work in, ‘secretarial correspondence, council, diplomatic exchange, or law-court’ (Bate, 1997, p.328). Elizabethan schooling taught young men that there was an ‘aspectuality of truth’ (Ibid., p.327), that ‘Truth was not singular’ (Lighthill, 2009, p.26) and this is reflected in the validity of the many issues explored in Shakespeare’s plays. Wittgenstein’s (cited in Bate, 1997, p.328) encapsulated the idea of the ‘aspectuality of truth’ when he wrote on the famous Gestalt drawing (Jastrow 1899) which depicts both a duck and a rabbit:

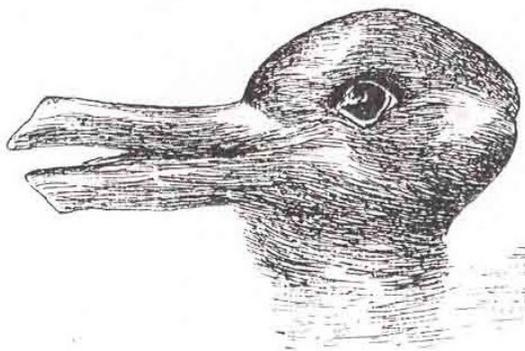


Figure 2.1 Duck-rabbit ambiguous image

‘This is a drawing of a duck. This is a drawing of a rabbit. Now you see a duck; now you see a rabbit’ (Ibid., p.328). How frustrating, how exciting, and how stimulating that is. Neither the duck nor the rabbit can be seen at the same time - yet both realities are true. Shakespeare’s plays exemplify that truth is not singular; nothing is what it seems - as illustrated by: Bottom’s dream, Claudio’s perception of Hero’s infidelity, Juliet and Hermia’s idealistic love, and the Witches prophecies.

Egan (1989) wrote that Shakespeare created ‘conflicts between good and bad, courage and cowardice, fear and security’ (p.26). For every Othello there is an Iago, for every Goneril there is a Cordelia and for every Malcolm there is a Macbeth. And Prospero and Caliban, Hal and King Henry, Oberon and Titania, Juliet and Capulet throughout the stories, fight for *their* aspectuality of truth. Gibson (1994) wrote if ‘education is concerned that the individuals should not be imprisoned in a single point of view [then] Shakespeare’s plays have this quality supremely’ (p.141. my brackets). And, as noted in 2.2, Shakespeare’s stories can also act like a ‘maieutic - a midwife delivering truths (Saran and Neisser, 2004). Shakespeare the Socratic teacher, Shakespeare the ambidextrous storyteller, wrote chronicles which could be used to encourage learners today to discuss moral issues and exercise judgement and choices on the various dilemmas that beset so many of the characters (Ibid.; Gibson, 2005).

Gibson (2005) wrote that the key to Shakespeare’s longevity is that the characters, themes and stories have been a source of meaning and significance for generations and offer endless opportunities for reinterpretation and reemphasis because they reflect the preoccupations of the listeners down the ages. And the differing issues that Shakespeare illustrates have important pedagogic application for TD teaching because topics on the *PSD* curriculum can be overlaid onto incidents in selected Shakespearean stories. As has been noted in 1.2, student identification is aided by the stories being peopled with those who learners can relate to; the relationships between the characters; and exploration of how best to live in the communities Shakespeare created. Gibson (2005) concludes that

the complexity of students' own lives is serendipitous with Shakespeare's abiding concerns.

And so, returning to the epigram at the opening of this chapter, as Bottom requested of Peter Quince, I 'grow to a point'.

My argument with the designers of the *Citizenship* and *PSHFE* curricula is that there is no holistic 'big picture' of how to deliver *PSD*. The syllabus has been fragmented into 35 topics and 175 sub-sections (QCA, 2008c) which learners are expected to explore during KS3. And although the QCA gives clear advice on the 'opportunities and activities' for KS2 students when exploring *PSD* topics (2008b) - kinaesthetic work in Drama, and cognitive exploration through storytelling in English - there is a dearth of recommended best-practice at KS3.

The idea that storytelling could be used in the quest to make *Citizenship*, *PSHFE* (and *Shakespeare* study) high quality deep-learning experiences (Biggs, 2003) will now be explored.

2.9 Is storytelling a missing pedagogic tool at Key Stage 3?

Zipes (1995, 2004) suggests that classic stories are at one and the same time historic and contemporary - because they tell us much about times past, and yet continue to reveal

something about time present. Storytelling has a long history¹⁴ of communicating what it is to be in this world and what the possibilities are for the listener. But after KS1 and 2 storytelling is omitted from the list of QCDA recommended pedagogic tools.

With an echo of O'Neil's (1994) three-part analysis of student encounters with Shakespeare's characters, Bruner (1986) analysis how story-time enables the listener to write their own story through the medium of three discourse properties: *first*, there are listener *presumptions* which allow the receiver to create implicit meanings of the story based on personal, conscious and sub-conscious history. This, Bruner (1986) argues, triggers limited interpretations of the story but does relate the story to the listener. *Second*, there is the process of *subjectification* which depicts reality through the filter of the consciousness of the characters in the story. This blends listener empathy with character development and takes the listener deeper into the issues the characters experience. And *third*, there are *multiple perspectives*, as if the listener is 'beholding the world through a set of prisms each of which catches some part of it' (Ibid., p.28) as it awakens empathy for the characters' development and then out into a wider, global context. This process goes beyond surface reading of the text and towards the possibility of the receivers storytelling their own lives (Barthes, 1970; Lauritzen and Jaeger, cited in Drake, 1998).

Freud (1908) wrote that every child may be deemed to be a creative writer, a storyteller, because storytelling is deeply embedded in the psyche of a child almost from

¹⁴ Pellowski (1990, pp.3-15) usefully charts the time-line of literary references from Egyptian manuscripts to contemporary Serbo-Croatian oral epic singers.

birth - child-play being the purest form of storytelling. Further, as childhood develops, child-play becomes a communal activity - the principal skill needed is the ability to communicate the story in order that the other members of the community - the play-partners - can actively participate (Ibid.). On the other hand, Pellowski (1990) hypothesised that the strength of the oral tradition lies primarily in the presence of the narrator - and therefore storytelling, as a transferable act, has a built-in weakness because it relies on the charisma of the storyteller. Pellowski's analysis suggests that storytelling is an egocentric art form and ignores the dynamics of the community - the storyteller and listeners creating magic together.

This interaction can aid personal discoveries through narrative modelling as listeners (students) create their own, "what if(s)..." For even though the story itself is concretised in its beginning and middle, possible endings remain fluid until exposed by the storyteller. And even after the story is told, and the ending revealed, the issues there-in can be further explored as the community make connections with the then (the story) and the now (their collective world) in order to build up a 'real-world web' (Lauritzen and Jaeger, 1997, pp.98-114) of learners discussing what happened - and what could have happened.

This pedagogic process moves listener/student away from insularity - with an emphasis on the 'I' to the exclusion of the 'we' - and towards developing a sense of community. Bettelheim (1976) wrote that storytelling can help transcend self-centeredness and look towards mastering the psychological problem of growing up,

‘...overcoming narcissistic disappointment, oedipal dilemmas, sibling rivalries; becoming able to relinquish childhood dependencies; gaining a feeling of selfhood and of self worth, and a sense of moral obligation’ (pp.6-7) - each point (above) being analogous with the key developmental objectives of both the *Citizenship* and *PSHFE* curricula (Crick, 1998; QCA, 2007a). Bettelheim further argued that in order for young people to learn to cope with that which goes on in the subconscious, they need to understand what is going on in their conscious self. Adolescent students have to develop the ability to synthesise their emotions, imagination and intellect in order to be able to empathise and develop ‘the ability to consider and appreciate the experience and perspective of others’ (Kerr, 1999, p.279) - a skill which goes to the heart of *PSD*.

Zipes (1995, 2004) argued that story-reception develops strategies which can enable listeners to take control of their lives by experiencing the inner-satisfaction of contributing to a meaningful community in parallel with the cultivation of independent thought. And Genette (1930), Barthes (1970), and Kermode (1981) - expounding on Russian Formalists analysis of the story-journey as it moves through the two intrinsic components of *fibula*, the linear incidents that make the plot (Bruner, 1986, p.21), and *sjuzet*, the underlying themes embedded in the narrative (Ibid., p.7) - noted that, irrespective of the narratology, these components are not only received by the listener but also re-written by them as the listener draws on their own ‘tacit knowledge’ (Cairns, 2000, p.16; Polanyi, 2003). This narrative journey illuminates the observation by Egan (1989) and Kant (1965) that though abstract concepts can be developed there is a sense that young listeners must already *have* abstract concepts. The perennial stories they hear, such

as Cinderella, Snow White, Aladdin, resonate with them from a very early age as they pick up elements within the story which are *with a priori knowledge* recomposed to fit into their existing abstract schemata.

Stories transmit images of ‘hero, false hero, helper, villain, and so on [and] enable the reader [listener] to enter the life and mind of the protagonists’ (Bruner, 1986, pp.20, 21. my brackets). And Egan (1989), in parallel with the Shakespeare analysis (2.8), noted that ‘conflicts between good and bad, courage and cowardice, fear and security’ (pp.26-8) are omnipresent in stories - and that the innate tensions between those conflicts develop critical listening, intrigued attention and abstract conceptualisation and can help the listener to ‘own the knowledge being explored’ (Ibid., pp.38-9). Through the metaphoric nature of language, stories can convey moral codes, ethics and values - as characterisation, explored through fantasy situations, can become vital for students ‘emotional development’ (Granger, 1997, p.25).

Egan (1989) defined stories as ‘narrative units’ (p.24) which engender deep feelings amongst learners as they enter into the possibility of illuminating issues appertaining to personal growth (Drake, 1998). However, by KS3, feelings and emotions are marginalised - contained within the objective banks of periphery subjects such as Music and Drama (QCA, 2007b; DFES, 2007a).

Sylwester (1995), writing on brain research (2.3), highlights one of the benefits of Socratic teaching when he observed that teachers, at all Key Stages, should

...be encouraged to explore ways students can control and release emotions, talk about emotions, be active in a social way, develop activities with emotional context, learn how to avoid (mitigate) stress, connect emotions and health [...] Teachers should use debate, storytelling, discussion, cooperative learning, role-play (pp.15-16)

in order to develop emotional intelligence (Goleman, 1995). But schools have become less of a socialising community (Dewey cited in Garforth, 1966) and more like a 'factory in which the raw products (children) are to be shaped and fashioned into products to meet the various demands of life' (Callahan, 1962, p.152. my brackets). Egan (1989) argued that this is education by accumulated sequences and measurable knowledge and skills, which leaves out that which is most valuable - 'imagination' (p.35). And as Dewey noted, only by being true to the *full* development of all individuals can society be true to itself - just as tribes tell their children their lore and myths, so too should educationalists model the curriculum as the lore of the global tribe:

The myths of the tribe encode all that was most true and significant. Thinking of it this way will enable us to focus on making the curriculum a coherent narrative of the most true and significant aspects of the world and experience' (Egan, 1989, p.108).

Egan's (1989) narrative in *Teaching as Storytelling* is an infectiously passionate one which, if Egan had had his way, would have taken storytelling into every classroom and into every lesson in an attempt to see the curriculum as a coherent whole - rather than 'segmented and divergent research programmes' (p.112). And if I do not concur with this

all-embracing pedagogic model, I do have sympathy with Kendall's (1985) analysis that 'daily story readings' (cited in Egan, 1989, p.85) can stimulate a whole range of cognitive skills: 'reading activity' (Ibid.) - the process of making language into signs, meaning in hearing (Saussure, 1966) - and expanding vocabulary - which in turn can increase comprehension and mastery of the written language (Vygotsky, 1962).

Drake (1998) also advanced the proposition that stories are useful tools with which to develop learner inquiry and hypothesised that the teacher could stimulate Socratic dialogue by introducing storytelling in order to motivate learners. This methodological approach progresses through two educational stages - which coincidentally were featured by the QCA (2007f, 2007g) for KS1 and 2 *Citizenship* and *PSHFE* learners. *First*, active group participation which engages the students in listening and thinking and *second*, group sharing and peer feedback as students explore solutions to the 'What if(s)...?' - the conundrum within the stories (Lauritzen and Jaeger, 1997 cited in Drake, 1998, p.98). Drake (1998) wrote 'Stories provide a sense of community/universality. (Stories) promote a constructivist approach (where) authentic student inquiry emerges' (pp.97-8. my brackets) - and that 'this is not a one-hit pedagogic tool' (p.94), students can progressively gain a deeper relationship with the same story as they revisit it and explore different issues (4.6). The story, as a pedagogic tool, seems to offer learners the possibility of 'becoming storytellers of their own lives so that they can determine their destinies' (Zipes, 1995, p.7) - have a presentment of that 'future-I' of which Boal writes (1995, p.28).

2.10 Summarising the conceptual framework

Below is a flow cart which reflects the building blocks which made up the conceptual framework in Chapter 2. Starting from the baseline question (2.2) ‘What kind of pedagogy do Key Stage 3 learners need?’, Figure 2.2 illustrates the feedback loops from, and back into, the thesis title, and highlights (in bold) the key ideas which will be taken forward when observing cohort A (2006-9; 4.4) and designing the action research with cohort B (2007-10; 4.6).

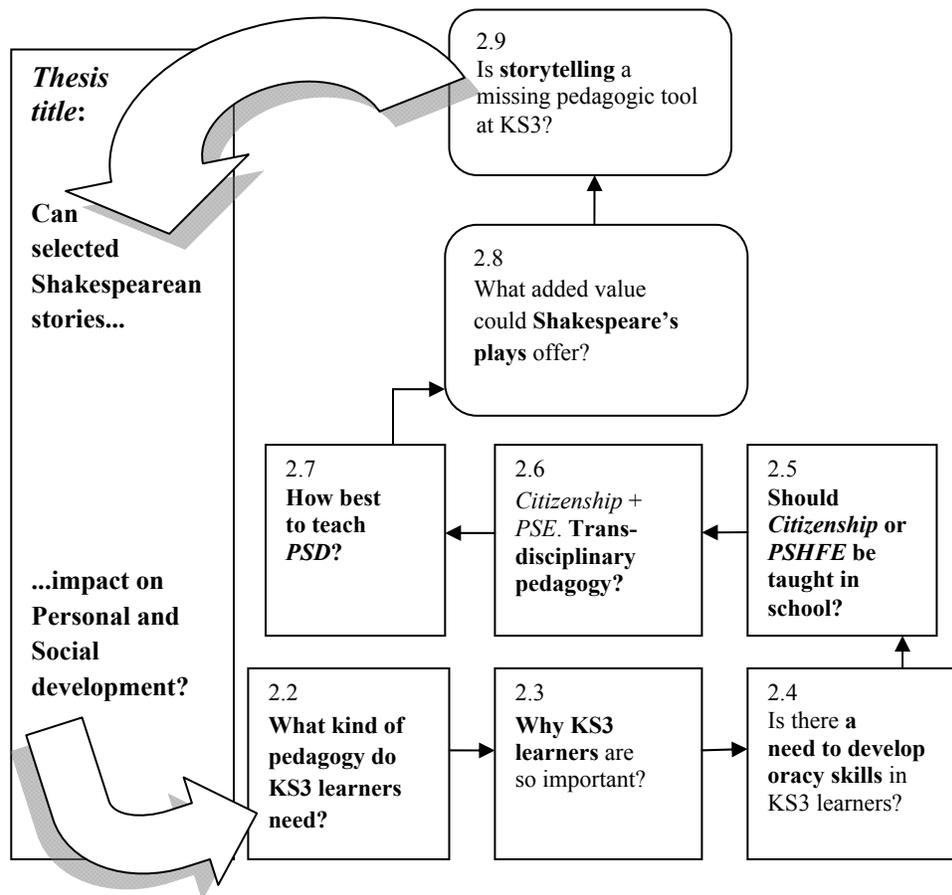


Figure 2.2 Building the conceptual framework from the thesis question

Chapter 2 explored the need to develop personal and social awareness within a safe environment *and* at a time when one can take advantage of an optimum window-of-opportunity in adolescent maturation. This chapter explored how best to deliver *PSD* and argued that there was a gap in the curriculum vis-à-vis philosophising and oracy development - both skills needed in order that students learn how to think for themselves - rather than blindly follow their peers (Madge, 2006). An argument was put forward that there is a pragmatic opportunity to use Shakespeare's plays as a trans-disciplinary pedagogic tool with which to stimulate the above skill development. And finally, it was concluded that the empathetic understandings engendered by the storytelling process was potentially a more accessible way forward for the delivery of Shakespeare's 'case studies' (Rutter, 2005) and subsequent *PSD* topic exploration.

I note that if the QCA's (2007c) 'big picture' had become praxis then there would have been a pedagogic change in both delivery and reception - from teaching subjects in 'black boxes' (Apple, 2004, p.25), to cross and transdisciplinary pedagogy; and from individualism (students in competition) to communitarianism (student discovery within the school community).

Ben-Shahar (2006) wrote that education can be informative *or* transformative. I counter this assertion by asking: "Why can it not be both?" If subjects are perceived as pieces of the framework with which learners build their good life, then philosophising on that framework will act as the mortar that binds the pieces together.

And if schools were allowed the time, they could become one of the seats of learning in which to develop these building skills as the students join the pieces of information together in order to think about a possible whole - and how that possible whole could impact on their future lives.

In Chapter 3 I will explore the methodologies which have contributed to building the theoretical research strategy and design and which will be used to assess the impact of selected Shakespearean stories on the PSD of the seven case studies.

CHAPTER 3

Research - Building the Theoretical Strategy and Design

ANTONIO: And by that destiny, to perform an act

Whereof what's *past* is *prologue*.

(Shakespeare, *The Tempest*, Act 2 Scene 1 Line no 248-49.)

3.1 Introduction

Lethem and Trafford (2007) write that the conceptual framework (Chapter 2) provides a structure within which appropriate strategies for the research design can be investigated. The conceptual framework gives coherence to the research act by providing a traceable relationship between theoretical perspectives, research strategy and design, fieldwork and the conceptual significance of the discoveries. My 'doctoral journey' (Ibid., 2008, p.12) is now developing into one in which the impact of Socratic discourse on the issues embedded in selected Shakespearean stories and the development of deeper

understanding of personal and social issues in the randomly selected informer's life world, might be linked.

Chapter 3 will describe the journey taken as the research 'assemblage' (Law, 2007, p.41) was built. This journey oscillated between quantitative and qualitative paradigms - and ended up in an eclectic overlap which goes beyond *a* methodology to a debate on 'issues of *ontological methodology*' (Ibid., p.154). Such a debate will maintain its concern with the truth (or *a* truth); will focus on 'how to conduct studies well' (Ibid., p.154); will explore the many methods on offer - and arrive at - a '*particular* conclusions (for this) *particular* location' (Ibid., p.155. my brackets). This chapter takes methodology and method away from orthodoxy and towards an amorphous, less certain model based on 'partial connections' (Ibid.)

3.2 Quantitative versus Qualitative methodology?

Guba and Lincoln (1981) and Patton's (2002) analyses of the qualities in quantitative and qualitative research paradigms can be summarised thus: *Quantitative Research* is a deductive approach based on traditional scientific criteria which is positivist, realist and objective. Quantitative research has strong claims to validity of data because it is systematically rigorous in dissemination and supported by triangulated evidence. And quantitative research can be deemed generalisable, as it seeks to test a theory or a hypothesis. *Qualitative Research*, on the other hand, is inductive, based on a

social constructivist criterion which is naturalistic, interpretive and idealist - because there is no external reality beyond the human construct. However, if the research is based on reflexivity and rigorously triangulated construction, qualitative research can be deemed trustworthy and authentic - particularly when doing justice to the uniqueness of case studies. Qualitative research contributes to an ongoing dialogue as it develops theory.

Morgan (2007) wrote in *Paradigms Lost and Pragmatism Regained*, that these dominant methodologies - positivism and constructionism - have now been expanded to embrace critical theory, post-positivist and participatory research. Paradigms have grown from being 'abstract entities with timeless characteristics', to becoming enmeshed in an 'ongoing struggles between competing interest groups' (p.61). And Kincheloe and Berry (2004) enter this debate by noting that theory, as an enduring epistemological system of belief within a community of scholars, calls into question the ability of paradigms to impose order on the practices of research through an a priori system. Arguably, if more and more researchers are calling on different philosophical stances in order to find the answers to *their* research questions, the theory that methodology will dictate methods becomes eroded - as Morgan (2007) asks: 'What difference does it make using system A over method B?' (p.68)

Morgan's question brings to the fore three important questions worthy of reflection:

Q1: For whom is this research being generated? And my answer is: for the examiners, peer review, *and* for all 'the contributors' (Stringer, 2007, p.97) within the host school.

And with the latter in mind, should I seek feedback from those contributors on the action research in Chapter 4, and the case studies in Chapter 5?

Q2: Can researchers, whether they use either quantitative or qualitative methodologies, ever be objective? Is it impossible to remove the researcher from reportage because, as Law (2007) writes, ‘there is no *reality* independent of the apparatus that produced reports of reality’ (p.31)?’ Answer: this is the foremost challenge for the researcher (Macintyre, 2000), and one I addressed in 1.2 when I acknowledged the obstacles to my being a *wholly* objective researcher.

Q3: Can knowledge ever be certain - or should research now move from ‘an epistemological to a praxiographic appreciation of reality’ (Mol, 2002, pp.53-4) - one which allows us to investigate the uncertain and complex lives of informers in a world where there is no closure, where realities overlap and collide in a complex way?

And I answer that question by asking yet another one: ‘Could there be a research ‘assemblage’ (Law, 2007, pp.40, 41) which goes beyond quantitative and qualitative methods, in order to construct ‘partial connections’ (Strathern, 1991 cited in Law, 2007, p.15) between research action and informer development?’ Such an approach would be a holistic, humanist dissemination of the archive, one in which ‘the individual is included in the collective, and the collective is included in the individual but neither is reducible to the other’ (Haraway, 1991, p.149). And, could such an approach be deemed ‘trustworthy’ (Stringer, 2007, p.57) within the research community?

Mansell (2007) argues that the trustworthiness of quantitative research *is* manifestly visible in the precise, rigorous formulation of technical achievements in the modern world. The miracles of construction, manufacture, communication and transport are testament to the knowledge derived from ‘Rigour *and* Complexity’ (Kincheloe and Berry, 2004, title) in quantitative research. Quantitative research can precisely describe the number of people involved in a setting and how they are distributed geographically, organisationally and ethnographically. Such research can also enumerate the number and proportion of unemployed people, the number and types of dwellings, the age distribution of the population and numerical relationships that exist between such features as gender, social class, race, employment, poverty and educational attainment (Mansell, 2007).

The argument against quantitative research originated in late-nineteenth century discourse on the reduction of mankind by ‘science’s mechanistic and reductionist view of nature [which] exclude notions of choice, freedom, individuality, and moral responsibility’ (Cohen et al., 2006, p.17. my brackets). Qualitative researchers now became focused on the systematic analysis of social episodes and development *in context* - though researchers had to acknowledge that the unpredictability and individuality of persons adds weight to the difficulty in inferring ‘causes from behaviour’ (Chomsky, 1959 cited in Cohen et al., 2006, p.19) - or of making generalisable claims. And even as Stringer (2007) defends the case for qualitative methodologies in social and behavioural research, he has to acknowledge that numbers (in quantitative findings) do not inform us, ‘what the information “means”, or suggest actions to be taken’ (p.203). And both Cohen

et al. (2006) and Stringer (2007) observed that the ‘findings of positivistic social science are often said to be so banal and trivial’ (Cohen et al., 2006, p.17) that they have been deemed, ‘only marginally relevant (to) teachers, health workers, and human service practitioners’ (Stringer, 2007, p.5. my brackets) in their daily lives.

There are core differences between the ‘scientific’ and the ‘naturalistic’ paradigms: rigour vs. grounded, propositional vs. intuitive, controlled experiment vs. holistic, verification vs. discovery, preordinate vs. emergent - and in analysis: variables vs. patterns (adapted from Guba and Lincoln, 1981 cited in Spencer et al., 2003, p.48). However, Spencer (2003) counters this analysis by noting that it is unsatisfactory to make crude comparisons between quantitative and qualitative research, because both borrow from each other’s paradigms. For example, quantitative and qualitative surveys generate open ended questions, both can analysis and report data numerically and both research methodologies make judgements and interpret data patterns. What Spencer (2003) argues for is that ‘what is important is the methods fit the question’ (Spencer et al., 2003, pp.47, 60) - not that *a* method makes a superior claim to ‘quality’ over another (Miles and Huberman, 1994, p.278).

Bearing in mind that the ‘holy trinity’ of ‘validity, reliability and objectivity’ (Spencer et al., 2003, p.59) is the governing criterion, and bearing in mind the ‘myriad of ways in which these concepts have been conceptualised and redefined’ (Ibid.), justifying one data collecting method over another is no easy task (Trafford and Leshem, 2002) and, as Denzin (1997) writes, the idea that a methodology can dictate a method is now being

eroded. For example, when conducting social scientific research there is a need to be 'flexible rather than scientific and seek less didactic methodological approaches' (Mouly, 1978 cited in Cohen et al., 2006, p.10) especially when dealing with the unpredictability of 'high horsepower, low steering' students (OECD/CERI, 2007, p.6; 2.3).

The arguments over the rigour and complexity of quantitative and qualitative methodologies range between the polarities of the Via Regia in *quantitative* research from standardisation of the research situation underpinned by choosing a sample size 'that will accurately represent the population being targeted' (Cohen et al., 2006, p.93), to a celebration of the messiness and unpredictability of *qualitative* research when exploring a unique person in a real life situation. Arguably, as an example of systemic rigour and complexity in a quantitative inquiry, the 'IEA, International Civic and Citizenship Education Study' (1999) would be deemed to be exemplary and meet all sampling criteria. This study explored the conceptual understanding and competencies in citizenry education in 27 countries - and four thousand (9-14 year old) contributors *per country* were interviewed using a standardised questionnaire (Creswell and Clark, 2007). However, as Flick (2007) argues, such quantitative results show the 'how many' - but not necessarily 'the why' of the research questions and attempts to standardise the research situation are unstable when exploring situations that are living and capricious. As Law (2007) writes, the world is 'slippery, indistinct, elusive, complex, messy, vague, confused, disordered, emotional, pleasurable, lost, horrific, visionary' (p.6) - and discussions on reliability and validity of data and procedures (Kvale, 2007) are less than useful for assessing the quality of quantitative or qualitative data in a social science context.

Morgan (2007) notes that since the 1950s there has been a growing agreement amongst the community of research scholars that a new paradigm might go some way to resolving the issue of the suitability of research methods, through a more metaphysical approach to methodologies - one which opens up the possibility of becoming less didactic. And Morgan (2007) further notes that, despite initial resistance any 'paradigm shift' (p.56) meets, in time all paradigms become the norm and semi-fixed. When researchers realise that there is 'something missing' (Ibid.) in the analysis of either qualitative or quantitative methods, they rise to the challenge and re-examine old ways of thinking by acknowledging the successes of previous paradigms and move forward to more inclusive approaches. And the UN Convention (1990) stated that this is especially applicable where 'children (are) active participants in the research process' (cited in Christensen and Prout, 2002, p.481. my brackets).

However, despite tentative paradigm shifts, as far as the Executive are concerned, the dominant research methodology remains, 'outcomes or impact' based on 'statistical information' (Department for Education, 2010). The perceived advantage of quantitative analysis *is* that it is scientific and rooted on the principles of mathematical units and probability. Such analysis carries the gravitas of scientific respectability, in opposition to researcher evaluation in qualitative research (Denscombe, 2003). However, though 'statistical tests of significance give researchers additional credibility in terms of the interpretations they make', Denscombe (2003) notes that quantitative analysis is, 'not as scientifically objective as it might seem on the surface' - because data collected is only as

good as the impartiality of the researcher's questions - 'as with computers, it is a matter of 'garbage in, garbage out'' (p.264).

As necessary as it is to explore the appropriateness of the paradigm to be chosen, I am aware that what underlies this philosophical debate is whether this research project seeks 'to test theory or develop and construct theory' (Trafford and Lethem, 2008, p.97)? If it is the former, then the choice would lean towards a deductive approach; if the latter, an inductive one - irrespective of the validity one paradigm might claim over the other.

Or - is there a third way, one which uses a mixed method approach 'in order to benefit from the methodological advantages of combining deductive and inductive' paradigms (Ibid.)?

Arguably the discussions above on the strengths and weakness of qualitative and quantitative methodologies are irrelevant to the overarching question: 'What, or who, are the beneficiaries of this research project - policy or participants?' As there is a moral and legal duty (see below) to make young participants of prime import, then Mauthner's et al. (2002) discussion on the need to humanise and contextualise ethical considerations comes to the fore. Mauthner et al. (Ibid.) argues that there is a call for, 'a more reflexive model of ethics where the self is placed within ethical negotiations' (p.6) which will ensure that both the contributors and the researcher are given equal status as they seek: communitarian moral ethics based on dialogue; 'commitment to the common good'; 'a stress on human dignity, care, justice, and interpersonal respect' and 'a belief that those

studied have the right to be active participants in a collaborative research process' (Denzin, 1997, cited in Stringer, 2007, p.205). Both qualitative and quantitative paradigms need to factor into their methodology debate on engaging contributors as 'co-researchers' (Christensen and Prout, 2002, p.480).

3.3 Ethical issues

Christensen and James (2004) remind their readers of the story of *The Little Prince* which illustrates that 'grown-ups cannot on their own understand the world from the child's point of view and therefore they need children to explain it to them' (p.7). And, if such thinking is incorporated into a debate on the ethics underpinning research methodology, then the contributors need to be involved with 'actively interpreting and shaping the research process' (p.5). The very act of participation, according to the DES (2003a) report, *Building a Culture of Participation*, was seen as leading young people to acquire opportunities to gain 'increased responsibility within their lives'; 'improve community relationships' between peers and between young people and adults; and contribute to 'personal development' (p.13) - each of these opportunities going some way to fulfilling the obligation that adults have to empower the young to 'develop the self-belief in their ability to influence outcomes' (Shier, 2001, Article 1, UNCRC *Children & Society* - V.15 cited in DFES, 2003a, p.21).

Kemmis and McTaggart (2000) suggests that questions on ethics can be traced back to Aristotle's concepts of right and wrong, good and evil, and communal responsibilities (Aristotle, 1976). Christians (2000) chooses to locate the birth of current ethical thinking during the Enlightenment, when Mill's (1843) developed a research methodology called 'inductive experimentalism' for the study of, 'the various phenomena which constitute social life' (cited in Christians, 2000, p.135). Mill's advocated researcher-neutrality: 'treat them (the contributors) as thinking, willing, active beings who bear responsibility for their choices and are free to choose their own conception of the good life' (Ibid., p.136. my brackets). And by the 20th century Mill's thinking had been developed further by Weber (1948) as he set the stage for 'ethical symmetry' (Christensen and Prout, 2002, p.478) - research *with* young people, rather than *on* young people (O'Kane, 2004).

Weber (1948) argued that though social science researchers inevitably choose to investigate on the basis of *value freedoms* - their own 'personal, cultural, moral, or political values' - they should also be aware of *value relevance* by becoming researcher neutral, because 'findings ought not to express any judgement of a moral or political character' (cited in Christians, 2000, p.136). And as difficult as taking the researcher out of the research might be, Kim (2007) contended that this thinking is less a methodological principle but rather an ethical virtue that a social-science researcher should aspire to. The combination of an acknowledgment of the researcher's inability to have a totally objective voice and the emerging need to give the researched a participative voice became the catalyst for an ethical credo which emphasised 'informed consent, non-deception, absence

of psychological harm, privacy and confidentiality, reliable collection and presenting research material - and, above all, egalitarian participation' (Angrosino, 2000, p.690).

The United Nations Convention on the 'Rights of the Child: giving children a voice' (1990), with its overriding mission to 'advocate for the protection of children's rights, to help meet their basic needs and to expand their opportunities to reach their full potential' (UNICEF 2008) reversed the emphasis of previous legislation which had been based on the adult as protector of, and decision maker for, the child (p.25). The UNHCR Convention (1990) was a landmark in the development of rights for children.

Broadly in educational terms, the Convention asserts rights for children in decision making, having equal opportunities in accessing an appropriate education and being protected from harm (cited in Lewis and Lindsay, 2000, p.26).

The result of the 1990 Convention was a reassessment of the idea of the child as a 'commodity' (Lewis and Lindsay, 2000, p.27) - primarily being trained for the work force in order to contribute to the wealth of the nation (2.2). Learners of all ages were now being empowered. The balance of power was moving away from the service providers and scrutinisers (across all political, community and institutional levels) to the learners themselves (Thompson, 1993). Theoretically, Thompson's thinking was both equitable *and* pragmatic. Equitable - in that children are not 'proto-adults', future beings, but 'beings-in-the-present' (Prout, 2005, p.320), and pragmatic because young people are less

likely to 'sabotage' a project (Taylor, 2000, p.32) if they feel included, recognised and valued.

A myriad of issues arises during participative research with young people. Keeping the informers on board as willing contributors is a major problem with 'high horsepower, low steering' KS3 learners (OECD, 2007, p.6). Miller and Bell (2002) write on the ethical tension that exists when setting up a research project - the tension between voluntary and coercive agreement and 'the complex power dynamics that can operate around access and consent' (p.56). Duncombe and Jessop (cited in Mauthner, 2002) note that in the midst of a project there is a fine balance between gathering knowledge from willing participants and what Kvale (2007) called 'therapeutic intervention' which attempts to change subjects' lives (p.3) and, as Duncombe (2002) observed 'even skilled interviewers may find it difficult to draw neat boundaries around 'rapport', 'friendship' and 'intimacy' (p.107). And Nicholson (1999) also explored questions on researcher responsibility, especially when/if confidential information is disclosed during the archive collection (4.5).

On completion of what might seem a protracted research project - such as this study - Mauthner et al. (2002) writes on the effect the language used in the report will have on the contributors appreciation of the research process they have been part of. The key word for Mauthner was 'accessibility' (p.10) - reports should be written 'with the reader in mind' (Stake, 1995, p.122). And amongst the numerous observations on ethical issues, Olsen (2000) queries the 'ethics' of participatory action research vis-à-vis the contribution

the participants made to developing theory: whose idea is it - the researcher's or the informer's?

Each issue above was encountered by me and will be explored in Chapter 4, as I describe the action research; in Chapter 5 when the case studies are analysed and informer response solicited and in Chapter 6, as interpretive and conceptual discoveries are developed.

Suffice to say that some of these issues were more easily dealt with than others and Olsen's (2000) astute observation (above), re 'whose idea is it?' has ongoing resonance and will need further consideration.

Cohen et al. (2006) note that one of the principal dilemmas for researchers is striking the balance between the desire for a truth and the subject's 'rights and values being potentially threatened (p.49). Frankfort-Nachmias and Nachmias (1992) named this the 'cost/benefits ratio' - the possible social benefits of the researcher's discoveries set against the possible personal cost to the participators of both time and dignity. Carr and Kemmis (1990) brought the discussion on ethical symmetry back to the ancient Greeks when they noted that, for Aristotle, ethics was not a rigorous science, but uncertain and incomplete forms of knowledge dependent on practitioners cultivating *phronesis* - 'a prudent understanding of what should be done' (p.132).

There is a debate by Cohen et al. (2006) which suggests that each research project is an event '*sui generis*' (p.50) because a study, based on real people, in real time, will not be predictable - and is unique. Therefore, when it comes to the resolution of specific ethical issues, there could be any number of moral responses. And from a humanist perspective, it could be deemed imprudent to try to shoe-horn a research project into a preordained ethical system.

I would argue that as the business of ethics has developed, *phronesis* has become law, and the loss for the researcher is that that which was intuitive - 'what should be done' (Carr and Kemmis, 1990, p.132) - has become more of a technical process.

Is there a need to rediscover more flexible attitudes to ethics, where the researcher responds to the informers' actions? 'Flexibility and sensitivity to children's interest' (Christensen and Prout, 2002, p.492) seems to me the key to approaching questions on ethics.

The current deliberation seems to examine ethical questions from two directions: 'one sees the solution in regulations and codes of research ethics [...] the other direction places primary emphasis on the individual responsibility and personal skills of the researcher' (Ibid., p.495). Scott (2004) argued that in quantitative research the organisation of methodology is controllable and therefore ethical issues will be cared for. But in qualitative research, because of the less-structured nature of the approach, the students become 'relatively powerless' (cited in Christensen and James, 2004, p.114).

If this perception is universally held, then in order to reinforce the argument that the individual should not be subsumed in *a* methodological paradigm, it is beholden on qualitative researchers to be seen to respect the individuality of contributors by creating ethical responses tailored for the *one* and not the many. And this could be particularly appropriate when conducting a longitudinal study where the informers' will not develop synchronously.

Questions on the ethics of a longitudinal study taxed me: How do I factor in the complexities of innate power relationships which are built into educational hierarchies (Burawoy, 1998)? For how long can an individually tailored research method engage a KS3 learner? And if a contributor's attention should wander, should I impose my dominant position (Ibid.) - after all my intentions are altruistic and for the 'greater good' (Mill, 1972) as I try to stimulate their personal and social development.

Ethical issues will need revisiting.

3.4 Developing theory through a longitudinal study

There are three modus operandi which were considered during the design of this research project:

First, all the students could have been set a quantitative survey at the start of Y7 and then at the end of Y9 in order to measure changes of perception on citizenship awareness during KS3 (Lister et al., 2002 cited in Saldana, 2003). Questions based on factual societal information, such as: ‘How does our democracy work?’, ‘What are the rights of the child in law?’ could be tested but such an approach would favour those students who are best at regurgitating information under examination conditions. However, more personal questions, such as, ‘How can the ‘I’ contribute to society?’ and ‘What does the idea of ‘self-responsibility’ mean to you?’ would be less easy to assess. Further consideration would need to be giving to Blakemore and Choudhury’s (2006) assertion that young learners have difficulty with short-term ‘prospective memory’ (p.301) - so trying to measure the impact of Shakespeare’s stories over a three year time span (Buzan and Dixon, 1978) could be challenging for the students. Finally, this research design could not easily discover any partial connections between those slow, progressive, intangible changes in PSD which have been influenced by the *PSD* sessions, the Shakespeare input *and* the contributions of the ‘4 Ps’ (Appendix D).

The *second* method could have been based on the NFER (2003) and CEDAR (Strand, 2008) surveys and focused on the randomly selected informers. During the first and final interviews of each KS3 year, the randomly selected informers could have been given a semi-structured questionnaire in order to explore their developing understanding of the relevance of citizenry issues (NFER), Shakespeare’s stories (CEDAR) - and the impact of said stories on deep understanding of the *PSD* topics explored. Presenting the questionnaires to the informers twice yearly should partially ameliorate the memory issue

alluded to above, however, the CEDAR questionnaire only became available in March 2008 and would therefore only be of use retrospectively¹⁵. And even if a CEDAR-styled questionnaire had been independently devised, Macintyre (2000) notes that such an ‘information gathering exercise’ (p.61) would have been challenging because learners find the concept that ‘knowledge from one subject can inform and enrich another’ (Whitty et al., 1994, p.26) a difficult one to grapple with without extensive dialogic exploration with a facilitator (Reid and Scott, 2005) - and such facilitator-input could skew the spontaneity of the informers’ responses. This second research design would be unlikely to produce any partial connections (Haraway, 1991; Strathern, 1991) between Shakespeare’s stories and the *PSD* sessions - let alone reveal any influences from the ‘4 Ps’.

A *third* approach could have been a one-off Y9 questionnaire for all the Y9 students based on the IEA (1999) study and the CEDAR (Strand, 2008) survey, which would examine citizenry learning and the impact of Shakespeare’s stories on deep-understanding of *PSD* topics during KS3. However, there were a number of concerns about such an approach. It could fail to make partial connections between the impact of the action research, Shakespeare stories and the ‘4 Ps’ (especially as such impact is amorphous, and a timed examination is not conducive to self-reflection). It could offer some information on those students who respond best to knowledge regurgitation under examination conditions (Egan, 1989) and, if memory retention of hard facts is difficult at KS3, self-reflection over a three year period could have been extremely challenging - though the questionnaire could include some open-ended conundrums which might have mitigated

¹⁵ The home interviews with cohort B started in December 2007.

that concern. Finally, students with study-competence variations could have been disadvantaged - especially those who were more oral than writerly responsive (Saldana, 1996) which could have caused those contributors 'psychological harm' (Angrosino and Myas de Perez, 2000, p.690; 3.3) - which would have been hardly ethically sound.

What none of the above research approaches offered was 'a deeper understanding of the significance of the childhood experience' (NAGTY, 2007, p.8) in as much detail as possible in order that the impact of the action research could be rigorously explored. The challenge for this researcher was to design the 'archive' - that 'diverse collection of material that enables you to engage with and think about specific research problems or questions' (Rapley, 2007, p.10) - in such a way as to keeps the informers involved throughout a three year period yet yield, 'under the microscope' (Mol, 2002, p.30) of dissemination, depth not breadth of discoveries.

A well designed longitudinal study could enable the researcher to see the informers' values at the start of the research programme and discern the impact 'through time' (Saldana, 2003) of: the researcher's input, the informers' biological development (Ibid.) and the '4 Ps' - those 'critical factors that shape behaviour in virtually every sphere' (Royce, 2002, p.27). In a longitudinal study Denscombe (2003) makes the case for a 'grounded theory' (p.110; Glaser and Strauss, 1967) approach - one in which the researchers and researched do not build on previous work or particular paradigms but jointly enter into a dialogue with their research by developing methodology in parallel with the informers' emergent biographies (Dick, 2005; Flick, 2007). This would be a less

safe, less structured, less scientific way of conducting research, which demands an open mind by the researcher - for 'though we should always expect the unexpected when we embark on any long-term project, we should also expect the *possibility* of change to occur - never a guarantee' (Saldana, 2003, p.17).

Though the strength of qualitative research is its ability to examine 'the multiple dimensions of social context and individual human agency in concert with other individual's human agency' (Ibid., p.141; Gibbs, 2007), 'Multi-methods of triangulation' (Denscombe, 2003, p.131) could be designed to incorporate both quantitative *and* qualitative research - because both methodologies acknowledge the nonlinearity of developmental pathways and human life trajectories. Through the use of quantitative surveys (NFER and CEDAR) there is an opportunity for discoveries to be seen '*from different perspectives*' (Denscombe, 2003, p.132) which could add validity, reliability, objectivity and understandings of the research question under investigation in a more 'rounded and complete fashion than would be the case had the data been drawn from just one method' (Ibid.)

What a longitudinal study offers is development, or change, through time. If the primary objective of this project is to assess the impact of Shakespeare's stories on personal and social development, then the methodology needs to factor in time for the informers *to* develop. This research project has a practical prosocial objective and, though such research might be carefully planned, 'unexpected opportunities, uncontrollable forces, detours, and revised plans are part of the fieldwork and data analytic process'

(Saldana, 2003, p.15). By the very nature of an experimental participative research project, informers need time, space and freedom to develop citizenry sensibilities at their own individual pace in line with ‘moral reasoning’ development (Kohlberg, 1981) - not simply physical maturation (Piaget, 1977; 2.3). And despite Pettigrew’s (1995) assertion that longitudinal research can be ‘complex and haphazard’ (p.93) and can never accurately predict the future lives of a group of contributors - the aspiration which underpins this research project is succinctly encapsulated by Solomon et al. (2001) when he wrote:

Experimental research can provide information about the conditions likely to produce actions that have the appearance of being altruistic or prosocial (and) such information can lead to a better understanding of the meaning of behaviours and hence of ways to promote moral-prosocial development in schools (p.570. my brackets).

Time is also needed *after* gathering the archive material (Rapley, 2007) as analysis starts and dialogue begins ‘between fact, observation, concept, proposition and theory’ (Flick, 2007, p.31) which could reveal or, of equally importance, not reveal (Spencer et al., 2003) partial connections between PSD in the informers’ and researcher interventions.

Saldana (2003) asks seven core questions which underpin emergent theory through this analytic and interpretive inquiry. First, ‘What increases or emerges through time?’ (p.99) - what perceptions and responses can be mined from the archive, and in particular the transcripts of the informer interviews, which may suggest some change in their PSD?

Then Saldana (2003) asks, ‘What is cumulative through time?’ (p.103) Saldana (Ibid.) argues that:

...as various social interactions accumulate, accompanied with the natural, physical growth and development of the brain, the constructions of children’s knowledge progresses towards enhanced abilities to perceive, remember, differentiate, conceptualise, abstract, and so on. When it comes to researching children, cumulative development is a combination of ‘body biology and social environment’ (p.106; 2.3).

And though ‘body biological’ growth needs acknowledging when evaluating discoveries, it is the measurement of the ‘development of the brain’ with regard to empathetic moral reasoning (Kohlberg, 1981) which exercises this research project because developmental variables are, ‘cumulative’, ‘quantitative’, ‘ephemeral, socially constructed (and) not accessible to *precise* measurements’ (Saldana, 2003, pp.104, 105, 103. my brackets and emphasis)¹⁶.

Saldana (2003) explores ‘What kinds of surges or epiphanies occur through time?’ (p.108) Saldana’s definition of an ‘epiphany’ has no quasi-religious connotation but is to be regarded as ‘a significant event that takes participant change to a different level, direction, or quality’ (Ibid.) This ‘surge’ might not be linear, because life-worlds consist of ‘uneven terrain’ (Royce, 2002) but continuous observations can enable the researcher to contextualise maturation variances. And Saldana (2003) notes that it is not the quantity

¹⁶ The question of how to measure the informers PSD through time will be explored in 3.9 (below), 5.2 and 5.2.1.

of epiphanies the informer has but the quality which offers credible research - which, of course, needs to be triangulated from both the informer's perception and by other contributors. Saldana (Ibid.) also asks 'What decreases or ceases through time?' (p.101); 'What remains constant or consistent through time?' (p.116) and 'What is idiosyncratic through time?' (p.117)

Immersion in a longitudinal research project can also reveal apparent "nonchanges" (Saldana, 2003, p.116) through time, for constancy and consistency can indicate either stability or stagnation in cumulative development. It is this researcher's task to microscopically look at the informers' archive in order that, through a comparative analysis of past transcripts with current attitudes, imperceptible changes might be revealed. The researcher needs to be aware that in 'ex post facto research' (Cohen et al., 2006, p.205), what might appear as a random and idiosyncratic development could, on deeper analysis, be a new pattern in construction. And Eisner (1991) reminds researchers that young people have their own 'ideas, motives, needs, and feelings about what they want to do and be' (p.102) - so when a group of learners get together, 'our ability to predict outcomes becomes even more difficult' (p.102) because research of adolescents is 'messy, slippery [...] complex, oscillating, and erratic' (Eisner, 1991, p.119; 2.3).

Finally Saldana (2003) asks, 'What is missing through time?' (p.64) Strauss and Corbin (1998) offer two approaches to completing the analytic cycle: *first*, that analysis is work-in-progress and that ongoing analysis can reveal 'notable absent' (p.122) gaps in knowledge which can generate provocative questions in subsequent interviews. The pitfall

to this approach is that there could be an unintentional temptation to weight questions designed to fill such a gap in the researcher's knowledge, which could affect case study analysis (Way, 1998). The *second* approach, which could be deemed a riskier *modus operandi* but more unbiased, leaves analysis till the end of the field work when, at the 'Final exit interviews' (Saldana, 2003, p.35), the researcher fills those gaps in knowledge with the informer in order to 'confirm whether the absence or presence of particular phenomena or data have shaped their (the informers) course of action (or non-action) across time' (Ibid., p.124. my brackets). As has already been noted the disadvantage of taking this course is that time past can dulls recollection in young learners (OECD, 2002, p.7, f/n 69) - and, as with the first approach, questions aimed at filling gaps in knowledge could be deemed self-serving for the researcher.

At the end of a longitudinal study Saldana (2003) offers two higher-order analytical and interpretive questions which could help understand the discoveries and go beyond 'how much, in what way, and why' (p.157) to a deeper understanding of the impact of the researcher interventions and remove potential researcher-bias (above). The *first* question is 'What are/were the participant's rhythms (phases, stages, cycles) through time?' (p.141) Researchers might find 'serial, cumulative, or repetitive actions embedded within a longitudinal research project' (Ibid.). There is a need to look for partial connections (Haraway, 1991; Strathern, 1991) between the informers' PSD and researcher interventions which have impact, beyond a 'phase' - a short term anomaly or deviation; beyond a 'stage' - a growth period which is either physical or cognitive; to a 'cycle' - a

repetitive waves of clustered actions by the informer (Hargreaves, 2001 cited in Saldana, 2003, pp.142, 143, 145).

And the *second* question is ‘How meaningful is the change - and which changes interrelate through time?’ (Saldana, 2003, p.134) This is a very subjective question which has to be addressed with rigour and complexity if analysis is to be ‘trustworthy’ (Stringer, 2007, p.57). In final analysis, the researcher’s primary objective is to attempt to weave the *possible interrelationships* embodied in the primary research question, through ‘logic, common sense, life experience, intuition, and - first and foremost - good data’ (Saldana, 2003, p.134).

Two reflections: Saldana’s (2003) dissemination of longitudinal research suggests that the resultant archive will be large, and though personal development is an elusive phenomenon to abstract into transferable theory, a longitudinal study could generate a great deal of credible evidence (Spencer et al., 2003). Drawing on my life experience of text analysis (1.2), the transcripts of the case studies might reveal clusters of motifs - a single word, a phrase, even a sentence which describes and/or interprets change in the informers PSD through time - and which might be partially connectable to the action research.

That is an exciting prospect.

My second reflection is on a concern that has vexed me throughout the action research. Schwandt (2000) drew my attention to the issue that, during longitudinal research, I have to factor in the potentiality of my being oppressively omnipresent. And though the final discoveries could have resonance for pupils and pedagogues alike, the ethical question that comes to the fore is: ‘Could a longitudinal study be deemed to be a greater imposition on the informers than other research methods?’ And if so, should I, for ethical reasons, adopt a quicker, less intrusive method than say thrice-yearly home interviews?

I have to remind myself continually of the three criteria formulated by McCorm (1973) for research studies: ‘ONE: The means used will not cause more harm than necessary to achieve the value¹⁷. TWO: No less harmful way exists at present to perfect the value. And THREE: The means used to achieve the value will not undermine it’ (cited in Angrosino, 2000, p.693). And only if I can honestly affirm each of these questions on an ongoing basis throughout the planned four year study can I ethically start down this long research road.

With McCorm’s (1973) criteria in mind, ethical issues need to be briefly revisited.

¹⁷ For McCorm (1973), ‘value’ means, ‘the hidden moral question(s) embedded in the research’ (cited in Angrosino and Myas de Perez, 2000, p.693).

3.5 Ethical issues revisited

In a longitudinal study there is inevitably a greater call on the contributors', 'risk, time, inconvenience, embarrassment, intrusion, privacy, anxiety, and confidentiality' (Alderson, 2004 cited in Christensen and James, 2004, p.227). And though Christensen and James (2004) write that there is an innate right for contributors to be informed about the nature and consequence of experiments in which they are included, in a longitudinal study it will be difficult to predict the twists and turns of research which, by its very nature, must be reflexive and responsive to participant input (3.4).

Consideration must also be given to renegotiating access to the informers, who are the principal actors in this project. Renegotiation with 'gatekeepers' (Denscombe, 2003, p.45) and the informers will need to be made prior to the first home interview of each of the four academic years covered by this project (Mauthner et al., 2002) *and* reconfirmed with the informers personally before commencing each subsequent interview. Such respect for the informers will help maintain quality in the guiding principles which underpin research (Spencer et al., 2003) which, though already stated (3.3), are worth restating:

informed consent, non-deception, absence of psychological harm, privacy and confidentiality, reliable collection and presenting research material and above all - egalitarian participation (Angrosino and Myas de Perez, 2000, p.690).

Therefore, there is a particular need in longitudinal research for regular reflection on the informer/researcher relationship in order to ensure that ‘ethical and methodological considerations *are* continually reassessed’ (Miller, 1998, p.63. my emphasis).

3.6 Which research method(s)?

Patton (2002) writes that the defensibility of ‘appropriateness’ of a research method should be based on whether it is designed in such a way as to ensure it can address the research question and not chosen by the ideology or practical preferences of the researchers. The challenge is to choose method(s) which offer conceptions of quality (Spencer et al., 2003) and can be rationalised by both the logic that underpins the choice of process - and the validity and credibility of the analysis of the archive.

Below are three methods which were used in this longitudinal study and addressed the primary research conundrum of how to provide quality data with which to assess the impact of Shakespeare’s stories on the informers PSD. They were *action research*, *case studies*, and *conversation analysis*.

Based on Lewin’s model (1948 cited in Smith, 2001) the stepping stones of the *action research* cycle are clearly defined. Step 1: *evaluation* of the problems - or as Hammond and Townsend (2007) called it, “the opportunity” - by the researcher. Step 2: *reconnaissance* of pedagogic practice as is and, having observed the way *PSD* is delivered

in the school, Step 3: *design* of new interventions by the researcher. Step 4: *implementation of interventions* within the school setting. This is followed by Step 5: *evaluation* of the efficacy of the intervention - through self-reflection on all participants input. Step 6: researcher's *reflection* on this evaluations in order to *modify interventions* and accommodate stakeholders' ideas. Step 7: return to *implementation of interventions* (Step 4, above) - and so the research cycle continues. This process can be diagrammatically represented thus:

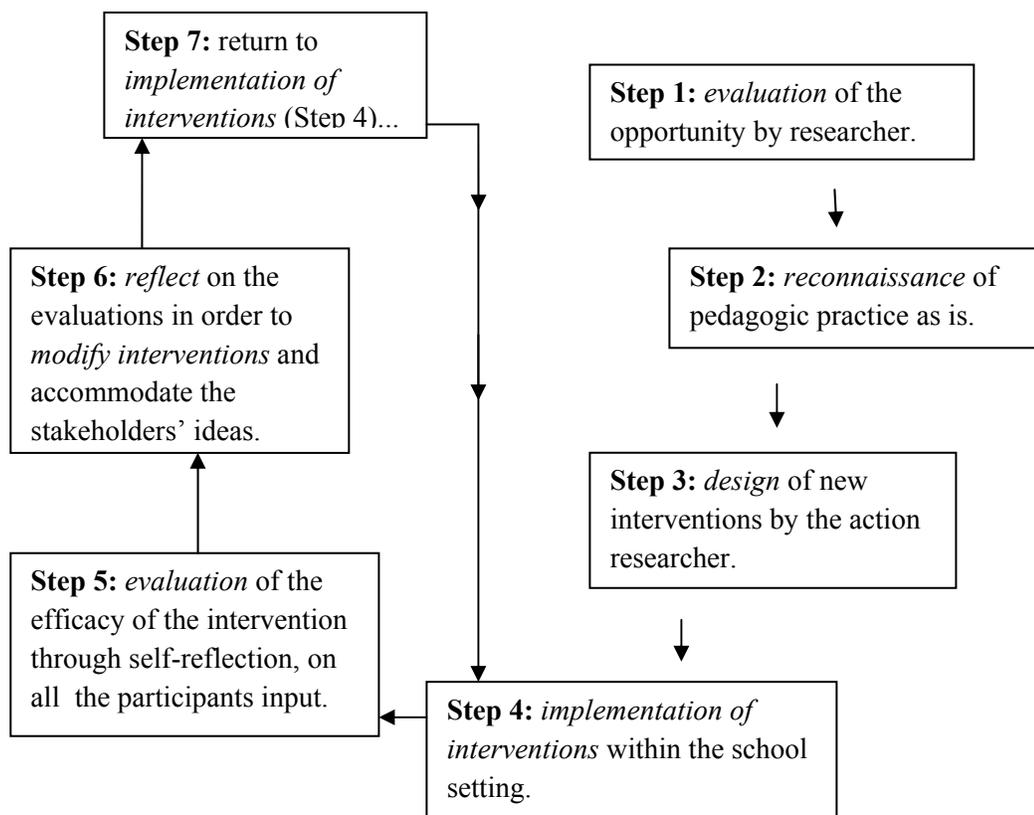


Figure 3.1 The action research cycle

Reason and Bradbury (2001) writes that the action researcher's task is an 'Aristotelian concept of 'phronesis', a day-to-day participation in the common affairs of the city-state' (p.148) - or school-state - in order to explore the complex ways that change manifests itself. The qualitative research paradigm which grounds action research is the construction of a model which allows for an accommodation of conflicting rationalities, objectives and behaviours that can, at times, seem arbitrary. As Pettigrew (1995) noted there is an explicit recognition that change is multifaceted, involving - 'political, cultural, incremental, environmental, and physical' (p.95) inputs - and that research methodology should factor in these influences, as the participants' attitudes, values and beliefs change through time.

Hammersley and Atkinson (1983) write that 'reflexivity' is central to the action research process because 'researchers are also the participants and practitioners, [...] they are part of the social world they are studying' (cited in Cohen et al., 2006, p.239). It can be argued that the students are also contributors and practitioners because they *are* the social world that is being studied. Certainly the advantage of using action research in the development of *PSD* pedagogy is that it allow the student, 'a degree of control over the agenda (which) can assist in transforming the power relations between adult and child' (Christensen and James, 2004, pp.139-40. my brackets) and help establish that their opinions do matter and that they do have a contribution to make on how *PSD* is delivered in their school.

And I think of particular relevance to this study on *PSD* delivery would be adopting an egalitarian research model which underpins the epistemology behind this subject and which could contribute to moving the pupils away from being spoon-fed knowledge and towards ‘ownership of the material’ (Ibid., p.154) being explored.

According to Flick (2007) *case studies* display ‘originality’, ‘resonance’ and ‘usefulness’ (pp.20-23) and the quality of such research is assessed on the presentation of the narrative and by the following criteria: Is there a sense of story? Are the quotations applicable? Has the researcher made sound assertions based on various contexts? Was sufficient raw data chosen well, and presented clearly? Were observations and assertions triangulated? Was ‘empathy shown for all sides, personal intentions declared, no one put at risk’? (Stake 1995 cited in Spencer et al., 2003, p.53). Stake (Ibid.) describes how readers gain empathetic understandings of case research vicariously through ‘thick description’ (p.39) of informers’ unique interactions and that this very uniqueness is central to the understanding of case studies because we understand our lives best by empathising with another - rather than the others.

Basey (2003) claims that case study reportage may be ‘strong in reality - but difficult to organise’, in contrast to other research data which is often ‘weak in reality’ (p.23) but readily organised. Stake (1995) supports this assertion when he observes that ‘case study work is often said to be “progressively focused” (i.e. the organising concepts change somewhat as the study moves along)’ (p.133). And Stake (1995) notes that, ‘it is not uncommon for case study research to make assertions on *a relatively small database*’

(p.12. my emphasis). Denscombe (2003) however, regards this as a weakness and asks whether one can generalise from such studies. And Kincheloe and Berry (2004) question the very concept of ‘universalism’ of findings by noting that ‘the individuality of informers, per se, negates universality (but) *not the concept of transferability*’ (p.25. my brackets and emphasis). However, Basey (2003) argues that case studies *do* allow for transferability and honour and recognises the complexity and impact of social realities if the report includes rich ‘detail of context and circumstance’ (p.51) in order to give meanings which could admit re-interpretation by other researchers. On the basis of clearly reported and triangulated observations, other researchers *could* draw their own conclusions and make assertions which are a form of generalisation.

What Stake (1978) argued for is the need to gain a full and thorough knowledge of the ‘particular’ (cited in Spencer et al., 2003, p.68). From the particular, researchers and readers alike can extrapolate concepts which will enable them to construct some kind of meaning of the world under research - and through such concepts, reality is given sense, order, and coherence. Concepts have particular resonance for researchers because the more concepts researchers have the more sure will be their perceptual (and cognitive) knowledge of whatever is “out there” (Lethem and Trafford, 2007). And from such discoveries researchers can ‘recognise the similarities of objects and issues in and out of context by sensing the natural co-variation of happenings’ (cited in Spencer et al., 2003, p.68). Schofield (1990) takes this hypothesis further as he moves through three conceptual stages: from ‘what is’ (which attempts to establish the commonality in the cases under consideration); to ‘what may be’ (the potentiality for transferring discoveries); to ‘what

could be [...] locating situations which are seen as best practice and projecting that possibility into the future' (cited in Spencer et al., 2003, p.68) - and each of these stages will be explored in Chapters 4, 5 and 6 respectively.

For Strauss and Corbin (1998) the dissemination of inductive case studies was arrived at by taking 'quoted phrases in combination with theoretical points being made (from which the researcher could then extrapolate) analytical abstractions for the purpose of presenting theory' (p.217, 218. my brackets). And for Cohen et al. (2006) such 'quoted phrases' provide unique examples 'of real people in real situations (which enabled) readers to understand ideas more clearly than simply presenting them with abstract theories or principles' (p.181. my brackets). Stake (2005) concludes that case study researchers should

...describe the case in sufficient descriptive narrative so that readers can experience these happenings vicariously and draw their own conclusions. [Researchers] expect the readers to comprehend their interpretations *but to arrive, as well, at their own* (p.450. my brackets. my emphasis).

Stake's (Ibid.) observation above has echoes of the debate on storytelling which enables learners to walk vicariously in the shoes of the characters in the story and by so doing, discover something meaningful about the situation they are in and the choices that can be taken (2.9). Stake (Ibid.) suggests that the reader of a report - or thesis - can consider possible interpretations, discover meanings in the case studies and have his/her own presentment of how such observations could impact on future research in the field.

In parallel with Nelson's (1965) methodology (2.2, 2.4, 2.7), analysis of 'Socratic dialogue' (Saran and Neisser, 2004, title) within a case study exhibits 'a willingness to work towards truths' (Ibid., p.9), a willingness by the researcher and reader to look holistically at the interconnectedness between the process, the researcher and reader's understanding of the informers' PSD, and developing theory. Case studies could offer the opportunity to discover why certain outcomes might have happened - rather than just find out what those outcomes were (Denscombe, 2003).

Further, I concur with Saran and Neisser's (2004) assertion that one cannot present the truth - truth has to be discovered by each reader. Therefore case study dissemination will be a presentation of *my* discoveries - but not *the* truth.

The argument is that there is no, and cannot be, definitive analysis of a case study (Rapley, 2007). Admittedly, my objective as a researcher is to convince my peers that my interpretations and my evolving theory are both credible, plausible and based on 'the material from the archive' (Ibid., p.129) - but this will be accomplished through conversation. If theory is to become practice 'deep conversation' (Saran and Neisser, 2004, p.131) needs to take place. If conversation goes to the heart of the Socratic method then it should also go to the heart of inductive research.

Therefore, conversation analysis should become a major part of the framework of my research strategy, design *and* archive dissemination (Mackenzie, 1994).

According to Flick (2007) *conversation analysis* is based on structured or semi-structured interviews and produces data through direct and tangential questioning in order to reconstruct events and gain understanding of the informer's points-of-view. Conversation analysis is an effective approach in ethnographic research when analysing 'social activities in their natural form' (Ibid., p.52) and could include transcripts of: sound recordings of the *PSD* sessions, transcripts of the home interviews with the informers, parental and teacher interviews (Appendix I), and verbal observations in the parochial and wider communities from other contributors to this study.

An argument is being developed in this chapter for researchers to utilise, within the limitations of time and resources, many approaches to analysis because, by focusing on just one analytical method, researchers can all too easily insulate the object of the study (Kincheloe and Berry, 2004). Flick (2007) asserts that for the purposes of giving this kind of social science research gravitas it is appropriate to call on both *conversation* and *discourse* analysis - reading 'between the lines' and 'within the gaps' of the home interviews - in order to factor in the '4Ps' (Appendix D). Conversation analysis alone was deemed by Coyle (1995) to be surface analysis. What Coyle argues for is 'the need for the researcher to be highly sensitive to the nuances of language (cited in Cohen et al., 2006, p.299) in order 'to discover patterns' (Ibid.) in the discourse.

Researchers give weight to reconstructive methods because such methods can produce data for the action research cycle of planning, action, reconsideration and re-

action (Figures 3.1). Both conversation and discourse analysis are essential parts of this cycle because re-action can only come about when based on dialogical analysis. Only by considering informer and contributor's feed-back - both 'what is *and is not* said' (Perakyla, 2005, p.873) - can the reconstructive researcher move their interventions forward.

Rapley (2007) argues that the validity of conversation and discourse analysis is based on its ability to explain social phenomena 'from the inside' (p.x) as core questions, such as those expressed by Macintyre (2000) are aired: 'What does the conversation mean? What improvements or otherwise does it show? Is it throwing up any clues as to the child's difficulty or genius? How do the things being said lead to the conclusions and claims that are being made' (p.95). The action research cycle works not just through analysis of classroom practice but through 'active listening' (Silverman, 2006, p.110) by the researcher (1.2) - conversation analysis, triangulated by discourse analysis, leading to developmental reaction.

However, Law (2007) observes that conversation and discourse analysis are far from fixed or scientific and are open to 'slippage' (p.79), open to a multiplicity of emphases and interpretation by both the researcher and the participant. And though Spencer et al. (2003) advocates that, in order to meet the quality criteria in conversation or discourse analysis the researcher should offer the reader detailed verbatim transcripts with the researcher's analysis - over a longitudinal project, which will generate over 300 hours of transcribed interviews and 350 pages of diary entries, such an 'audit' (p.65) might be

impractical. And despite Perakyla (2005) questioning how transcripts can ever be a significant aid to research analysis, because 'talk is seamlessly intertwined with (other) corporeal means of action such as gaze and gesture' (p.875. my brackets), Rapley (2007) offers the advice that questions on reliability of dissemination can be addressed if the transcripts are particularly selective and provide the reader with 'enough detail, and enough textual evidence, for them to see just why the researcher made that specific analytic point' (p.64).

Law's (2007) observation on the instability of *conversation* and *discourse* analysis airs the perennial question which runs through all research methods: 'How can the reporter be taken out of the reportage?' Though the quality of findings in conversation and discourse analysis comes from the rigorous cycle of informer feedback and triangulation, the issue remains of how quality can be maintained. How can subjectivity be policed by objectivity in the reporting process? Law (2007) moved the debate forward by asking, 'Is the question of quality in qualitative research to be asked in a fundamentally different way?' (cited in Rapley, 2007, p.12) - Can method assemblage go beyond 'laboratory, experimentation, questionnaires, interviews, (and) statistical analysis'? (Ibid., p.40. my brackets).

The 'plan of action' (Creswell and Clark, 2007. p.4) for this theoretical strategy and research design indicates the use of several methods. However, Silverman (1985) writes mixing methods (MM) is not a panacea. I will have to guard against thinking that I can ever gain 'a 'total' picture' (p.21) of any phenomena.

The construction of this theoretical research design indicates that there *is* no definitive methodology; no question as to which team to support, qualitative or quantitative - why not support both and gain conjoined strength? There is no need to worry about conducting a longitudinal study - I just need to constantly consider the ethical issues. No need to be concerned about choosing *a* research method - because action research, case study and conversation and discourse analysis can all be accessed under the umbrella of mixed methodology - an eclectic mix of *all* that is on offer. And though the various strands of MM will not necessarily lead to the same observations, what such an approach will offer are results - of a 'kaleidoscopic kind' (Kockeis-Strngl, 1982 cited in Flick, 2007, p.47).

Prout (2005) wrote that childhood study, in particular, 'challenges disciplines and their methodological differences, such that only some sort of multidisciplinary effort using mixed methods is adequate to it [...] a mixture of meticulous empirical research and open-minded dialogue between disciplines shows the way ahead' (pp.325-6). So, as Antonio says in *The Tempest*, 'what's past' (*a* methodology, *a* method) 'is prologue' (II.1.249. my brackets) to *mixed* methodologies and *mixed* methods.

3.7 A case for mixed methods

Saldana (2003) argues that a rigid design can become a handicap and that 'mixed methodology improves deep understandings' (p.43) and Creswell and Clark (2007) makes

the case for MM as a 'philosophical framework' (p.4) which should be regarded as complementary - not 'as a rival camp' (Flick, 2007, p.93). Creswell and Clark (2007) suggest a number of reasons for adopting such a framework: MM can aid the triangulation of findings by either, validating, confirming, refuting, or corroborate analysis from another discipline. MM can also be used specifically for different parts of the research design - where the questions being asked would be best answered, or supported, by a quantitative or qualitative method. And MM, 'where there is no guiding framework or theory' (p.75) to refer to, can contribute to a two phased research approach.

The questions that arises from the above are ones of design and emphasis - 'What weighting should be given to the qualitative or quantitative methods used?' and 'Should one methodology take priority over another?' Creswell and Clark (2007) argues that qualitative researchers should not shun or shy away from statistics but regard them as an available source of information with which to support or contest qualitative observations - and, in the case of a small case study sample, could contribute to questions on the representativeness of the contributors to the wider population (5.3.2).

Though it can be argued that the weighting of quantitative to qualitative methods should be influenced by the research question - the thesis issue - Creswell and Clark (2003) writes that there is a need for MM researchers to consider how the two methodologies are to be coalesced, either at an early stage of the action research design or by adopting a concurrent approach which would aid separate dissemination for comparative purposes. And Morgan (2007) also makes the case for combining qualitative

and quantitative methods at the design level - especially where the investigator collects and analyses data, integrates the findings and draws inferences using both qualitative and quantitative methods in a single study.

As attracted as I am to MM, as it moves back and forth between an inductive and deductive approach, converting observations into theories and then assessing those theories through action research (Morgan, 2007); as attracted as I am to an intersubjective, reflexive methodology, into which researchers holistically factor social processes that impact on the informers; and as attracted as I am by the concept of transferability of any conclusions I might come to - I have reservations about a social science study which has aspirations to seek the 'truth' (Spencer et al., 2003, p.62) of 'conclusions' (Kvale, 2007 cited in Cohen et al., 2006, p.286; 3.2).

Lincoln and Guba (1985), Sandelowski (1986) and Whitemore et al., (2001) all agree that it is just not possible to establish *the* 'truth' - there is no single truth, merely 'different understandings of reality' (cited in Spencer et al., 2003, p.63). And has been argued, credibility and plausibility of discoveries are basically down to communication.

If in Chapters 3-5 of this thesis, I communicate and defend my choice of research methodology(ies) and method(s); am transparent on how the informers were chosen; be honest in reporting both positive and negative discoveries; factor in an assessment of my impact on the informers and gauge, if possible, how externals impacted on the informers' life world (Spencer et al., 2003; Appendix D) - all in the cause of exploring the research

question - then I will have gone some way towards honouring that 'holy trinity' of 'validity, reliability and objectivity' (Spencer et al., 2003, p.59).

I have become aware that in trying to answer the thesis issue, I will be seeking out 'lightbulb' moments (Stringer, 2007, p.103); incidents, epiphanies (3.4) which can be connected to changes in the informer's PSD and which might be traceable to interventions which sprang from Socratic dialogue on the topics explored in selected Shakespearean stories. I also have to accept that these moments might not exist or might not be revealed for years to come. Such is the mercurial nature of personal and social development.

I think that the research strategy and design that I embark on will be less certain and more complex than research which offers conclusions. Conclusions are too positive, too sure, too certain a word with regard to this study. As a humanist researcher, I argue that seeking the truth of the conclusions is problematic. Not only is truth not singular but there is no truly objective 'truth' either because the 'I' will always be in the reportage, no matter how hard one tries to mitigate this assertion by being transparent and reflexive (Angrosino, 2007; Creswell and Clark, 2007; Flick, 2007).

Could using a multiplicity of research methodologies and methods go some way to taking the omnipresent 'I' out of the discoveries? Or is there a philosophy which goes beyond MM and embraces holism - a cosmographic approach which is less certain than seeking out the purported 'truthfulness' of this investigation (Spencer et al., 2003, p.97)? Is there a philosophical stance which goes beyond MM, which overcomes the limitations

of monological reductionism - the right way to do research - and takes ‘into account the new possibilities opened by the multilogical’ (Kincheloe and Berry, 2004, p.4)? And could the research community be persuaded that discoveries made in such a ‘butterfly image of complexity’ (Ibid., p.113; Appendix F) are worth serious consideration and further exploration? ‘...Ay, there’s the rub’ (*Hamlet*, III.1.67).

3.8 Mixed Methods *and beyond...*

It can be argued that by adopting mixed methodology the researcher becomes, as Kincheloe and Berry (2004) wrote, a ‘bricoleur [...] a handyman or handywoman who makes use of the tools available to complete a task’ (Kincheloe and Berry, 2004, p.1). But I have come to the conclusion that both quantitative and qualitative research are not as clean, simple and procedural as the researcher community would have me believe, and that the bricoleur’s primary objective is, as described by Kincheloe and Berry (2004), to employ all methodological strategies *flexibly* in the unfolding contexts of the research situation. This is both a philosophical and practical perspective worth exploring.

Influenced by the insights of Maturana and Varela’s (1987) theory of enactivism (cited in Kincheloe and Berry, 2004, p.5; Begg, 1999) - where multiple knowledge forms new epistemological and ontological interactions - the bricoleur ‘democratizes’ research ‘so that perspectives, even those that conflict, are regarded as a valued ‘resource’ (Ibid., p.47). In enactivism, instead of seeing learning as “coming to know”, one envisages the

learner and the learned, the knower and the known, the self and the other, as co-evolving and co-implicated. What becomes of prime import is developing the ‘key skills’ (QCA, 2004) of *knowing over knowledge* - which expediently links Nelson’s thinking on the facilitator (1965) - ‘the midwife supporting the student’s own efforts to illuminate the truth’ (Saran and Neisser, 2004, p.4), the action researcher’s dependence on multi-contributor input (3.6), and the bricoleur’s egalitarian philosophy.

Kincheloe and Berry (2004) advocate the practical use of an eclectic MM approach because it can be deemed a necessary feature of rigorous and complex analysis. Philosophically they lean towards holism -

...as we think about our relationship with the planet and the ecological dimensions of such connections (cosmology), with knowledge and the way we view the world (epistemology), and with the notion of being itself and ways we define humanness (ontology), we begin a process that John Dewey (1916) referred to as ‘reconstructing our experience’ (Ibid., p.61).

Thus, there is an interconnectivity of the multiple relationships of research methodologies and methods which are, ‘greater than the sum of the parts’ (Ibid., p.64).

The researcher starts from a point of discovery - a ‘point of entry’ which Kincheloe and Berry (2004) called the ‘POET’ (p.108, Appendix E). The POET is a post-structural theory of the many possible readings of the text that the bricoleur can make in their search for partial connections, which would link the web of areas of influence and

impact on the informers PSD. The bricoleur task is to create a ‘cosmic jigsaw puzzle’ (p.89) and though such a resultant picture constitute the sum total of the pieces of the puzzle it does not necessarily represent an integrated whole because, ‘unless researchers transcend the one-dimensionality of the puzzle, the portrait created is a reductionistic representation of the multi-dimensionality of the world’ (Ibid.)

As in grounded theory, where ‘theory derives from the data’ (Cohen et al., 2006, p.150), the bricoleur accepts that their model is a chaotic one and will not seek a concrete conclusion. The bricoleur has also to be prepared to link all forms of knowledge together through the idea of ‘feedback loops’ (Kincheloe and Berry, 2004, p.129; Appendix F) which ‘view knowledge production in light of numerous types and forms of discourses’ (Ibid., pp.26, 27) including the *methodological bricoleur* who,

Borrow(s) ideas, discourse and methodologies from traditional quantitative and qualitative analysis, case studies, action research, grounded theory, ethnography, phenomenology, psychoanalysis, historiography, semiotics, textual analysis, hermeneutics, rhetorical analysis, discourse analysis (Ibid., p.115. my brackets)

and the *interpretive bricoleur* who draws on

personal history, autobiography, race, socio-economic class, sexual orientation, religion (Ibid., p.125)

and the *theoretical bricoleur* who draws from

Marxism, neo-Marxism, critical theory, postcolonialism, cultural studies, and queer theory - to situate and determine the purpose, meanings, and uses of the research act (Ibid., p.125).

I find the idea of the bricoleur continually searching the 'feedback loops' (p.129) for 'partial connections' (Haraway, 1991) - in opposition to seeking a universal reality (Law, 2007), concrete findings (Denscombe, 2003), *the truth* - very liberating. And Law (2007) takes this idea even further in his book *After Method*.

Law (2007) argues that there are three ways of looking at the world through social science research: *first*, to insist on singularity - there is just *a* truth to any perception; *second*, researchers can consider understandings in a pluralistic way - that the worlds of 'knowledge, of ethical sensibility, or of political preference' (p.63) can be interconnected and there is the possibility of a *third* way, where there is an 'overlap and shade off' of the first and second options, an in-between way of researching. In Law's (2007) 'Conclusion' (pp.143-156) he poses a challenging question: What would it be if there is not even an end picture of this research puzzle and that all discoveries are in flux, unformed and unformable?

What would it be to practise methods that were slow, uncertain, that stuttered to the stop? [...] What would it be to practise quiet method? Method with fewer guarantees? Method less caught up in a logic of means and ends? Method that was more generous?

The answer, of course, is that there *is* no single answer. There *could* be no single answer (p.151).

I gain great solace and encouragement from Law's (2007) philosophical argument. I also find courage from an analysis that takes my research strategy and design away from smooth Euro-American metaphysical certainties; away from trying to be a researcher-in-search-of-a-method; away from being a 'bricoleur' trying to shoe-horn my hypothesis into a multiplicity of method assemblages.

It will take a great leap of faith to practise methods that are slow and uncertain, and offer fewer guarantees of results. But the truth is that I am less concerned about finding findings and, out of respect for the informers, more concerned with trying to discover partial connections between their personal and social development and the action research.

3.9 '...to perform an act / Whereof what's past is prologue'

(*The Tempest*, II.1.248-49)

Law (2007) writes that it is not the case 'that standard research methods are straightforwardly wrong' (p.4) - but that there should be a debate on freeing the creativity in research.

If 'research methods' are constrained by normative blinkers - we are told how we are to see, and how we must investigate the study - we are setting limitations on researchers' creativity (Ibid.)

It could be argued that Kincheloe and Berry (2004) and Law (2007) are taking the easy way out by claiming that research projects cannot have a result and that there are no concrete answers to any research question. But it can also be argued that Kincheloe and Berry's (2004) method assemblage goes beyond 'questionnaires, interviews (and) statistical analysis' (p.40. my brackets) to an elusive 'butterfly image of complexity' (p.113) - to a more amorphous, 'ad hoc, not necessarily coherent (but) always active' (p.41. my brackets) approach to research.

One look at Appendix E, at the multiple routes that the bricoleur can take on his quest for 'new constructions of knowledge, truths (and) values' (p.109. my brackets), should reassure the reader that this methodological approach is no easy way of avoiding 'Rigour *and* Complexity in Educational Research' (Kincheloe and Berry, 2004, title).

Chapter 3 has charted my journey from methodology to methodologies; from an emphasis on qualitative methodology to embracing qualitative and quantitative methodologies - the one supporting the other - and from testing theory to a deep analysis of partial connections (or non-connections) in order to *develop* theory. And as Cohen et al. (2006) wrote, 'through the honesty, depth, richness and scope of the data achieved; the participants approached; the extent of triangulation; and the disinterestedness or

objectivity of the researcher' (p.105), the question of the 'credibility of the claims' (Spencer et al., 2003, pp.77-82) - such as they can be, will be addressed.

If I bring to an investigation of the transcripts of the thrice-yearly home interviews with the informers: thirty years of experience of analysing text and sub-text (as an actor, director and producer (1.2)), my listening skills (developed during my work with the Samaritan (Ibid.)), and my diary notes made immediately after each interviews (recording the interviewees emotional, physical and non-verbal responses), would such an accumulation of archive material - triangulated by parents, pedagogues and others - point me towards any meaningful impact/non-impact of the action research on the informers' PSD through time?

However, as Cohen et al. (2006) wrote, such analysis will inevitably be subjective and therefore there remains one more issue to explore in the construction of my research schema, 'Is it possible to *measure* impact in such a way as to take some of the 'I' out of the analysis?'

If I take a progressive approach to this issue I will have to sequentially explore three sub-questions. *First*, 'Is there a way of measuring the personal and social development of the informers?' *Second*, 'Can I make any partial connections between any discernible personal and social development of the informers to the topics explored in the *PSD* sessions?' And *third*, 'Can I link any personal and social development of the informers to the Shakespeare stories used as a springboard into the topics explored in the *PSD*

sessions?’ The answers to the last two questions will be investigated in Chapter 5 when the case studies are analysed however, at this juncture, I want to address the first question.

Are there credible measuring sticks against which personal and social development can be assessed? Are there measuring sticks which have the gravitas of naturalistic and experimental studies and have ‘demonstrated clear-cut relationships between moral judgement and moral action’? (Blatt and Kohlberg, 1975, p.130. my brackets) And the two choices I have chosen to consider are Piaget’s (1962) four ‘development’ stages and Kohlberg’s six ‘moral reasoning’ stages (Galbraith and Jones, 1976).

First, criticism of Piaget and Blatt and Kohlberg’s research is extensive. For many commentators the methodologies were suspect because, as Gilligan and Noddings (2006) observed, their research was male biased and their benchmarks were based on male responses and norms (cited in Wringe, 2006, p.83). However, criticism goes deeper than male bias as detractors argue that moral judgements are not absolute, but react to the particularity of a situation and the individuality of the responder - and therefore cannot be concretized (Bergling, 1981).

Criticism is targeted on Piaget’s reduction of child development to an age-related uniformity - irrespective of any influence the ‘4 Ps’ might have (Appendix D). The concept of readiness for learning, based on age related development, ignores the impact of the child’s cultural background (Vygotsky, 1962); ignores why some students, of the same age, develop faster than others - let alone the differences in developing cognition

between the sexes (Bainbridge, 2009); and ignores how ‘strategic self-regulation accounts for many observed differences in how adults and children think and learn’ (Wood, 2005, p.109). However, Wood (2005) does acknowledge that,

...this does not warrant the conclusion that there are no differences due to developmental change. [For example] changes in speed of processing occur as a result of experience and underpins changes in expertise. However, speed of processing also changes with age. It is no means certain that one phenomenon explains the other. By this I mean that change due *both* to experience and to development may be implicated in cognitive growth. (p.109)

Other criticism has been levelled at Kohlberg's six stages of moral reasoning on the grounds that they are culturally biased, and based on Western philosophical tradition which cannot fulfil ‘the promise of *generality*’ (Ibid., p.59). And with reference to the archive collection in this study, Isaacs (1936) observed that there were fundamental questions on communication and semiotics - what the children understood by the conundrums or tasks set by these two developmental psychologists were not necessarily what were meant by the researchers and, ‘A *breakdown* in mutual understanding between adult and child [...] might account for children’s apparent illogicality’ (cited in Wood, 2005, p.60) - an issue explored below by Krebs and Denton (2005).

Whatever criticisms there might be of Piaget (1977) and Blatt and Kohlberg’s (1975) conclusions, MRI research by Giedd (2008) and Blakemore and Choudhury (2006) do offer a physical rationale for personal and moral development (2.3), and do go some way to reclaiming Piaget’s (1977) intuitive and non-scientific analysis based on biological

maturation. However, Blatt and Kohlberg's (1975) particular accomplishment was that they developed Piaget's thinking into a rigorous study of the development of 'six stages in moral reasoning' (5.2.1) which are available to Homo sapiens - and which, through their action research, had perceivable long-term results:

This classroom change was substantial and relatively enduring. It was substantial because a substantial proportion of the group moved the equivalent of almost one stage. It was relatively enduring because it was manifest on one-year follow-up (Blatt and Kohlberg, 1975, p.152)

And though there is resistance to placing students in boxes, whether based on biological or moral stages, the studies by Blatt and Kohlberg's (1975) and Kohlberg and Hersh (1977) do indicate a way forward in the search for a measuring stick against which personal development could be assessed - especially when contemporised by Krebs and Denton's (2005) neo-Kohlbergian research.

Taking Isaacs' (1936) observation (above) a stage further, Krebs and Denton (2005) wrote that Blatt and Kohlberg's (1975) tests are 'susceptible to impression management and that people make different kinds of moral judgements to impress different audiences' (Krebs and Denton, 2005, p.635). Further, the tests 'play a relatively insignificant role in determining the moral judgement and moral behaviours people emit in their every-day lives' (Ibid., p.647). Krebs and Denton (2005) realised that contributor response could stem from the memories and interpretations they were willing to disclose, which could be incomplete, inaccurate, and/or biased - and in order to mitigate these limitations they

devised neo-Kohlbergian conundrums which had direct relevance to the contributors life world.

What Krebs and Denton (2005) discovered was that contributors made higher-stage moral judgements when exploring ‘real-life moral decision making’ (Ibid., p.636) based on a reality which the contributors could empathise with. The conclusion Krebs and Denton (2005) arrived at was that by personalising Kohlberg’s (2008) *Dilemmas*, from a ‘hypothetical character’ to ‘self’ (p.632) interviewees made spontaneous moral decisions on the set conundrums - from which the researcher could extrapolate which Kohlbergian stage they had reached.

So, if I create relevant conundrums for the informers and measure their responses against Kohlberg’s ‘six stages in moral reasoning’, it should be possible to chart changes in their personal development over the KS3 period. (A detailed breakdown of each of Kohlberg’s six stages can be found in 5.2.1, placed, for clarity, next to the cases study analyses (5.3).)

And in order to assess the informers’ development of interpretive and ‘problem-solving procedures’ (Rowe, 2005, p.102) when considering socio-political issues, Huddleston’s (2005, cited in Rowe, 2005; 2009; Appendix G) ‘Quarry’ problem could be used. This research concluded that,

Key Stage 3 (Years 7 - 9) appears to be a crucial link in the passage from childhood to adulthood as far as political awareness is concerned. It broadly coincides with the first stage of the growth of realistic socio-political knowledge such that, whilst weaker students in this age group are still largely child-like in their construction of the

political world, there are those at the other end of the scale who have already developed a societal perspective. Not until students can take such a perspective, *understanding how individuals relate to the group community as a whole, can they think politically in an adult sense* (Rowe, 2005, p.108. my emphasis).

3.10 Summarising the research strategy and design

My research strategy and design now becomes clear. Throughout KS3 I will measure (using Kohlberg's 'six stages in moral reasoning' (5.2.1)) the informers personal and social development through relevant personal and social conundrums philosophised on during the thrice yearly home interviews. Analysis of said interviews will utilise conversation and discourse analysis (Flick, 2007; 3.6) as transcripts are read in parallel with the interview recordings.

There will also be the necessity to factor into the research design the collection of *as much detail as possible* on the informers' 'life courses' (Prout, 2005, p.321) because, where possible, *all* informer-interventions (the '4Ps', Appendix D) need including into the case study analyses (Flick, 2007; Angrosino and Myas de Perez, 2007; Appendix D). I will therefore triangulate any PSD variations in the informers during KS3 from other sources, namely: parents, teachers, others in the host school and my own observations in and out of school-time.

I will try to establish ‘partial connections’ (Law, 2007, p.155) between the PSD of the informers and the *PSD* topics explored in the school sessions, topics such as: ‘Are you responsible for your actions?’ ‘What can you give to the community?’ ‘What do you want from a relationship?’ And finally I will try to connect any PSD development with the issues explored in the selected Shakespearean stories used in the action research - issues such as: ‘Who is responsible for all the deaths in the *Macbeth* story?’ ‘What advice would you give the warring families in *Romeo and Juliet*?’ ‘Relationships are so complicated in *A Midsummer Night’s Dream*’.

And through these ‘feedback loops’ (Kincheloe and Berry, 2004, p.26; Appendix F) ‘an image of the butterfly structure of complexity’ (Ibid., p.113) between the Shakespearean stories and the informers’ personal and social development during KS3 might be established, and my research question answered: ‘Can selected Shakespearean stories impact on personal and social development?’

Based on Saldana’s (2003) analysis of longitudinal research, Stringer (2007) analysis of action research, Spencer et al. (2003) report on quality standards in qualitative and quantitative research, Stake’s (1995) synthesis of the *Art of Case Study Research* (title), the practical approach of Kincheloe and Berry’s (2004) concept of the bricoleur-as-researcher and Law’s (2007) philosophical add-on analysis of how research can be moved beyond method - I realise that the theoretical design of my research will be, to say the least - eclectic.

In the next chapter, Chapter 4, the action research will be investigated. First the environs and the host school will be described then, having set the scene, there will be an exploration of the interlocking pieces of the 'jigsaw puzzle' (Kincheloe and Berry, 2004, p.89) which will offer a 'portrait of (the) reality' (Ibid.) in the host school. I will then describe how access was gained to both the school and the informers in cohorts A, the comparative group (2006), and cohort B, the experimental (2007); the reconnaissance and evaluation of *PSD* delivery in the school; and the design of the material needed for the archive. And finally key discoveries, which arose out of building the conceptual framework in Chapter 2, and the participative action research, with cohort B (2007-10), will be synthesised and analysed.

And in order to help the reader to understand vicariously the experience and perspectives of the key stakeholders (Alderson, 1995; Stringer, 2007) Chapter 4 will, wherever possible, give the contributors a voice (Thompson, 2003).

CHAPTER 4

Can selected Shakespearean stories impact on Personal and Social Development?

Part I - action research.

GIACOMO: That from my mutest conscience to my tongue

Charms this report out

(Shakespeare, Cymbeline, Act 1 Scene 6 Line no 117-18.)

4.1 Introduction

Chapter 4 ‘sets the scene’ (Stringer, 2007, p.180) as it describes the environs and ‘spirit’ (Headteacher, diary, 2007-10) of the school (4.2). As Stake (1995) noted, ‘it is important to provide details of the physical context’ because the action research (4.6) and case studies (Chapter 5) will ‘be considerably enhanced by knowledge of the setting’ (p.138). Then, in 4.3 there will be a description of how access was gained to the school and the informers in cohorts A and B - which will revisit many of the ethical issues

discussed in 3.3 and 3.5. Following the ‘steps’ of the action research cycle (Figure 3.1, above) in 4.4 there is a description of the reconnaissance and evaluation of *PSD* delivery in the school through observations and interviews with cohort A (2007-9) and, based on the discoveries in Chapter 3, in 4.5 there will be consideration of the kind of material needed for the archive.

Finally, in 4.6, the design and implementation of the participative action research will be investigated through exploration of four key discoveries: the need to design *PSD* sessions which can accommodate kinaesthetic as well as cognitive learners, the value of the Shakespeare ‘Whoosh’ (Lighthill, 2008b. p.39), how *PSD* providers need to ‘let go of control’ (EPPI, 2005 cited in Davies, 2005a, p.121); and the need to develop an appreciation of ‘active citizenship both inside the school and relating to the community’ (Crick, 1998, section 5.3).

Chapter 4 is a reflection of the ‘butterfly image of complexity’ described by Kincheloe and Berry (2004, p.113; Appendix F) as it weaves theory and four years of observations and action research together (Appendix H). And this chapter reveals the involvedness of the many ‘discourses and practices’ (Ibid.) arising out of this longitudinal study which have acted as feedback loops to the thesis issue, and ‘changes, expands, clarifies, modifies, and challenges the existing knowledge’ (Ibid., p.110) on *PSD* delivery.

Chapter 4 will conclude with any voluntary response by the teachers in the school.

4.2 Setting the scene

The host school overlooks sports-fields, the community sports centre, the market town - with its wide demographic divergence - and rolling hills, where many rural communities are located and many of the students live. A visitor's first impression of the school is of a characterless 1950s building set in a rural idyll.

At the start of the school day, on approaching the main entrance, a Year 11 student will be standing by to open the door and welcome you with a smile and a "Good morning". This action embodies the 'spirit' of the school which is instilled by the headteacher at the twice-weekly school assemblies. The 'strengths' of the school is that it is 'small and friendly', has a 'good atmosphere' and a 'majority of students achieve well academically, gain good examination results and are proud of their school' (Assistant headteacher, Interview on the 'Self-Evaluation Form - 2007', June 2008). The school has 'smaller than average class sizes', 'pastoral care and good home contact', a 'high standard of achievement in extra-curricular activities' and has 'achieved Technology College and a Silver Arts Mark Award' (Ibid.)

The most visible manifestation of the school community is at the twice-weekly whole-school assemblies which are meticulously staged as students file in and listen to a visiting speaker, the Headteacher's announcements and individual teachers' notices. At these assemblies the 'spirit' of the school is reinforced as the students are encouraged to

celebrate any positive action by their peers. During 2007-8, diary entries recorded that the headteacher had proudly informed the assembly that Student L had handed in a purse “with ten pounds in it” and, prompted by the headteacher, L was given a huge round of applause for his honesty. On other occasions applause was given as students received ‘Attendance’ or ‘Merit Points’ certificates or had out of school achievements celebrated - money for charities raised, cross-country running for the County, or gaining a black belt in Ti Quan Do.

The school’s classrooms and corridors display student’s work - both written, artistic and extra-curricular; as the Ofsted report (2009) noted, ‘The curriculum is augmented by a remarkably rich variety of very popular extra-curricular and enrichment activities, particularly in the creative arts, sport and through links with local community organisations’¹⁸. In the main the pupils are ‘well behaved and lively’ (diary, January 2007). Room changes between lessons are animated, but orderly. There is generally a sense of awareness amongst the students. Mid-morning break time and the lunch hour are full of spirited communal play and any machismo behaviour is quickly supervised by the playground assistants.

It was also noted that in most student/teacher interaction ‘students are not always forthcoming with their own opinions and acquiesced to the teacher’s points of view’ (diary, November 2006) - the ideal that, ‘the more students felt that they had a voice in their school the more they felt a sense of belonging and commitment to a school

¹⁸ For the sake of anonymity this quote has not been referenced.

community' (NFER/DES, 2001-2, p.15) seemed a long way off in 2006 when this study started.

In an interview with Assistant headteacher the following observations were made, vis-à-vis cohort A: “this is an interesting year seven. [...] 25 pupils out of 74 have learning (but not behaviour) special needs. In my last school there were 1200 pupils and the *same number* of SN as in this school - as a percentage that equated to 2% compared to 34% in (host school)” (Assistant headteacher Interview, June 2007)¹⁹. And two years later the Ofsted report (2009) reported similar educational challenges:

The proportion of pupils with special educational needs and/or disabilities is well above average and the proportion of these pupils who have statements of special educational need is also above average (Information about the school).

Historically the school had the reputation of being “a bit of a rough school, with loads of education problems” (*Interview* with local parent, diary, June 2006). Many parents in the catchment area prefer to send their children to other schools and are prepared to go to appeal with the LEA when other, more desirable schools are oversubscribed. As a result ‘Y7 can have an unsettled start to the autumn term’ (Deputy headteacher, diary, October 2007) and this creates a degree of instability at a time when a new community of learners is being developed (2.3).

¹⁹ The SN percentage represents an unspecified mix of (1) *School Action* needs (met within school resources); and/or (2) *School Action Plus* (same as *School Action* but with additional help from outside agencies); and/or (3) *Statement* (where the LEA has made a statement of the special need requirements of the student).

I felt that as a choice of school the challenges built into the annual intake outweighed the Ofsted (2009) report's observation that the host school was atypical to the wider school population in England in that there were only a small number of pupils from 'minority ethnic groups' and pupils 'whose first language is not English' (Ibid.) - though in the Headteacher's exit interview (March 2011) it was noted that the school "does have a higher than average percentage of the County's travellers and newcomers".

I acknowledge that, compared to the wider more ethnically diverse population, this was a drawback in the choice of school in which to conduct this study but I hoped that the inherent challenges built into the school's intake would provide more than enough compensation for the lack of multiculturalism.

4.3 Gaining access to the host school and the informers

Rapley (2007) writes that, 'questions of access and recruitment can be central to understanding some of the outcomes of the research' (p.38) and that describing all the process involved is essential for the reader to be assured of the ethical stance taken (3.3; 3.5).

In October 2006 the headteacher was approached with an action research proposal (Appendix H²⁰) and at this first meeting, ethical issues were tangentially discussed as were the constraints of the information gathering. Concepts such as ‘informed consent, non-deception, absence of psychological harm, privacy and confidentiality,’ (Angrosino and Myas de Perez, 2000, p.690; 3.5) were considered, as were the headteacher’s wish ‘that the children were not interviewed during school time - that disruption was kept to a minimum’ (diary, October 2006). A month later a follow-up meeting was held at which permission was given by the school’s governors and headteacher for this longitudinal project to commence. At that meeting a draft letter, which would be sent to randomly selected parents of the Y7 students, was offered to the headteacher. ‘We discussed my proposed letter [and] a few comments were added - mainly about how “the school was in favour of research and educational development projects”’ (diary, November 2006. my brackets).

After this meeting a full list of the Y7 students was provided by the headteacher’s secretary. The students were numbered chronologically and programmed into an Internet ‘Research Randomizer’ (Urbaniak and Plous, 1997-2008). Only six random numbers were requested from the ‘Randomizer’ out of the sixty-seven available students because, ‘it is not uncommon for case study research to make assertions on a relatively small database’ (Stake, 1995, p.9). As Stake (1978) noted, what was needed was to gain a full and thorough knowledge of the ‘particular’ (cited in Spencer et al., 2003, p.68) not the

²⁰ ‘Appendix H’ offers the reader the *proposed* research schedule, as offered to the Headteacher (October 2006) and the *actual* schedule, compiled retrospectively from the archive (January 2011).

general (3.6). Numbers were matched to names on the attendance lists and letters were submitted to the afore-mentioned 'gatekeeper' (Denscombe, 2003, p.45) - the headteacher's secretary.

Identifying key gatekeepers is a prerequisite without which fieldwork would not begin, 'such sponsors act as guarantors who vouch for the *bona fide* status of the researcher [...] in reality, they exercise *continued* influence over the nature of the research' (Ibid., p.91). For example, when I submitted the list of randomly chosen students to the headteacher it was the secretary who informed me why several names had been removed and others suggested from the reserve list.

Miller and Bell (2002), writing on the ethical tension that exists when setting up a research project, noted that there is a 'complex power dynamics that can operate around access' (p.56).

I felt challenged by the ethics of this situation - random selection did not seem to mean an equal chance for *every* student. The school, as gatekeeper to the students, was influencing the selection of the informers, but *I* was not - 'and as a guest in the school I did not feel empowered to object' (diary, December 2006).

Letters were sent, via the headteacher's secretary, to the students' gatekeepers (parents/guardians) and because there cannot be a binding contract between researcher and the researched - who 'have the right to refuse to participate (and) withdraw from the

study at any time' (Stringer, 2007, p.55. my brackets) - the letter clearly confirmed my contract with them: that the 'privacy and confidentiality' (Angrosino and Myas de Perez, 2000, p.690) of the students would be assured and that only the school would be named in any future publications²¹. Some parents agreed to let their child partake in this study. Some declined. New students were randomly selected - vetoed or accepted by the school's gatekeepers. Letters were sent out and accepted, or rejected, by the parents. And by early December 2006 six informers (subsequently referred to as 'cohort A') were in place as a 'comparative group' (Macintyre, 2000, p.61) and appointments made for their first home interview before the school's Christmas break.

A year later (October 2007) this same process was undertaken with the new Y7 intake and seven randomly chosen students (and their parents) agreed to help me in this study. These students are referred to as 'cohort B'.

Whilst working with cohort A, two ethical issues came to light: *first*, there was the need to include the informers as 'co-researchers' (Christensen and Prout, 2002, p.480; 3.2) rather than subjects *of* research (O'Kane, 2004; 3.3). Up to the first home interview all contact, other than a general one in school, had been with the parents/guardians of the students. Therefore, at the commencement of the first semi-structured home interview (Appendix I) the need for privacy and 'confidentiality' (Ibid.) was discussed at length with the informers under the following headings:

²¹ Permission to name the host school was received, but after further consideration I decided that in order to maintain complete anonymity I would not release any information, included the name of the school, which might lead to the identity of the informers being revealed (Cohen et al., 2006).

...everything you say to me will be private and confidential.

[...]

...at school I have *not* told any of your class about these interviews - you can if you want to - but I won't.

[...]

...some of your teachers have asked me who is helping me in the study. Do you mind if I tell them? (First Interview with informer D, December 2006. cohort A)

The *second* ethical issue arose in March 2007. Having gained permission from the headteacher and *PSD* teachers to hold class interviews with cohort A on 'What's the point of *PSE* lessons?', a letter was sent to every parent/guardian seeking consent to sound record those interviews and, at the commencement of those lessons, further permission was sought from the students.

By the end of my first year of interviews and observations (2006-7) an awareness had developed that ethical awareness was a daily challenge and there was an ongoing imperative to be flexible 'and sensitive to (the) children's interest' (Christensen and Prout, 2002, p.492. my brackets; 3.3). There had to be regular reflection on the ongoing researcher/contributor relationship (3.5) and an awareness that the researcher should never cease to have 'a prudent understanding of what should be done' (Carr and Kemmis, 1990, p.132).

A year later (2007-8), when working with cohort B, I became aware how the informers can also become emotionally involved in the process of participative action research. The attention being given to the informers; the secretive nature of their involvement in this study and their own emotional development led to the following diary entry: ‘At the end of the *PSD* session informers J and K asked if they could call me “Uncle Brian”. I said “NO!” Bit too cosy and familiar I think’ (May 2007. my brackets). As Denscombe (2003) noted, even skilled interviewers may find it difficult to draw neat boundaries around rapport, friendship and intimacy (3.3).

Ethical awareness underpinned this longitudinal study. Vigilance, vis-à-vis the students, was maintained. But despite reading Hopkins et al. (1985) warning that,

Principles of procedures for action research accordingly goes beyond the usual concerns for confidentiality and respect for persons who are the subjects of enquiry and define, in addition, appropriate ways of working with other participants in the social organisation (cited in Cohen et al., 2006, p.67),

the sensibilities of the teachers had inadvertently been ignored. It was not until the end of the first year in the school, when I was asked by the headteacher to write a preliminary report on my research for the *PSD* coordinator, that I became sensitive to the fact that, ‘In the early stages of a research project, it is important for facilitators to establish contact with *all* stakeholders as quickly as possible’ (Stringer, 2007, p.42. my emphasis). As responsive as I thought I was being to ‘all’, what I had not factored in was how sensitive the teachers might be to my presence.

For example, throughout 2006-7, Teacher S and Teacher T had, on a number of occasions, dissuaded me from observing their *PSD* lessons with cohort A. And though I was researching the epistemology behind *PSD* - and not the teaching practice per se - an inevitable consequence of being embedded in the school meant that some teachers felt judged by me. And no matter how much I assure them (and myself) that I was interested in the students' responses to *PSE* lessons - teacher *were* being observed, on their 'home ground' (Stake, 1995, p.57) and therefore, 'the usual standards of research ethics (and sensitivity) must be observed' (Denscombe, 2003, p.79. my brackets).

4.4 Evaluation and reconnaissance

Following steps 1 and 2 of the action research cycle (Figure 3.1) I will now explore how *PSD* was delivered in the host school and how observations and interviews with cohort A students (2006-9) influenced the design of the action research with cohort B (2007-10).

In line with the NFER's (2003) base line survey *PSD* was delivered through 50 minute time-tabled lessons, whole-school assemblies, ten minutes of form time at the start of each day, occasional interaction with the wider community, mock elections, student council meetings and the occasional 'one off events' (Ibid., p.44) ranging from the fire brigade, police and magistrates re-enacting a drink/driving incident and ramifications

thereof (under the umbrella title ‘Prison, me - no way’), a victim exploring ‘knife crime’ with Y10-11 and a youth worker investigating ‘drug abuse’.

Throughout 2006-7 observations of *PSD* classes across the year groups revealed that the subject was coordinated and delivered primarily by untrained in-house teachers in a manner which was consistent with the NFER’s (2007b) quantitative sample²² (2.7). QCA topics were covered by working through the coordinator’s work sheets - but the personal and social context of the topics were seldom explored. Teacher T, for example, enjoyed recounting personal anecdotes - but seldom allowed the students to explore *their* feelings and thoughts. The following diary entry, made after a lesson on ‘fire safety’ was also typical:

The students gain knowledge by using their work sheets - but Teacher S rarely touches on emotions or reasoning. The newspaper report used by S was on a local arson attack, but S only referred to arson from a legal point of view, “you can get life for an arson attack”. There was no exploration of self-responsibility or the effect on the wider community of starting a fire (June 2007).

PSD was neither delivered, ‘with a light touch’ (Lighthill, 2008a, p.26; 1.3), nor encouraged Socratic discussions or philosophising (Nelson, 1965).

²² ‘The sample was a national representative sample of 212 schools and 43 colleges in England during the autumn term of 2005-6’ (NFER, 2007b, p.115).

The second kind of *PSD* delivery in the school was given by the trained in-house ‘pastoral’ teacher who did understand the value of the learning-for-life curriculum (Rawls, 1971; Habermas, 2000). For example, at the start of a lesson on human rights ‘R projected a photograph of a group of Brazilian children rummaging in a rubbish tip but did not explain why the picture was being projected. R went straight into asking the students to “list the ‘rights’ you think *you* should have” (diary, March 2007). The Y8 students offered

the right to my own bedroom; air to breath; pocket money; love and affection; not to be bossed round; to be different; holidays away from home each year; food and water, time to play; right to be listened to etc.

The students were then asked to move progressively towards a class consensus by a) “put your ideas in order of importance”; b) “now in groups of 3-4 students again put all your ideas in order - but you have to agree together on the new order”; c) “now, in three groups of 8 arrive at a new order and put that list on the board.” Only when the class had arrived at a consensus did the teacher explain the projected photograph, “Now, next time you look at Brazilian children think about *their* rights...” (Ibid.) This exercise was followed by a discussion on the UNCHR (1989) *Convention on the Rights of the Child*.

And the third kind of *PSD* delivery was given by a number of trained outside speakers: *British Telecom* volunteers gave lessons on bullying, listening and speaking skill development; the ‘Police’ delivered topics on growing up, child protection, and

internet safety; and the ‘Fire Service’ explored road safety, bicycle risks, distractions whilst walking along busy roads etc.

Some of these lessons were inspirational. The ‘British Telecom’ volunteers’ lesson on ‘Speaking, Listening, and Empathy’, was an example of pedagogy delivered by an impartial facilitator (Huddleston and Rowe, 2003) through kinaesthetic exercises leading to open-ended questions, which stimulated Socratic discussions (Nelson, 1965) on questions as varied as “Why do we need to listen?” “What is Citizenship?” “What is global warming?” and “Do we need our mobile phones?” And after a heated debate on the students’ thinking on materialism, agreement was arrived at that though some students had disagreed with their peers they discovered that they could “still disagree and not fall out” (diary, February 2007). ‘Empathy’ (Powell, 2006, p.867; 2.3) and the ‘aspectuality of truth’ (Bate, 1997, p.327; 2.8) had been explored.

Analysis of the different ways *PSD* was delivered in the school was informative and went some way to answering the questions which arose whilst building the conceptual framework in Chapter 2, ‘What kind of pedagogy do KS3 learners need’ (2.3) and ‘How best to teach PSD?’ (2.7). My observations also started to contribute to Steps 3 of the action research cycle - the design of new interventions (Figure 3.1) for cohort B.

My concerns about *PSD* recruitment and delivery in the school were confirmed during a short meeting with the *PSD* teachers (cohort A) in April 2007. I asked if, at their convenience, I could hold whole-class interviews on “what the students think of *PSE*?

What's the point of *PSE*?" There was a lot of laughter and a unanimous response that they too would like to know 'what the point was'. Although the teachers were joking there was an element of truth in this reaction because, as was noted in my diary 'as the *SE* coordinator is uncommitted on the philosophical reason for the inclusion of this subject on the curriculum, there has been no philosophical leadership. The teachers know why they teach *their* own specialty, but as to 'why bother teaching *PSE*?' they are ambivalent' (April 2007).

On reflection what the host school needed was not a *PSD* coordinator, but a *PSD* leader.

In the subsequent whole-class interviews (July-August, 2007) cohort A, students discussed their attitude to *PSD*. Initial reactions ranged from, **No point in doing *PSE* - we know it already. Learned it at primary (school) to We can do things in secondary school that we were not up to in primary.** However when asked to develop their initial responses, the student exhibited a deeper understanding of the 'point' of *PSD*:

critical to future life; about life and to know what to do after school; a chance to speak our minds; so we can ask questions; so we can interact with everyone and not just the teacher; to learn social skills; to learn your rights from wrong; to learn to work with other people.

However, the students showed little enthusiasm for the way *PSD* was delivered and offered a number of better ways:

sit on the floor in a circle - more fun than sitting at a table; when in a circle you can see everybody - that is a good way of communicating; what's said in the circle doesn't go out of it; use drama to help explain things like bullying.

Each of the above ideas was incorporated into the initial design of the action research with cohort B (Denscombe, 2003; 4.6) and also influenced the design of the 'session rules' (4.6).

And in answer to the deliberately provocative question, "Is *PSE* a waste of time - just a bit of a doss?" students noted that they:

would be sad if we got rid of *PSE*, 'cos I like interacting with my peers; we should have more of it - not enough, things slip away - forget what we were doing; We don't have it often enough; We don't have a *GCSE* in *SE* so it's not seen as important.

Peer-on-peer interaction was deemed important by the students - and the final point (above) was particularly perceptive re the value given by students (and teachers) to subjects on the curriculum which are 'not assessed' (Mansell, 2007, p.152).

If the purpose of education is to lead children towards intellectual development (Renner, 1997) then *PSD* is well placed to develop a rational curriculum (Petty, 2006; 2.5) through which ‘thinking skills such as problem-solving, critical thinking and ethical thinking is inestimable for the individual not just in learning, but at work, at home and as a citizen’ (Ibid., p.323). And the QCA report (2005) also drew attention to the need to develop thinking skills, creativity and problem-solving, moral and ethical development and recognition of the importance of knowledge that helps define who students are and their place in the world. This analysis noted that a future curriculum should develop the skills that learners need to look ahead and become agents of their own stories by taking responsibility for themselves, others and the environment (2.5).

Yet the delivery of *PSD* in the school had no epistemological foundations for the teachers to build on. Diary entries during 2006-7 were peppered with observations on there being too many closed questions from the teachers who tend to direct the students quickly towards the right answer (Mansell, 2007). However, it should be noted that delivery in the host school was no different to many other schools in England. As the NFER (2003) base line report attested to. There was still,

a reliance of teachers on teacher-led, didactic approaches (which gives rise to) concerns as to how far students will gain experience of active citizenship, including discussion and debate. [...] The extent to which teachers can be encouraged and trained to use more active, participatory approaches in citizenship in the coming years remains to be seen (p.103. my brackets).

Further, observations and interviews with *PSD* teachers revealed that the layout of the classroom was not conducive to communal exploration. ‘When asked: “why do the students sit at desks?” Teacher T said, “I don’t do circle time. Might be lazy - but too many desks to move”’ (diary, March 2007). Despite the students’ observation that, **when in a circle you can see everybody - that is a good way of communicating** (Whole class Interviews, diary, May 2007), Teacher T’s thinking merely echoed Clark et al. (1997) description of transmission pedagogy (2.2) - the children, sitting in neat, controlled, and controlling rows in the classroom, receive knowledge in order to ensure that ‘standards’ (Allen and Ainley, 2007, p.24) are maintained.

These observations in 2006-7 led me to deliberation on how best to lay out the classroom for the action research with cohort B. Are desks needed? Are chairs needed? Should we sit on the floor to work? Do we need to be in a classroom at all? Is the classroom the right setting for personal and social development? And what are the possible alternatives - might the School Hall or the Community Lounge provide a more conducive atmosphere in which to explore topics which can be emotionally charged?

Throughout the three years of action research there was a great deal of debate by teachers and students on the pros and cons of the various *spaces* used for the action research. In order that students can develop personal awareness through discussions on topics as emotive as: ‘feelings, family, bullying, disability, racism, physical development, sexuality, obesity, drugs, money, consumerism’ and social awareness on ‘responsibility,

values, the law and global issues' (Foster and Foster, 2009; Appendix J) do facilitators need to find a quiet, private, safe space in which to work? Obviously the availability of 'space' will vary from school to school but because three different kinds of rooms were used during the action research, assessment of their suitability is worth briefly exploring:

The *Community Lounge* (2007-9) is an isolated, medium-sized room which is situated slightly away from the hurly-burley of school activity and is usually used for School Governor meetings, examinations - and by societies from the local community. This room felt secluded and the students seemed to relax into this space quickly. Possibly, because this room was not a classroom, the students felt that another-kind of lesson was best situated in another-kind of room. The Community Lounge was also carpeted, which was conducive to desk and chair-free work on the floor.

The *School Hall*, on the other hand, was a challenging space, 'Echoey, dissipated, unfocused - not intimate in any way' (diary, May 2009). The school's hall also acted as a thoroughfare through the heart of the school. There was always the possibility that a student, teacher or dinner lady would walk through - and this lack of privacy did not help the students relax and speak their thoughts freely. Holding *PSD* sessions in the School Hall merely confirmed that finding the right 'space' was important.

The *Drama Studio* was also challenging for three different reasons. First, the studio was smaller than the Community Lounge - and by the third year of action research, when the Drama Studio was used for the *PSD* sessions the students had grown and were taking up

more, not less room. Second the 'Drama Studio' was tiered - so creating a circle for the whole year sessions (all sixty-seven students) was difficult - but not impossible. However, the main challenge was that the Drama teacher was also one of the *PSD* teachers involved with this study - and I had now become a guest in Teacher C's space. On occasions this created tensions between me and Teacher C, because C found it difficult to 'let go of control' (EPPI, 2005 cited in Davies, 2005a, p.121) and let me facilitate the *PSD* session.

The Community Lounge was undoubtedly the most user-friendly space because of its privacy and intimacy however, during this study I facilitated in many different locations²³ and discovered that, though it takes a little longer to get the students to de-rig and re-rig a classroom - an exercise which is of itself all about working as a community and making sure no one gets hurt - *any* space can be made to work.

However, *PSD* delivery goes beyond questions on the geography of the room to questions on what kind of *PSD* do KS3 learners need (2.2)? Is there an ethics of caring that needs promoting which celebrates, 'personal expressiveness, emotionality, and empathy; values individual uniqueness and cherishes each person's dignity, grace, and courage' (Stringer, 2007, p.205; 3.3) - and is school the right place in which to develop such sensibilities - or might the family be better placed (2.5)?

²³ During this study I facilitated in a number of sessions in different kinds of spaces at the University of Warwick and in a number of inner city schools.

As delivered by the host school, *PSD* seemed to have made little impact on cohort A. In June 2009, after cohort A had been working together in *PSD* lessons for three years, my diary recorded that: ‘...in a ‘sex and relationships’ lesson, there was little sense of community or peer support. Loads of giggling - but no real sense of being a group. In fact one student said, **I don’t like that lot - don’t want to work with them**. This was not embarrassed resistance (because of the ‘sex’ topic being explored) - just a lack of cohesion’. Informer D succinctly summed up cohort A’s feelings about the *PSD* lessons:

...waste of time.

(exit interview, June 2009)

The first year’s observations contributed two more discoveries worth noting. *First*, in answer to the question, “Can you learn as much from the teacher as you can from your peers?” cohort A confirmed Madge’s (2006) analysis that, as adolescents get older, their main social developmental support does come from their peers (Appendix D):

it’s good to hear other voices, your friends; telling you something - not just the teacher; if you don’t get something your friends can explain it so you get it too; talking to your friends shows you that what you’ve got is not that bad - other people have got it worse (diary, June 2007.)

And *Second* - towards the end of an Enterprise Day (May 2007) Y10 students were observed to be 'shy, reserved, unsure, and reticent' (diary) when asked to present their work to their peers. The need for oracy skill development (2.4) was palpable and corroborated by informer T (cohort B) who noted that **...if you're not good at explaining things - talking to people - it's quite hard to get a job** (home interview, April 2008). And though this answer is steeped in the perception that education is primarily about training the learner for the workforce (2.2), developing oracy skills did become a core constituent of the action research design.

As well as embedding myself in my host school during 2006-7 I also assisted on an MA course led by Professor Winston at the University of Warwick entitled, 'The Role of Story in Drama and Theatre Education'.

This work resulted in a "lightbulb" (Stringer, 2007, p.103) moment for me, which reinforced the idea that 'story telling' (Egan, 1989, title; 2.9; 2.10) could become the main stimulus to *PSD* topic exploration with cohort B (2007-10).

By the end of the first academic year at the school (2006-7) the first two steps of Hammond and Townsend's (2007) action research cycle, *evaluation* of the opportunity, and *reconnaissance* of the system (3.6), had been addressed. Now the action research could be designed with the archive collection in mind, in order that 'evidentiary rigor' would be maintained and the case studies would presents a 'persuasive, compelling, and "thick" account' (Saldana, 2003, p.42) of the informer's journey through KS3.

4.5 Generating the archive material

Saldana (2003) advocated that a rigid research design can become a handicap over time and that improvements through developmental methods and mixed methodology can engender deeper understandings. And though the bias of this study leans towards qualitative approaches, quantitative research should not be shunned or shied away from. Statistics *are* a valuable source of information if appropriated to support or corroborate qualitative discoveries.

Below is a synopsis of the research schedule undertaken in the academic years 2006-7 and 2007-8 at the host school with cohorts A and B (for 2008-9, 2009-10 see Appendix H) which used the NFER's quantitative 'First Cross-Sectional' survey (Kerr et al., 2001-10) and in the second year the CEDAR survey (Strand, 2008) as a base line guide to the informers attitude to school, *PSE* lessons and Shakespeare appreciation:

1. **(2006-7)** Gain access to the 'comparative group' (Macintyre, 2000, p.61) of informers through the school 'gatekeepers' (Denscombe, 2003, p.45) and then randomly choose a manageable number of students for cohort A.
2. Obtain written consent from the parents/guardians for their child to be part of this longitudinal study, as well as obtain corroborating agreement from the student's themselves at the first interview.

3. First Interview using the quantitative NFER/DES 'First Cross-Sectional Survey' (2001-2, Appendix I). Cohort A informers will be invited to participate in thrice yearly home interviews in order to assess their perception of *PSD* pedagogy and, through neo-Kohlbergian conundrums, their own PSD will be gauged and subsequently triangulated through parental interviews. Widen the content of the questions in order that the informers can relate other issues of importance in their lives which could correlate to Shakespeare appreciation, and/or personal and social development - and/or the impact of the former on the latter.
4. Observe cohort A in *PSD and Shakespeare* lessons (English and Drama).
5. Interview the Form/*PSD* teachers (Appendix I) in three semi-structured interviews in order to triangulate observation made on their student's development.
6. Make diary entries on any tangential information gleaned in/out of the school which can help inform analysis of the PSD of the informers.
7. Gather any other relevant information on cohort A through school reports, casual conversation, written work etc.

1. **(2007-8)** Confirm that cohort A want to continue in this research programme for a second year and conduct the interviews and observations as per stages 3-7 (2006-7 above).
2. Cohort B - randomly choose a manageable number of students. (stages 1 and 2, 2006-7 above).
3. Throughout the academic year continue to observe cohort A in *PSD* and Shakespeare lessons and observe cohort B, as per stages 3-7 (2006-7). As well as observing PSD lessons with cohort B, facilitate in some of those lessons - using Shakespeare's story of

- Romeo and Juliet* as a catalyst to stimulate Socratic dialogue on *PSD* topics such as: ‘What is a Community?’ ‘What are our issues?’ ‘Knife crime – then and now.’ ‘Give advice to the Montague and Capulet families’.
4. Conduct three structured and semi-structured interviews with cohort A, B, and their parents/guardians. The design of cohort B’s home interviews will closely follow the pattern set by cohort A - though this is a comparative, *not comparison*, exercise. In 2007-8 the ‘Quarry’ problem will be introduced to cohort A in order to assess response to wider social issues. When the quantitative CEDAR (Strand, 2008) survey becomes available, both cohorts will be interviewed in order to establish their representability to the wider population, *vis-à-vis* Shakespeare appreciation.
 5. Interview the Form/*PSD* teachers of both cohorts.
 6. Make diary entries on any tangential information gleaned in/out of the school for both cohorts.
 7. Pay particular attention to the home thinking (cohort B), and any written work by both cohorts during Shakespeare study.
 8. Encourage the informers and participants in cohort B to contribute to the action research design.

Figure 4.1 Research schedule with cohorts A and B (2006-8)

The key skill to be measured by Kohlberg’s ‘six stages in moral reasoning’ (5.2.1) and the ‘Quarry’ issue (Huddleston, 2009; Appendix G) was the ability to philosophise on relevant personal and social conundrums (Krebs and Denton, 2005) during the home interviews. The overarching theory being that if the Socratic method used in the *PSD*

sessions with cohort B - namely, discussions on relevant conundrums arising from the Shakespearean stories - developed the ability to philosophise on the actions taken by characters in Shakespeare's *fictional* life-world then, in the privacy of the home interviews, the PSD of the informers will be measurable (Galbraith and Jones, 1976) through philosophising on conundrums which appertain to the informer's *real* life-world.

Therefore, there could be a correlation between philosophising skill development during the action research and the informers' response to everyday conundrums. And though Duska and Whelan (1975) argued that interview dissemination based on responses to 'moral dilemmas' is not the same as research *on* 'moral behaviour' (p.43), Krebs and Denton's research (2005; 3.9) did link moral judgement to everyday moral conundrums, on the basis that the more mature the informer's understanding of why a moral choice is right or wrong, the greater the possibility that they will behave in accordance with that understanding.

Perakyla's (2005) 'Analysis of Talk and Text' (title) was particularly helpful when considering the particularity of the material needed for the archive. Perakyla writes that there was a need to record the signs the informers transmit in response to a conundrum - and this recollection would be aided by listening to the interview recordings in parallel with the transcripts. And the use of conversation and discourse analysis (3.6) can also underpin the informers' cognitive and emotional realities and discover meaning in their responses - although, Derrida (1976) cautiously notes that 'neither can "master" the text [...] in any ultimate sense' (cited in Stringer, 2007, p.199).

Perakyla (2005) suggestion that notes should be made on how the interviews produced different levels of power and reflect on the effect of the presence of a peer (in joint home interviews), a parent, a sibling - and the omnipresence of the researcher (p.877-8) had on the informers was particularly helpful. And finally Perakyla (2005) noted that ‘what is not said’ (p.873) in the interviews needs analysing - which, in a longitudinal, triangulated research project could prove illuminating.

The archive would also consist of formal interviews held with the informers’ *PSD* teachers²⁴ and because action research is a ‘collective process’, which of itself develops a ‘sense of community’ (Stringer, 2007, p.11), feedback was solicited from students and teachers alike through the voluntary home thinking exercises²⁵ handed out after most *PSD* sessions (2007-10) - for example:

HOME THINKING - A Midsummer Night’s Dream

Student’s name.....

1. Are my Sessions different from your other *PSE* lessons, and if they are in what ways?
.....
2. Do you think that *PSE* topics (like: bullying, healthy living, self respect, learning to be part of a community) can help in *other* subjects you study, and if so - in what way can *PSE* topics help?.....
3. Do you learn *PSE* better through:
 - a) discussion with your mates.....

²⁴ With the cooperation of the Deputy headteacher cohort B had the same *PSD*/Form teachers throughout the three years of action research. This meant that these teachers had an invaluable accumulation of data on the informers’ *PSD* during this study.

²⁵ See f/n 11 (p.62).

- b) by teachers telling you things.....
- c) or by working through booklets.....(TICK which one(s) *you* agree with)
- d) *or* any other best ways.....
4. Being ‘empathetic’ means understanding how another person feels, or what they are going through. Can you *ever* understand how another person feels?.....

Figure 4.2 Sample: home thinking exercise

TEACHER FEED BACK - Y7 PSE lesson* - ‘COMMUNITY’

Name.....

(I know you’re busy BUT I’d really appreciate this feedback...)

1. What worked?.....
2. What did not work?
3. What did I miss?
4. What could I do better?

Figure 4.3 Sample: teacher’s feedback form

By the end of the first year of observations and action research with cohort B, as the idea developed that *PHSFE* and *Citizenship* cannot be taught using dominant pedagogic practice, I began to call the *PSE* lessons* - *PSE* ‘sessions’. ‘Session’ seemed a more participative and inclusive word and the students did respond to being involved in a different-kind-of-lesson from the ones they normally attended: **brilliant; everyone involved; I liked the sessions because we got to interact and had fun - Brians (sic) trying his hardest** (Y7 home thinking, December 2007).

As well as the aforementioned key data the archive will also consisted of daily diary entries which recorded observations on the informers (in and out of school), staff room gossip about the informers, Monday morning staff room briefings by Headteacher, Deputy and Assistant headteachers, informal conversations with teachers and classroom assistants, interviews with the various ‘gatekeepers’ (Scott, 2004 cited in Christensen and James, 2004, p.105) in the school and finally, the transcripts of the sound recordings of the *PSD* sessions in the host school which provided deep understanding of the impact of the action research on the participants and offered pointers as to how the action research cycle could be continually re-assessed and re-designed (Macintyre, 2000; 3.6; Figure 3.1).

Saldana (2003) argued that *if* the gathering process for the archive has been diverse enough then the discoveries can be deemed to have gravitas. However, such a multiplicity of research methodologies and methods could also become overly intrusive and insensitive? McCorm’s (1973) criteria - would the means used to address the ‘research issue’ (Trafford and Leshem, 2008, p.171) cause more harm than is necessary? (3.4)? - needed continually revisiting. This study had to adhere to ‘the principles of benefit maximisation *and* the principle of equal respect’ (Strike, 1990 cited in Cohen et al., 2006, p.68. my emphasis).

I concluded that participative action research (3.6), as a form of self-reflective and group-reflective inquiry, is philosophically suited to an investigation aimed at taking students away from individual learning and towards communal exploration, and that

sensitively held home interviews *were* the way forward. I further concluded all and any information on the informers - in and out of school - added depth of understanding of their PSD. What was needed in this longitudinal study was ‘a deeper understanding of the significance of the childhood experience’ (NAGTY, 2007, p.8) - in as much detail as possible.

Having established that diverse archive material was needed for this study the next piece of the jigsaw puzzle, the base-line design for the session plans (Figure 3.1, Step 3), could be developed in preparation for the start of the action research with cohort B (Figure 3.1, Steps 4-7) in September 2007.

4.6 The action research

Based on my observations with cohort A (2006-7), when designing the first session plan (see below) for cohort B I made two important decisions: I decided that whole-year sessions (rather than form groups as per cohort A) was the best way forward, for three reasons: *first*, whole-year sessions would create a sense of ‘community’, which is one of the philosophical corner-stones of *PSD* pedagogy. *Second*, consideration was given to the fact that, as *PSD* was time-tabled in the host school every-other-week, it would take six weeks for me to facilitate all three cohort B classes. I therefore decided to hold whole-year sessions with all sixty-seven students which had evidential benefits. In Teacher A’s exit interview, A noted,

I think they (the students) have a very conscious sense of 'community' [...] not many year groups have *PSE* together like that for three years and I think it has given them as a year group a sense of cohesion which is always good - and that builds community in itself. (June 2010. my brackets)

On reflection I think one of the disadvantages of working with such a large group was that some learners were marginalised. *Inclusion* is an ideal to be aimed for, because a community that is working well includes all individuals.

The action research illustrated that in 2007-8 some cohort B students were willing and able to express their point-of-view in front of their peers. Other students, who arguable needed more oracy development, felt overwhelmed in such a large and new community.

Mindful of this observation, and in response to Teacher C's feedback on this issue, by the end of the first year of action research (diary, July 2008) and over the second and third years I focused my own peripatetic attention, during Socratic discussions, on the small groups in which the less verbal students were working and encouraged them to vocalise their thoughts there-in. This seemed a kinder and less threatening way to develop their oracy skills (2.4).

The *third* reason for conducting whole-year sessions was that based on my observations of cohort A's lessons, developing empathy and trust between pupils, between teacher and pupils and between pupils and teacher became the foundations on

which the development of the action research could be built and led to my devising four rules, or pledges made between myself, as the facilitator, and the students. And through debate and democratic agreement the students agreed these rules with each other at the start of the first *PSD* session in the ‘Community Lounge’ (October 1st 2008) - *and* at the start of every subsequent session there-after. The rules were:

1. We have the right to say what we want in these sessions.
2. We have the right to disagree with a student - but to debate why we disagree.
3. We have the right to change our opinion without losing face.
4. Everything said in this room stays in this room.

Figure 4.4 Session rules

Underpinned by the UNCHR’s Charter (1990) which states that the child ‘is capable of forming his or her own views (and has) the right to express those views freely in all matters affecting the child’ (Article 12:1. My brackets) *and* by the DES (2003a) report, which advocated that young people need to acquire opportunities to gain ‘increased responsibility within their lives’, ‘improve community relationships’ between peers and between young people and adults, and contribute to ‘personal development’ (p.13) rules 1 and 2 (above) were devised. These rules created a framework within which trust and empathy could be nurtured through monitored language, acknowledged listener response and developed argument which was coherent and universally understandable (Vygotsky, 1962; Lacan, 2004).

The objective behind rule 3 was to empower the students to say what they think in order that the “I-now” can have a presentment of a ‘possible-I’, a ‘future-I’” (Boal, 1995, p.28) without fear of being thought foolish or being bullied by their peers - a key issue for 65% of young people (Madge, 2006, p.93; 2.3). Rule 3 was aimed at peer-on-peer responses to Socratic discussion - and though Madge’s (2006) quantitative research indicated that ‘teenagers tend to say that family and parents have the greatest influence on young people’ (p.147), Madge does acknowledge ‘that the influence of their peers increases with age’ (p.72).

The aim of rule 4 was to encapsulate the ideal of a safe space where, no matter what was said in the *PSD* session, confidentiality was assured. And rule 4 applied to students and teachers alike. This rule prompted two quite different responses. The *first* reaction was from the teachers who were concerned that the sensitive subjects to be explored in *PSD* might reveal information from/on the students which could set the schools’ ‘child protection policies and procedures’ in motion (H M Government, 2006). The UNHCR Convention (1989) was a landmark in the development of rights for children and, ‘broadly in educational terms, the Convention asserts rights for children (to be) protected from harm’ (Lewis and Lindsay, 2000, p.26. my brackets; 3.3) but, as Christensen and James (2004) wrote, the idea of ‘confidentiality’ can go only so far - there is a need to explain to young people the limitations of this concept.

Therefore, in the second *PSD* session there was a discussion held between myself and the students clarifying rule 4. I explained that, “*If* I felt that anything they (the

students) said alerted me to your being in danger - harm could come to you - I would help you and support you, in getting advice from the pastoral care teacher or any other person *you* wanted to contact” (session recording transcript, diary, November 2007). The thinking behind this clarification was that, in an education system which spoon-feeds information and advice (2.2), it is a productive ideal to help empower students to develop their mental facilities and express their opinions on issues that concern them (UNCHR, 1990, Article 12:1; Nelson, 1965; Christensen and James, 2004). The above elucidation satisfied both the teachers and students.

Significantly, though the students did reveal a lot of their thoughts and feelings on the sensitive *PSD* topics discussed throughout the three years of action research they did manage to self-censor what they said - and the school’s ‘child protection policies and procedures’ were never activated.

The *second* reaction to rule 4 was from the students themselves who, over the three years of action research, referred to rule 4 on many occasions both in the *PSD* sessions, at home interviews and in casual conversation round the school. This rule was the one they remembered most. The students respected this rule and found it both liberating and protecting because they were able to express their feelings, gain peer feedback and know that whatever they said would not be used against them outside the *PSD* room.

And these rules contributed to creating a safe space in which to develop personal and social sensibilities.

Below is the first lesson plan, during which these rules were debated:

<p>Objectives: The aim of the session is to explain how I am going to be involved in the <i>PSE</i> lessons during 2007-10, agree on the ‘rules’ for these sessions and start to explore the idea of what a ‘community’ need to do to work successfully.</p>		
13.35	Introduction and rules	<p>PERMISSION TO RECORD SESSIONS – VOTE.</p> <p>A) Explain how I am going to work with Y7. (In big sessions like this and in class lessons with other <i>PSE</i> teachers)</p> <p>B) Talk through the ‘rules’ and vote on them. (On whiteboard: Community’)</p> <p>C) Introduce why ‘Community’ is important to the first Shakespeare play we will explore – <i>Romeo and Juliet</i> – a community which does not function well – and what can happen in such a community.</p>
	Warm up and Development	<p>‘Fill the space’ Game. (Described below) Freeze. Sit round the edges of the room. Discuss – “That was our Y7 Community. Was it working? What do we need to do/think about to make it work better? Let’s analyse it...” Q. “Can you have a ‘Community of ONE?”</p> <p>A) One student walking round room. Q. “Is that a Community?” B) Add 5 students, add 10 etc. till all walking round...filling the space – not bumping into each other. Freeze. C) Sit down in ‘Groups’ of 6-8 students. Q. “As a ‘Group’ write down 5 things we have to do to work best together as a ‘Community”.</p>
finish at 14.15 (50min.)	Plenary	<p>A) Elect a spokesperson. Share with Y7 – write their ideas on the whiteboard. B) “... the start us making a ‘Y7 Community” – but it’s not just ‘US’ – also part of a ‘School Community’. (Draw concentric circles) students develop thinking from School community to Town, County, England, UK, Europe, World, Universe – <i>a Global sensibility</i>. C) ‘Home Thinking’ ...handouts to teachers/students.</p>

Figure 4.5 First lesson-plan

In the following four sub-sections the reader will be lead, in ‘a process of weaving of partial connections’ (Law, 2004, p.151), towards a theoretical *and* practical understanding of the key areas of exploration which arose from the action research, and which subsequently developed into the interpretive and conceptual discoveries in 6.4 and 6.5 respectively.

4.6.1 Is there a need to design *PSD* sessions which can accommodate kinaesthetic as well as cognitive learners?

Underpinned by Nelson’s ideas on Socratic dialogue, the action research linked fictional histories with concrete *PSD* topics and real life-stories. Through peer-on-peer challenges to the conundrums posed by Shakespeare’s characters, the students strove towards consensus as they learned together and achieve together (Saran and Neisser, 2004) as a community. As Saran and Neisser (2004) note, truth comes from constant thinking about the same issue till the mind is ‘forced to freedom’ (Nelson, 1965, p.15). This is deep and demanding abstract learning and particularly challenging for those students for whom learning comes more easily via a kinaesthetic approach. Gardner’s (1983) theory of Multiple Intelligences claimed that primarily linguistic and mathematical-logical pedagogy are explored by the dominant education system - leaving bodily-kinaesthetic basically un-catered for (cited in Drake, 1998).

Having made the decision to hold whole-year sessions there was a clear need to cater for all kinds of learners.

Various games and drama techniques were regularly used which tested the students growing sense of the 'I' working with the 'we' - the individual working with their year community. The game most often used at the start of a session was 'Fill the space' - a game in which the students move around the room keeping equidistant from their peers. Over time the students became more aware of the idea of an individual's trajectory *and* whole year movement working in harmony (Lighthill, 2009a). This game and 'Grandmother's footsteps' became staple warm-up exercises and led to extensive discussions on 'What does community mean?'; 'What makes a community work well?' and "What six rules *you* think are needed in order to create a successful community?" and after small-group discussions a spokesperson per group would be elected and the ideas would be shared with the whole-year community:

everyone is equal, be aware; don't bump into one another; look out for each other; no killing; respect the community (don't drop litter); no rudeness, no pushing; listen to each other; hand up to speak; cooperate with people, don't be silly; break the law 5 times and you have to leave the community; respect everyone, don't be nasty; have fun and smile - always be friendly.

(PSD session transcript, October 2007. cohort B.)

These exercises developed oracy and listening skills (2.4) and as I wrote their ideas on the white-board the students were 'seen as (being) active in the construction and determination of their own social lives, the lives of those around them and of the societies in which they live' (James, Jenks and Prout, 1998 cited in Lee, 2001, p.47. my brackets).

Other kinaesthetic work included simple drama exercises which modelled critical appreciation and the ability to sensitively comment on their peers' work. For example, after storytelling *Romeo and Juliet* the students were asked to "get into friendship groups and make a 'still image' of either an incident in, or an impression of, the *Romeo and Juliet* story". Each group showed their tableau to their peers who discussed meaning, body language, facial expressions etc:

...he looks shocked, he's hiding - because his upset. No, he's hiding to get closer - to see what's happening. A big fight with knives, wants to kill, wants to fight each other in a circle. Looks as if they're all going to die and nobody's going to live - like a vicious circle. Boys are back in town...common for boys to start fighting.

(PSD Session transcript, February 2008. cohort B.)

Leadbeater (2008) wrote in the report for the Innovation Unit that collaborative learning is a proven success, 'Encouraging children to pursue joint goals, explain themselves to one another, express and reconcile different points of view through

discussion have all been found to help learning' (p.24) - and this reflects the epistemology which underpins this study.

I too am interested in empowering students to become both self-motivated and group-motivated. By embracing both concepts students can start to understand how the 'I' *can* contribute to the 'we' and how they can become active citizens. The kinaesthetic work at the start of each session seemed to free up the students and focused their minds on the *PSD* session. This was an original approach to *PSD* delivery which, from my observations (2006-9) on cohort A, had been totally desk-bound.

4.6.2 What is the value of the Shakespeare 'Whoosh'?

In 2007-8 the home interviews with the informers in cohort A (Y8) established a base line response to Shakespeare studies in English and Drama in the host school (Appendix I). The informers were *not* overly enthusiastic and corroborated the CEDAR (Strand, 2008) quantitative survey which found that, 'the majority of students held negative attitudes to Shakespeare [...] Students found studying Shakespeare difficult [...] Students did not see the usefulness or relevance of Shakespeare' (p.3).

Below is an extract from a home interview with informer V (cohort A) which aired two issues which contributed to the design of the Shakespearean entry point through which the *PSD* topics could be vicariously explored with cohort B:

Key:

I: interviewer/researcher.

V: an anonymous informer (f/n7, p.22).

I can you remember what Shakespeare work you did in Year 7?

V we did *Macbeth*, not sure if it was Y7 or 8 in Drama. (Teacher C) took out bits and gave it to different groups to act out. In English we read it...

I the whole play?

V no we read the book of it but only half of it.

I why only half?

V I don't know, we didn't get round to finishing it.

(April 2008)

In English, at KS3, students need only study 'set scenes' (QCA, 2007; QCA, 2008a) from a Shakespeare play for their SATS examinations in Y9 (2.1). And even after the abolition of SATS in 2008 the QCDA continued to recommend the set scenes to be studied (Hansard, 2008, QCA, 2009).

I did you understand the plot?

V yeh...we was ahead in English reading it and when we was in Drama we was putting it together and got the idea of what it was about - the story...

(Ibid.)

I noted that reading the text in English was not enough for informer V - it was not until V did kinaesthetic work in Drama that V was able to unpack “what it was about”. These interviews highlighted two issues vis-à-vis Shakespeare delivery at KS3:

First, it seems essential for the students to experience the whole story as the following extract from the interview with V illustrated:

I Look, if I said I’ve got the new J.K. Rowling book - I’ve got Chapter 1, 8, and 15
 - how would you feel?

V Cheated ‘cos you don’t have the whole book - so you don’t know what happened.
(Ibid.)

Over the four years of research I posed the ‘J.K. Rowling’ conundrum any number of times to students and they always said that they would feel “cheated” by being offered selected chapters from a story. These responses beg the question, ‘Why then should students be offered only ‘set scenes’ (QCA, 2007; QCA, 2008a) from a Shakespearean story?’

Second, informer V, and other contributors during 2006-7, revealed that the complexities of Shakespeare’s stories require active exploration, as the RSC’s ‘manifesto’ put it: students need ‘experience of Shakespeare by doing it on their feet’ (*stand up for Shakespeare*, 2008). I decided to devise a new approach to telling the students the *whole* story of a selected Shakespearean play *within a 50 minute timetabled period* and, inspired

by Winston's (1998) 'story stick' idea (p.22) and the RSC Learning Department's 'Shakespeare Whoosh', created a new model of the 'Whoosh' which would develop both cognitive and kinaesthetic skills.

In 2006-7, I had two 'light bulb' moments (Stringer, 2007, p.103). *First*, after analysing the *PSHFE* and *Citizenship* KS3 curricula (Lighthill, 2008), I became aware that eighty-percent of the *PSD* topics to be explored (QCA, 2008d) were embedded in the 'issues' (QCA, 2008d) in three of Shakespearean plays - *A Midsummer Night's Dream*, *Macbeth* and *Romeo and Juliet*²⁶. And *second*, as a result of facilitating on a storytelling course led by Professor Winston at the University of Warwick (2006-7), I realised that those *PSD* topics could be introduced to the students - free from the inbuilt resistance towards Shakespearean language²⁷ - through the medium of interactive storytelling (2.9).

The 'Whoosh' described *conceptually*: 'if pure story telling is 'two-dimensional' then the 'Whoosh' is 'three dimensional', with the students as the pop-up characters' (Lighthill 2011: 43), and this analysis was corroborated by Mohamed²⁸ who, after

²⁶ *Much Ado About Nothing* was used in 2008-9 as an attempt to link the English, Drama and *PSD* curricula, but it was not a particularly productive exercise because of the complexity of the plot and a dearth of new 'issues' the story offered. Only 'rumour spreading' was particular to *Much Ado About Nothing*, but 'rumour spreading' could have been mined from Helena telling Demetrius of Hermia's plan to elope in *A Midsummer Night's Dream*.

²⁷ After studying two Shakespeare plays at KS3 the CEDAR survey reported that, 'Almost half (49%) agreed with the statement "I find Shakespeare's plays difficult to understand"' - 28% disagreed and 22.5% neither agreed nor disagreed (Strand, 2008, p.3; Appendix K).

²⁸ In 2010 I was introduced to Mohamed, a fellow PhD student at the University of Warwick. Over several months Mohamed observed three 'Whoosh' practitioners - a PGCE 'Teacher Trainer' from the Institute of Education at the University of Warwick, a 'RSC Education' practitioner, and me. Mohamed observed

watching cohort B enact ‘Whoosh’ extracts from several Shakespearean stories, observed that “if a story is 2-D then the students presence make it 3-D (and) I put your use of the ‘Whoosh’ at the plebeian end of the spectrum” (Mohamed, diary, May 2010. my brackets).

I was delighted to receive that description of my version of the ‘Whoosh’ as ‘plebeian’ because one of the secondary objectives of the research was to make Shakespeare accessible in English lessons - for all (6.6).

I might have preferred Mohamed to have used the phrase ‘at the *groundlings* end of the spectrum (Neill, 2005) but this analysis, from an objective outsider, was greatly appreciated’ (diary, May 2010).

The ‘Whoosh’ described *practically*: the storyteller, with story book (folder) in hand, reads a synopsis of a Shakespearean play²⁹:

Key:

ST - reading story

ACT - storytelling *with* student participation

“WHOOSH” - clear circle ready for next part of the story

various sessions I facilitated at the host school, interviewed me and independently interviewed randomly selected cohort B students. Her reports were invaluable feedback and though these reports have not been published I hope that apposite extracts will enrich this thesis.

²⁹ For a longer extract from the *Romeo and Juliet* ‘Whoosh’ story see Appendix L.

(ST) A long, long time ago - in a beautiful city in Italy - Verona was its name - two families (demonstrate half the students) the MONTAGUES and (the other half of the students) the CAPULETS lived in hatred of each other. Their hatred went back such a long time no one living could even remember why they started the feud in the first place. But hate each other they did. (Set up chanting, “Montague” and counter chanting, “Capulet” - like opposing football supporters) Even the ruling PRINCE (Storyteller in role) found controlling these families difficult - and the Prince’s word was law!

(“WHOOSH”... a circle is formed and the students sit.)

(ACT) One hot, hot, summers day some of the SERVANTS of the Montague family are hanging around in the Cathedral square spoiling for a fight with some of the servants of the Capulet family. SAMSON - a bit of a trouble maker - from the Capulet family, bites his thumb at the Montague servants (ST models). Now, this is a serious insult in Italy. ABRAHAM from the Montague's accepts the insult and the two men approach each other to start a knife fight (freeze)...

Figure 4.6 Extract from the *Romeo and Juliet* ‘Whoosh’

At times the students just listen to the story (ST), at other times randomly selected students enter the story-circle and act out the character’s actions as described by the storyteller (ACT). For example, in scene one of *Romeo and Juliet*, Samson bites his thumb at the Montague servants and Abraham takes up the challenge and moves toward Samson to fight him. These actions are acted out by the students. The idea behind these moving pictures is to ‘illustrate, clarify and reinforce, the ‘ideas, themes, and issues’ in the story - but this is not a Drama exercise’ (Lighthill, 2008b, p.39). As the students noted:

...it helps explain and compare our issues with the plays issues; the point was so that we could see the issues ourselves; it gave us a clear view of what happened in his play; 50 people got to interact in the lesson instead of listening.

(home thinking, November 2007. cohort B.)

At the end of a scene in which the students have participated the storyteller says “Whoosh” and all the students sit down and new volunteers are drawn into the circle as the story progresses which ‘means that many students get to represent key characters such as Romeo, Juliet, Tybalt, the Nurse etc.’ (Lighthill, 2008b, p.39).

And the ‘Whoosh’ is not a one-hit-wonder because the stories can be rewritten in order to highlight new explorations of *PSD* topics. For example, in the first year of the action research with cohort B (2007-8) the focus was on the following topics: ‘communities’ (or as in *Romeo and Juliet* - a dysfunctional community), ‘acceptable behaviour’, ‘bullying’, ‘self-responsibility’ and ‘knife crime’. Two years later (2009-10), with the same cohort B students, *Romeo and Juliet* was rewritten in order to facilitate *PSD* explorations on: ‘relationships’, ‘sex education’, ‘can there be love at first sight?’, ‘age of consent’, ‘parental control’ and ‘arranged marriages’.

Throughout the first two years of the action research, student response to the ‘Whoosh’ made it clear that this methodology did act as a springboard into the *PSD* topics:

(a) it showed us what people do when somebody loves somebody who dies and how rivalries between families can affect and waste lives; (b) ...the point was if you argue you'll always get hurt; (c) ...the point was that people shouldn't judge others by how they look, or what there (sic) name is³⁰

(Y7 home thinking exercise, November 2007, cohort B).

And, in order to flesh out the value of the ‘Whoosh’, Figure 4.7 (below) is the scheme-of-work which arose out of the *Macbeth* story when first introduced in 2008-9:

Sept 22nd: The Shakespeare "WHOOSH" of *Macbeth*.

Oct 20th: PERSONAL RESPONSIBILITY. Who is responsible for all the deaths in the story of *Macbeth*? What does moral responsibility mean?

Nov 24th: CAUSE and EFFECT. Charting Macbeth and Lady Macbeth's story - what were the effects of their actions? What effects do your lives have on others? Do you take responsibility for your actions? The pleasure/pain balance of *our* actions (Appendix M).

Dec 8th: THE ROLE OF THE ‘I’ IN DEMOCRACY. Did Macbeth care for his community? How can you help make a democracy? How can you help make a democracy *better*? When ‘I’ becomes ‘we’, we make a strong community. Different political systems

³⁰ (1) The first quote (a) was a response to the storyteller’s recurring use of the phrase, ‘one more wasted life’ - as the body count grew in the *Romeo and Juliet* story. Later that year (2007-8) this led to an exploration of the ‘gang and knife’ culture (diary, June 2008).

(2) The last quote (c) refers to the story version of Juliet’s balcony, ‘what’s in a name?’ speech (III.1.80-91). (Appendix L)

- Macbeth (Dictator), UK (Democracy). Importance of voting - importance of being democratic. 'Home Thinking': 'Think of 5 things you could do to be a better member of the community.'

Jan 19th: Based on the 'Home Thinking' above - *your* most popular idea was 'Be active in the community, think up ideas and help get them off the ground'. An exploration of how ideas are 'got off the ground' from PARISH COUNCIL to PARLIAMENT. "In small groups start to think of a 'Big Idea' *you* want to see in action..." (One month to build up to group presentations.)

Feb 2nd: CONTROL in RELATIONSHIPS (an introduction): Was Macbeth and Lady M's marriage a 'good relationship'? What is a 'relationship'? What do you want from a relationship?

Mar 2nd and Mar 9th: THE 'BIG IDEAS' - presented by a spokesperson for each group. A vote in order to find the most popular 'Big Idea'.

Mar 23rd: What have we discovered about 'Big Ideas' and 'Democracy'?

Figure 4.7 The *Macbeth* scheme-of-work

The 'Whoosh' appeared to be a productive pedagogic tool but one which, throughout KS3, revealed two built-in tensions. *First*, there were the ideas of creating a whole-year community and creating a space for as many students as possible to be involved in the 'Whoosh'. However, this did mean that less outgoing students were potentiality marginalised. The *second* tension was revealed when, towards the end of this study, seventeen randomly chosen contributors from cohort B were independently interviewed by Mohamed in the host school (May 2010). Mohamed gave the students a semi-structured questionnaire which revealed some quite different responses from the first reaction to the 'Whoosh' (above) - and gave me pause for future thought and reflection (6.8):

Q: Which of these statements reflect your feelings about the use of Shakespeare in teaching *PSE*?

19% said they think we should use other stories instead of Shakespeare; 33% said that working with stories from Shakespeare make the *PSE* lesson more enjoyable; and 38% said: **I think working with Shakespeare helps me engage and understand the issues better.**

Q: What part of the *PSE* lesson do you enjoy the most?

24% enjoy the use of the Shakespearean stories in the *PSE* lesson; 24% enjoy participating in the 'Whoosh'; but 41% enjoy watching their friends participate in the 'Whoosh' (which correlated with 41% saying that, **the part of the *PSE* lesson I enjoy the least was participating in the 'Whoosh'.**)

(Y9 Survey, Mohamed, May 2010)

These responses suggested that the students could appreciate the added value (Gilmore, 1996) of the transdisciplinary use of Shakespeare's stories, *and* enjoyed watching 'others' participating in the 'Whoosh'. *However*, through time, the students seemed to have become resistant to participating.

This observation needs further exploration (see 6.4; 6.8).

By the end of the action research with cohort B (2007-10), and inspired by the ‘Whoosh’ of *Romeo and Juliet*, *Macbeth*, *A Midsummer Night’s Dream* and *Much Ado About Nothing*, the following PSD topics had been explored:

Through exploration of the *Romeo and Juliet* story the following QCA (2008e) topics were explored:

What is a community? (*Citz* 2.3a b c d, 4a c d³¹); What makes a Community work best? (*Citz* 2.1a, 2.2a); Who was to blame for all the deaths in the story? (*Citz* 2.1a b, 2.2a b c d, 4a); What advice would you give the Montague and Capulet family? (*Citz* 2.1a, 2.3a b c d, 3e); At what age should you think about marriage? (*PSE* 1.2c, 3c; 2.1e); What do you think about the arranged marriage of Juliet to Paris? (*PSE* 1.4a c, 2.3a b c, 3j); Are the Montague and Capulet families no better than modern day ‘gangs’? (*Citz* 2.3b, 3e, 4a d f); Relationships and Sex Education (*PSE* 1.2c, 3c, 1.2a, 1.3a b, 3e, 2.1e, 1.4a c, 2.3a b c, 3j; *Citz* 1.2a b, 3 a b, 2.1a b, 2.2a b c d, 4a).

Through an exploration of *Macbeth* the following topics were explored:

Who is to blame for Macbeth’s behaviour? (*PSE* 1.5a b, 2.3d, 3m); Was Macbeth and Lady Macbeth’s relationship a good one - what do you want from a relationship? (*PSE* 2.1e)’; What is a dictatorship - and what is a democracy? (*Citz* 1.1a b d, 3a b c h); How do laws get made? (*Citz* 1.1a b d, 3a b c h); What rights do children have? (*Citz* 1.2a b d, 3a b); Can young adolescents have a say in the democratic process? (*Citz* 1.2a b, 3a b); What ‘Big Idea’ can Y8 come up with - and action? (*Citz* 2.3a b c d, 4a c d) (Ibid.); Aim Higher (*PSE* 2.1b d, 3b, 4f, 2.1d, 3d); Relationships and Sex Education (*PSE* 1.2c, 3c, 1.2a, 1.3a b, 3e, 2.1e, 1.4a c, 2.3a b c, 3j; *Citz* 1.2a b, 3 a b, 2.1a b, 2.2a b c d, 4a).

³¹ QCA (2008e) topic code numbers and Appendix J.

Through an exploration of *A Midsummer Night's Dream* the following topics were explored: the complexity of relationships (*PSE* 2.1e, 1.4a c, 2.3a b c, 3j); Children's rights: parental responsibility vs. parental control (*Citz* 1.2a b, 3a b); the need for 'respect' for the opposite sex (*PSE* 2.1e, 1.4a c, 2.3a b c, 3j; *Citz* 2.1a, 2.2a); Relationships and Sex Education (*PSE* 1.2c, 3c, 1.2a, 1.3a b, 3e, 2.1e, 1.4a c, 2.3a b c, 3j; *Citz* 1.2a b, 3 a b, 2.1a b, 2.2a b c d, 4a).

And through an exploration of *Much Ado About Nothing* we explored bullying (*PSE* 1.2b, 1.5b, 3m); rumour spreading (*PSE* 1.4a c, 2.3a b c, 3j); cause and effect of actions (*Citz* 1.3b, 3i, 2.3b, 3e, 4a d f), Aim Higher (*PSE* 2.1b d, 3b, 4f, 2.1d, 3d).

Figure 4.8 QCA (2008e) topics explored (2007-10)

4.6.3 Do *PSD* providers need to let go, stop teaching and become facilitators?

The skills needed to develop in young adolescents 'the ability to imagine what the experience of another might be like' (Nussbaum, 2010, p.97; 2.3) in order that mankind can co-exist within the idea of 'overlapping consensus' (Rawls, 1971) takes a certain kind of facilitator - one who intuitively understands the need to 'let go of control' (EPPI, 2005 cited in Davies, 2005a, p.121) in a *PSD* session and allow the students to develop self-awareness.

Between June 7th and July 19th 2010 the topic under discussion was ‘Relationships and Sex’ with Y9 (cohort B). Three visiting sex education specialists had been invited by me to the host school and over three weeks the students rotated in mixed-sex form groups between said specialists as they explored: ‘safe sex’, ‘relationships’, ‘alcohol/partying’, ‘STDs’, ‘self-responsibility’ etc.

Below is an extract from a diary report (July 5th 2010) which illustrated both the differences between teaching in *Personal and Social Education* lessons and facilitating in *Personal and Social Development* sessions, and the power of peer-on-peer discovery. This session was facilitated by one of the three experts and assisted by the *PSD* teacher - Teacher L and me.

In small groups the conundrum being discussed was “What would you do if you/your girlfriend got pregnant?”

(Boy) P said he could not see what all the fuss was about, **Just have an abortion - it's no big deal.**

As a not-quite-so-impartial facilitator (f/n2, p.9) I had to stop myself from commenting. I had to hope that after three years of working together, other members of this cohort B group would offer their opinions. I had to ‘let go’ of my instinct to teach, to *educate*. But Teacher L could not contain L’s emotions, “I cannot believe what you have just said...” And then L railed at P for some time about P’s attitude - sexism, insensitivity and concept

of manhood. After several minutes L moved off in high dudgeon to another part of the classroom. P seemed unperturbed by the teacher's tirade. There was a long pause and eventually...

(Boy) T said he too thought P was wrong: **You're not thinking about the emotional impact of such an action.**

I noticed P's eyes. They registered surprise. T, not the teacher, had successfully challenged P's thinking.

Then K, a girl who throughout the three years of action research had not been particularly outgoing, looked at P and said: **I'm shocked at you. Really, really shocked.**

'P's eyes widened even more. He was more surprised by K's contribution than T's. He was surprised by the quietly expressed emotions which lay behind her statement. I could see P really thinking'. (diary, July 2010)

From the observations throughout the four years of being embedded in this school it became apparent that moral values cannot be taught as fixed concepts - they need developing and exploring by pupils at various ages and at a level based on individual intellectual maturation (Krebs and Denton, 2005). PSD is 'slow, uncertain' (Law, 2007, p.151), there is no consistent trajectory in a young person's development. Development mostly stays static and those 'aha' (Stringer, 2007, p.103) moments, like the one above,

are rare and need nurturing in a safe environment. And because the dominant education system is based on transmission teaching, there is a danger that students will not own the material they want/need to explore (Christensen and James, 2004) but passively seek definitive rights or wrongs rather than discover for themselves ‘why an ethic should/should not be embraced, questioned, and/or rejected’ (Wringe, 2006, p.72).

For some teachers it is difficult to accept the idea that students can have changing perceptions; that ‘truth is not singular’ (Bate, 1997, p.327); that there are many readings of ‘truth’ for learners which might not coincide with their teachers. Letting go of control is difficult for *PSD* teachers but ultimately worthwhile because the students are more likely to own their discoveries if they feel free to express themselves and then, drawing on Nelson’s (1965) Socratic method, be ‘forced’ to discover truth through ‘counterquestion(s)’ (p.15. my brackets) by their peers. The action research with cohort B suggested that peer influence is greater than transmission teaching when personal matters are being explored (Madge, 2006; Appendix D). Nelson (1965) argues that,

...the teacher who seriously wishes to impart philosophical insight can aim only at teaching the art of philosophising, (he/she can) only point out the path along which it (truth) might be found (pp.11, 5. my brackets).

In the *PSD* sessions ‘flexibility’ became a key concept. Listening and responding to the students’ thoughts in a non-judgemental way, allowing peer-on-peer interaction, and

not setting rigorous timings whilst the students were developing philosophising skills became a cornerstone of this Socratic approach.

And I discovered that letting go of control can also mean not completing the session plan - perhaps even going off-piste and be taken down an unforeseen road by the learners.

The *Macbeth* scheme-of-work (above) was an example of my letting go of the session plans. After lengthy discussion on the question, “Did Macbeth care for his community?” (2008-9) my pre-planned scheme of work developed into a *Citizenship* exploration of the two dominant political systems - dictatorship and democracy. And during the follow-up discussions on the following competing ideas: “I don’t have a responsibility to anyone but myself” and “I do care for our community?” the students agreed that, *though we care [...] no one listens to us [and] any way, we don’t vote till we are 18* (diary, December 2008). When asked, “...do you want to be listened to?” the resounding response was **Yes!**

This led to a session on the political pathway from the Parish Council to the Executive, how the students *can* become politically involved, and how they have the right to have their voice heard even at Parish and County council meetings. They were asked if they had any big ideas that they would like to see actioned and, responding to their enthusiasm, they were challenged to come up with a ‘Big Idea’.

Up to and including the discussion on the political pathways the sessions *had* been planned - but the next few sessions were not. I had to let go of my intended scheme of work as a search for a 'Big Idea' began. The process of small group work - in order to come up with several 'Big Ideas'; presentations of those ideas - to the whole year group; excited voting, superseded by deep apathy as the reality of a 'first past the post' decision to **have a chill-out-room in the school for students to calm down** in was assimilated - took weeks of work during, and in-between, the scheduled time for the *PSD* sessions. This became a whole year project which stimulated and frustrated Y8 in equal measure as they discovered that reaching a consensus is no easy task.

Eventually the 'Big Idea' turned into a voluntary lunchtime club. The original 'Big Idea' was re-thought and changed from, **have a 'chill out room'** to **we would like a sixth-form in this school**. A presentation was developed by the 'Big Idea' club attendees and subsequently presented to the Headteacher, the Board of Governors, the Education Advisor to the County Council and the prospective (and subsequently elected) Member of Parliament.

By letting go of control active citizenship (Crick, 1998) had been enacted.

4.6.4 How can active citizenship be developed?

Writing down the students' feedback during sessions and sharing 'home thinking' exercises became an important part of the evolving methodology. This recognition helped the students to becoming visible and got them to believe that their thoughts should, and would, be taken seriously. This was no easy task with adolescents who naturally have diminished self-esteem (Bainbridge, 2009).

In line with the Crick Report (1998) one of the evolving objectives of this study was to develop a *PSD* scheme of work which would help KS3 students to recognise that they were 'able to reflect on issues and take part in discussions', that they would become 'more self-confident and responsible both in and beyond the classroom', that they could 'play a helpful part in the life of the school, neighbourhoods, communities and the wider world' - and that they could become 'thoughtful and responsible citizens' (Gearon and Brown, 2006, p.204).

The 'Big Idea' was as close as the action research got to developing active citizenship in any practical way. The students' ideas were as diverse as, **plant trees to protect the environment** and **find a large patch of school land for animals and an allotment for school and the community's use**. And debate oscillated from passionate to facile as students struggled with democracy-in-action and the difficulty of reaching broad agreement (2.4).

During three lessons in March 2009, PSD/Form Teacher C independently recorded discussion on the 'Big Idea' and asked cohort B why some of the students had been so negative during the voting and follow-up discussions:

I think people voted for the 'chill out room' because we thought it wasn't going to happen. We wouldn't be taken seriously - thought it was pretend. (I'm) not committed to this project. I was just messing around. It could be an after school club - not used to doing this political stuff.

These replies were revealing and sad in equal measure and towards the end of the following *PSD* session the students were asked by me: "What have you learned from this 'Big Idea' journey so far?"

we all have an opinion and a voice; children have the right to be heard; adults are not always right; everyone has the right to change their mind; we can disagree on other people's opinions; we can argue our case - which ones better; don't be scared to put your point of view across.

(Session transcript, March 2009. cohort B.)

The students' replies confirmed Nelson's (1965) thinking (which will now be quoted in full) that transmission pedagogy is no substitute for self-discovery forced by peer-on-peer interaction.

The lecture, too, can stimulate spontaneous thinking, particularly in more mature students; but no matter what allure such stimulus may possess, it is not irresistible. Only persistent pressure to speak one's mind, to meet every counterquestion, and to state the reasons for every assertion transforms the power of that allure into an irresistible compulsion. This art of *forcing minds to freedom* constitutes the first secret of the Socratic method (Ibid., p.15).

The students' comments (above) illustrated that PSD insights were gleaned during the process of sublimating the 'I' into the 'we'; they felt that their voice was, and should be heard, but that there were deep issues arising out of the democratic process. But as Gearon and Brown (2006) note,

...without recognition that there are tensions in world-views - political, religious, economic, and so on - and conflicts between values, we end up with an anodyne notion of participation [...] the resolution of tensions, or the failure to find resolution, is as much part of the national and global world in which pupils live as their local community (p.205).

Gearon and Brown (Ibid.) argue that active citizenship development is primarily about the *process* of participation and that productive (and frustrating) philosophising around the

students 'Big Ideas' aired some of the tensions when 'working in a democratic environment' (Ibid.)

I think that the idea of developing a scheme of work to promote active citizenry needs further exploration (see 6.4; 6.8).

4.7 Summarising the action research

During 2006-9 I focused my life skills onto the six randomly selected informers in cohort A. I listened, recorded and transcribed their thrice-annual hour-long home interviews, observed and noted in the diary their physical and verbal responses in *PSD* and Shakespeare classes and tried to look at their developing lives and sensibilities, 'through the eyes of the people (I was) studying, giving insight into their perspectives, motivations, assumptions, perceptions, frames of reference, language and views of the world' (Spencer et al., 2003, p.34. my brackets). I tried to understand what impact the *PSD* sessions were having on their *PSD* and tried to do all this without judging them. Throughout 2007-2010 I observed, both in and out of school, the seven randomly chosen informers in cohort B and, as with cohort A, gathered extensive material for the archive.

During 2006-2010 I also observed and contributed to other teachers *PSD* lessons and facilitated in over forty *PSD* sessions with cohort B. And finally, in order to ascertain

the informers' response to Shakespeare study (6.6), in 2010 I observed twenty-five English lessons during which set scenes from *Macbeth* were being analysed by cohort B.

Nine key discoveries arose from the observations and action research (2006-10) which could contribute to a more effective way of delivering *PSD* - and these discoveries will be explored further in Chapter 6.4. Suffice to say at this juncture that *PSD* needs to be scheduled every week if the profile of this subject is to be raised. Further, the *PSD* facilitators needs to creates a suitable, safe and private space where meaningfully communication between peers can take place, because an essential part of *PSD* delivery is the need for *PSD* facilitators to 'let go of control' (EPPI, 2005 cited in Davies, 2005a, p.121 and let the students discover, and re-discover, their own moral centre through peer-on-peer interaction. I also discovered that further research needs to be conducted on how students can better engage with the idea of the 'Big Society' (Crick, 1998; Cameron, 2008) and that visiting specialists not only make the work-sheets come alive but also create a bridge between the school community and the wider society. And finally, I discovered that the Shakespeare 'Whoosh' *is* a significant tool for *PSD* delivery.

4.8 Contributors response to Chapter 4

Headteacher: Basically I agree with the report: teachers are target-driven and we do forget to listen to the student's voice. As for the selection of students - I was trying to be helpful - I wanted to make sure that they were the kind who would stick with you.

[...]

Most teachers don't like letting go of control - it's a teacher's nightmare...for some more than others, but some teachers need to be so much in control that not a lot of interaction goes on. That's an interesting topic.

[...]

We had a team meeting recently and discussed the issue of conscripting *PSE* teachers - most teachers are employed to teach a subject, then they take on a form group - and then I sort of expect them to teach *PSE*. But most teachers have had no training in teaching *PSE* and a lot, to be honest, have no interest in it. When you said teachers don't allow students to express their feelings - I agree. Some teachers feel uncomfortable with children expressing a view, but, as they say, "do you teach a subject, or do you teach children?"

[...]

"*PSE* is a Cinderella subject" - I have to agree with that. At that meeting we talked about having a teacher who just teaches *PSE*...certainly think about how we delivery it. We need to raise the profile of *PSE* (Extracts from Interview, March 2011).

Teacher A: I thought the Chapter was fair and informative. I have no issues with the contents. I wish *PSE* was better provided for and better respected by Government. Emphasis is on reading, writing, English, Sciences etc. but not this important life-learning subject. It is subject that really should not be taught the way it is. (Extracts from interview, February 2010).

No other responses to this chapter were received from the other teachers in the host school.

In Chapter 5 the transcripts of the interviews with the seven informers from cohort B will be analysed in order to measure the impact of Shakespeare's stories had on the informers' PSD during KS3. Analysis will follow a three stage template (5.2) which might/might not reveal partial connections between: (Stage 1) the informer's personal and social development, measured through the informers' response to neo-Kohlbergian conundrums and the 'Quarry' issue; (Stage 2) triangulation of the first stage analysis by parent(s), teacher(s), researcher and other testimony from the archive; and (Stage 3) an exploration of any partial connections between variations in moral reasoning, the action research and the Shakespearean stories used in the action research during the three years of action research.

CHAPTER 5

Can selected Shakespearean stories impact on

Personal and Social Development?

Part II - case studies

TRANIO: In brief, sir, study what you most affect.

(Shakespeare, *The Taming of the Shrew* Act 1 Scene 1 Line no 40.)

5.1 Introduction

Chapter 5 is an exploration of the cohort B informers' case studies (5.3.1-3) and is made up of apposite extracts from the transcripts of the thrice-yearly, hour long, home interviews (2007-10). Case study analyses are based on a three-stage template (5.2) and will seek out 'feedback-loops' (Kincheloe and Berry, 2004, p.26; Appendix F) of personal and social development which can be partial connected to the selected Shakespearean stories used in the *PSD* sessions. Each case study concludes with any voluntary response to a *summary* of these case studies which were sent to the informers.

The case studies are written in the form of a narrative - a snapshot of a journey the informers took over three years (Stake, 2005). The analyses will seek out any “lightbulb” or “aha” moments (Stringer, 2007, p.103) the informers might have had during Key Stage 3 and will focus on ‘how meaningful is the change?’ for the informers (Saldana, 2003, p.134). Wherever possible the case study accounts will ‘ring with participant voices’ (Stringer, 2007, p.180) and with their perceptions on the impact the *PSD* sessions had on their in-school and out-of-school lives.

5.2 The template

Analysis of the archive for the seven cohort B informers will be in three stages:

First stage analysis - the informer’s voice:

First stage analysis starts by briefly describing the informer’s environment because, as Stake (2005) wrote, ‘what readers understand about (the case) should be considerably enhanced by knowledge of the setting’ (p.138. my brackets). Following this introduction the informers’ response to the NFER’s (2003) base line quantitative survey, relevant extracts from the home interviews, neo-Kohlbergian conundrums (Krebs and Denton, 2005; 3.4; 4.5) and the ‘Quarry’ problem (Huddleston, 2009; Appendix G) will be measured against Kohlberg’s ‘six stages of moral reasoning’ (5.2.1 below). And in order

to explore what lies beneath the informers' behaviours, attitudes and decisions (Spencer et al., 2003) particular attention will be made to two of Kohlberg's key elements: self-interest (the ability to see beyond the 'I', having a 'member-of-society perspective' (5.2.1)) and deference to power (independent thought prompted by a sense of 'right', 'doing one's duty [...] for its own sake' (Ibid.)).

Throughout first stage analysis each informer will be placed (and re-placed) in one of Kohlberg's six stages as 'their responses to critical social or moral problems' (Galbraith and Jones, 1976, p.7) are tested. This process should enable the reader to have a clear indication of the informers' progression - and/or regression - in moral reasoning throughout this study.

Second stage analysis - triangulation:

Second stage analysis is drawn from the interviews with parents and teachers, researcher's diary entries and all other relevant evidence in the archive.

The aim of second stage analysis is to triangulate first stage analysis by deeper exploration of personal motivation and citizenry ramification as seen from other perspectives and which might also reveal other influences in the informers' life world - the '4Ps' (Appendix D). Because of the complexity of human behaviour, triangulation attempts to illuminate the informers' responses from more than one standpoint and, as

Campbell and Fiske (1959) wrote, 'is a powerful way of demonstrating concurrent validity, particularly in qualitative research' (cited in Cohen et al., 2006, p.112).

Second stage analysis will either corroborate or revise the Kohlbergian stage allocated to the informers at their exit interview.

Third stage analysis - the impact of Shakespeare's stories:

Third stage analysis turns the spotlight onto the specific 'research issue' (Trafford and Leshem, 2008, p.171): 'Can selected Shakespearean stories impact on Personal and Social Development?' with an emphasis on measuring 'impact' which in this study, is defined as the *contribution* of Shakespeare's stories to the informers' personal and social development which lasted 'beyond a 'phase'' to a 'cycle' (Saldana, 2003, pp.142, 145) in the informers' life world - with the caveat that adolescent maturation does not 'follow the laws of linear chronology (but) is a time of active deconstruction, construction (and) reconstruction (which can be) "fuzzy" and "blurred"' (Chapman, 1999, cited in Saldana, 2003, p.149. my brackets).

In third stage analysis the CEDAR (Strand, 2008; Appendix K) quantitative survey will be used as a comparative measuring stick of the representativeness of the informers' attitude to Shakespeare study with the wider population, then partial connections will be sought between *PSD* topics and any meaningful cycle of personal, social and moral development which can be partially connected to the Shakespeare 'Whoosh' used in the

PSD sessions. However, if partial connections are *not* made, there will be an exploration of outlier cases through further exploration of the archive - because such cases 'negate, as best as possible, researcher bias' (Flick, 2007, p.28) and force dialogue between observation, concept, and theory (Denzin, 1989).

One of the benefits of a three year longitudinal study was that I was able to observe the informers develop their reasoning skills through time. I watched them struggle with not knowing; with having to 'confess their ignorance and thus cut through the roots of their dogmatism' (Nelson, 1965, p.15); and with finding ways to articulate that which is difficult to articulate. I watched as their moral reasoning developed, as personal and social neo-Kohlbergian conundrums challenged their thinking - and as the 'issues' that taxed Shakespeare's characters taxed them.

In the third stage analysis I will seek out those 'Ah-ha' moments, seek out 'an aesthetic experience of emotional, meaning-making impact, (seek out) a single word, a phrase, a sentence, or a paragraph with an accompanying narrative that describes, analyzes, and/or interprets the participants changes through time' (Saldana, 2003, p.151. my brackets).

I will seek out moments which have affected, developed and shaped the informers' thinking on personal and social matters not only from the informers' perception but also from the outsider's point of view (the researcher and those others) - because self-examination is the starting point for self-regulation.

And because self-analysis moves the informers away from passive reception of knowledge and towards independent creators of understanding (Gardner, 1983; James et al., 1998) I should be able to observe the learners developing the skill to gather information, to draw their own conclusions – and to think for themselves (Piaget, 1977; 2.2).

The above three stages can be diagrammatically represented thus:

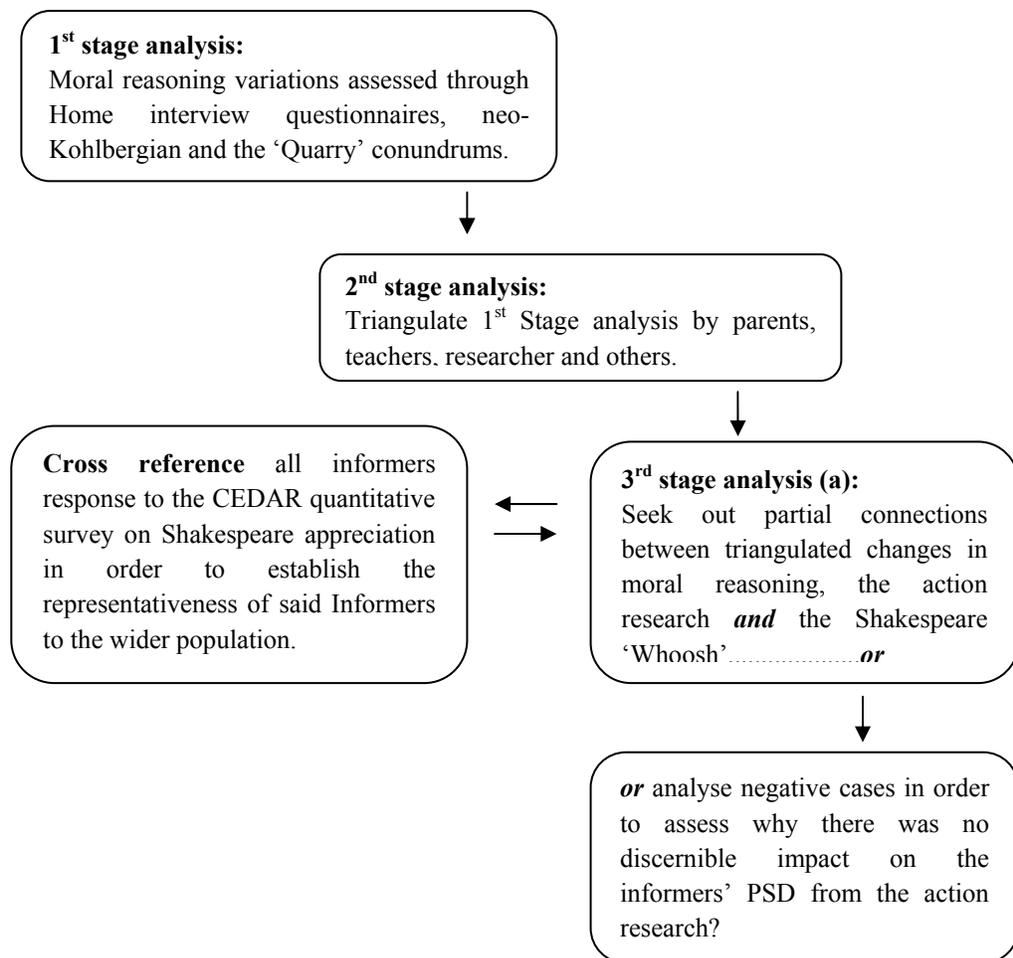


Figure 5.1 Template for case study analysis.

5.2.1 Kohlberg's six stages in moral reasoning

The focus of Chapter 5 is now on seeking a response to the thesis question, 'Can Selected Shakespearean stories impact on Personal and Social Development?' - with the emphasis on measuring 'impact' against Kohlberg's six stages in moral reasoning. And in order to facilitate differentiation between Kohlberg's six stages I have amalgamated three analyses by Duska and Whelan (1975, pp.45-47); Power, Higgins, and Kohlberg (1989, pp.8-9) and Blatt and Kohlberg (1975, pp.129-130) which should be read in parallel with the case study analyses (5.3.1-3).

Preconventional Stages: (abbreviated to **KPC1** and **KPC2**)

Stages 1 and 2 in the preconventional level involve an egocentric point of view and a concrete individualistic perspective in which the person makes choices based on the fear of punishment and the desire for rewards. At this level the child is responsive to cultural rules and labels of good and bad, right or wrong.

Stage 1 (KPC1) Punishment/obedience, consequentialism - avoid breaking the rules, obedience for its own sake in order to avoid physical damage to persons and property. This stage is characterized by avoidance of punishment and unquestioning deference to power as values in themselves. Simple hedonism. Morality is seen as based on self interest - the goodness or badness of action is determined by their physical consequences,

regardless of any human meaning attached to these consequences. The overarching desire is to avoid punishment from the superior power of authority. An egocentric point-of-view.

Stage 2 (KPC2) Instrumental relativist orientation - defined by a focus on instrumental satisfaction of one's own needs and occasionally the needs of others as the determiner of right. Following rules only when it is to someone's immediate interest. Acting to meet one's own interest and letting others do the same. Reciprocity may be present but it is of the, you scratch my back I'll scratch yours kind - not of loyalty, gratitude, or justice. There is a need to serve one's own needs or interest in a world where you have to recognise that other people have interests too. Concrete individualistic perspective.

How to differentiate stage 1 from stage 2: stage 2 represents maturation over stage 1 in that in stage 2 one can question those in power, albeit in a self motivated way.

Conventional Stages: (abbreviated to **KC3** and **KC4**)

In **Stages 3 and 4** of the conventional level, people make choices from a member-of-society perspective, considering the good of others, the maintenance of positive relations and the rules of society. This level generally involves a move towards gaining approval or avoiding disapproval as the basis of morality. Law and social rules are seen as valuable in their own right.

Stage 3 (KC3) Interpersonal concordance, good boy/nice girl orientation - this stage is driven by a desire to please or help others with hope of winning their approval. Being good is important and means having good motives, showing concern about others. It also means keeping mutual relationships such as trust, loyalty, respect, and gratitude. There is much conformity to stereotypical images of what is majority or natural behaviour. One earns approval by being nice which is derived from a desire to maintain rules and authority which support stereotypically good behaviour. The perspective of the individual in relationship with other individuals.

Stage 4 (KC4) Law and order orientation - there is orientation towards authority, fixed rules, and the maintenance of the social order. This is not the blind, unquestioning belief in power of stage one, however. Right behaviour consists of doing one's duty, showing respect for authority and maintaining the given social order for its own sake. Right is also contributing to society, the group, or institution from an imperative of conscience to meet defined obligations. Differentiation of societal points of view from interpersonal agreement or motives.

How to differentiate stage 3 from stage 4: the maturation in level 4 represents a move away from the imaginary audience stage of development. This egocentric belief occurs during adolescence, where children, who are growing in self-awareness, begin to believe that others are paying more attention to their actions than to themselves. In stage 4, this emphasis about a concern for other's approval is lessened.

Postconventional Stages: (abbreviated to **KPC5** and **KPC6**)

Persons in the final stages of the postconventional level, **Stages 5 and 6**, reason from a prior-to-society perspective in which abstract ideals take precedence over particular societal laws. There is a clear effort to define moral values and principles which have validity and application apart from the authority of the groups or persons holding these principles and apart from the individual's own identity with these groups.

Stage 5 (KPC5) Social contract/legalistic orientation - this stage involves recognition of the relative nature of personal values and the importance of having procedures for reaching a consensus and changing unfair rules. Individual rights have been critically examined and agreed upon by the whole society. The individual at this stage can separate the legal world from individual differences of opinion and appreciates the possibility of changing law in terms of rational consideration of social utility - rather than rigid adherence to the law in Stage 4. Outside the legal realm, free agreement and contract is the binding element of obligation.

Stage 6 (KPC6) Universal ethical principle orientation - this stage involves defining what is right in one's own conscience in a way that is consistent with one's own abstract ethical principles that are based on inclusiveness and responsibility to others. There is a clear emphasis on universality, consistency, logic and rationality. These principles are abstract and ethical - are not concrete moral rules like the ten commandments. These are universal principles of justice, of the reciprocity and equality of human rights, respect for the

dignity of mankind as individual persons. This is the highest stage of moral development in Kohlberg's theory. Perspective from/of a moral point of view.

How to differentiate stage 5 from stage 6: the basic difference is that in stage 5, a focus on philosophical consistency and philosophical responsibility is somewhat, or mostly, lacking. When one is consistent in following an inclusive, responsible personal philosophy, one is more likely to make personal sacrifices for the benefit of others.

5.3 Introduction and key to the case studies

The seven case studies fell into three clusters: In *cluster one* (5.3.1) two informers (T and B), who opted out of the home interviews at the end of the first year (2007-8), will have their case studies explored in brief and the lessons learned, vis-à-vis the remaining five informers, highlighted. (The full analyses are available on request.)

Cluster two (5.3.2) contains four informers (S, J, H and K) for whom there were meaningful partial connections between the Shakespeare-inspired action research and their PSD during Key Stage 3. In order 'to maximise what we can learn' (Stake, 1995, p.4) from the case studies - and because of the limitations of space in the thesis - two full case studies will be included in this chapter and the remaining two analyses are available on request.

In *cluster three* (5.3.3), the final case study (informer N) will be explored. In this analysis the *Macbeth* story did make a discernible impact - but not beyond ‘a phase’ (Saldana, 2003, p.142) in the informer’s life world. Therefore this case study is regarded as outlier and of particular import to this inquiry as I seeks out what lies beneath the informers’ behaviours, attitudes, decisions (Spencer et al., 2003) and overriding response to this study. (The full analysis of N’s case study is available on request.)

Key to the case study analysis

...extracts from the home interviews are referenced and dated thus:

S	my mum, my brother and my dad
I	do these people have names?
S	my mum, my dad and T (home interview, December 2007)

...the informer is denoted by a capital letter - S.

...interviewer is abbreviated to - I.

...mother is abbreviated to - M. (Note: fathers were seldom present at the home interviews and do not feature in the chosen extracts.)

...quotes from the informers within analyses have “speech marks” around them.

...interview notes were made *after* the exit interviews and whilst listening to the recordings of the home interviews and personal reflections.

...Kohlberg’s stages are abbreviated, e.g. (KPC1), (KC3), (KC4) etc. (See 5.2.1 above).

5.3.1 Cluster One - *informer T and informer B's stories*

In October (2008), in reply to a letter asking if the informers wanted to continue with the home interviews during the second year of this study, I received a phone call from T's mother: 'T doesn't want to continue with the interviews. Mother was disappointed - but I'm glad mum did not twist T's arm. I have to practise what I preach - voluntary participation means just that' (diary, October 2008). A few days later informer B's mother also confirmed that 'B does not want to continue, she said: 'Nothing to do with you - B just doesn't want to'' (diary, November 2008).

An important lesson was learned from these two informers, namely that the researcher has to be sensitive to the informer's conscious, or sub-conscious, resistance to research which by its very nature was both physically and personally intrusive - home interviews and self-analytical questioning.

Throughout the first year of home interviews (2007-8) it had been noted that informer T was not comfortable with questions on personal and social development: 'T sat in a self-protective way; continually worrying her lip whilst talking to me. Started each answer with 'mmm...' and gave an embarrassed laugh at the end of each answer' (diary, December 2007). And it was noted that informer B seemed to be isolating B's self, 'B did not arrive (for a home interview)...B was "with mum: painting Gran's house"' (diary, July 2008) and, in a later home interview, B said "I dropped out of Drama club...didn't turn

up for rehearsals - I said I was ill” (diary, April 2008). And these were not isolated observations.

The primary objective in the first year of home interviews was to get to know the informers and get the informers to know and trust me.

In retrospect I should have picked up the signals that these two informers were giving out, re their lack of enthusiasm for the home interviews and the call on their ‘risk, time, inconvenience, embarrassment, intrusion, privacy, anxiety and confidentiality’ (Alderson, 2004 cited in Christensen and James, 2004, p.227). If I had picked up those signals I would have given them the option to opt out of this study before they had the embarrassment of rejecting me. I regret my lack of sensitivity.

However, T and B’s action did make me realise that before each interview I had to reflect on the researcher/informer relationship in order to ensure that ‘ethical and methodological considerations (were being) continually reassessed’ (Miller, 1998, p.63. my brackets) *and*, face-to-face, regain permission from the informers for their ‘egalitarian participation’ (Angrosino and Myas de Perez, 2000, p.690).

I chose not to ask informers T and B to respond to a *summary* of their incomplete case studies.

5.3.2 Cluster Two - *Connections made*

Informer S *first stage analysis*:

Informer S lives in a terraced house in a village about ten minutes drive from the school. My first impression of S was: ‘S is painfully quiet. But thinking. Loves sport - was wearing a Manchester United shirt’ (initial observations, diary, November 2007). When I asked S to describe the house S said, “Good”, then, “comfortable” and “homely” - which it was. The upright piano in the living room occupied one wall and the other walls had bookcases, a TV and two comfy sofas against them. A wood burning fire glowed - it was December. S lived with a goldfish, a rabbit “called Thumper” and

S my mum, my brother and my dad

I do these people have names? Or are they just mum, brother and dad?

S my mum, my dad and T

(home interview, December 2007)

What was interesting about this introduction was that only S’s brother had a name. The gatekeepers had titles - “mum” and “dad”. However, S was a little more expansive when talking about S’s relationship with T:

I and is T bigger or smaller?

S smaller

- I how much smaller?
- S five years younger
- I five years younger, right, so you're very much the big (sibling), aren't you?
- S yeah
- I does he annoy you?
- S yeah
- I a lot?
- S yeah
- I what do you do when he annoys you?
- S tell him off

(Ibid., my brackets)

S's mother was present at this first interview but absented herself from all the other interviews. Mum was quite open about S's shyness and lack of confidence and S corroborated Mum's observations by saying, "I'm quite quiet around people I don't know but I'm loud round my friends". During this interview a phone call took S's mother out into the kitchen and S and I carried on with the interview. I later noted, 'When mum was on the phone S's voice became clearer and stronger' (interview notes, August 2010),

- I we'll start with my Citizenship sessions; we looked at what makes a good community?
- S mm

I did you enjoy those lessons?

S mmm

I you don't have to say 'yes' if you didn't...

S I did

I you did, well were they any different from any of the other lessons?

S they're really more different, as in - we speak up a bit more.

(home interview, December 2007)

In the interview notes made in August 2010 (when analysing the transcripts in parallel with the interview recordings (Perakyla, 2005)) I noted that 'in the first interview (December 2007) S responded to the oracy element of the Socratic method - interesting for one so quiet and monosyllabic'. During this first home interview S's voice level was so low it was felt necessary to repeat S's answers - there was concern that the recordings might not be audible. This led to asking if, in the *PSD* Sessions, S managed to get S's voice heard during group work. S's response was 'much more positive, quite demonstrative' (Ibid.):

S yeah

I what would you do if, the other people in the group weren't listening to you, what would you do?

S turn round

I what do you mean by that?

S tell them to listen to me

I right, so you'd make your point, more forcefully?

S yeah

I okay, did you have to do that?

S there were a few stubborn people, but I tried to stay out of it

I okay

S but I still managed to get my point made

(home interview, December 2007)

S displayed a hidden strength in this interchange that had not previously been observed. Also S had tried "to stay out of it", which suggested that the group had had some forceful personalities in it who might have clashed. However, despite the group's pathology, S "still managed to get my point made". Perhaps S was 'acting to meet one's own interest and letting others do the same' - thus placing S in (KPC2).

There are several issues embedded in the case study analyses which question the veracity of Kohlbergian stage placement based on informers' responses.

The key questions which arise are: 'How authentic are the responses?' 'Are responses the product of the informer/researcher relationship?' 'Would the informers have given different responses to their peers, their parents, their teachers?' 'Are the responses influenced by the omnipresent '4Ps' (Appendix F)?' And, 'Were there any other issues that were distracting the informer away from authentic responses - a forgotten birthday, an annoying sibling, what's for tea?'

Obviously I can only factor in these influences if I become cognisant of them but, in order to meet the credo of ‘validity, reliability and objectivity’ (Spencer et al., 2003, p.59), I became aware whilst analysing the case studies how important triangulation of the informers’ responses would be in second and third stage analyses.

During the first home interview (Ibid.) S was asked:

I what’s the point of School rules?

S they keep everyone in order

It was noted that ‘the phrase “in order” was very controlling’ (interview notes, August 2010) and indicated that S could have a sense that ‘law and social rules are seen as valuable in their own right’ (KC3 and 4).

I do we need them - school rules?

S yeah because, they’ll probably, someone will get hurt

I get hurt, in what sense?

S there will be people running about in class and corridors

I oh right, okay, do we need *all* the school rules though?

S yeah

I yeah, okay. Can you imagine a school without school rules?

S I don’t know

I what would it be like?

S chaos

(Ibid.)

There was some interesting philosophising going on here. S had an intuitive understanding that as ‘a ‘member-of-society’’ (KC3 and 4), with an unquestioning ‘deference to power’ (KPC1), “all the School rules” were needed because they brought safety for all. Therefore, ‘There is a need to serve one’s own needs or interest in a world where you have to recognise that other people have interests too’ (KPC2). And though S’s initial response to “Can you imagine a school without school rules?” was “I don’t know” there was an immediate visualisation of, and philosophising on what such a proposition might lead to - “chaos”. This is ‘not the blind, unquestioning belief in power’ of (KPC1) but the member of society ‘doing one’s duty, showing respect for authority and maintaining the given social order for its own sake’ (KC4) kind.

A conundrum was posited to S in order to further explore S’s response to rules:

I ...let’s do a ‘let’s pretend’. It’s lunch time, you’ve had your lunch, you’re in the playground with your mates, alright, one of them says, ‘let’s nip down to town, go and get some sweets from the sweetshop’, what would you do?

S I wouldn’t go, and I wouldn’t do that sort of thing

I ‘oh go on S, go on, look we’ve got twenty minutes before we have to be back, now it takes five minutes to run down to the shop and five minutes to run back and that

gives us ten minutes, alright, down in town, go on let's go, I'll buy the sweets for you'

S ...no I still won't do it

I 'ah you're a real Meany, why won't you do it?'

S 'cause we'll get told off by the teachers

I but there aren't any teachers around, nobody can see us, come on

S no, the teachers are at the end of the school (road) - so we can't get out

(Ibid.)

S response 'is characterised by avoidance of punishment and unquestioning deference to power as values in themselves [...] Morality is seen as based on self interest' (KPC1), and there is no hint of going to get the sweets on a, 'you scratch my back, I'll scratch yours' (KPC2) basis, in other words to please S's mates. However, as has been already observed, S also has an awareness of being 'a member-of-society', so the rules are there to 'support stereotypically good behaviour' (KC3).

This spread of Kohlbergian stages from (KPC1) to (KC3) was too broad. S was asked:

I do you think *PSE* will help *you* be a good person?

S yeah

I what does a good person mean to you S?

S someone, someone who respects you and doesn't...and listens and helps you out.

(Ibid.)

S's description of a good person is observational - a "someone", other than the self, who respects "you" and "listens and helps you out". However if the "you" is inverted it become 'me', and then what S morally aspires to is now focused on the 'egocentric point of view' where being a good person is underpinned by 'self interest' (KPC1). Couple this analysis with S's previously displayed awareness of being 'a 'member of society'' (KC3 and 4) and in December 2007 S was positioned in (KPC2) because S clearly recognised that 'There is a need to serve one's own needs or interest in a world (but to) recognise that other people have interests too' (my brackets).

Finally S was asked what S might be doing in ten years time.

S mmm, I'm not quite sure

I what would you like to be doing in ten years time?

S playing football for a national side but I probably wouldn't be able to do that because I wasn't good enough but, if that was the case, then I would probably go into farming.

(Ibid.)

So the dream is there for S but immediately followed by an 'instant negation of the dream - "I probably wouldn't be able to do that because I wasn't good enough" (interview notes, August 2010).

S had low self-esteem in 2007 and I noted that the word ‘probably’ became a leitmotif during the three years of home interviews.

In S’s exit interview (July 2010) a number of conundrums were posed to try to establish development through time:

I what would you do if you saw one of your fellow year nine students, not particularly a friend, crying behind the gym?

S erm, probably ask him, ‘what’s up?’

I would you go up to them if you saw them or would you wait for them to approach you to ask for help?

S mmm, probably go up to them and ask them

S still exhibits ‘a member-of-society perspective’ (KC3) but qualified by that word, “probably”. S is exhibiting that ‘occasionally the needs of others (is) the determiner of ‘right’’ (KPC2) but *without* an ‘individualistic perspective (based) on a you scratch my back, I’ll scratch yours kind’ (KPC2). In order to corroborate S’s response as ‘a member-of-society’, S was asked:

I what would you do if you saw a student from another year, drop some rubbish in the canteen?

S I’d probably leave it

I you’d probably leave it?

S yeah

I okay, would it make a difference if it was a student from year nine - in your class?

S no

I okay, why might you leave it?

S 'cause it's their responsibility to clean up their own rubbish

(exit interview, July 2010)

These answers placed S in (KPC2) - or even (KPC1). There is “probably” no appreciation by S of the ‘we’ in the community - merely of the ‘me’. However, later in the exit interview I established that S *had* got involved in a village activity which could have been from a ‘member-of-society’ perspective. Analysis, however, merely corroborates that S also approached this communitarian opportunity from an ‘egocentric point of view’ (KPC1):

S ...I go up the allotment with my friend and

I you mean working up there?

S yeah...we're just trying to dig it over now 'cause, it was all, it was erm, all just, left there and it got, it just grew out of all control

I right

S ...erm, M asked me to help

I oh right, and are you doing it for pay, or to grow things, or to help somebody?

S ...to grow things.

(exit interview, July 2010)

If S's moral stage was now being assessed at (KPC1) this would indicate that over the three years S had regressed, rather than advanced from the earlier assessment of (KPC2). The following interchange reinforced this observation and placed S by the end of 2010 in (KPC1).

I yeah, so if I was to say, erm, 'why don't we forget all this interviewing stuff now and erm, just go and bunk off, your mum won't miss you'?

S erm, probably, like see the risk and then, erm, not do it

I not do it, and what if I said, 'oh it'll be alright, your mum won't mind'?

S probably still stick to my point of view

I okay, and is that because you're nervous about what your mum might say?

S yeah

I right, any other reasons why you might not, bunk off with me?

S er, because it might be dangerous 'cause I don't necessarily know where you're gonna go

I okay, what if I told you?

S erm, then still don't go because, erm, erm, 'cause my mum won't know where I was or anything, and you'd cause a lot of hassle

(exit interview, July 2010)

After three years of *PSD* sessions, S did exhibit a development in reasoning skills, "like see the risk and then, erm, not do it", and an increased awareness that S's inner-voice

should be listened to - “still stick to my point of view” - all be it with the caveat “probably”. However, S still remained attached to morality ‘based on self interest’ and even though S had been working on this study for three years, S would not ‘bunk off’ because “it might be dangerous ’cause I don’t necessarily know where you’re gonna go”. In the final analysis S decides that, ‘the goodness or badness of action is determined by physical consequences’ (KPC1) - the avoidance of “a lot of hassle” from S’s mother.

In July 2009, when the ‘Quarry’ problem (Huddleston, 2009; Appendix G) was first posed, S’s response to the question “What do you think are the issues that the Parish Council would be looking at and thinking about?” was extensive, sensitive, surprising and confounded all previous analysis:

S wildlife

I yeah, wildlife...

S and how other people think about it

I in what way?

S well it’d make more money for like the village

I how would it make more money?

S erm, if, if we were like selling the stone and stuff, it all comes back...as a tax and stuff

I okay, and what are the reasons against...?

S erm, there would be a lot of arguments and stuff because people who went out like, to see the wildlife a lot, would like, get angry about it saying that 'they've taken up too much space'

I mhmm, anything else?

S and it would ruin views and stuff

I anything else?

S not really.

I mmm, so views, and wildlife, people arguing, over it, that's all on the negative side. On the positive side you said it would bring in some money for the village, in taxes - anything else on the positive side...?

S mmm, more employment

I any other things?

S no, not that I can think of.

I okay S, you're on the Council - how are you going to decide?

S get the best of both - let them have *half* of what they want in space, so then all the people will be happy.

(home interview)

One might say that there was 'a level of sophistication brought to the issue' (Rowe, 2005, p.102) by this thirteen year old. S had appreciated wider ideas 'from a member-of-society perspective' (KC3) which embraced ecology, fiscal benefit for the community, parochialism and job creation *and* S had arrived at a compromise - "let them have half of what they want in space" so that "all the people will be happy" - a 'perspective of the

individual in relationship with other individuals' (KC3) and a possible link to one of the *PSD* mantras, 'truth is not singular' - there *are* many sides to an argument.

A year later, in the exit interview (July 2010), S was again asked to respond to the 'Quarry' issue and took a similar moral stand which embraced the same 'member-of-society' perspectives (KC3), but with one significant development:

S erm, if they were mining a particularly nice stone, it, it'd probably be used in the local village or town

I so, what might they use it on?

S erm, building houses or

I do we need more houses?

S er, yeah, because erm, villages and towns tend, tend to expand as time goes on. If they don't expand then usually a village dies because old people, erm, pass away and then there's nobody to fill in their shoes, so eventually it becomes like a ghost town almost

I well which way would you vote?

S probably, erm, not to build it

I okay...?

S 'cause erm, you may as well erm, sort of enjoy the village and the countryside while it lasts because erm, usually it's not gonna be there for long because the environments changing, and, er, global warming and things are gonna affect it.

This response embraced the ‘perspective of the individual in relationship with other individuals’ (KC3) - but also leant towards a wider understanding that, ‘Right is also contributing to society, the group, or institution from an imperative of conscience to meet defined obligations’ (KC4). S was now factoring in, not only the parochial, “you may as well erm, sort of enjoy the village and the countryside while it lasts”, but also global perspectives, “the environments changing...global warming and things are gonna affect it”.

One of the aims of Nelson’s (1965) Socratic methodology is to develop philosophising in learners, develop the ability to think through an argument. Between the summer interview in 2009 and the exit interview in 2010, S’s response to the ‘Quarry’ problem displayed a greater understanding and empathy for the other - and a developing ability to express such opinions.

Another neo-Kohlbergian conundrum (Krebs and Denton, 2005), set in the April 2010 home interview, illustrated how S was ordering S’s responses in order that S displayed ‘concern about others’ (KC3) because ‘Right behaviour consists of doing one’s duty’ and then ‘showing respect for authority and maintaining the given social order for its own sake’ (KC4):

I ...a ‘let’s pretend’. A close friend of yours is very, very, very ill, and he’s often in pain, now a school mate says that he can get some Weed for you, do you know what Weed is?

S yeah

I okay, it costs you eighty quid, and you've heard that 'weed' can help dull the pain that your friend is having. Okay, it's Friday, payday, your mum's purse is open on the table and it's full of notes, will you take the money?

S no

I why not?

S erm, because, it's sort of immoral

I what do you mean by that?

S because you're, you're only really gonna, get into trouble yourself, you're only cheating on yourself really if you're gonna steal because what goes round comes around, usually

I when you say, 'what comes round, comes round', that would suggest that you mean that in the end it could come back and haunt you in some way, yeah?

S yeah

I are you therefore not gonna steal that eighty quid because you're frightened of what might happen to you?

S yeah

At this point in the interchange S has shown that S has 'an orientation towards authority' - "what might happen to you" if you break the law but there was also a moral imperative, 'right behaviour consists of doing one's duty' (KC4) - stealing is "sort of immoral". S had in mind a wider moral stance, one which contributes 'to society, the group, or institution

from an imperative of conscience to meet defined obligations' (KC4) - but one tempered by concerns that "what goes round comes around, usually".

I is that the only reason for not stealing the money?

S erm, it can also upset the apple cart in other ways, like, you it might make financial difficulties for your parents of something - if you steal some of their money they might not be able to pay bills and things

I okay, right, so it has wider ripples, alright, er, is it actually right or wrong to take the money?

S erm, wrong

I in what way?

S it's, it's really, it's not the right thing to do because, it just isn't right, and you just shouldn't take things which aren't yours because, it has like a ripple effect, because it upsets everybody around you.

[...]

I in this let's pretend, would it be important to you to help someone who wasn't a close friend?

S erm, you're supposed, you're supposed to help everybody out around you in the community.

(Ibid.)

There is a clear moral stance exhibited above which illustrates that S has an awareness that stealing is “not the right thing to do” *and* can have wider implications too. The recurring word ‘probably’ was not used by S when responding to this conundrum, ‘probably’ had developed into “you’re *supposed* to help everybody out around you in the community”. One could argue that S had developed ‘differentiation of societal points of view from interpersonal agreement or motives’ (KC4).

By the end of Key Stage 3 it would appear that S had reached a moral reasoning stage (KC4).

Second stage analysis:

To attribute the *first stage* analysis – (KPC1) to (KC4) - to the action research would negate the influence of the ‘4 P’s’ (Appendix D), for example, at S’s mother’s first home interview (December, 2007) the question of anonymity was discussed. It was explained that

I these tapes are kept private, I’ll keep them safe, basically it’s just to protect...

M yeah - the world we live in

The influence of the parent’s fear of ‘the world we live in’ became apparent three years later, when S said S would not ‘bunk off’ the home interview because “it might be

dangerous 'cause I don't necessarily know where you're gonna go". And when asked, S's mother described S as, 'er quiet, er lacking in confidence, erm, what's the word, erm, nothing S does S thinks is fantastic, there's always somebody a bit better' - which again triangulated S's own self-description (home interview, December 2007) and response to playing football for a national side, "...I probably wouldn't be able to do that because I wasn't good enough" (Ibid.)

Over the three years of interviews parental influence was omnipresent as S's mother worried for/about S and projected that worry onto S:

M erm, to go somewhere on your own, I know that I have to trust that S's arrived, safely. I'm sure if S didn't, the school would let me know and then of course you have to get yourself home, but S, S's been amazing, I'm really, really pleased...
(Ibid.)

and

M erm, yeah, I think S's fine, 'cause I'll say in the morning, 'ooh you need to find out about this, that and the other', and S will come back and S'll say, 'I've asked Teacher M this and I've asked Teacher A this and, erm, I'm just amazed because there would have been a time where S'd just wouldn't have, S just wouldn't have found out. S just wouldn't have dared...

(home interview, December 2008)

I triangulated these observations with Teacher A's initial assessment of S:

Interesting. Opaque. S feels 'not good enough'. S has a personal tutor at home. Self-conscious, anxious. Attracted to strong personalities and basks in their glow, S feels more at ease in the presence of those at ease with themselves. An incident: water spilt in S's bag, got into a tiz - super sensitive. Anxious [...] My hope for the future? I hope S moves to looking at S's strengths rather than weaknesses (diary, December 2007).

The 2007-8 observations in *PSD* lessons started from a base-line of:

S is very quiet and contributes little when working in pairs...But when S did have to speak S was up for it, came out with some good thinking - which did surprise me' (Ibid.); 'Watched three workshops given by RSC actors - S was being protected by Teacher C. S *is* shy, S does not read well - but why protect S? S's mother protects S. S's teacher protects S. S brings out the maternal instincts in all...but some day...S'll have to stand on S's own two feet (diary, June, 2008).

At the start of the academic year 2008-9 S was still inhibited: 'S still quiet (in the BT 'Speaking and listening' workshop (November 2007)) but when prompted S came up with - in answer to 'What we can do to be safe on the road at night' - "wear a jacket you can be seen in, in the dark." S was often looking over S's shoulder at me' (diary, September 2008). In a *PSE* lesson with Teacher A on 'Constructing a school assembly on 'kindness'

I noted, 'S under N's spell. Quiet, but did volunteer to introduce the drama - despite having said, earlier in the lesson, "I don't want to speak". S is still looking around at me to see if I'm watching S' (diary, October 2008).

In conversation with S's form teacher after this lesson, 'Teacher A pointed out that S had volunteered to do something different from his best mate, N!' (Ibid.) Teacher A saw this as a 'lightbulb' moment (Stringer, 2007, p.103) in S's development because for an academic year S had been 'very influenced by N [...] S will interact with other kids pleasantly but happiest with N. They were like a married couple' (Ibid.). Does this 'lightbulb' moment represent S starting to be independent, not needing to be 'attracted to strong personalities and bask in their glow?' (diary, December 2007)

During 2008-9 there were other signs that S was finding S's own voice and developing moral reasoning beyond 'self interest' (KPC1 and 2). In group work on the 'Big Idea' (4.6) S chose not to be in a group with N and then, influenced by S, S's group developed 'a member-of-society' (KC3 and 4) idea to 'Make public transport more efficient. This will help the elderly because it will make it easier for them to get around' (home thinking, February 2009). This group's response to the 'Big Idea' was based in (KC4), where 'doing one's duty [...] is contributing to society'.

S was also finding S's voice at home. In an interview in April 2008 S's mother reported that, as well as 'doing Saturday football, and the Scouts...'

M ...S's started kayak now

I with the school?

M no that's with erm, the Scouts, they've got together with N.C. Canoe Club, and erm - but before you know it S had finished the first course, which was four weeks long, and then S just automatic said to the leader, "oh yeah I'm coming back for the next four" and I said, ooh hang on a minute, what about your Taxi driver? And you know, S wouldn't have done that, S wouldn't have had the confidence to...

However, S's development did not 'follow the laws of linear chronology (but was) a time of active deconstruction, construction (and) reconstruction' (Chapman, 1999, cited in Saldana, 2003, p.149. my brackets). At the beginning of each academic year S regressed to being introverted, 'S - still very quiet. Watching S struggle to articulate was almost funny - almost got a laugh from S's peers as he searched for the word 'confused'. This is not a bad thing - S was not too phased by the reaction - but makes one wish for more for/from S' (diary, September 2009) and 'S: still very unsure. S was attentive but not forthcoming' (diary, October 2009).

But once the academic year was underway S seemed to develop more confident and independent thinking both in school and at home, as S's mother attested:

M S's very argumentative, but that's probably how it goes, isn't it? I don't know...

I when you say S's argumentative, over what kind of things?

M erm

- I what sets S off?
- M just about anything I think it's the, the rules of the house, erm, it's, if S breaks the rules or, you know, (Father) tends to come down on S like a ton of bricks
- I mhmm
- M and I think S thinks, 'oh I'm not having this'. A couple of nights last week, well it was bedtime, S obviously thinks S's grown-up now so S can stay up all night things like that
- I so, does S, shout back or...?
- M no S tries to negotiate things
- I ahh
- M but in a very, "yes but, I know what you're saying to me but, I'm telling you, I need to stay up because"...

(interview, December 2009)

One of the facets of the Socratic method is 'that truth is not arrived at through occasional bright ideas or mechanical teaching but that only planned, unremitting, and consistent thinking leads us from darkness into its light. (Socrates) made his pupils do their own thinking' (Nelson, 1965, p.17. my brackets) - and do their own negotiating too. S was now learning how to negotiate with S's peers, parents *and* pedagogues, as S's Form/*PSD* teacher (Teacher A) attested,

- A S and I had a conversation about my opinions on nuclear weapons - and that's an amazing thing for a kid to do, any kid, let alone somebody like S who at primary

school would not say 'boo to a goose' - so that's quite tremendous. S's got mates, and S's articulate and does well academically. S is really turning into a whole person... S probably is the person who's changed the most in terms of when S came to this school'

(exit interview, May 2010)

At S's mother's exit interview (July 2010) I asked "How would you now describe S?"

M erm, S tries very hard, S does put a lot of effort into things, erm, S can be incredibly helpful, erm, sensitive I think, argumentative, sometimes, that's about it

S's mother noted that 'S can be incredibly helpful' - though S exhibits no ulterior motive (KC4). And this summation was triangulated by Teacher A, 'academically - tries hard, works like stink. S deserves to be a success' (interview April 2009).

S has also stopped putting S'self down. Teacher A noted, 'By the time people get into Y9 they become so horribly self-conscious and shrink back into themselves and it's the whole thing - your child goes up to the bedroom and doesn't emerge for three years. That has not happened to S. S just gets on with it' (exit interview diary, May 2010). Teacher A further noted that

A S is still married to N...and in fact it is the quiet one who runs the show. The quiet one has the respect. N needs S. It is the quiet invisible S supporting N. S will make

a wonderful partner some day. S is particularly honourable, a good person, sticks to S's word

(Ibid.)

As S's mother noted, S can be 'argumentative, sometimes' because 'Right behaviour consists of doing one's duty, showing respect for authority and maintaining the given social order for its own sake. Right is also contributing to society, the group, or institution from an imperative of conscience to meet defined obligations' (KC4).

It has been challenging to triangulate the *First Stage Analysis* of S's moral development (KPC1 to KC4), possibly because S continued to be 'Opaque' (Teacher A interview, December 2007). Teacher A remembered being concerned for S,

A There were times I thought S might be bullied - but S has that invisible thing that makes other people know that you don't mess with S. So nobody bullied S. S chooses not to see S's self as a victim. S has developed a sense of self. Strength of character. A calm under that gentleness.

(interview diary, February 2010)

What the archives illustrated is that over Key Stage 3 S started to find S's voice and develop from an 'egocentric point of view' (KPC1) towards having 'a member-of-society perspective' (KC3 and 4). S does not exhibit morality motivated by 'reciprocity', by 'the you scratch my back, I'll scratch yours kind' (KPC2), or 'pleas(ing) or help(ing) others

with hope of winning their approval' (KC3. my brackets). S has developed the ability to differentiate a 'societal points of view from interpersonal agreement or motives'.

Second stage analysis had triangulated the first level assessment at Conventional Stage 4 (KC4).

Third stage analysis:

Having confirmed that S ended the three years of action research in (KC4) the third stage analysis will explore whether there are any partial connections between any of the *PSD* topics explored and S's personal and social development. S's form teacher, Teacher A, in answer to that question noted:

A The great thing about the work we've done in *PSE* is that there has been a focus throughout the three years on them (the students). There has been an ongoing analysis of their inner lives and their spiritual, emotional development...and when that's on the table it is a really, really good thing. And there has been a forum, an awareness of that going on, which has been great. In many ways I suppose it has been a little bit like a group therapy every other week.

(interview, May 2010)

That might be a comment on the underlying epistemology of the *PSD* curriculum but it does not prove partial connections between S's personal and social development and the

PSD topics explored. There were tenuous connections between S's response to the question 'What have you been learning in *PSE*?' and the BT Volunteers lesson on 'Speaking and listening' (November 2007) which explored a need for oracy skills:

S how to socialise and things like that

I socialise? Okay, is that important?

S yeah

I why?

S well if you won't be able to get to know people then you won't be able to co-ordinate and things like that if you're in a job

(home interview, April 2008)

I think S was searching for the word 'cooperate' (interview notes, August 2010).

I great, that's, that's a good answer, I hadn't thought about it but - being able to 'co-ordinate', is that important for just your school life?

S no, work as well

I why?

S 'cause if you've got a boss you've got to listen to them and they've got to listen to you

(Ibid.)

But there was little else in the archive, vis-à-vis the impact of *PSD* topics on S's personal and social development.

However when exploring S's response to the Shakespeare stories there was a great deal of evidence of those partial connections that Law (2007) wrote of.

In *PSD*, cohort B explored through the Shakespeare 'Whoosh': *Romeo and Juliet* (2007-8), *Macbeth* and *A Midsummer Night's Dream* (2008-9), and *Much Ado About Nothing* and selected scenes from the three previously studied stories (2009-10). Topics such as: 'What advice would you give the Montague and Capulet families on how to work better as a community?', 'Who was responsible for Romeo and Juliet getting married secretly?', 'Who was responsible for all the deaths in *Romeo and Juliet* - the Nurse, the Friar, Romeo, Juliet, or the Parents?', 'Are there any similarities between the Montague and Capulet families and gangs today?', 'Is there such a thing as love at first sight?', 'Aim Higher' - did Macbeth aim higher?', 'Who was responsible for Macbeth's actions - the Witches, Macbeth, or Lady Macbeth?', 'Did Macbeth care for his people?', 'Consequences of our actions' and 'Rumour spreading in *Much Ado About Nothing*' were discussed.

Based on the CEDAR survey (Strand, 2008) the host school's delivery of Shakespeare was comparable to the 'school sample [...] drawn from a wide geographical spread across England' (p.7). However, in April 2010, after two and a half years of action research, S's response to the CEDAR survey, vis-à-vis 'What I think about Shakespeare', was

markedly different to the CEDAR analysis - 85% of S's responses were atypical. For example:

I question, 'I have learned something about myself by studying Shakespeare?'

S agree

(CEDAR response: only 13% agreed)

I ...what might you have learnt?

S erm, I've learnt that different things in his plays reflect things in my life like, erm, say something like, if I was doing something outside school - and most of the people in his plays had to put a lot of effort into things to try and get them sorted out - I'd have to use effort outside of school to go to football and things like that...'cause your stories applies to Shakespeare's characters and to everybody else's life

I they made an impact in your life?

S yeah

I anything else where you went, 'oh yeah, I can see that'?

S erm, that if people aren't like, if people aren't honest then, things can get out of hand, and

I what are you thinking of, which play are you thinking of?

S oh it was *Much Ado About Nothing*

I right, and what, what got out of hand there?

S er, he kept spreading rumours

I mhmm, any, anything else?

S ...there's a knock-on effect.

(home interview, April 2010)

The above response was significant in that S was able to relate Shakespeare's stories to S's own life world. That S recognised that "people in his plays had to put a lot of effort into things to try and get them sorted out" displayed an overview of the journeys the characters made. And by referring to *Much Ado About Nothing*, S illustrated the impact that story had had, despite *Much Ado About Nothing* not proving to be a particularly productive story because of the complexity of the plot and a dearth of new QCA (2008d) 'issues' the story explored (f/n26, p.204).

In October 2009, Y9 explored *Much Ado About Nothing* in PSD with particular emphasis on the consequences of our actions: 'bullying' and 'getting on with others' (1.2b, 1.5b, 3m; 1.4a c, 2.3a b c, 3j; Foster and Foster, 2009, p.4; Appendix J). Months later, S was still re-living this 'Whoosh' experience. When S recorded S's personal reflections on this longitudinal study S again referred to *Much Ado About Nothing*. In answer to the question 'Since year 7 were any of the PSE lessons of any use in your own life, in or out of school?' S response was "lesson about 'rumour spreading' showed me the consequences" (May 2010). The consequences of 'spreading rumours' had been a seminal moment for S which was reflected in a home thinking exercise in November 2009.

After the Shakespeare ‘Whoosh’ of *Much Ado About Nothing* Y9 students were set a home thinking exercise: ‘Choose *two* characters in Shakespeare’s story of *Much Ado About Nothing* - and write about the ‘Pleasure/Pain balance’ of their actions (Appendix M). Then, think how *you* would write the story of those two characters - what *you* would get them to do differently - and what the consequences of those different actions could be’. Some of the students found this home thinking exercise too difficult. S, however, wrote extensively on this topic:

(Note: the *PSD* topics explored and subliminally referred to by S are in *italics*)

‘Leonato says that everyone can stay at his home, I think that this was a good thing to do and I don’t think that this has bad consequences (*community, kindness*). I think that Don John spreading the rumours (*responsibility to others*) had a lot of bad consequences (*bullying*) like Hero nearly dying because of shock (*consequences of our actions*), and it upset lots of people (*community*) but Don John got caught and arrested as a consequence of his actions (*the law, ‘Prison me - no way’ (a Police, Fire Service and Legal interactive Drama), consequences of our actions*). Leonato’s actions caused pleasure to start with (*relationships*), later on in the story it caused pain (*responsibility for our actions*). Don John’s actions caused pain all the way through the story (*consequences of actions*).’

And S’s alternative story was:

‘Leonato says that some people can stay in his house but not Don John because Don John would only cause trouble and spread rumours. This action would stop all the rumours and Hero and Claudio would get happily married. Don John would realise that it is not right to spread rumours and that he would benefit more from being kind and helping. Don John makes friends instead of enemies. His friends help him out and he helps them out and he lives happily ever after. The story is now not all pain for Don John because he gets back what he gives out. He respects people and they respect him back. Leonato’s side of the story was all pleasure still, but he stopped the rumours spreading so there is now more pleasure in his story’

(home thinking, November 2009).

Analysis:

S’s alternative story is based in (KC3 and 4). Leonato, by banning Don John, would be acting with ‘a member-of-society perspective’ and ‘considering the good of others’. By excluding Don John from his home Leonato was ‘maintaining the given social order for its own sake’ (KC4) *and* for the sake of Hero and Claudio’s relationship. And by reforming Don John S was illustrating that ‘Being good is important and means having good motives, showing concern about others’ (KC3), and respect between people comes from ‘doing one’s duty, showing respect for authority and maintaining the given social order for its own sake’ (KC3). In S’s conclusion S argues for a ‘good boy/nice girl orientation’ a stage driven ‘by a desire to please or help others with hope of winning their approval’ (KC3) - “because he (Don John) gets back what he gives out”.

However, *Much Ado About Nothing* was not the only Shakespearean story which stimulated S's moral development:

I have any other plays had had an impact on you?

S erm, probably *Romeo and Juliet*, erm, the two families clashed because they were angry with each, they just didn't like each other and that still happens in modern day, erm, all around us, some..., sometimes people argue

(home interview, April 2010).

In February/March (2010) a number of Shakespeare lessons led by English Teacher J were observed. S was attentive but passive, particularly when the teacher set a kinaesthetic exercise, 'S started with body language that says, 'I don't want to engage too much in this Drama thing'' (diary).

However when S was asked about a particular *PSD* sessions, which had included a still-image exercise, S was quite eloquent:

S we all agreed on one thing - that the fighting was in the story, so we did the fighting, and two sides of the argument

(home interview, April 2010)

It was interesting that S's use of the phrase the "two sides of the argument" which was derived from the much discussed idea in the *PSD* sessions that 'truth is not singular' (Bate, 1997, p.327; interview notes, August 2010).

I ...so, let's summarise, we all made still-images and then we sat down in our groups again and we talked about the advice we would give the Montague or the Capulet family on 'how best to stop their fighting'. And one of the things that came out of that, which I thought was really interesting, was somebody said, 'Romeo and Juliet died because of the families arguing'. Now, do you think that's really true?

S yeah

I why?

S because, the only reason they couldn't be together was because of, it was like the family, the arguing

I okay, that's true, but did the families buy the poison that Romeo used?

S no

I did the families get Friar Laurence to give Juliet that drug?

S no

I so why did Romeo take that poison?

S because he didn't know that the drug had been taken (by Juliet)

I true, but whose decision was it?

S his

(Ibid.)

So, the Socratic method - ‘persistent pressure to speak one’s mind, to meet every counterquestion, and to state the reasons for every assertion’ (Nelson, 1965, p.15) - had forced S to air the *PSD* concept of the need for ‘self-responsibility’.

I his decision, okay. When Juliet woke up and found Romeo dead of course she was upset, but who killed her?

S Juliet

I true, so I’ll ask you the question again: Was it the warring families that made Romeo and Juliet kill themselves?

S yeah because, they wouldn’t have had to try all them tricks to get to each other, if it wasn’t for them families

(Ibid.)

‘Now that *is* very astute.’ (interview notes, August 2010) and S was prepared to argue S’s case, not just agree with me.

I Okay, was Romeo right to marrying Juliet?

S he was in a way

(home interview, April 2010)

‘S was seeing many sides to the arguments in the play...’ (interview notes, August 2010)

I go on, tell me more

S he wasn't right because it was wrong for his family, but he was right because he loved her

I what about Juliet?

S the same

I should they have married without their families' permission

S not really

(home interview, April 2010)

'For a young learner, S has a great deal of ability to remember the story, debate, analyse and make decisions' (interview notes, August 2010).

During Key Stage 3 S was finding S's voice and had started to philosophise on life's conundrums. S had a good understanding of the topics covered in *PSD* and an intuitive understanding of the epistemology that underpinned the action research.

I S, do you think that I teach *PSE* in a different way to, say, Teacher A?

S yeah

I in what way?

S it's more group work and things but you're not actually doing any writing usually, it's all thinking...and talking

(home interview, August 2009)

'S's analysis, "all thinking...and talking", illustrated an understanding of what I'm trying to develop in the *PSD* sessions' (interview notes, August 2010).

Below are extracts from informer S's already mentioned response (March 2011) to a short report I sent S. My report was written in accessible language, 'with the reader in mind' (Stake, 1995, p.122), and is available on request.

My thoughts are:

I agree that I was very quiet to start with. I think that this was a lot to do with me not being familiar with being interviewed.

I agreed that I tried to negotiate things with my mum because I think that is a good thing to do.

I agreed to the suggestion that I referred to *Much Ado About Nothing* in order to try and find connections between our *SE* work and my personal and social development.

I think that I tried to use empathy a lot and tried to imagine myself as a part of society. I used the philosophy of compromising, "the best of both worlds" a lot because this, in my opinion is the only way that things can be negotiated; you could link this to one of the corner-stones, "Truth is not singular".

I think that things are right just because they are right not because you might be punished.

Informer J *first stage analysis*:

Informer J lives in a semi-detached house in a new housing estate. The house is neat, comfortable, uncluttered and welcoming. J lives with mum, dad and younger sister, who J told to “buzz off” when she came into the living room at the first home interview. J is cute, friendly, funny - and small for J’s age. Very small. And sometimes quite self-conscious. In answer to the question, ‘How would you describe yourself? J replied, “erm, small” (initial observations, diary, November 2007).

When asked to describe who J lived with, J not only named them but also noted their idiosyncrasies: “erm, she’s a bit dippy she’s good to have as a mum”; “Dad’s a bit silly sometimes, and when he laughs he laughs like an angry monkey” and “Sis’ can be kind and nice, erm, sometimes she acts as if she’s four”. I noted that J was, ‘confident, clear, visual and expressive’ (interview notes, August 2010).

At the December (2007) home interview, when asked to describe the village, J talked in great detail about the location, population and local incidents:

J round the corner are teenagers, and they’re a bit, they get drunk a lot, and they’re a bit silly and we don’t think it was them but someone set fire to the school, well not the school but the school shed and we think it might have been them, but we didn’t know

J was a 'Fun child. Full of life. Bit dizzy. Needs to talk. Bit of a gabbler' (diary, October 2007)

During the first home interview J was asked:

I what is the point of school rules?

J to stop you from hurting yourself

I yeah that's a good reason - stop you from hurting yourself - in what way?

J well in two ways, like if you're running you can fall over hurting yourself, or like, if you accidentally say something to someone and they say it back, they could hurt you, like hurt your feelings.

(home interview, December 2007)

'Interesting - J was able to analyse the value of rules on both a physical and emotional level' (interview notes, August 2010)

I ...any other reasons for having school rules?

J er, to stop you getting into trouble, again with people picking on you, get yourself into trouble and be good in class.

(home interview, December 2007)

"...be good in class" links J to an 'avoidance of punishment', a Kohlbergian stage 'based on self interest' (KPC1). J has an awareness of the sensibilities of other people: "if you

accidentally say something to someone (one might hurt their feelings)”, but this was tempered by self-protection because “they (can) say it back, they could hurt you, like hurt your feelings”. J seemed to oscillate between (KPC1 and KPC2).

In this first interview a conundrum was posed:

I ...let’s give you a pretend case, alright? It’s the end of lunch time, you’re in the playground and a couple of your really best mates say, ‘let’s go down to the sweetshop, I got money’. What would you do?

J erm, I’d probably say, no because, because I’m in year seven and I wouldn’t want to get in trouble, being a year seven, I wouldn’t want to get into trouble any year but, especially not in year seven. And it depends what the time is as well, if it’s, if it’s like just after lunch, like if the bells gonna go, I wouldn’t go because then I know I’d be late for classes. Erm, I wouldn’t bother, I probably wouldn’t go if it was the beginning of lunch either because I’d miss my lunch but...

(home interview, December 2007)

J was thinking this conundrum through - vacillate between “probably” not going to the shop and, “it depends what the time is as well”. But overriding all temptation was the fear of getting “in trouble”, and missing “lunch”. J’s moral position was characterised by ‘avoidance of punishment and unquestioning deference to power as a value in themselves’ (KPC1) - there was no vocalised understanding of such an act being immoral, being - just not the right thing to do. During this interview J was asked,

I What is a good person?

J someone that, doesn't break the law, erm, and someone that...they don't have to do what they're told all the time because...but someone that is good and is quite helpful to the environment and is a good friend and sticks up for their friends and helps people.

(Ibid.)

This answer corroborated an assessment of J being in (KPC1) - but with leanings towards 'occasionally the needs of others as the determiner of 'right'' (KPC2) because J said that a good person is "quite helpful to the environment" and "sticks up for their friends and helps people".

When interviewing J's mother for the first time J chose to remain in the room. During a series of questions on J's awareness of global issues J interrupted:

J we're recycling...

I ...why do you recycle?

J erm, I know it's a bit funny but I like going on holiday - so that there's more planes, you know what I mean?

M (laughing) so you mean by re-cycling - metals for building more planes?

J yeah, yes. I like going on holiday...

(Ibid.)

J had an understanding of the idea behind recycling - but from an 'egocentric' point-of-view (KPC1).

In J's exit interview (June 2010) a number of conundrums were posed to try to establish development through time,

I J, what would you do if you saw a year nine student, not particularly a friend, crying behind the gym?

J go over and see if they're okay

It was noted that 'J was instantly empathetic to the needs of others as the determiner of 'right' (KPC2)' (interview notes, August 2010).

I alright, what would you do if you saw a student from another year group, drop some rubbish in the canteen?

J erm, I'd probably leave it to be honest and see if anything happens and then if nothing happens, go over and pick it up

I okay, what would you do if you saw a student from another year drop some rubbish on the playing fields?

J erm, probably leave it on the playing field (exit interview, June 2010)

These answers again placed J in (KPC2). ‘The rules of society’ were reluctantly performed - “and then if nothing happens, go over and pick it up”. J did *not* seem to be engaged ‘from a ‘member-of-society’ perspective’ (KC2 and 3).

I acknowledge that one of the dangers of this kind of analysis is that the researcher can jump to premature conclusions on stage development and that is why a longitudinal study of the informer’s life world, coupled with triangulation from other sources, is so important because *constant* questioning and analysis can give the discoveries, ‘validity, reliability and objectivity’ (Spencer et al., 2003, p.59; 3.2).

Later in the exit interview (June 2010), initial analysis of the ‘rubbish’ conundrum (above) was challenged when J started to discuss J’s out-of-school life world. J mentioned that J had started a village group for young people,

J we’ve been like picking up litter or something, if I see like a crisp packet in the park, I just pick it up and put it in the bin

I how is this different from say, two years ago or three years ago?

J ’cause if I saw some litter in the park I’d just leave it ’cause it’s someone else’s, I didn’t even wanna touch it or anything...

I and why did you suddenly get interested in the village community?

J that was when we were doing all the *SE* lessons - you drew circles - it started off with the school and it went to, the county and like the country it went on and on like that...

Three years prior to this interview, in the *first PSD* session (October 2007), Y7 had played the following game: a circle was drawn on the white board, “So this session is the start of us making our ‘Y7 community’ (And I wrote ‘Y7’ in the centre of the circle.). But we are not by ourselves here in this community lounge - we are also part of a ‘school community’” (And I drew an outer circle and wrote the words ‘school’ round it.) And with the students help I drew, and named, a number of concentric circles as they came up with the concept that placed Year 7 at the centre of, (town); (County); England; the UK; Europe; and the World. ““So,” I said, “this year seven *is* the centre of the world”” (Lighthill, 2009a, p.34. my brackets).

And this was the start of developing an appreciation of being part of the global community - and remembered by J three years later.

J’s observation established a partial connection between the *PSD* topics and J’s life world. J’s response to the theoretical conundrum oscillated between “leave it” and “pick it up”. But when exploring J’s real-life story J emphatically said that J would “just pick it (litter) up and put it in the bin”. J was now exhibiting a desire to have a relationship ‘with others’ - not just because it is the rule of law, but from a ‘member-of-society’ perspective based on ‘considering the good of others...doing one’s duty...contributing to society from an imperative of conscience to meet defined obligations’ (KC4). And J hypothesised that if the rubbish was not picked up

J ...our place becomes like a dump site, where you just go and dump your rubbish and then people from all over will just go there and more rubbish comes. It will maybe start to fill up the road or something like that, and soon the whole country will just be like a dump. But even though we're just picking up one piece of litter it's worth a try.

(home interview, June 2010)

On the basis of the *first stage analysis* J moved from (KPC1) to (KC4). The 'egocentric point of view' had developed into 'member-of-society' perspective, where being 'good' is based on 'morality; law and social rules are seen as valuable in their own right' J was interested in 'maintaining the given social order for its own sake' (KC4).

During Key Stage 3 J often seemed verbose and circumlocutory. When the 'Quarry' problem (Huddleston, 2009, Appendix G) was first posed J's response was

J yeah well what, this is gonna sound bad but what is the point of digging a quarry just to get stone out of it? [...] why dig up a nice area just to get stone which you could, go out and buy from somewhere [...] I wasn't gonna say move on to another field in another town but, erm, use the fields that aren't owned that like don't have anything in them and aren't near villages, so like in the countryside where you can't go for walks, or like, there's not a road [...] erm, I'd probably decide that they weren't allowed to do it on that field, but maybe in another field somewhere where you're not gonna destroy the habitat, sort of animals...

(home interview, July 2009)

On reflection there was little clarity to J's philosophising though it did include concepts as diverse as parochialism, the ecology, animal welfare and muddled thinking on going "out and buy (the stone) from somewhere (else)". However, a year later in the exit interview, J exhibited a greater ability to organise a spontaneous argument when the same conundrum was posed,

J erm, I like, really like animals so I think that that would be an issue with habitat of some animals like rabbits or moles or if they had to cut down trees with the birds and things. And sort of people that have pet dogs, they need to walk the dogs round the village, and perhaps with the quarry - like the bit that they're about to dig up - if that was the only bit they could run their dog round or something and if they're gonna use that for another quarry - then the dogs aren't gonna get any exercise anywhere else.

Erm, if people's homes are near to it they might be able to hear all the banging and stuff and then they'd complain but, where the quarry was before - I'm imagining it a bit further down, a bit further away from the houses - so it wasn't so bad. But if they move it even closer it's gonna just get even louder.

There's obviously be more stone so that you could make more things and make more houses, erm, you could sell the stones and get money for them, and then the money could go to the council to help with the animals - they would be able to move them to a safer place out of the way.

Talk to the people in the village, or the town then move the animals out. Then talk to people surrounding the village like, to make sure they're okay with it, erm, then start - but only do a little bit on the first day maybe - and then on the second and third day, if people are complaining or don't like it, you haven't done too much damage so you can stop. See if the people mind, give it a chance. So it just depends on the people...

(July 2010)

One of the aims of Nelson's (1965) Socratic method is to develop the ability to think through an argument. The 'level of sophistication' (Rowe, 2005, p.102) between the responses in 2009 and 2010 were marked. In the exit interview (2010) J seemed to exhibit a great deal of concern for the community - what others think about the situation. Moral reasoning was *not* based on an 'imaginary audience' response or reaction (KC3), but purely on a 'societal points of view' (KC4) for its own sake.

J's stage development during Key Stage 3 was not exponential but gradual as J 'deconstructed, constructed (and) reconstructed' (Chapman, 1999, cited in Saldana, 2003, p.149. my brackets) J-self. In 2008, J's home thinking on 'Describe an incident in your life where a decision you made affected others in the community' included observations on: "taking the school bus (which enabled J) not to rush my mum around. And instead of everyone using cars, only use one bus to keep the traffic off the roads for those that work" (my brackets). This thinking exhibited a widening of awareness away from the

‘egocentric point of view’ (KPC1) and towards (KC3 and 4) - ‘a member-of-society’, a global/ecological perspective.

Another neo-Kohlbergian conundrum (Krebs and Denton, 2005) posed in 2010 illustrated how J was beginning to order J’s responses more clearly

I let’s pretend...a close friend of yours is very ill, she’s often in a lot of pain and a school mate says that she can get some ‘weed’ for you - do you know what weed is?

J it’s a drug isn’t it?

I yeah, and the weed will cost you eighty pounds. You’ve heard that this can help people in pain, it dulls the pain, and this would help your friend. It’s Friday, it’s payday, your mum’s purse is on the kitchen table, it’s full of money for the weekend shop - should you take the money - the eighty pounds?

J no, because of, because only like, any drug you take will only like stop the pain for like, a couple of hours, and then it will start to wear off and she’ll be in pain again and then you’ve just got to buy another load. It’s just a waste of money because of, she’ll get better in the end and then, once she gets better she’ll be addicted to it

I OK, but consider the pain - is it wrong to take the money?

J it’s against the law (home interview, April 2010)

Moral responses did show ‘concern about others’ (KC3) but were still being governed by the ‘superior power of authority’ (KPC1) - “it’s against the law”.

In June 2010 the informers were asked if they would like to record a private personal response to this study. The first question posed was ‘Since year 7 were any of the *PSE* lessons of any use in your own life, in or out of school? If so, tell me how *PSE* helped.’ J’s response was:

J Um...my friend recently got a dog and whenever we go out places I make sure if the dog...um...does something...I make sure she picks it up...um...sometimes I pick it up myself because...um...I feel that the community should come together more because a lot of people in our village have dogs and just leave it lying around as mess on the floor, so I feel that if some of us make an effort to pick it up then everyone will grow together to pick it up

J’s desire to “make an effort to pick up” the dog’s mess illustrated a conscious recognition of being, by example, a ‘member-of-society’ (KC3 and 4). J either made sure J’s friend did it, or “sometimes I pick it up myself”. There is no suggestion of J hoping to win ‘approval’ by this action (KC3) but was purely based on ‘right behaviour’ (KC4) so that everyone will “come together” as a “community”.

By the end of Key Stage 3 J had the moral development as described in (KC4) - a ‘Law and Order orientation - focuses on the maintenance of social order and the importance of authority and strict rules’; this, however, was ‘not the blind, unquestioning belief in power of stage one’ but was to maintain social order ‘for its own sake’.

Second stage analysis:

To attribute the *first stage* analysis - (KPC1-2) to (KC4) - to the action research would negate the influence of the '4 P's' (Appendix D). After all, in response to the first home thinking question (December 2007): 'what makes a community work best?' J wrote, "respect everyone in your community" - which suggested that J came to the school aware that there were issues beyond the self.

At the first interview with J's mother (Ibid.) she described J as:

M very thoughtful to others, eager to learn, good listener and a lot more capable now of conversation and getting a point across at home...

B you say 'now'

M yeah...I think that's just in the last couple of months from being at high school. Primary school was a very little school and had a very family surroundings and all the teachers were very - ooh we'll do that for you J if you can't manage it - and now J's had to stand on J's own two feet and get J's points across and it's erm, it's come across in the home as well, so yeah, much more confident [...] When J went back after half term J decided J wanted to get the bus to school and there were a couple of people, just saying, in J's ear quietly - well I don't really know exactly what was said but well, you know, just words you know...but J sorted it. J went to Teacher C...

And these observations were succinctly triangulated by Teacher C:

C J is small, little, delicate, very nice. Quiet. Contributes - but generally quiet. Bright. Understanding. Keen on helping. Had problems on school bus - soft bullying but J got upset. It took a long time to open up and reveal what had happened [...] Hope for the future: J grows to challenge us teachers

(Interview, December 2007)

J had already developed empathetic skills, being ‘very thoughtful to others’ and, encouraged by mother and teacher, was developing the skill of getting ‘a point across’. However, ‘soft bullying’ took J ‘a long time to open up’. J seemed to lack the oracy skills to get J’s ‘point across’ to J’s peers without ‘deference to power’ (KPC1) - the teacher.

Teacher C’s hope that J would grow to challenge teachers came to fruition two years later, in Y9. Teacher C said that

C J asked me if, on the ‘Jeans for Charity Day’, “we could all wear our own shoes too?” I said, I cannot decide this - but made some suggestions as to what J could do. J decided to petition (headteacher) and it was announced in Assembly that all the students could wear their own shoes. Teacher C was chuffed with J

(diary, staff room conversation, December 2009)

J's development was certainly not linear - there were adolescent hick-ups en route (2.3) - but by 2008-9, as J's mother reported, J was developing the skills to:

M understand our arguments, points of view, erm, instead of just sort of like being a typical teenager and...no, I'm not listening...You know, once you try to explain it to J, the reasons, or whatever it might be, J'll say...oh, yeah okay. Instead of...I want this, I want that. There are reasons behind it now. That's better, because, six months ago, there would have been a flat...'I want'. J wouldn't have been able to give me reasons

(December 2008).

The following diary quotes are from J's PSD/form teacher and are taken from the first and last interviews in the academic years 2007-8, 2008-9 and 2009-10 and illustrate how J's oracy skills (2.4) developed through Key Stage 3:

(December 2007) '(J is) quiet - contributes - but generally quiet. Had problems on school bus - soft bullying but J got upset. *It took a long time to open up and reveal what had happened [...]* Hope for the future: *J grows to challenge us teachers*' (my emphasis).

(August 2008) 'Can come across as *quiet* - but is giggly. Well behaved, good participator'.

In the second academic year (2008-9) I discussed, with, Teacher C, J's home interview response to the 'concert ticket' conundrum (Appendix G, Conundrum 1). C thought:

(December 2008) ‘...J would feel disappointed at her mum changing her mind (about buying the pop concert tickets) but would understand if the reason was to buy a new tie for her school uniform. As to the ‘sleep over’ (with J’s mate) - *J has a strong sense of what is fair...mum’s... ‘no’...would not be acceptable*’.

(August 2009) ‘Not too much change from last time’.

And in the third academic year (2009-10) Teacher C noted,

(December 2009) ‘*In the public speaking competition J’s stepped up a bit...a really good commitment. J has become more of J’s own person*’.

(August 2010) ‘We talked last time about J’s social position, and J’s done it - everybody gets on with J. [...] *I loved J going to (Headteacher) on ‘Jeans Day’ and negotiating about not having to wear school shoes too - that was really good.*’

In December 2009 Teacher C also noted:

C J asked to be in the Christmas assembly; the others who were to do it dropped out but J rightly came up to me and said...I still want to be in it. J’s commitment is really good. Before, in shows, I gave J more and more to do - but J said it was too much. So I’ve backed off a bit - waiting for J to decide whether or not J wants to do things...self-confidence is growing...getting better at saying what J thinks - and doing something about it.

(interview, my brackets)

‘Self confidence’ was growing - and on J’s terms. J was now able to ‘challenge’ Teacher C (Teacher Interview, December 2007). J was becoming J’s own person.

Triangulated by *stage two* analyses J had developed beyond ‘self interest’ (KPC1), “re-cycling” in order to build “more planes” to take J on holiday (home interview, December 2007), beyond ‘acting to meet J’s own interest’ (KPC2) - to exhibiting a moral commitment to ‘what is majority or natural behaviour’ (KC3). J wanted to continue rehearsing for the ‘public speaking competition’ and the ‘Christmas assembly’ even though ‘others’ had ‘dropped out’. J was developing beyond fitting in with the school community (in which case J would have ‘dropped out’ as J’s peers had done) and ‘still want to be in (the Christmas assembly)’ (Ibid.)

J’s response to others dropping out went beyond the ‘hope of winning approval’ (KC3) from Teacher C, or J’s peers, to the ‘maintenance of social order’ - a commitment *is* a commitment - ‘right behaviour consists of doing one’s duty’ (KC4).

Second stage analysis, by J’s mother and Form/PSD teacher, confirmed first stage assessment at Conventional Stage 4 (KC4).

Third stage analysis:

Having triangulated that J ended Key Stage 3 in (KC4), the third stage analysis will explore whether there are any partial connections between any of the *PSD* topics explored and J's personal and social development. In December 2007, as has been quoted above, J noted that the 'point' of school rules was twofold - physical and emotional:

J well in two ways, like if you're running, you can fall over hurting yourself, or like if you accidentally say something to someone and they say it back, they could hurt you, like hurt your feelings.

This response can be linked to the *PSD* topics already explored during J's first term: 'Settling into a new school', 'Getting to know each other', 'Who am I?', 'What is a community?', 'Bullying', 'Issues that bother you' and 'Listening to others'.

In May 2009, at the first lunch time meeting of the 'Big Idea' club, J volunteered to round up J's peers who had expressed an interest in attending the club but had chosen to play on the school playing fields instead. J's reaction could have been interpreted as based on a sense of 'right' (KC4) - J's peers had said they would come to the meeting but had not turned-up *or* could be based on wanting to please the researcher - 'you scratch my back, I'll scratch yours kind' (KPC2). However, it transpired that J's contribution was not sycophantic but came from being deeply involved with the idea of changing the original idea from 'A quiet/calm down room' to 'We want a sixth form in our school' (4.6). When

the meeting did start J led the discussion: “We’ve discussed a lot the ‘Quiet Room’, but loads did not vote for it - it’d never stay quiet. Let’s go for another idea” (diary, May 2009).

The focus of the *PSD* work during the Spring Term of 2009 was on ‘taking responsibility for one’s own actions’ and the ‘Pleasure/Pain Balance’ (Appendix M) of any act we do. During the home interview in April 2009, there were discussions on a home thinking exercise planned for the Easter break. The discussions were centred round the need for the students to give themselves time to think the conundrums through. J said,

J some people do homework as soon as they get home and some people do it, like the day before it’s due in or something...I don’t really know what else to say, ’cause like, if you do it like at the last minute, then you’d rush the homework, if you do it when you got home, then you’d probably rush it so you can get on with your other homework and then go out or do what you normally do. That’s what I do quite a lot, I like get my homework done really quickly and then I go out and like play round the park or something

I so you can forget it

J my mum tells me - especially if it’s a weekend or a holiday - erm...if you get your homework done on the night then I don’t have to worry about it for the whole week or the whole weekend

What J exhibited was an understanding of how J and others work; how there was a need to be responsible for one's actions - if only to gain freedom, "play round the park" and stop any nagging from J's mother. J was exhibiting an understanding of cause and effect, of the 'Pleasure/Pain Balance' in life and the *PSD* concept of taking responsibility for our actions.

And in J's personal reflections (recorded May 2010) J offered a mature response to the *PSD* topics being concurrently explored - 'Sex and Relationships':

J also the sex education we're doing now...um...hasn't helped me in my life so far, but it will help me when I come to that age, because I'll know what can happen if you do wrong...or I'll know how it can damage you and things like that...

J was aware that the topics "hasn't helped me in my life so far (but) when I come to that age" (to be in a relationship and be sexually active) J will know right from wrong and what personal "damage" (STIs, pregnancy etc.) can arise when precautions are not taken.

The *PSD* topics did seem to be making an impact on J's thinking and life world. But is there a case to be made for partial connections being made between the Shakespeare stories explored in the *PSD* sessions and J's personal and social development through time?

In *PSD*, cohort B explored through the Shakespeare ‘Whoosh’: *Romeo and Juliet* (2007-8), *Macbeth* and *A Midsummer Night’s Dream* (2008-9), and *Much Ado About Nothing* and selected scenes from the three previously studied stories (2009-10). Topics such as: ‘What advice would you give the Montague and Capulet families on how to work better as a community?’, ‘Who was responsible for Romeo and Juliet getting married secretly?’, ‘Who was responsible for all the deaths in *Romeo and Juliet* - the Nurse, the Friar, Romeo, Juliet, or the parents?’, ‘Are there any similarities between the Montague and Capulet families and gangs today?’, ‘Is there such a thing as love at first sight?’, ‘Aim Higher - did Macbeth aim higher?’, ‘Who was responsible for Macbeth’s actions - the Witches, Macbeth, or Lady Macbeth?’, ‘Did Macbeth care for his people?’, ‘Consequences of our actions’ and ‘Rumour spreading in *Much Ado About Nothing*’ were discussed.

Based on observations in J’s *PSD* sessions and English lessons (2009-10) J had not been overly influenced by J’s mother’s less than enthusiastic response to Shakespeare’s plays - though J’s mother had reluctantly conceded that *Romeo and Juliet* was ‘one of the better ones’ (interview, December 2007).

At the end of the first ‘Whoosh’ of *Romeo and Juliet* (January 2008): ‘J looked at a friend, raising J’s eyes, pursing J’s lips - fighting back J’s emotions in front of J’s peers’ (diary, January 2008). And two years later I observed J ‘offering lots of thoughts’ (diary, March 2010) on *Macbeth* in English lessons. For example, during a kinaesthetic exercise

exploring the effect on an audience of having the Witches present during the dagger soliloquy, J eloquently observed that:

J we decided to make the dagger into a jigsaw - each witch has a part of the dagger which they put together. In the end this showed that they were all responsible for the death of Duncan - but the biggest piece was held by Macbeth, so he was most responsible. He wanted most to do it

(diary, April 2010)

And this depth of analysis, vocalised in front of J's peers, would have been unimaginable in J's first or even second year at secondary school and, as will be seen below, illustrate 'partial connections' (Law, 2004, p.151) between the action research and J's PSD. In a home interview (April, 2009) J was asked:

I do you think there's any relevance to your life and the *Macbeth* story?

J well I haven't killed anyone so I probably wouldn't, erm...I don't know...I think so because like, sort of me and my sister or me and my mum have quite a lot of fall outs all the time, and then like when we resolve it we're like best friends. Like me and my sister are best friends when we make up, and me and my mum are really close and we'll go shopping or something, and that brings us together, so it's sort of the same, but, so, yeah, I think it's sort of the same

I and...?

J erm, sort of like the Witches bit in *Macbeth*

Immm?

J erm, like the Witches gave advice and like, you know, to kill the King, erm...like my friends give me advice on how to win an argument between my sister and me, like what to say and stuff, which gets me into more trouble, and the Witches sort of got Macbeth into trouble because he then killed the King, so that links it altogether

I so listening to other people sometimes...

J ...is not the best thing to do

Though J's spontaneous response might seem oblique it did demonstrate Nelson's (1965) idea that 'If there is such a thing at all as instruction in philosophy, it can only be instruction in doing one's own thinking; more precisely, in the independent practice of the art of abstraction' (p.11). J's willingness to abstract on a four-hundred year old writer's stories was being demonstrated in that 2009 home interview.

Based on the CEDAR survey (Strand, 2008), the host school's delivery of Shakespeare was comparable to the 'school sample [...] drawn from a wide geographical spread across England' (p.7). However in April 2010, after two and a half years of action research, J's response to the CEDAR survey, vis-à-vis 'What I think about Shakespeare' was markedly different to the CEDAR analysis. 69% of J's responses were atypical. For example:

I question: 'Is it important to study Shakespeare's plays'?

J strongly agree

(CEDAR response: only 8% strongly agreed)

I why?

J like if something happened in real life you'd know how to deal with it

I oh, right, okay...?

J and you'd know what *not* to do, like what people did in the Shakespeare plays. They did things that were wrong and then realised that they were wrong, so erm, like in *Macbeth* when he killed the King, erm, in the end Lady Macbeth realised it was wrong

I you say, 'in the end Lady Macbeth realised that it was wrong'...what makes you say that?

J erm, because she often walks around at night, like trying to get the blood off her hands even when there's nothing there and she's just going a bit crazy and getting a bit like, mad (exit interview, July 2010)

J's philosophising above exhibited a deep understanding of the epistemology behind the action research. Shakespeare's stories had become a blue print for J's "real life", "if something happened in real life you'd know how to deal with it [...] you'd know what *not* to do, like what people did in the Shakespeare plays". As Gibson (2005) wrote,

Shakespeare's characters, stories and themes have been, and still are, a source of meaning and significance for every generation. Their relevance lies in the virtually

endless opportunities they offer for reinterpretation and *local application* of familiar human relationships and passions (p.2. my emphasis).

Below is informer J's response to a short report I sent J. My report was written in accessible language - 'with the reader in mind' (Stake, 1995, p.122) and is available on request.

I agree with your points and I think I have been influenced by Shakespeare's plays and characters. I enjoyed our sessions and found them helpful and interesting. Thank you.
(March 2011)

As has already been noted, because of the limitations of space in the thesis, the full case studies for informers H and K are available on request. However, below are a few extracts from the report which will explain why I have included them in this cluster.

Informers H and K

Informer H lives in a small cluttered terraced home, full to overflowing with family memorabilia. The first recorded observation was, 'H is a large, cuddly giant who cuddled up to H's mother during the interview' (first interview notes, diary, December 2007) - and

three years later, at the exit interview, I noted ‘H curled up on mum’s lap to have a pretend sleep - just like a 5/6 year old’ (diary, March 2010). The LEA had made a statement of the special need requirements for this student (f/n19, p.166). In particular, H was entitled to a reader *and* writer during appropriate lessons.

H had low self esteem in school and had kept H’s head down during the *PSD* sessions in 2007-8 and 2008-9. H’s Kohlbergian stage was (KPC1), H avoided ‘breaking the rules’ and was obedient ‘for its own sake to avoid physical damage to persons and property’. And because of H’s ‘statement’ special needs (f/n19, p.166) ‘H seldom expresses a point of view during lessons’ (Teacher A interview, March 2010). However, after two and a half years of exposure to Shakespeare’s stories in the *PSD* sessions H, in a *Macbeth* lesson in English, ‘did some really good thinking about Lady Macbeth. How H would direct her. Why she was rubbing her arms in a distracted way. H was having a good day in school - really into the *Macbeth* class’ (diary, Teaching Assistant, February 2010). And though the LEA offered H a reader and writer for the final English assessment on *Macbeth*, H said that H would do it ‘without help...H felt comfortable, confident. H thought, ‘I could do it’ (and) yes...most possibly (thought that) for the first time’ (Teacher A interview, March 2010. my brackets).

The observations on H suggested that though there were no discernible connections between the *PSD* topics explored and H’s personal and social development, however the Shakespeare element in the *PSD* sessions had had an effect on H. The combination of being exposed to the Shakespeare ‘Whoosh’ through Key Stage 3 and the small group

work on the conundrums Shakespeare's characters offered had demystified this four-hundred year old writer and had empowered H to engage with the English assignment. It would appear that Shakespeare stories in the *PSD* sessions had made an impact on H and had given H 'confidence and self-esteem' (Gibson, 2005, p.4).

Informer K lives in a semi-detached house which is 'sparse and uncluttered [...] Mum is not well - she has acute back issues which have kept her invalided for a great part of the past four years. I was told all about this (by mum) when I first came into the home [...] Dad has not been well either' (diary, home interview notes, December 2007). First impressions suggested that K had been placed in the role of part-time carer and throughout the Key Stage 3 home interviews it was noted that K had struggled to be an adolescent and not an adult.

In K's case study, observations on K started with, 'K has a sureness, a maturity beyond K's years' (first interview notes, diary, December 2007) which, in response to some conundrums discussed in home interviews, placed K in (KC4). When asked if the *PSD* sessions affected K's out-of-school life K replied,

K Yes don't be horrid and bully and lead a *normal* life
(home thinking, July 2008. my emphasis)

There were clear connections between K's inclusion of "horrid and bully" and the *PSD* topics being explored in the sessions: 'Bullying', 'Issues that bother you' and 'Listening

to others'. However the phrase 'a normal life' was an interesting one to have used and needed further exploration because, as has already been observed, K's home life was not 'normal'.

If *PSD* is on the curriculum to develop in learners the ability to cope with those 'slings and arrows of outrageous fortune' (*Hamlet*, III.I. 72) that assault adolescents, then K seems to have gained both inner-strength and self-knowledge from certain understandings gleaned from Shakespeare's stories. K, like many other teenagers, empathised with the plight of Romeo and Juliet and gained moments of satori through vicariously exploring Lady Macbeth's journey. K found both these Shakespearean stories 'learning for life' tools.

When the question was posed about the impact of the *PSD* sessions on K's personal and social development, K noted:

K It did help, inside and outside school, because I learned how to get on with people in the class. With some people it is a bit more difficult, but I've learned how to get along with them a lot better than I did before. And also outside of school I've helped myself to communicate better with my family and they understand me more and everything

(home thinking, May 2010)

K's home interviews appeared to illustrate 'partial connections', 'feedback-loops' between Shakespeare's stories and K's personal and social development. And by the end of a challenging personal journey through Key Stage 3, K had managed to find K's own voice though, ironically, K's responses to certain home interview conundrums now placed K in (KPC1-2), a regression to 'an egocentric point of view and a concrete individualistic perspective'. But at least K has found K's own voice.

No responses were received from either informer H or K to a short report I sent them.

As I sought any commonalities across these informers I realised that each, to varying degrees, had started to find their own voice (2.4). School assemblies, public speaking competitions, presentations of the 'Big Idea', contributions in *Macbeth* lessons, 'having a go' at assignments, clearer more considered philosophising on real life conundrums, being more able to communicate with parents, peers and pedagogues, had all contributed to making the informers more eloquent.

Each of these case study analyses offered partial connections between the Shakespeare-stimulated *PSD* sessions and the informers' oracy skill development during Key Stage 3. This, above all other partial connections, seemed to be a constant across this second cluster of informers.

5.3.3 Cluster Three - *informer N's story*³²

Informer N lives in a detached house at the edge of a village about a fifteen minute drive from the school. The house is slightly run down, cluttered but welcoming. When I asked N to describe the home N's response was 'very precise' (first interview notes, diary, December 2007):

N well, we have like a little conservatory on the end there

I mhmm

N then you come into the house, through a door, there's like a little toilet out there, then there's the kitchen, the living room, then upstairs...

(home interview, December 2007)

The first impression of informer N was, N is 'strong, positive, sure, relaxed, chatty - not fazed by me at all' (first interview notes, diary, December 2007). N shared N's love of playing cricket for the local team and now being "on trial for the County" (Ibid.) As N's mother said, 'we're all very sporty, (father) always plays sport, but not so much now because he's got osteoarthritis in his ankle so he can't' (mother interview, December 2007). Sport was clearly a central part of N's, and N's family's, life.

³² Full case study analysis is available on request.

In home interviews and during observations in 2007-8 N displayed a good understanding of what was being explored in the *PSD* sessions, about the benefits of working together as a community - 'you can do stuff and get things like achievement' (home thinking, November 2007). Possibly because of N's sporting involvement N understood the benefits of team work, of being a member of a community, of 'Right behaviour consists of doing one's duty' (KC4). However a lot of N's responses were based on 'consequentialism' (KPC1) - N did not want to get into trouble:

N when I started at the school I thought I might do something wrong, but now, I don't. I know what I can do and what I can't do. What I can do that I won't get into trouble for sort of thing; that I can play with my mates and that, in school and I know things like, you can't chew gum in class, erm, that I'd get in trouble for it if I did

N also took a moral stand on issues and stuck to it:

I let's do a 'let's pretend'. You've had your lunch, alright, you're playing in the playground, a couple of your mates come up and say, let's nip down to town, to the sweetshop and buy some sweets. What would you do?

N I'd say, no I'm not allowed

I 'oh go on, go on, come on down with us, it'll only take us ten minutes, come on...'

N no we won't have time, no, we'll get caught and we'll get told off

N's immediate response was "no I'm not allowed", 'Morality is seen as based on self interest; the goodness or badness of action is determined by their physical consequences' (KPC1 and 2) - but this was followed with a reasoned, "we won't have time", which is an evasive, yet mature reply to an awkward request. N, by attempting to persuade this researcher (in role) not to go, is taking a moral stand beyond an 'avoidance of punishment' perspective (KPC1) - "we'll get caught and we'll get told off" - and towards the idea that 'Being good is important and means having good motives, showing concern about others' (KC3).

After the 'Whoosh' (4.6) of *Macbeth*, in answer to 'How relevant was the Macbeth story to your life?' N offered a spontaneous updated version of the *Macbeth* story set in a cricket changing-room. N's interpretation eloquently synthesised two parts of N's life - cricket and the *PSD* sessions in school.

In this home interview N had been discussing the idea of Macbeth aiming higher,

- N ...it's like, in cricket, if you want to be the captain of your national team but there was somebody who already was captain, then erm, you wouldn't like say bad things in the dressing rooms and get him off being a captain. But you *can* be captain - you sort of just take it slowly and let the selectors select you as captain
- I right, so if I was to ask you 'do you think that Shakespeare's stories have any relevance to your life today?'

N yeah, I think they do 'cause, even though it's a long time ago, erm, things would still happen then that happen now, erm, he really wanted something, erm other people now might really want something and Shakespeare shows them that Macbeth got what he wanted - but he also killed the King to get what he wanted instead of waiting and getting it

(April 2009)

Apart from a good understanding of the 'ideas, themes and issues' (QCA, 2008d) in the story of *Macbeth* N understood that being good was important and means 'having good motives' (KC3) - 'right behaviour consists of doing one's duty, showing respect for authority and maintaining the given social order for its own sake' (KC4). It also means 'keeping mutual relationships, such as trust, loyalty, respect, and gratitude' (KC3),

I so, if you took that into the changing room situation...

N erm, like, getting some of your other team mates to say bad things

I ...you'd get other people involved?

N yeah, 'cause then they'd get something back from you for getting at the old captain.

(Ibid.)

N was also aware of the danger of the 'you scratch my back, I'll scratch yours kind of reciprocity' (KPC2), especially ones which do not embrace 'loyalty, gratitude, or *justice*' (KPC2).

I what would happen to the new captain in the end?

N erm, he'd get kicked off

I by..?

N by the selectors and the coach because the players would say that he'd been saying bad stuff...so he'd get kicked off, he would actually probably get kicked off the team, and not be able to come back into the team.

(Ibid.)

N had a clear understanding of 'cause and effect' on a community and the 'Pleasure/Pain balance' (Appendix M) of all actions - both key concepts explored in the *PSD* sessions.

There were moments of deep philosophising in N's analysis of the 'Pleasure/Pain Balance' of getting the team's support for 'Vaulting ambition which o'erleaps itself / And falls on th'other' (*Macbeth* I.7.27-8). N's contemporary version of *Macbeth* was a sophisticated example of the 'maieutic' process in practice as it brought 'thoughts or ideas [...] to birth' (Nelson, 1965, p.35 f/n) with questioning.

By mid-way through this study N's moral reasoning was based in (KC3). N had a clear moral 'Perspective of the individual in relationship with other individuals'. But by July 2009, when I first posed the 'Quarry' problem, N's philosophising had become lazy and ill-considered (as was corroborated by N's Form/*PSD* teacher in the December interview

(2009), “N would do N’s homework on time but not do any more. Do what needs to be done”.

N ...erm, I think it’s that it’s obviously gonna like start in the end, sort of start ruining the countryside around a bit because it’ll start taking it, erm, away like, some of the erm, features of the hills, erm, just like, just like fields and that really, they’ll just sort of start to take them away - and then another way it’s like, it’ll be good because then, they can get more stone

(home interview)

In the second half of 2008-9, N started to lose interest in school. N’s teacher said that N, ‘does N’s home work - but N is doing what N *needs* to do, that’s all’ (Teacher R, exit interview, December 2009³³).

N started to opt out physically and emotionally. It was noted that ‘N sat alone at a table near the door to the classroom at form-time’ (diary, May 2009). N stopped doing the home thinking exercises and became quiet in *PSD* sessions. And these changes coincided with N starting to play County cricket (January 2008). N had moved away from moral choices being made ‘from a “member-of-society” perspective’ (KC3 and 4) and had become ‘egocentric’ (KPC1) - more inclined to ‘act to meet one’s own interest and letting others do the same’ (KPC2).

³³ Teacher R moved to another school at the end of the first term of the third year of action research. As R had been involved with the *PSD* delivery throughout this study I conducted an early exit interview.

N's whole life now revolved around nightly cricket practice. When N was asked in the 'Aim Higher' home thinking exercise: 'Think of a job you would like to do after you leave full time education' N's answered, "be a professional cricketer". And in answer to 'What would be your dream job', N replied "to play cricket for England...nothing will stop me I just need to practise" (November 2008).

Nothing *is* going to stop N. As N's mother said, 'Sport is N's main thing, always has been since N was, you know, knee high to a grasshopper' (mother interview, July 2010). N had a 'concrete individualistic perspective' (KPC2) on N's proposed work-life - but not necessarily on N's moral reasoning - an assessment which was triangulated by the following exchanges in Y9:

I is it important to do everything you can to help another person?

N yeah

I why?

N well, you wouldn't treat someone that you really, really disliked really badly if they were really ill - because one day it could be you that was really ill and it could be up to them to help you, to stop, you know, to stop you from dying. If you were bad to them, then they've got a right to be bad to you

(home interview, April 2010)

N's morality was based on 'reciprocity' (KPC2), an 'egocentric point of view' in which the person makes choices based on 'the fear of punishment and the desire for rewards' - "If you were bad to them, then they've got a *right* to be bad to you".

I noticed that by May/June 2009 N had become disinterested in the *PSD* sessions, home thinking exercises and the home interviews. Out of politeness N (and the family) tolerated my presence - but N's mother always placed a time limit on the home interviews because N had cricket practice to go to.

No responses were received from informer N to a short report I sent.

5.4 Summarising the case study discoveries

Cluster One (which was made up of two informers) contributed to a deeper understanding of the, 'time, inconvenience, embarrassment, intrusion, privacy, (and) anxiety' (Alderson, 2004 cited in Christensen and James, 2004, p.227. my brackets) experienced by young informers - particularly during a longitudinal study and made me mindful that ethical considerations need factoring in at all times. Cluster Three (made up of one informer) contributed to my understanding that those 'light bulb' moments that Stringer (2007, p.103) wrote of need to last beyond a 'phases, stages, (to a) cycles' (Saldana, 2003, p.141. my brackets) if they are to be meaningful. Cluster Three was also a

vindication of the decision to conduct a longitudinal study (Saldana, 2003; McCorm, 1973; 3.4) because it gave time for informer development to take place, and gave me the space not to rush into superficial analyses. And Cluster Two (comprising of four out of the seven informers) did reveal 'partial connections' (Law, 2007, p.155) between the action research and the informers' PSD during KS3.

Based on analyses of the informers in Cluster Two I conclude that for the majority of the cohort B informers there was discernable impact on their personal and social development from the *PSD* topics which arose out of the Shakespearean stories used during the action research - thus answering the thesis 'issue' (Trafford and Leshem, 2008, p.171), 'Can selected Shakespearean stories impact on Personal and Social Development?', in the affirmative.

Secondary discoveries also revealed that in English lessons during Y9 there was a greater readiness to engage with Shakespeare study. The *PSD* sessions seemed to have made Shakespeare study relevant and not 'boring' (CEDAR Survey 2007-8, Appendix K, Q.12) for the informers. And, as has been already mentioned, the Socratic methodology used in the *PSD* sessions also seemed to have made an impact on philosophical responses to the conundrums and the 'Quarry' issue and, through time, enabled the majority of the cohort B informers to order and express their thinking in a more effective way.

In Chapter 6 this thesis will be brought to a conclusion and, after providing the reader with 'a general overview' (Trafford and Leshem, 2008, p.157) of the study, there will be a critique of the limitations of the research methods and methodologies, an analysis of the discoveries made from the case studies and a discussion on the interpretive, conceptual and secondary discoveries which arose from the observations, action research and case study analyses. Finally I will explore the contribution this research has made to knowledge and point the way forward for future research. Chapter 6 concludes with some final personal observations.

CHAPTER 6

Discoveries - and the way forward

Duke: ...and therefore I beseech

Look forward on the journey you shall go.

(Shakespeare, Measure for Measure Act 4 Scene 3 Line no 50-1.)

6.1 Introduction

In this final chapter the ‘magic circle’ (Trafford and Leshem, 2008, p.170) is completed as the previous chapters are brought back into focus and through lines are made between the conceptual framework, research design, action research *and* the interpretive (6.4) and conceptual (6.5) discoveries.

This journey started in 1969 when I was introduced to Brian Way’s approach to theatre for education. Way’s philosophy can be encapsulated by a quote already reproduced in 1.2 but which is worth repeating here as the source of this study,

...the question might be ‘What is a blind person?’ The reply could be ‘a blind person is a person who cannot see’. Alternatively, the reply could be ‘Close your eyes and, keeping them closed all the time, try to find your way out of this room.’ The first answer contains concise and accurate information; the mind is satisfied. But the second answer leads the inquirer to moments of direct experience, transcending mere knowledge, enriching the imagination, possibly touching the heart and soul as well as the mind (Way, 1967, p.1).

The blind person can tell us what it is like to be blind or can help us develop an empathetic awareness of blindness.

If students share their myopia on the personal and social issues which concern them, could they develop the life-long learning skill of empathetic reception? Could the students learn to listen better to what other says, know better how other feels, think harder about their own preconceptions and revise or reconfirm previously held thoughts - ‘without losing face’ (4.6)? At a critical period in learner’s development, (Bainbridge, 2009) is the idea that there are aspectualities of truth (Bate, 1997) an important one to explore?

‘What the research sought to discover’ (Trafford and Leshem, 2008, p.133) was both pragmatic and opportunistic. As politicians bemoan the fact that there is not enough involvement in the idea of the ‘Big Society’ (Cabinet Office, 2010; 1.6) this study sought to discover if a new approach to *PSD* in school could help KS3 learners start to think beyond the ego, find their voice, and cooperate with others (Rawls, 1971, 2001) so that ‘when ‘I’ becomes ‘we’ - we (can) make a strong community’ (*Lesson Plan* based on the

Macbeth story 2008-9. my brackets). However Bainbridge (2009) asks how could 'high horsepower, low steering' (OECD/CERI, 2007, p.6) adolescents not become obsessive and insular? How can introspective navel-gazing teenagers 'glide from childish self-interest, through teenager's desire for social approval to an adult sense of altruism and self-sacrifice' (Bainbridge, 2009, p.192)?

On the KS3 syllabus are opportunistically three subjects which could contribute to developing personal and social sensibilities in young adolescents *and* develop their oracy skills in order that they can learn how to contribute actively to the parochial and wider community. These three subjects are statutory *Citizenship* education, non-statutory *Personal, Social, Health, Finance and Social cohesion Education* and the 'ideas, themes and issues' (QCA, 2008d) in prescribed *Shakespeare* study in English.

The first two subjects (combined as Personal and Social Development or *PSD*) were obvious candidates for this study. *PSD* could be deemed at the forefront of any school syllabus bent on developing a rational curriculum (Petty 2006). However, the research question on which this study was based advocated 'a ménage à trois' (Lighthill, 2008a, p.21) with Shakespeare's stories. The idea was to develop a scheme of work which took the issues embedded in Shakespeare's plays and presents them, via the Shakespeare 'Whoosh' (4.6), to the students - in parallel with the *PSD* topics on the KS3 curriculum. Vitz, (1990) and Bennett (1991) strongly advocated the use of literature to convey and transmit moral messages but as Leming (1993) observed, 'the impact of morally inspired literature on prosocial and citizenry development has not been investigated' (cited in

Solomon et al., 2001: 596) - a 'gap in knowledge' (Trafford and Leshem, 2002, p.40) which this thesis addresses.

English and Drama teachers rack their brains to make Shakespeare relevant (Stevens 2005) to KS3 learners. Learners rack *their* brains to understand why they should bother with a four hundred year old writer (Appendix K). However, Neelands (2004) advocates that relevance can be demonstrated by drawing on Shakespeare's 'issues' (QCA, 2008d) in symbiotic parallel with the social realm and that a humanistic and liberal transdisciplinary approach has epistemological justification because all three subjects - *PSHFE*, *Citizenship* and Shakespeare's study - have overlapping issues embedded within their curricula.

It has been argued that Shakespeare's stories (2.9) have the ability to model for students both negative and positive ways to be a member of a community by offering them an 'inexhaustible resource of alternatives of what it is to be human, and what societies are or might be' (Gibson, 1994, p.141). And through studying the trajectory of the character's journey in the stories and through Socratic discussion (Nelson, 1965) on the for-better-or-for-worse decisions made by those characters, students can vicariously explore the various courses of action that could have been taken. In other words - the students learn from the characters' mistakes.

This process goes beyond surface reading of a text and moves the receivers towards the possibility of becoming storytellers of their own lives (Bruner, 1986) as text and life

becoming writerly, rather than just readerly (Saldana, 1996) - and as the 'I am' gains a presentment of what the 'I can be' (Boal, 1995, p.14).

If I were to encapsulate the gap in knowledge which this study addressed it would be this: can formal education contribute to the personal and social development of young learners so that a sense of communitarianism can be cultivated? Because if those altruistic connections are *not* made during this critical adolescent period, this period of maturation where 'executive function' and 'social cognition' can coalesce (Blakemore and Choudhury, 2006, pp.301, 302), such connections might never be made. And if these connections are not made there are potentially dire consequences for the parochial *and* wider communities (Giedd, 2008, 2008a; 1.4; Appendix A).

I empathise with Bond's (2000) argument that if the child feels unheard and disenfranchised then he/she might well, 'assert its right to exist by being bad' (p.67). And if the 'I' does not develop empathy for the 'we', newspaper headlines, such as those below, will be seen again and again and again:

Gang sought after boy's stab murder (Bedfordshire OnSunday, April 11th 2011. Online)

Three more accused over mosque attack in court (Surrey Comet online, April 13th 2011. Online)

Norway mass killer boasts of links to UK far right (Townsend, 2011, *The Observer*, 24th July. p.1a-b).

6.2 A critique of the research

In this study, ‘boundaries’ (Trafford and Leshem, 2008, p.134) were set by various ‘gatekeepers’. For example, there has been earlier reflection on the degree of randomness in the selection of the informers because both the headteacher and the headteacher’s secretary gave advice as to who, and who not, to include (4.3). The Headteacher also set a clear practical boundary ‘that (researcher) disruption was to be kept to a minimum’ (diary, October 2006) - which contributed to decisions on which research methodology and methods could be used.

Also ethical issues create boundaries. Information from *all* the participants in this collaborative study needed to be sensitively collected and, as was discovered at the end of the first year, sensitivity towards the teachers had not always been factored in (Hopkins et al., 1985; 4.3). Recording *PSD* sessions, publishing home thinking responses, quoting the participants - all need agreement from each individual and, if appropriate, their ‘gatekeepers’ too (Denscombe, 2003; 3.3).

That, ‘the research was designed and undertaken’ (Trafford and Leshem, 2008, p.134) in one school, had ramifications re the representability of any discoveries. And in

4.2 there was an admission that the selection of the host school was based on proximity and accessibility and chosen despite the limitations in demographic representativeness of the students to the wider population. Therefore, any discoveries must carry the caveat that boundaries be set re ‘generalisability’ (Ibid., p.144; Figure 4.1).

The research design was constructed after a lengthy exploration in Chapter 3 of the many methodologies and methods on offer which started with a debate on the pros and cons of deductive vs. inductive paradigms. If the thesis question centres round measuring the impact of the action research on the informers PSD then arguably, ‘specific, concrete questions to which specific, concrete answers can be give’ (Cohen et al., 2006, p.75) might seem the way forward. It might have been easier, and caused less harm (McCorm. 1973 cited in Angrosino and Myas de Perez, 2000, p.693), to conduct annual surveys, rather than interview the thirteen informers from cohorts A and B, in their homes, three times a year during KS3. However, the Headteacher influenced that decision - “disruption was to be kept to a minimum”. Therefore questionnaires held in school would be out of the question and retrospectively, based on the waning response to voluntary home thinking exercises, questionnaires to be answered out of school time would not have been the best way forward either.

If one of the cornerstones of the action research is that truth is not singular, then it has been argued that the research should seek less didactic methodologies and methods which go beyond *a* truth, to an in-between (Law, 2007) way of thinking. Spencer et al. (2003) argued that ‘what is important is the methods fit the question’ - not that *a* method

makes a superior claim to ‘quality’ over another (pp.47, 60). All researchers aspire to the ‘holy trinity’ of ‘validity, reliability and objectivity’ (Spencer et al., 2003, p.59) but Mol (2002) asks, can knowledge ever be certain, or should research now move from ‘an epistemological to a praxiographic appreciation of reality’ (p.54) - one which allows us to investigate the uncertain and complex lives of informers in a world where there is no closure, where realities overlap and collide in a complex way (Law, 2007)?

Such an approach would be holistic, humanist and appropriate for a study based on non-linear PSD. Clarity was gained from conjoining Law’s (Ibid.) dissemination of the research process in social science with Nelson’s (1965) thinking on Socratic dialogue as a ‘maieutic’ (Nelson, 1965, p.35 f/n). Stake (1995) also argued that one cannot present truth - truth has to be discovered by the individual. And from the particular, researchers and readers alike can extrapolate concepts which will enable them to construct some kind of meaning of the world being examined ‘under the microscope’ (Mol, 2002, p.30). The researcher’s job is to present their claims, their interpretations, their theory, in a credible and plausible way, based on ‘the material from the archive’ (Law, 2007, p.129) - but to acknowledge that such discoveries are not *the* truth - merely *a* version of truth.

As the research design was developed in Chapter 3 my thinking became more pragmatic, more opportunistic - less rigid. I become the ‘researcher-as-bricoleur’ and an advocate of mixed methodology (MM), which Kincheloe and Berry (2004) deem, ‘a necessary dimension of rigorous and complex scholarship’ (p.55). But I had reservations about a social science study which has aspirations to seek ‘conclusions’ (Kvale, 2007

cited in Cohen et al., 2006, p.286) and Law's research assemblage philosophically moves dissemination away from the smooth Euro-American metaphysical certainties of 'conclusions', away from trying to be a researcher-in-search-of-*a*-method and towards methods which are, 'slow, uncertain, that stuttered to the stop? [...] Methods with fewer guarantees? Methods less caught up in a logic of means and ends?' (Law, 2007, p.151)

One look at Appendices F and E, at the elusive 'butterfly image of complexity' and multiple routes that the bricoleur can take on his quest for 'new constructions of knowledge, truths, values' (Kincheloe and Berry, 2004, pp.113, 109) - should reassure the reader that the 'holy trinity' of 'validity, reliability and objectivity' (Spencer et al., 2003, p.59) were sought as I slavishly adhered to Stake's (1995) summation of the case study process: I observed the informers in their 'ordinary activities and places', I tried to 'minimise (my) intrusion', I recognise 'that case study is subjective', I tried to let the reader know something of the personal experience of gathering the data'' and I used 'triangulation to minimise misperception and the invalidity of (any) *conclusions*' (p.134. my brackets and emphasis), or as I prefer to describe them - *discoveries*.

Cohen (et al., 2006) argued that each case study is an event '*sui generis*' (p.50) - because a study, based on real people, in real time, will not be predictable and is unique. And Law also argued that case studies will 'arrive at *particular* conclusions in *particular* locations for particular studies' (Law, 2007 p.155) and, he claimed, any pretence of generating knowledge that is purported to be 'generalizable (applicable to a wide variety of contexts)' (Stringer, 2007, p.192) is a chimera. However, Stake (1995) noted,

The real business of case study is particularization, not generalization. We take a particular case and come to know it well, not primarily as to how it is different from others but what it is, what it does. There is emphasis on uniqueness, and that implies knowledge of others that the case is different from. (p.8)

And knowledge of the ‘others that the case is different from’, in turn suggests that connections between people *can* be made, that particularity does not exclude ‘commonalities’ (Schofield, 1990, p.68) and that there is always the potential to ‘identify themes and relationships in the units of data’ (Denscombe, 2003, p.283) for future exploration (5.3.2).

6.3 Case study discoveries

The research question is ‘Can selected Shakespearean stories impact on Personal and Social Development?’ And the focus of the case study analyses was to discover (or not discover) any impact - any ‘lightbulb’ moments (Stringer, 2007, p.103) - which had long term effect on the informers’ life world which were traceable to the Shakespeare inspired action research.

The case study analyses fell into three clusters. In *cluster one*, two of the seven informers decided *not* to continue home interviews after the first year and therefore any

impact of the action research on their PSD through time could not be assessed. In *cluster three*, one informer exhibited discernible connections between the use of the Shakespeare stories and the informer's life world but, on final analysis, these connections did not last beyond a 'phase' (Saldana, 2003, p.142). However, in *cluster two*, for four of the seven informers, there was discernible impact from the Shakespearean stories on their PSD during this longitudinal study.

For each of the informers in *cluster two* the Shakespeare stories had impact in varying degrees. Informer S's dissection and reinterpretation of *Much Ado About Nothing* was full of subconscious references to *PSD* topics explored. Informer J noted, 'I think I have been influenced by Shakespeare's plays and characters' (*Response to case study*, March 2011) and was able to draw convoluted feedback loops between rows at home, advice given by peers and the Witches interventions in *Macbeth*. Informer H, despite being a SN student (f/n19, p.166), was empowered to think "I could do it (the *Macbeth* assignment)" (Teacher A exit interview, March 2010) because the 'Whoosh' "made you think and that" (exit interview, June 2010) - a positive response to a scheme of work based on developing Socratic thinking. And in informer K's final home thinking exercise, in answer to the question 'Did Shakespeare's stories make any difference to your understanding of any *PSE* topics?' K wrote,

'I think the Shakespeare stories helped in our own lives because they are mostly to do with honesty in relationships and friendships and how to sort out our differences. One main thing realised is friends ALWAYS come before a relationship, because your friends

have always been there for you whereas, boyfriend/girlfriend you will not know as well, even if you think you do' (April 2010).

In the summary of K's case study it was noted that an apposite research question might be, 'Could *PSD* help the informers find their own voice and help them to become their own person?'

Throughout the three years of home interviews K's need for parental approbation and fear of parental criticism was omnipresent. Throughout 2007-8 and 2008-9, K struggled to balance parental control with adolescent desire for greater autonomy yet, over time, K did start to find K's voice and find ways to negotiate with K's gatekeepers:

K: ...well I had a 'special friend', er, that they...I, I, I spoke to them (my parents), and that was about two weeks ago, and I actually asked my mum first, I said, 'can I go out with so and so', er, and my mum said, 'seeing as you've asked this time, I'll speak to your father about it'. So she spoke to my dad and they both said, 'yes'.

(home interview, April 2009. my brackets)

Informer S, who had started Y7 so quiet in class that S could hardly be heard, had, by Y9, also found S's voice and was able to challenge and debate with S's form teacher. And informer J started Y7 lively but immature in terms of J's 'thought process or problem-solving procedures' (Rowe, 2005, p.102). Yet by the end of KS3 J was able to

more clearly order spontaneous responses to various real-life conundrums discussed in the home interviews. H, who has severe special-needs - "I can only read odd little words" (home interview, December 2007) - had felt empowered to read and write the *Macbeth* assessment by H'self. And all those 'feedback loops' (Kincheloe and Berry, 2004, p.26) indicated that the use of Shakespeare's stories as a pedagogic tool in *PSD* sessions had had an impact because Shakespeare had become 'relevant' to the student's life world,

There was no sense of 'reverence' about it, there was no sense of 'blown the dust off this old book' - it was that Shakespeare is relevant to your lives and *PSE* - so then doing it in English wasn't a problem [...] They all think Shakespeare is their 'buddy' (Teacher A exit interview, June 2010).

Is there a commonality across the case studies in *cluster two* which takes this study beyond the impact of Shakespearean stories on the informers' *PSD* to contributing to the development of the informers' oracy skills? Do the case study discoveries therefore reveal impact from both Shakespeare's stories *and* from Nelson's (1965) Socratic method?

In summary: I discovered that the *PSD* topics, vicariously explored through interactive storytelling of three Shakespearean plays, *did* impact on the informers in *cluster two*. Therefore, for the majority of the informers in cohort B the research question, 'Can selected Shakespearean stories impact on Personal and Social Development?' was answered in the affirmative.

6.4 Interpretive discoveries

The interpretive discoveries answer the research questions which arose in Chapter 2: ‘Building the Conceptual Framework’, and emerge from the readings, observations (on cohort A), interpretation, the action research (with cohort B) and the case study analyses of the impact of the selected Shakespearean stories on the informers PSD through time (Chapter 5). Based on the quantitative research sample the NFER (2001-10) interviewed³⁴, the host school was comparable with other English schools vis- à-vis *PSD* delivery because a majority of *PSD* teachers received little or no training and the use of booklets or schemes-of-work such as *Your Life* (Foster and Foster, 2009) had become essential teacher aids (which, according to the students in the host school, had little impact (2.7)). The worksheets seemed to work against fostering communitarianism and merely perpetuated insularity. During one *PSD* lesson Teacher F voiced the opinion that, “there had to be a better way to teach *PSE*” (January 2008).

Throughout 2006-9 I observed that the *PSD* classes in the school could be placed into three broad categories: *first*, the majority of classes were given by untrained teachers who had little idea about the epistemology behind either *PSHFE* or *Citizenship*; *second*, classes given by a trained RE teacher - who understood the value of both *PSHFE* and *Citizenship* for the learning-for-life curriculum (2.2) and *third*, classes given by a number

³⁴ ‘Three samples totalling 500 schools and colleges with at least 20 pupils in each of the relevant year groups of Year 8, 10 and 12, were drawn randomly from the NFER register of schools in England’ (Kerr et al., 2003, section 2.2).

of visiting speakers who also had a clear understanding of the reasons for delivering their topic.

What the three types of delivery illustrate is that there is a need for both teachers and students to understand why *PSD* is being taught in school. The teachers were not joking when they said that they too would like to know what the ‘point’ of *PSD* is (April 2007; 4.4).

This study indicated that what schools need is a *PSD* leader not a *PSD* coordinator.

Ironically even the cohort A students seemed to have a clearer idea of the ‘point’ of *PSHFE* than the teachers and, as the headteacher said, “Teachers should listen to the student’s voice more...” (exit interview, March 2011). The students said that *PSD* was,

critical to future life; about life and to know what to do after school; a chance to speak our minds; so we can interact with everyone and not just the teacher; to learn social skills; to learn to work with other people

(Student interviews, June 2007. cohort A).

And for the students the point of *Citizenship* was:

so we can become proper citizens in later life; to be part of a community; our rights and responsibilities; about all sorts of people and different countries and religions.

(Ibid.)

Based on the observations on cohort A (2006-7), conscripted *PSD* teachers need persuading of the value of *PSHFE* and *Citizenship* being taught in school - as Teacher A said, there is a need to “raise the profile of these subjects” (Exit interview, July 2010), not only for the teachers but also the school timetable scheduler - and subsequently for the students.

PSD was the ‘Cinderella subject’ on the curriculum (Headteacher exit interview, March 2011) - provided in the host school by just one fifty-minute lesson every *other* week.

Having set the scene, I now move onto the interpretive discoveries gleaned from observations from cohort A and the action research with cohort B. There are nine key discoveries which could contribute to more effective *PSD* delivery.

PSD is a learning-for-living subject and the research indicated that it is developmentally slow and uncertain and resists didactic delivery. In the learner’s life world, ‘Informal negotiations, fuelled by bargaining and trade-offs, seemed to

characterise the process of decision making' (Madge, 2006, p.53) - not authoritative transmission teaching (Bernstein, 1973) in *PSD* lessons.

Cohort A, in answer to my question "Is *PSE* a bit of a doss' made four key *observations* which contribute greatly to the following interpretive discoveries:

1. (I) would be sad if we got rid of *PSE*'cos I like interacting with my peers.
2. we should have more of it - not enough.
3. things slip away - forget what we were doing.
4. We don't have a *GCSE* in *SE* so it's not seen as important.

(Class discussions, June-July 2007)

From observation 1 (above) it was clear that the students appreciated the importance of *PSD*, they would be sad to see it go, and like interacting with my peers. Therefore, delivery of the *PSD* topics should be designed to facilitate peer-on-peer discovery.

In dominant pedagogy subjects are transmitted to desk bound students (Clark et al., 1997; Drake, 1998) - but sitting at desks in neat rows does not aid peer-on-peer interaction. Students cannot interrelate effectively if they are primarily looking at the back of their peers' heads. In answer to 'How could *PSE* best be taught?' students replied:

sit on the floor in a circle... more fun than sitting at a table; when in a circle you can see everybody - that is a good way of communicating; what's said in the circle doesn't go out of it.

(Ibid.)

Therefore, based on student comments, researcher observations and the action research, the **first** discovery is that *PSD is another kind of subject on the curriculum which needs delivering in another kind of way and teachers need specific PSD training* which will factor in the idea of being a facilitator who will allow students to explore the answers to relevant conundrums with the minimum of modelling (Harwood, 1998 cited in Gearon, 2003).

This idea was inspired by Vygotsky's (1962) concept of the zone of proximal development - what learners can or cannot do without help - and by Fries's (1914) thinking that there is the possibility of an active interplay of questions and answers by the group for the group, steered, but not led, by the teacher as a not-quite-so-impartial facilitator. The facilitator's objective is not to convey truth to the students in the manner of an instructor, 'but only to point out the path along which it might be found' (Nelson 1965: 5. my brackets) - hence the mercurial ideal of the 'impartial facilitator' (Harwood, 1998 cited in Gearon, 2003, p.125).

The **second** interpretive discovery is that the facilitator needs to **find, or create a suitable, safe and private space for PSD** which, if possible, is large enough to accommodate the whole year so that a sense of community can be developed. This ideal does depend on the size of the year group - the host school was comparatively small as there was only a sixty-seven student intake in Y7. But developing a sense of a whole-year community did pay dividends as attested to by Teacher A (interview, May 2010; 5.3.2).

Observations 2 and 3 (above) suggested that they would like **more PSD** not less. In the scheduling, as-is, **things slip away - forget what we were doing**. It could be argued that the students understand the importance of developing skills for life better than policy-makers or the timetable scheduler. Therefore the **third** interpretive discovery is that **PSD needs to be scheduled every week** so that a clear message is transmitted to both teachers and students that this subject is as important as any other subject on the curriculum - even if students **don't have a GCSE in SE** (observation 4 above).

Educationalists need to give students school-time to develop personal and social sensibility. And educationalists need to encourage 'active citizenship both inside the school and relating to the community' (Crick, 1998, section 5.3). With that thought in mind the **fourth** interpretive discovery is that **research needs to be conducted on how students can engage with the idea of the 'Big Society'** (Cameron, 2008). In conversation with the headteacher, the idea that half a day a month could productively be stripped from the curriculum was explored. And during such an enrichment exercise,

students could actively foster, ‘positive relationships with the local community [and/or] local and national voluntary bodies’ (Crick, 1998, section 5.3.1. my brackets).

The **fifth** interpretive discovery again came from the mouths of the contributors. In answer to the question, “Can you learn as much from the teacher as you can from your peers?” the order of student influences was clearly indicated when the students said that **the act of meaningfully communicating with their peers was an essential part of PSD:**

it's good to hear other voices, your friends, telling you something - not just the teacher; if you don't get something your friends can explain it so you get it too; talking to your friends shows you that what you've got is not that bad - other people have got it worse

(Student interviews, May 2007. cohort A)

A key discovery which arose from the case study analyses (6.3) was that oracy skills were developed by the informers throughout KS3. The research question which greatly influenced the action research design was: ‘Is there a need to develop oracy skills in Key Stage 3 learners?’ (2.4) The cycle of social intercourse is a process that not only instructs outwardly - the tool through which one individual comes to share the ideas and feelings of others (Dewey cited in Garforth, 1966) - but also develops the skills of inward

learning - how to reason and regulate mental activities (Wood, 2003) and the design of the action research was based on these ideas.

The aim of the small group discussions and whole year sharing was that within small groups the students would become secure enough to voice their opinions on personal and social conundrums: ‘What makes a community work best?’, ‘What do you want from a relationship?’, ‘What (political) ‘Big Idea’ would you like to see in action?’, ‘What are the consequences of rumour spreading?’, ‘Can there be love at first sight?’, ‘Who is responsible for all the murders in the *Macbeth* story?’, ‘What is the pleasure/pain balance of our actions?’ etc. And though there were dissenting voices to the idea of whole-year sharing - “67 students at one time....!” (Teacher T Interview, May 2007) - the students understood the need, and benefit, of developing their oracy skills, finding their voice (Habermas, 2000) and sharing their thoughts.

The **sixth** interpretive discovery is that **visiting specialists make the work-sheets come to life**. The police, fire brigade, BT/listening facilitators, school nurse, social worker, lawyer, local CC representative, MP etc. were invaluable role-models.

And this leads to the **seventh** interpretive discovery. The work sheets can be a useful pedagogic tool - but **there is a need for PSD teachers to understand the moral stance which underpins the topic being explored** whether they be: ‘romantic’ - ‘contributing to achieving a psychological healthy and self-fulfilling life style’, ‘cultural’ - to develop in students ‘behaviours and attitudes that reflect the traditional values of

society’ or ‘developmental’ - ‘development of students’ capacities in areas of cognitive, social, moral, and emotional functioning’ (Power et al., 1989, p.16). The worksheets, per se, are often used as a blue-blanket and not as a springboard for deeper understandings (Petty, 2006). The following diary observation, made after a lesson on ‘fire safety’ with Teacher S, was typical: ‘There was neither an exploration of the question of self-responsibility nor the morality behind, or wider cause and effect of, the act of starting a fire. Surface learning.’ (June 2007).

Vis-à-vis *PSD* delivery, the **eighth** interpretive discovery was that **warm-up games get the mind and body in balance** and shake off any residue from previous lessons and personal issues. Suffice to say that these games developed a sense of team work and were a visible way that the students could assess their ability to work as a community. The *PSD* sessions were mainly cognitive and it could be deemed good practice to offer session-plans which had a mix of cognitive and kinaesthetic activities, particularly when working with a mixed ability group.

The **ninth** interpretive discovery was both cerebral and kinaesthetic. **The Shakespeare ‘Whoosh’ proved to be a significant tool in the session plan design** and became the entry point for all the *PSD* topics:

Q: What do you think was the point of us acting out the story of ‘Romeo and Juliet’?

the point of acting was that the people who got picked could be put in those positions of the issues of this play; it gave us a clear view of what happened

in his play; because it's more fun for the students and you get everyone involved.

(cohort B home thinking, January 2008)

Over the three years of action research the 'Whoosh' was developed in sessions at the host school and workshops at the University of Warwick and inner-city schools. And the 'Whoosh' was not a one-hit-wonder. For example, in the first year of the action research (2007-8) the focus was on the *PSD* issues of 'communities' (or in the story of *Romeo and Juliet* - a dysfunctional community), 'acceptable behaviour', 'bullying', 'self-responsibility' and 'knife crime'. Two years later (2009-10), and with the same cohort of students, the story of *Romeo and Juliet* was rewritten and re-emphasised for an exploration of 'parental control', 'arranged marriages' and 'sex and relationships'.

In 2007-8 and 2008-9 cohort B had a good understanding of the 'point' of the 'Whoosh':

working with real life problems in the plays; fits into a (*PSD*) topic; exploring reasons and problems in Shakespeare's stories; learning about other people's problems; fun; learn more about the past; exploring other people's issues.

(Y7 and 8 student feedback, diary, October 2008)

However, by 2009-10, enthusiasm for the 'Whoosh' had waned (Mohamed, 2010; 4.6) - and this phenomenon needs to be further researched (6.8).

In summary: I think that policy makers, the Executive, have to decide whether or not to give due weight to these learning-for-life subjects. I think that any meaningful improvement in *PSD* delivery will only stem from Executive decisions on how seriously they want to develop the idea of the 'Big Society' - as a sound bite or as a long term ideal?

6.5 Conceptual discoveries

I had my own 'lightbulb' moment when *Citizenship* and *PSHFE* morphed into *PSD*.

In 2007-8 I wrote extensively on how the above two subjects had overlapping 'knowledge, skills and understandings' (DfES, 2005; Appendix B, C) and I made a qualitative and quantitative case for there being a combined subject called *CitEd* - Citizenry Education (Lighthill, 2008). However during the third year of action research I realised that the word 'Education' had the wrong signification for both teachers and students alike. In dominant pedagogic practice, knowledge is transmitted from teacher to student, but I have argued that *Citizenship* and *PSHFE* cannot be taught - can only be developed. Knowledge being different from knowing.

From the moment that Personal and Social Education (*PSE*) turned into *Personal and Social Development (PSD)* the conceptual framework and action research came into focus. This study discovered that personal and social development is gradual, progressive, intangible and heavily influenced by contributions from ‘predeterminates, peers, and parents’ (Appendix D). PSD is slow (and) uncertain (Law, 2007) and there is no consistent trajectory in a young person’s development. Development mostly stays static. Those ‘aha’ (Stringer, 2007, p.103) moments are rare and need careful nurturing by a sensitive facilitator.

Analysis of the action research indicates that there needs to be an epistemological realignment in *PSD* delivery. ‘Letting go of control’ (diary, July 2010), letting go of the idea of the teacher as the expert who processes both knowledge and people (Apple 2004; 2.2), would require a re-think of the *PSD* teacher/student relationship and a move to a facilitator/student partnership.

There is no suggestion that all teaching practice should be designed this way. But this research suggest that when discussing personal and social issues students gained deeper understandings when they were working in a less structured way than dominant classroom practice. The action research points to the discovery that moral values cannot be taught as fixed concepts - that such values need to be developed and explored by pupils at various ages and at a level based on individual intellectual maturation (Krebs and Denton, 2005; 3.9). The hope is that in time learners learn to structure their own learning

and reasoning (Wood, 2005) as they develop the skill of observing their own maturation which, Teacher A thought, the action research (2007-10) had contributed to: “I think they have an awareness of the language of sort of ‘self-analysis’ in some ways through the sessions” (exit interview, June 2010).

For some teachers it is difficult to accept the idea that students can have changing perceptions, that ‘truth is not singular’ (Bate, 1997, p.327), that the ‘I-now’ (Boal, 1965) can be quite different from the I-yesterday and the I-tomorrow. Factual transmission might not be appropriate for adolescents whose perceptions are changing daily, who are writing and re-writing new understandings, who are starting to filter the influences of the ‘4P’s’ (Appendix D) and their own natural maturation. Because the dominant education system is based on transmission teaching, students do not own the material that they want/need to explore (Christensen and James, 2004). Spoon-fed students (3.6) are programmed to seek out definitive rights or wrongs from their teachers (Drake, 1998) - but with regard *PSD* sessions, what students need is to explore *for themselves* why an ethic

...should/should not be embraced, questioned, and/or rejected. [...] It is, after all, the mark of education in morality [...] that learners should be left with a measure of uncertainty and angst about the adequacies of received opinion (Wringe, 2006, p.72).

This shift in epistemology would enable learners to develop deep-learning skills and the citizenry ideal of ‘self-determination’, where the individual does not allow his/her

behaviour to be determined by outside influences - but judges and acts according to his/her own insights, his/her own developing awareness (Saran and Neisser, 2004).

Once *PSE* had become *PSD* the answers to the research questions in Chapter 2 became clearer. The foundations, scope, validity and philosophical approach to the secondary questions posed by the thesis title: ‘What kind of pedagogy do KS3 learners need when exploring PSD topics?’; ‘Is there a need to develop oracy skills in Key Stage 3 learners?’ ‘Should *Citizenship* or *PSHFE* be taught in school?’ and ‘How best to teach *PSD*?’ - became questions about practice but not about theory.

And when a student noted: **We don't have a GCSE (examination) in *PSE* so it's not seen as important** (class discussions, June-July 2007) they succinctly summed up dominant attitudes amongst policy makers, teachers and students which underpin the curricula as-is and which has been eloquently analysed by Mansell (2007) in *Education by Numbers - the Tyranny of Testing* (2.2). But *PSD* goes beyond teaching-to-test; *PSD* offers time to develop speech acts (Habermas, 2000); *PSD* is an opportunity to learn how to construct meanings (Drake, 1998) - *PSD* is a time to start understanding the self (Finley, 2005). And if one embraces the importance of these learning-for-life subjects, the research questions which arose in Chapter 2, as the conceptual framework was being built, are merely questions of how best to create a space in the curriculum where this ‘continuous unfolding of potentiality’ (Garforth, 1966, p.31) can happen.

In summary: What emerges from these conceptual discoveries is that personal and social skills need nurturing in a safe environment in which respect and empathy can be developed; where ‘metaxis’ (Boal, 1995 cited in Neelands, 1997, p.10) and Socratic dialogue as a ‘maieutic’ service (Nelson, 1965, p.35) can flourish; where opinions can be shared and re-evaluated ‘without losing face’ (Session Rule 3; 4.6); where a sense of the communitarian right of the ‘I’ to conjoin with the ‘We’ and then meaningfully contribute to the school and the wider community, *can* be practically explored.

6.6 Secondary discoveries

During the third year of the action research the secondary discoveries made were on the effect that the *PSD* sessions had had on Shakespeare studies in English lessons. Teacher J succinctly summed up the difference between cohort B’s response to Shakespeare study (2009-10) and the Y9 students who followed in 2010-11, ‘This year 9 know nothing about *Macbeth* - so we have to start at a much lower level. The distinction is really obvious’ (Email, March 2011).

Clearly the more exposure students get to any subject the more familiar and comfortable they could become with it - and cohort B was exposed to three years of Shakespeare stories in *PSD* sessions, as well as a Y7 introduction to *A Midsummer Night’s Dream* in English lessons and some Drama exploration of *Much Ado About Nothing* in Y8. The research indicated that no matter how resistant students might be,

I don't really see why we have to do Shakespeare anyway...I don't see why it is on the curriculum...I don't think it affects our careers and stuff.

(Year 9 interviews cited in Diment 2003, p. 18)

if the subject can be made 'relevant' to the learners then deeper learning can take place (Petty, 2006). As Teacher A (H.O. English) noted, 'What you did was demystify and made Shakespeare accessible and made Shakespeare someone they knew [...] it was that Shakespeare is relevant to their lives and *PSE* - so then doing it in English wasn't a problem (exit interview, June 2010).

The research has contributed to a deeper understanding of CEDAR's (Strand, 2008) quantitative analysis of young students' attitudes to Shakespeare study in English lessons. The majority 'negative attitudes to Shakespeare' reported by Strand (2008, p.3) could have indicated that the students did not understand how Shakespeare's production contributed to learning beyond the confines of text analysis for SATs examinations. After two and a half years of *PSD* sessions, the informers' responses to *Macbeth* in their English lessons, fleshed out CEDAR's statistical analysis and proved how, through time and a different approach, Shakespeare could be made their 'buddy' (Teacher A exit interview, June 2010).

I note that the Shakespeare 'Whoosh' of *Macbeth* (2008-9) was delivered in a *PSD* session (September 2008) seventeen months prior to cohort B studying *Macbeth* in

English lessons (February-April 2010). And from my observations of cohort B's response to those *Macbeth* lessons the 'Whoosh', and subsequent *PSD* explorations, had offered the students a platform from which the 'relevance' (Lighthill, 2011, p.46) of a four hundred year old "dead white male's plays" (Crump, 2004) were understood and appreciated, even by Set 3. As Teacher A noted, '...Set 3 are the most SN group in the whole school...but by the end of the *Macbeth* module, my God they knew a lot. And they really liked reading it, really shocked by all the gore and nastiness in it - shocked but thrilled by it...' (Teacher A interview, June 2010)³⁵

Based on the case study analyses, the informers in cluster two were typical students as far as their attitude to school was concerned (Appendix I) - but were atypical about what they thought about Shakespeare study (Galloway and Strand, 2010, p.83). Compared to the CEDAR (Strand, 2008) survey those informers thought Shakespeare *was* fun, *was* relevant, *did* help them to understand themselves and others better, *was not* just for old people - and *had* helped them learn something about themselves (Appendix K).

In summary: The secondary discovery was that the *PSD* sessions were a productive precursor to Shakespeare studies in English - and in a majority of the cases studies seemed to take the 'worry out of Will' (Lighthill, 2009, p.28).

³⁵ 49% of the students surveyed by CEDAR (Strand, 2008) said they found Shakespeare 'hard to understand'.

6.7 A justification for the claim of contributing to knowledge

If the assessment in 1.2 *is* correct - that disengagement with communitarianism has led to radicalisation and that the common man feels unheard and disenfranchised (Fanon, 1967; Arendt, 1970; Moschonas, 2002) - then by raising the profile of *PSD* on the school curriculum there is an opportunity to develop greater awareness of the rights and responsibilities of being in and of the community.

The gap in knowledge the action research contributes to is the development of an original scheme-of-work for delivering deep understanding of *PSD* topics at KS3 *and* making Shakespeare more relevant for the learners. Building on the longitudinal quantitative surveys conducted by the NFER (Kerr, Lopes, Nelson et al., 2001-10) and by CEDAR (Strand, 2008; Galloway and Strand, 2010) - this study offers new approaches to three subjects on the curriculum which have proved problematic in academic delivery.

This research has been as methodical as possible. As a bricoleur (Kincheloe and Berry, 2004) I have employed a number of analytical tool and research methods to extend the understanding which the NFER (*Citizenship* and *PSHFE*) and CEDAR (Shakespeare appreciation) reports offered. But primarily this study has used case study analysis to explore the impact the action research had on the informers' PSD through time (Saldana, 2003). Kohlberg's 'Dilemmas' (Galbraith and Jones, 1976, pp.157-202) were updated and made relevant for the informers (Krebs and Denton, 2005; Appendix G) in order to

measure *personal* development, and the ‘Quarry’ problem (Huddleston, 2009; Appendix G) was used to assess the informers’ *social* awareness.

The discoveries have created new understandings of how *PSD* could be delivered which goes beyond the charisma (Pellowski, 1990; 2.9) of the facilitator, to become a methodological approach (Nelson, 1965) and pedagogic tool (the Shakespeare ‘Whoosh’) for teachers who are co-opted into teaching *PSHFE* and *Citizenship*.

It is my intention that the session plans and theory behind this scheme-of-work will continue to be shared with teachers and students through journal articles, at conferences, and in workshops.

The desire to contribute to knowledge has been, and still is a practical one. Peer and student response is of ongoing importance to me, as is the possibility that this new methodological approach is transferable and of use to *PSD*, English teachers - and all those teachers who want to consider this question: “Do you teach a subject, or do you teach children?” (headteacher interview, February 2010).

6.8 An agenda for further research

There are four discoveries which need further research:

First, research needs to be conducted on how *PSD* teachers can be recruited and trained.

Second, there is a need to observe teachers using the Socratic method (Nelson, 1965) and the session plans which have been developed during this study.

Third, there is a need for further research on the use of the Shakespeare 'Whoosh' - with particular focus on whether Shakespeare stories *are* the way forward, or whether other stories could act as a 'maieutic' service (Nelson, 1965, p.35, f/n.).

Fourth, there is a need to develop the idea of school time being allocated to 'active citizenship' through 'community involvement' (Crick, 1998, section 5.3).

6.9 Final observations

This has been an exciting journey, sometimes inspiring (the action research with the students), sometimes challenging (the research and analytical template design) - but always stimulating.

This study has focused all my life skills onto one research question - ‘Can selected Shakespearean stories impact on Personal and Social Development at KS3?’ and, drawing on my work-life in theatre, television and radio - as an actor, director and producer - and my listening training with the Samaritans, I have sought to find a teaching-aid with which to transmit my various enthusiasms to young students so that they too can take pleasure in being in and of the community *and* appreciate what Shakespeare’s plays can say to us today.

In some ways my work-life has gone full circle because, retrospectively, I realise how influential Brian Way was to my work-life. It is not surprising that the teaching aid I developed throughout this study was based in drama. What was surprising is that a research project that started out to promote a greater appreciation of Shakespeare’s plays ended up as a search for a way to develop active citizens for the ‘Big Society’. To some degree I did not fully succeed in this goal. I did not develop the idea of active citizenship (Crick, 1998) other than during the *Macbeth*-inspired ‘Big Idea’.

However, what was achieved during this study was that I did raise the profile of *PSD* in my host school as the following quotes attest:

I think it has given them as a year group a sense of cohesion which is always good and that builds community in itself...I think it’s brought to the foreground a lot of issues... thoughts. It’s made them more aware, more self-aware (Teacher A exit interview, June 2010).

(At an Inset Day) we talked about *PSE*, how to deliver it - how the position of *PSE* needs rising, based on the old adage 'if it's worth doing, it's worth doing well' (headteacher exit interview, March 2011. my brackets).

And the action research also gave the teachers a greater appreciation of their students, as Teacher C noted:

I feel really close to my form now. During form time I feel I really know those students. Coming together, doing very personal work...um...has stood *me* in really good stead (exit interview, June 2010).

My journey over the past four years has been a constant surprise to me. I never anticipated having this opportunity to contribute to either pedagogic practice or the epistemology that underpins the learning-for-life curriculum (Habermas, 2000) and, at the same time, deepen student's awareness of the relevance of Shakespeare's plays - which really aren't objects 'in a glass case' (Skrebels, 1997, p.83).

The discoveries did support Neelands' (2004) assertion that there is epistemological justification in drawing on Shakespeare's issues in symbiotic parallel with the social realm - and that a cross-disciplinary 'para-aesthetic' (Ibid., p.50) approach not only seems appropriate, but *is* appropriate - because it moves learning away from pedagogy based on knowledge-transfer and towards knowledge which can be transformational.

If Way (1967) was the source of this study then Nelson's (1965) Socratic method was the map of the journey to be taken towards day-to-day philosophising and reflective self-examination. Nelson's challenge to learners was that when they can admit 'to being unable to say what he (she) knows [...] professes his (her) ignorance (and) face the questions, puzzles, and problems' that arise (Benson, 2011 cited in Morrison, 2011, p.184. my brackets) the 'I-now' will be able to perceive the 'I-before' and have 'a presentment of a 'possible-I', a 'future-I'' (Boal, 1995, p.28).

And this act of 'doubling of the self' (Ibid.) - looking in and looking out at the same time - describes *my* journey over the past four years as a 'future-I' now comes into focus.

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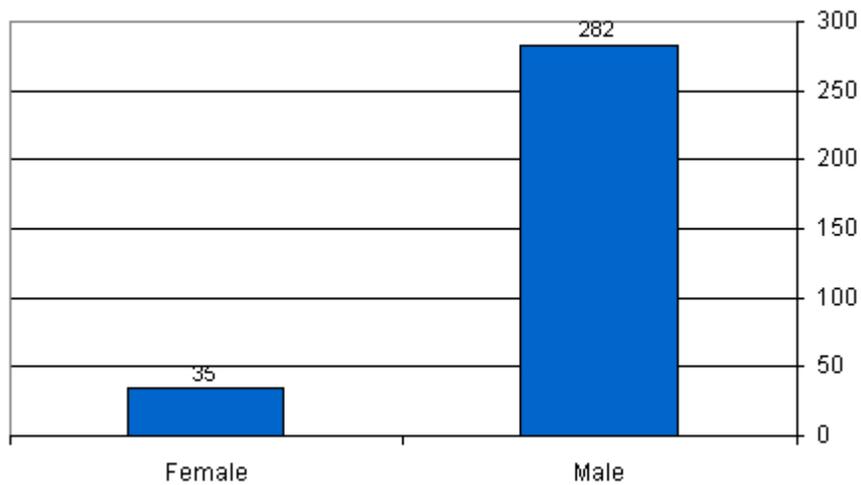
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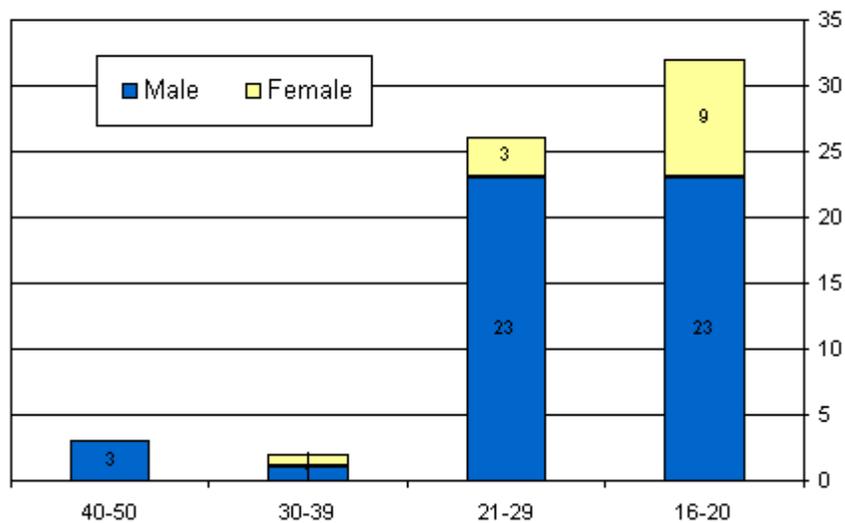
Appendix A: Average age of Suicide Bombers

Falk and Schwartz's research into *The Suicide Attack Phenomenon* (2005) found that the majority of the bombers are 16 - 29 year old males, with *over half* of those between 16 - 20 years of age.

Gender distribution of Suicide Bombers



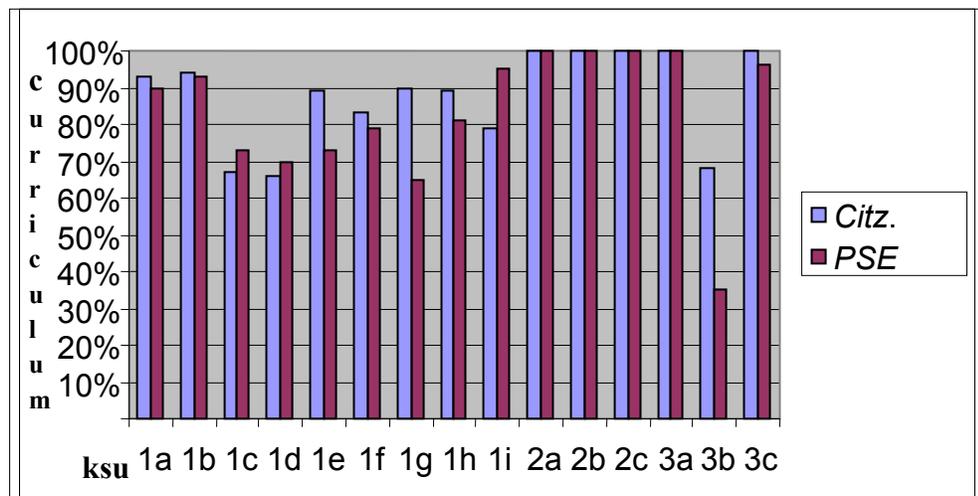
Age distribution of Suicide Bombers by gender (Partial results)



Appendix B: Comparative analysis of the ‘knowledge, skills and understanding’ taught at KS3 in the *Citizenship* and *PSHFE* curriculum

In order to assess the depth of representation of the individual ‘knowledge, skills, and understanding’ (Appendix C) across the *Citizenship* and *PSHE* curriculum, the total number of ‘knowledge, skills, and understanding’ (abbreviated to ‘ksu’) were aggregated and presented in the graph (below) as a percentage of the total sub-sections in the *Citizenship* (QCA/DfES, 1999) and *PSHE* (QCA, 2006) curriculum.

(For full analysis see, Lighthill 2008, pp.34-42).



Despite the spikes and troughs of the graph, the aggregate percentage difference between the ‘ksu’ of the two subjects is 4.35% of their total curriculums.

This suggests that there is scant difference between the aims and objectives of *Citizenship* and *PSHFE*.

Appendix C: Programme of ‘knowledge, skills and understanding’ for *Citizenship* and *PSHFE* at KS3

(QCA/DfES, 1999; QCA, 2006; Appendix B).

Knowledge and understanding about becoming informed citizens

1. Pupils should be taught about:

- a)** the legal and human rights and responsibilities underpinning society, basic aspects of the criminal justice system, and how both relate to young people.
- b)** the diversity of national, regional, religious and ethnic identities in the United Kingdom and the need for mutual respect and understanding.
- c)** central and local government, the public services they offer and how they are financed, and the opportunities to contribute.
- d)** the key characteristics of parliamentary and other forms of government.
- e)** the electoral system and the importance of voting.
- f)** the work of community-based, national and international voluntary groups.
- g)** the importance of resolving conflict fairly.
- h)** the significance of the media in society.
- i)** the world as a global community, and the political, economic, environmental and social implications of this, and the role of the European Union, the Commonwealth and the United Nations.

Developing skills of enquiry and communication

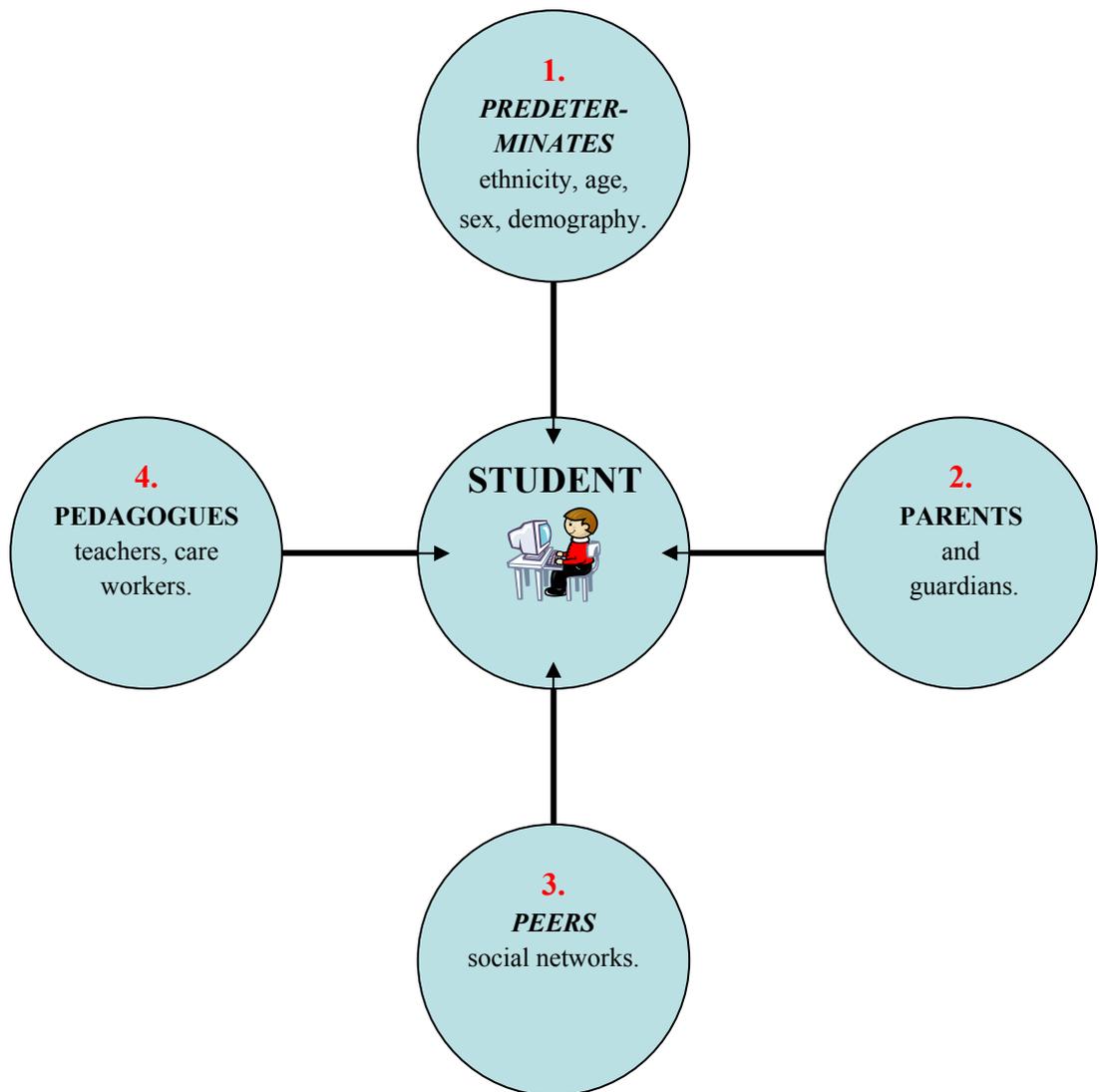
- 2.** Pupils should be taught to:
- a)** think about topical political, spiritual, moral, social and cultural issues, problems and events by analyzing information and its sources, including ICT-based sources.
 - b)** justify orally and in writing a personal opinion about issues, problems or events.
 - c)** contribute to group and exploratory class discussions, and take part in debates.

Developing skills of participation and responsible action

- 3.** Pupils should be taught to:
- a)** use their imagination to consider other people's experiences and be able to think about, express and explain views that are not their own.
 - b)** negotiate, decide and take part responsibility in both school and community-based activities.
 - c)** reflect on the process of participating.

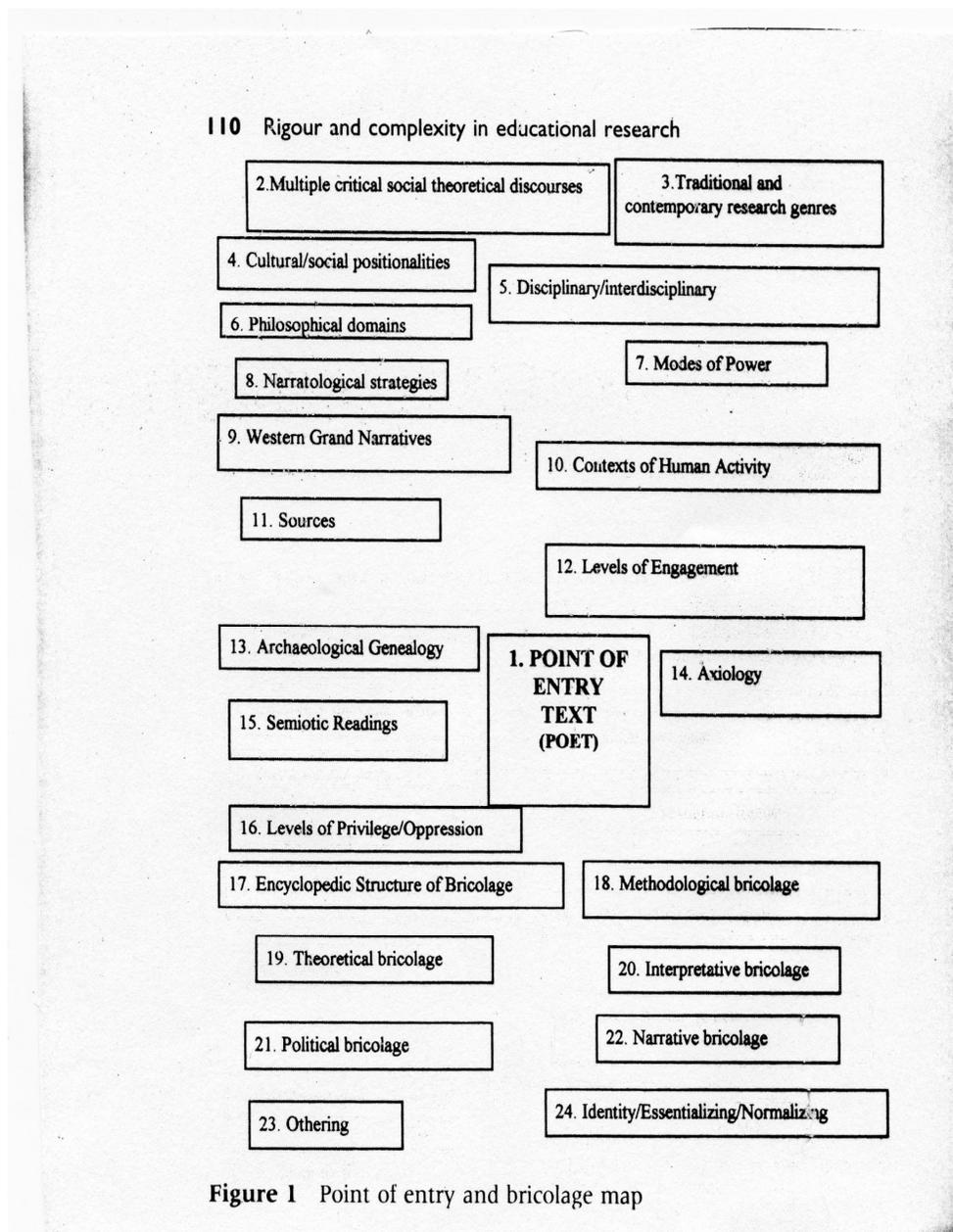
Appendix D: Learner influences - the '4 Ps'

Based on Giele (1998, p.321), Prout (2005, p.321) and Madge (2006, pp.59-73) dissemination of the 'overlapping spheres' (Prout, 2005, p.321) which impact on students during adolescence and illustrate the primary influences on learners, in *descending* order of importance.



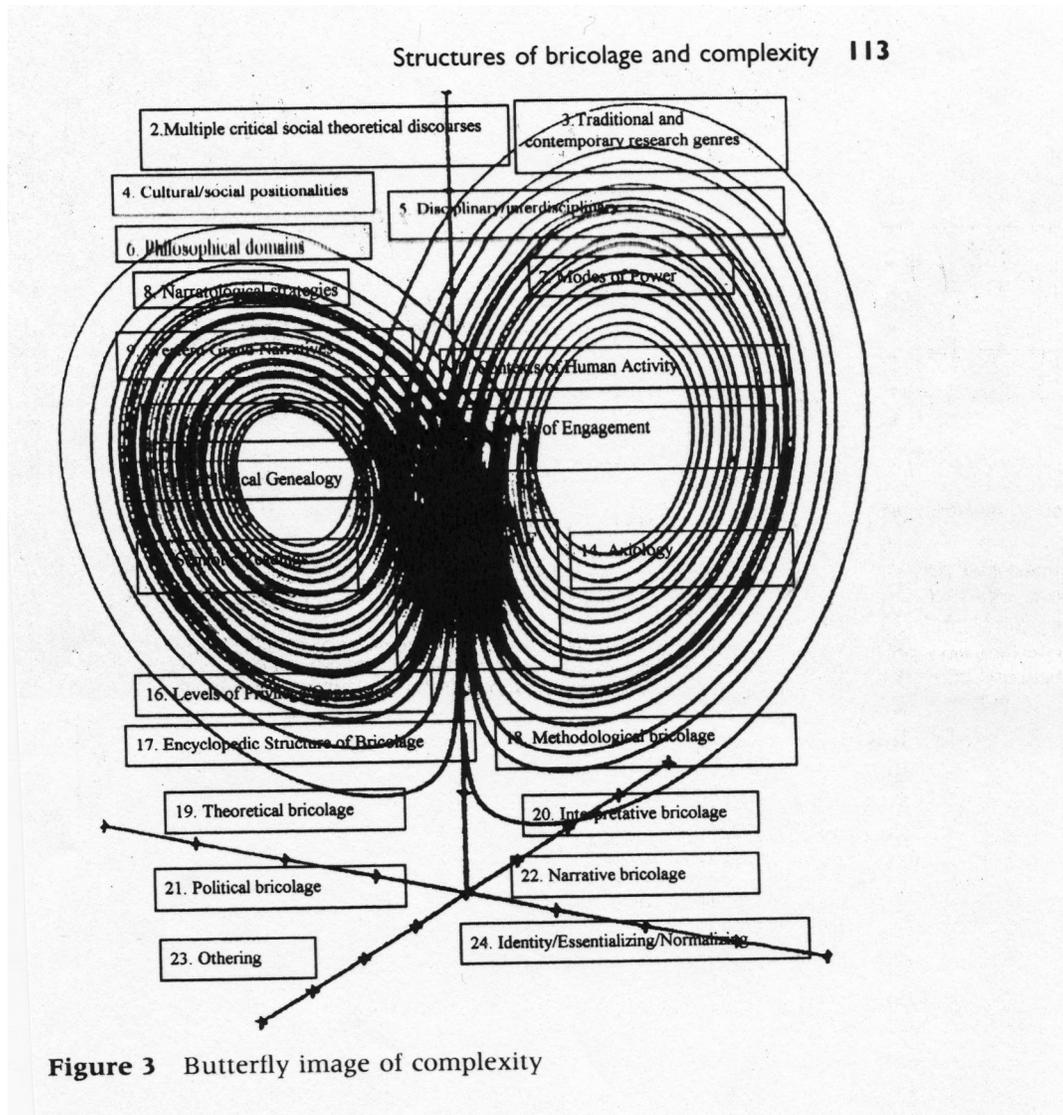
Appendix E: Bricoleur's map - point of entry

Kincheloe and Berry (2004) compare this map (p.110) to the 'trees and forests' (p.108), with 'the POET' - the research question - at the very heart of it. The bricolage map illustrates the possible influences and routes the bricoleur can take on his quest for 'new constructions of knowledge, truths, values (as he/she seeks) to expose the multiple possibilities, connections, depth and complexity of the research question' (p.109. my brackets).



Appendix F: Bricoleur's map - butterfly image of complexity

Following on from Appendix E the bricoleur's 'feedback-loops' (Kincheloe and Berry, 2004, p.26) create 'an image of the butterfly structure of complexity' (Ibid., p.113)



Appendix G: Examples of neo-Kohlbergian conundrums and ‘Quarry’ problem

[Conundrums 1-3, adapted from Duska and Whelan, 1975, pp.115-123]

[Problem 4, adapted from Huddleston, 2005 cited in Rowe, 2005, p.101; Huddleston, 2009]

Conundrum 1

A) You and your mate want to go to Birmingham to a concert, pop concert, the tickets cost £25, your mate’s dad will take you so there’s no problem getting there and getting back, but you’ll have to raise the £25, what do you think your mum and dad would say about that? [Discuss]

B) So, your parents say ‘no’. But in fact you have already bought the ticket - you didn’t reckon with your parents saying ‘no’. The reason was partly because they need the money to buy some school uniform, but also they weren’t sure about whether you should go or not. So you have bought the ticket with your money. So you ask your parents, ‘can I have a sleepover at my mate’s house?’ and they says, ‘yeah, as long as it’s alright with his/her parents’. Your mate’s parents said, ‘yeah’. But what you are actually doing is, you’re going off to the concert, and then having a sleep over. You don’t tell your mum and dad. How would that feel? [Discuss]

C) Okay, let’s go one tiny stage further with this story - you do go to the concert, you stay overnight with your mate, you feel guilty and you tell your brother/sister who goes and tells mum. Should he/she have done that?

Conundrum 2

Here’s a case that I read in the newspaper, and that was something that really interested me and I’d love to know your opinion...

There is a family - mother, father and single child - a son aged six. The boy had been cutting up sticky paper with scissors, and he’d, fallen off the chair and he’d stabbed himself. Blood everywhere. The boy saw all this blood and he started screaming and shouting and then fainted, at which point mum started getting hysterical. So dad dials 999. The 999 operator said, ‘we’ll send an ambulance but it’ll take about 45 minutes to get there’ - they live in a small village.

The father got really upset - he rushes out with his son, under his arm, into the street looking for a passing car because his car was having a service that day. Now dad sees somebody just down the street, parking, so he runs up to him and says, 'this is what's happened, my son's fell over and he's cut himself, he's bleeding, I need to get him to the hospital, it's going be 45 minutes before an ambulance arrives - would you take us to the hospital?' And the guy said, 'I'm sorry mate, erm, I don't live here, but, I'm just going to visit somebody and it's a very important meeting I've got, so I can't'. So the father said, 'well, can I borrow your car?' and the driver said, 'excuse me, I don't know you from Adam' So, what the father did was, he grabbed hold of the door, opened it, grabbed hold of the guy, pulled him out of the car, thumped him, got in the car and drove off to the hospital with his son.

The owner of the car phoned the Police and, by the time father had got to the hospital the Police were waiting for him and he was arrested - and he's now due in Court.

I was wondering what you feel about this news item. Should he have been arrested for what he did? Should the father be tried for what he did?

Conundrum 3

In England, a woman was near death from a special kind of cancer. There was one drug that the doctors thought might save her. It was a form of radium that a druggist in the same town had recently discovered. The drug was expensive to make, but the druggist was charging ten times what the drug cost him to make. He paid £400 for the radium and charged £4,000 for a small dose of the drug. The sick woman's husband, John, went to everyone he knew to borrow the money and tried every legal means, but he could only get together about £2,000, which is half of what it cost. He told the druggist that his wife was dying, and asked him to sell it cheaper or let him pay later. But the druggist said, "No, I discovered the drug and I'm going to make money from it." So, having tried every legal means, John gets desperate and considers breaking into the man's store to steal the drug for his wife. What should John do?

Conundrum 4 – The 'Quarry' problem

On the hillside above (informers' town/village) there is a big quarry. For years people have worked there - digging out the stone. Bit by bit the hillside has been eaten away. Now, two months ago the people who owned the quarry asked the council if they could make the quarry bigger. They want to mine more land that they own. The Planning Committee still cannot decide what to do...you have the casting vote on the Planning Committee - what do you decide to do - and why?

Appendix H: Action research schedule (2006-10)

Proposed research schedule at the host school (2006-10) (submitted to Headteacher, July 2006).

	2006-7	2007-8	2008-9	2009-10
Citz. & PSHE - class observation	cohort A	cohorts A and B	A B	B
Pupil home interviews (*)	A	A B	A B	B
Citz. & PSHE teacher interviews (+)	A	A B	A B	B
Shakespeare – English class observations	A (if applicable)	A B (if applicable)	A B (if applicable)	B
Shakespeare – Drama class observations	A (if applicable)	A B (if applicable)	A B (if applicable)	B
Shakespeare - Students work sheets	A (if applicable)	A B (if applicable)	A B (if applicable)	B
Shakespeare - teacher questionnaire (+)One interview per term	A (if applicable)	A B (if applicable)	A B (if applicable)	B
Peer interview (#)If possible	A	A B	A B	B

Actual research schedule at the host school (2006-10) (compiled, January 2011).

1. In **Year One** (2006-7) gain access to ‘comparative group’ (Macintyre, 2000, p.61) of informers through the school ‘gatekeepers’ (Denscombe, 2003, p.45) and then randomly choose a manageable number of students for cohort A.
2. Obtain written consent from the parents/guardians for their child to be part of this longitudinal study, as well as obtain corroborating agreement from the student’s themselves at the first interview.
3. First Interview - use the quantitative NFER/DES ‘First Cross-Sectional Survey’ (2001-2). Cohort A informers will be invited to participate in thrice yearly home interviews in order to assess their perception of *PSD* pedagogy and, through neo-Kohlbergian conundrums their own *PSD* will be gauged and subsequently triangulated through parental interviews. Widen the content of the questions

in order that the informers can relate other issues of importance in their lives which could correlate to Shakespeare appreciation, and/or personal and social development - and/or the impact of the former on the latter.

4. Observe cohort A in *PSD and Shakespeare* lessons.
5. Interview the Form/*PSD* teachers in three semi-structured interviews in order to triangulate observation made on their student's development.
6. Make diary entries on any tangential information gleaned in/out of the school which can help inform analysis of the *PSD* of the informers.
7. Gather any other relevant information on cohort A through school reports, casual conversation, written work etc.

1. In **Year Two** (2007-8) confirm that cohort A want to continue in this research programme for a second year and conduct the interviews and observations as per stages 3-7, *year one*.
2. Cohort B - randomly choose a manageable number of students. (stages 1 and 2, *year one*).
3. Throughout the academic year continue to observe cohort A in *PSD* and Shakespeare lessons and observe cohort B, as per stages 3-7 (*year one*). *As well as observing PSD lessons with cohort B, facilitate in some of those lessons - using Shakespeare's stories as a catalyst to stimulate Socratic dialogue on PSD topics.*
4. Conduct three structured and semi-structured interviews with cohort A, B, and their parents/guardians. The design of cohort B's home interviews will closely follow cohort A (NFER (Appendix I) questionnaire and Neo-Kohlbergian conundrums (Appendix G)) - *though this is a comparative, not comparison, exercise.* In 2007-8 the 'Quarry' problem will be introduced to cohort A (Appendix G, conundrum 4) in order to assess response to wider social issues. When the quantitative CEDAR survey (Appendix K) becomes available, both cohorts will be interviewed in order to establish their representability to the wider population, vis-à-vis Shakespeare appreciation.
5. Interview the Form/*PSD* teachers of both cohorts.
6. Make diary entries on any tangential information gleaned in/out of the school for both cohorts.
7. Pay particular attention to the home thinking (cohort B), and any written work by both cohorts during Shakespeare study.
8. Encourage the informers and participants in cohort B to contribute to the action research design.

1. In **Year Three** (2008-9) confirm that cohort A and B want to continue for a third/second year and conduct three semi-structured interviews with all informers and parents/guardians throughout the academic year (stages 3-7, *year one*).
2. Observe cohort A and B in *PSD* and Shakespeare lessons, and facilitate in *PSD* lessons with cohort B.
3. In 2008-9 the 'Quarry' problem will be introduced in home interviews (cohort B) in order to assess response to wider social issues. And in 2009 the quantitative CEDAR survey will be used in order to establish cohort B's representability to the wider population, vis-à-vis Shakespeare appreciation.

4. Cohort A - at the exit interview further conundrums will be explored and, the CEDAR (Strand 2008) survey *and* 'Quarry' problem (Huddleston, 2009) will be revisited. An overall informer perceptions on this study will be solicited.
5. Interview the Form/*PSD* teachers of both cohorts in three semi-structured interviews order to triangulate observations made on their student's development.
6. Make diary entries on any tangential information gleaned in/out of the school - all the informers.
7. Pay particular attention to the home thinking of cohort B, and any written work during Shakespeare study.
8. Encourage the informers and participants in cohort B to contribute to the action research design.

1. In **Year Four** (2009-10) as per cohort B *Year Three* (2008-9) - stages 1-8.
2. In the Summer term encourage cohort B to record, in the privacy of their own homes, their impressions on this study. The informers will be asked to record answers to three questions: (i) 'Since year 7 were any of the *PSE* lessons of any use in your own life, in or out of school? If so, tell me how *PSE* helped.' (ii) 'Did the Shakespeare stories (the 'Whoosh') make any difference to your understanding of any *PSE* topics? If so, tell me how you think the stories helped.' (iii) 'Do you think there are better ways of exploring *PSE* topics? If you do, then tell me about them and why you think they are better.'
3. At the exit interview (Summer, 2010) further conundrums will be explored and, the CEDAR (Strand, 2008) survey *and* 'Quarry' problem (Huddleston, 2009) will be revisited. And overall perceptions on this study will be solicited.
4. A voluntary response to the informer's individual case study analysis will be solicited.

Appendix I: Extracts from the *FIRST* interviews with informers, parent(s) and teachers

[Adapted from NFER (2003) survey.]

1st INFORMER QUESTIONNAIRE

informer.....

“Would you like your mum/dad in the room whilst we do this Interview?”

Everything you say to me will be private and confidential. No one else will see this Interview sheet. And no one will know who I’ve been interviewing either - I will never refer to you by name. That’s not me being rude - just keeping anything you say just between us. OK? Do you understand?

I don’t want your peers to feel that you have been ‘made special’ in any way. What do you think about that...?

Oh, and whilst we are on that subject - some of your teachers have asked me who is helping me in the study. Do you mind if I tell them that you are one of those helping me...?

Let’s start with some general questions. Now tell me...”

- A) Do you like school?
- B) What do you think of (the school)?
- C) What is best about it?
- D) What don’t you like?
- E) Did any of your old friends from primary school go there?
- F) Have you made new friends at (the school)?
- G) What are your favourite subjects?

“This study I’m doing is to try and find out what you think about SE (social education) and later in the year - what you think about Shakespeare’s plays. So - let’s start today with SE - and remember, anything you don’t understand just ask me to explain AND there are no right or wrong answers – I’m interested in what you think.”

Q. What *topics* have you been taught in your first term of *SE*?

[CALL OUT TOPICS YOU RECOGNISE AS I GO THROUGH THE LIST]

[*TOPICS actually covered: 'self-image', 'healthy eating', 'not smoking', 'verbal bullying', 'exercise', 'study skills', BT 'Speaking & Listening', 'assertiveness', 'Citizenship' Class 'rights'*]

- to reflect-on and assess your own personal strengths and weaknesses (positive)
- school rules – what’s the point of them?
- to respect the differences between people
- to recognise how others see you, and be able to give and receive constructive feedback and praise
- about bullying
- what is meant by ‘reasonable’ behaviour in school
- what is meant by ‘reasonable’ behaviour out of school
- road safety
- healthy living

Q. What *skills* do you feel that you have developed in *SE* lessons in your first term?

[CALL OUT TOPICS YOU RECOGNISE AS I GO THROUGH THE LIST]

- how to explain orally an opinion
- how to explain in writing a personal opinion
- how to contribute to class discussions
- how to use your imagination to consider other people's experiences
- how to take part in both school and community-based activities
- how to recognise when pressure from others threatens your personal safety, and how to resist such pressures, including knowing when and where to get help
- how to make and keep friends
- how to recognizing that actions have consequences
- how to make your feelings known to your mates and to adults.

Q. What do you think is the ‘point’ of *SE* lessons?

Q. Say ‘YES’ or ‘NO’ or ‘DON’T KNOW’ (D/K) to the following – “We do *SE* because...”

<i>SE</i> is an important subject on the curriculum.	<i>Yes</i>	<i>No</i>	<i>D/K</i>
<i>SE</i> has to be taught.	<i>Yes</i>	<i>No</i>	<i>D/K</i>
<i>SE</i> will be a useful subject to understand.	<i>Yes</i>	<i>No</i>	<i>D/K</i>
<i>SE</i> will help me to learn to be a good person.	<i>Yes</i>	<i>No</i>	<i>D/K</i>

Q. Do you think that *SE* can help you understand *other* subjects you are studying?

YES

NO

D/K

Q. Do you think that *SE* will help you have a better life?

YES

NO

D/K

1st PARENT QUESTIONNAIRE

informer.....

“Would you like your son/daughter in the room whilst we do this interview – the questions are about your child? YES/NO

I’m going to repeat what I said to your child – everything you say to me will be confidential. No one else will see this Interview sheet. And no one will know who I’ve been interviewing either – I will never refer to you by name – just keeping anything you say between us. Is that OK?” YES/NO

Q. How would you describe your child?

Q. On a scale of 1-10 how do you think he/she has managed the move to secondary school?

Very well 1 2 3 4 5 6 7 8 9 10 Not Well

Q. Has your son/daughter made new friends at secondary school?

YES/NO

Q. Would you say that your child is interested in politics? YES NO D/K

in social issues? YES NO D/K

Q. Do you think your child has any worries outside school?

Q. Can you say on a scale of 1 to 10 what it’s like to live with your son/daughter?

EASY 1 2 3 4 5 6 7 8 9 10 DIFFICULT

Q. Is there anything else you would like to tell me about your child?

1st TEACHER QUESTIONNAIRE

informer.....

1. How would you describe participant.....confident person, contributes to lessons, will ask questions – puts hand up, pleasant, polite – mature for his/her age (looks too)

2. Do you think he/she is:

Focused in PSHE class	NOT VERY	1	2	3	4	5	6	7	8	9	10	VERY
Contributing in class	NOT VERY	1	2	3	4	5	6	7	8	9	10	VERY
Working with fellow students	NOT VERY	1	2	3	4	5	6	7	8	9	10	VERY
Listening to fellow students	NOT VERY	1	2	3	4	5	6	7	8	9	10	VERY
Doing her/his written work	NOT VERY	1	2	3	4	5	6	7	8	9	10	VERY

3. What are your observations of him/her in school - but outside the classroom set up?

4. From your observations of outside the class do you think he/she is:

A team player	NOT VERY	1	2	3	4	5	6	7	8	9	10	VERY
Settled into the school	NOT VERY	1	2	3	4	5	6	7	8	9	10	VERY
Making friend	NOT VERY	1	2	3	4	5	6	7	8	9	10	VERY
Keeping friends	NOT VERY	1	2	3	4	5	6	7	8	9	10	VERY

5. What do you hope she/he will gain from PSHE lessons in the short term?

6. What do you hope he/she will gain from PSHE lessons in the long term?

Appendix J: Topics on the PSHFE/Citizenship Curriculum at KS3

[Foster and Foster, 2009, pp.4-5]

Personal, Social, Health and Economic Education Topics

Personal Wellbeing – understanding yourself and handling relationships. These units concentrate on developing your self-knowledge and your ability to manage your emotions and how to handle your relationships.

You and your feelings – anxieties and worries (Personal wellbeing 2.1e)

You and your time – managing your time (Personal wellbeing 2.1b)

You and your family – getting on with other people (Personal wellbeing 1.4a c, 2.3a b c, 3j)

You and other people – bullying (Personal wellbeing 1.2b, 1.5b, 3m)

You and other people – people with disabilities (Personal wellbeing 1.5a b, 2.3d, 3m)

You and your achievements – reviewing your progress (Personal wellbeing 2.1b d, 3b, 4f; Economic wellbeing and financial capability 2.1d, 3d)

Personal Wellbeing – keeping healthy. These units are designed to complement the work on healthy living that you are doing elsewhere in the curriculum.

You and your body – growing and changing (Personal wellbeing 1.2c, 3c)

You and your body – smoking (Personal wellbeing 2.2a b c, 3e)

You and your body – eating and exercise (Personal wellbeing 1.2a b, 2.2a, 3f)

You and your body – drugs and drug taking (Personal wellbeing 1.2a, 1.3a b, 3e)

Economic wellbeing and financial capability. These units aim to help you to manage your money effectively, to learn about the world of work and to practise the skills involved in being enterprising.

You and your money – pocket money, budgeting and saving (Economic wellbeing and financial capability 1.2b, 2.4a, 3g)

You and the world of work – attitudes to work (Economic wellbeing and financial capability 2.1a c, 3a)

You and your money – you as a consumer (Economic wellbeing and financial capability 1.2b d, 2.4a, 3g)

You and the world of work – (Economic wellbeing and financial capability 1.2a, 1.3a, 2.3e f, 4a b)

(cont.)

Citizenship Topics

Developing as a citizen. These units aim to help to develop your knowledge and understanding of the world around you and to develop the skills that you require as an active citizen.

You and your responsibilities – beliefs, customs and festivals (Citizenship, *1.3b, 3i*)

You and your values - right and wrong (Citizenship, *2.1a, 2.2a*)

You and the law – children’s rights (Citizenship, *1.2a b, 3a b*)

You and the community – being a good neighbour (Citizenship, *2.3b, 3e, 4a d f*)

You as a citizen – Britain’s government (Citizenship, *1.1a b d, 3a b c h*)

You and the media – the power of television (Citizenship, *2.1a, 3d*)

You and your opinions – how to express your ideas (Citizenship, *2.1a b, 2.2a b c d, 4a*)

You and global issues – resources, waste and recycling (Citizenship, *2.1a, 2.3a b c d, 3e*)

You and the community – taking action: raising money for charity (Citizenship, *2.3a b c d, 4a c d*)

Appendix K: Attitude to Shakespeare among Y10 students – the CEDAR Survey (2007/08)

[Strand, 2008, p.26.]

Question	strongly disagree	disagree	neither agree nor disagree	agree	strongly agree	Disagree total	agree total
Shakespeare in School							
1. When studying a Shakespeare play, we often act out scenes	11.7	25.5	20.1	36.1	6.6	37.2	42.7
2. In our classes I often read aloud from Shakespeare's plays	9.4	22.6	20.1	37.6	10.3	32.0	47.9
3. We cover Shakespeare in drama classes as well as English	17.2	22.6	18.1	31.2	10.9	39.8	42.1
4. During KS3 we saw a film of a Shakespeare play		24.2		75.8			
5. During KS3 we saw a Shakespeare performance at a theatre		61.7		38.3			
6. Sometime during the last three years, there has been a whole school production of a Shakespeare play		77.1		22.9			
What I think about Shakespeare							
1. Shakespeare is for everyone not just posh people	6.4	6.0	18.0	45.7	23.8	12.5	69.5
2. Shakespeare is fun	25.0	25.0	31.9	14.2	3.7	50.1	18.0
3. Shakespeare's characters and situations are not relevant to life today	8.2	24.8	34.4	24.0	8.6	33.0	32.7
4. Shakespeare's plays help us to understand ourselves and others better	15.0	28.1	37.0	17.2	2.7	43.1	19.9
5. I would be happy to watch a Shakespeare play/film in my own time	26.7	24.4	19.3	23.1	6.5	51.1	29.6
6. I find Shakespeare's plays difficult to understand	7.4	21.0	22.5	32.3	16.8	28.5	49.1
7. My friends laugh at those who enjoy Shakespeare	15.1	29.9	30.7	16.1	8.2	45.0	24.3
8. It is important to study Shakespeare's plays	15.7	17.0	31.9	27.4	8.0	32.7	35.4
9. Shakespeare is only for old people	29.1	39.0	19.8	6.3	5.7	68.1	12.0
10. Shakespeare's plays are relevant to events in the modern world	13.5	23.8	39.7	19.1	4.0	37.2	23.0
11. Studying Shakespeare is useful for other subjects, not just English or drama	15.5	29.3	28.4	21.7	5.1	44.9	26.8
12. Studying Shakespeare is boring	8.5	19.2	26.4	21.2	24.7	27.7	45.9
13. I have learnt something about myself by studying Shakespeare	25.6	34.1	23.7	12.9	3.7	59.7	16.6

Appendix L: Extract from the Shakespeare 'Whoosh' of *Romeo and Juliet*

ST - reading story

ACT - interactive storytelling

“WHOOSH” - clear circle ready for next part of the story

(At the end of playing the 'Fill the space' game (4.6) the ST goes straight into...)

(ST) A long, long time ago - in a beautiful city in Italy - Verona was its name - two families (**demonstrate half the students**) the MONTAGUES and (**the other half of the students**) the CAPULETS lived in hatred of each other. Their hatred went back such a long time no one living could even remember why they started the feud in the first place. But hate each other they did. (**Set up chanting “Montague” and counter chanting “Capulet”**) Even the ruling PRINCE (**Storyteller in role**) found controlling these families difficult - and the Prince's word was law!

(“WHOOSH”...EXPLAIN RULES if necessary as the circle is formed and the students sit.)

(ACT) One hot, hot, summers day some of the SERVANTS of the Montague family are hanging around in the Cathedral square spoiling for a fight with some of the servants of the Capulet family. SAMSON - a bit of a trouble maker - from the Capulet family, bites his thumb at the Montague servants (**demonstrate**). Now, this is a serious insult in Italy. ABRAHAM from the Montague's accepts the insult and the two men approach each other to start a knife fight. (**freeze**)

Now, Romeo's friend BENVOLIO - who is a really nice lad - tries to make the men stop fighting by drawing his own knife. Then, when Juliet's cousin, TYBALT - a lad with serious 'attitude' - sees Benvolio he draws his own blade. (**freeze**)

Finally - into the square comes MR CAPULET and MR MONTAGUE, the heads of their families, who get out their knives so that they *too* can fight. (**freeze**)

When the PRINCE arrives he is furious! “In the past few months three fights have broken out between the families, causing the street of Verona to become unsafe for other citizens. This behaviour will not be allowed to continue!” He orders them all to return to their homes - “*Immediately!*” (**WHOOSH**)

(ST) A little later in a street near the Montague's home - ROMEO - a fun loving 16 year old - who loves 'being in love' - meets up with his mate BENVOLIO. Benvolio wants to know where Romeo's been, he's missed all the *fun* in the cathedral square. Romeo tells him that he is a bit fed up today - he is in love with a girl named Rosaline but this Rosaline is too straight for him...no snogging, no hand holding, no nothing! I mean - What a tease!

(ACT) In the Capulet's household, PARIS - a bit of a spoilt man of 23 - is asking MR CAPULET to let him marry his daughter - Juliet. Juliet, as her father reminds Paris, is still only thirteen years old - "well, fourteen in two weeks time, actually - but still a bit too young for marriage. Now listen Paris, old chap - there is a *masked* ball tonight at this house, in honour of my beloved daughter's birthday - so come along - chat her up, try and win her heart". **(WHOOSH)**

(S.T.) Now our hero Romeo hears about the masked party – he hears that Rosaline will be there. So – he, and his mates decide to gate crash the event. The lads know that what they are planning is very, *very*, dangerous for they are planning to enter their enemy's house.

(ACT) Back in the Capulet's house MRS. CAPULET is telling her daughter, JULIET, and Juliet's lovely old NURSE, all about Paris – "he's come to ask for your hand in marriage. he's a fine man, and from a rich family too - and don't say you're too young for marriage – I was pregnant with you when I was *fourteen!*" Juliet, who is a bit stunned by all this sudden talk of an 'arranged marriage' - promises nothing...but, out of politeness, she does agree to talk to Paris at the party. **(WHOOSH)**

(ALL ACT) The party! What a party. Great music. Tables groaning with food. Barrels of beer. Crates of wine. The big hall lit by one hundred candles. ROMEO stands at the side watching the dancing, and watching ROSALINE, when, across the crowded room, he sees JULIET.

POW!

He immediately falls in love with her. He is smitten. He is knocked out. Bowled over. He thinks she is the most beautiful girl he has ever, ever, *ever* seen!

(Aside) well I did tell you that Romeo loves 'being in loooove'!

Romeo nervously crosses to Juliet. They talk. They dance. They go to kisssss... **(freeze)**... Juliet's NURSE interrupts them – she tells Juliet that her mother wants to see her – "And I mean now!"...and Juliet, very reluctantly, goes.

The Nurse, has recognised Romeo, and tells him that he'd better lay off chatting-up Juliet because "She's the only daughter of Mr. Capulet."

Romeo is struck dumb...he's fallen for the daughter of *the* 'enemy' of *his* family. **(WHOOSH)**

(S.T.) So - Romeo has ditched Rosaline – not that he'd got very far with her anyway - and *now* thinks of only Juliet. And Juliet - who has discovered who the boy was she nearly kissed at the party - is likewise in love with Romeo - and certainly *not* in love with Paris.

And both lovers share the same problem - they cannot see each other without risking being beaten, or worse...!

(ACT) That night, in the Capulet's garden, ROMEO is hiding in the bushes beneath Juliet's bedroom window. JULIET appears on the balcony **(use table)** quietly talking to herself about her love for Romeo Montague. "But, what's in a name – a 'rose' called by any other name would still smell as sweet. Names do not *make* a person. What you are *like* makes a person! Respect comes from *who you are* – not what your *name* is".

Romeo surprises her and whispers to Juliet that he loves her.

Juliet warns Romeo that he'd better be telling the truth as she's fallen in love with him too - and she does *not* want to get hurt.

And Romeo swears that he does - truly, truly, love her.

Juliet tells Romeo that if he truly, truly loves her, if he really wants to spend the rest of his life with her, they will have to marry secretly - there is "no way!" our parents are going to agree to a wedding. Just tell me where and when to meet for the ceremony".

Juliet's Nurse calls out for her to come to bed, and, in order not to arouse suspicion, Juliet reluctantly goes. **(WHOOSH)**

(S.T.) The following morning, Romeo goes to see Friar Laurence. Romeo treats Friar Laurence like his dad – he often tells his secrets to him and today he tells him that he has fallen in love with Juliet Capulet and wants to secretly marry her. The Friar is surprised to hear that Romeo has forgotten about Rosaline so quickly, but delighted by the prospect of using this new love affair – Romeo and Juliet - to unite the warring families – Montague and Capulet.

Later that morning Romeo meets up with Juliet's nurse and gives her a message, "tell Juliet to meet me at Friar Laurence's place this afternoon – there we *will* be married. It's all arranged." And that afternoon Juliet escapes from her family home, and make her way to Friar Laurence's chapel to meet up with her Romeo. The Friar takes the two young lovers into the cathedral and, with little pomp and little ceremony, he marries them.

(Pause)

(ACT) Meanwhile, in a quiet street in Verona, BENVOLIO and MERCUTIO are just hanging around with not much to do when TYBALT and PETRUCCIO see them and, because they too are bored, they come over to provoke a quarrel. **(Freeze)**

Just then a very happy ROMEO arrives fresh from marrying Juliet and he tries to calm Tybalt down – "Like - why do we have to keep on warring? Ah – come on Tybalt". Tybalt is unsure how to deal with Romeo – he's being "too nice" but since Mercutio is still 'bad mouthing' him - Tybalt gets out his knife.

Romeo tries to stop Mercutio fighting back - but whilst Mercutio is distracted by Romeo's pleas for peace - Tybalt leaps in - and fatally stabs Mercutio. **(Freeze)**

Mercutio dies. **(Freeze)**

Something snaps in Romeo. He can not control himself. Taking out his *own* knife he vows revenge – Tybalt and Romeo fight - and Romeo kills Tybalt. **(Freeze)**

Two deaths.
Two wasted lives.

Time stands still...

Benvolio tells a shocked Romeo to run away before the Prince arrives. (WHOOSH)

(S.T.) The Prince hears of Romeo's part in the fight. He orders that word be sent around to the Monague household that Romeo be declared, "banished from the city for life, and *killed* if he ever returns."

(Cont.)

Appendix M: The Pleasure/Pain Balance

THE <i>Macbeth</i> 'PLEASURE/PAIN' BALANCE:		
Action 1 <i>Doing</i> the act.	<i>or</i>	Action 2 <i>Not</i> doing the act.
Pleasure - Pain		Pleasure - Pain
Actor:		
Macbeth.		
Others:		
Duncan, Duncan's Guards, Banquo, Lady Macduff and her children, Lady Macbeth, Scotland.		

and a home thinking exercise... Think about this chart below:

Your 'PLEASURE/PAIN' BALANCE:		
Action 1 <i>Doing</i> the act.	<i>or</i>	Action 2 <i>Not</i> doing the act.
Pleasure - Pain		Pleasure - Pain
Actor:		
.....		
<i>(Your name)</i>		
Others: peers, parents, the wider community		