

Teachers' personal worldviews and RE in England: a way forward?

Ruth Flanagan

University of Exeter

r.flanagan@exeter.ac.uk

Abstract

Teachers' worldviews may impact their practice in terms of pedagogy, curriculum choices, and the value they assign to, or enthusiasm for, a curriculum subject. In England, Religious Education (RE) involves the teaching of religious and non-religious worldviews. RE teachers often lack training, subject knowledge, confidence or even desire to teach the subject.

This article develops a working definition of 'worldview' as an individual's frame of reference, held consciously and subconsciously, that evolves due to life experiences, enabling them to make sense of the world. Hermeneutical tools employed in training sessions with teachers enabled them to identify aspects of their worldviews and the narratives which have formed these. Research was undertaken through semi-structured interviews with 10 Primary school teachers in the South West of England.

Findings revealed variations between teachers' worldview-consciousness and the impact of their worldviews on their teaching of RE: notions of 'good life' varied and determined their teaching of, choices within and rationale for RE alongside growing confidence. Depth of understanding was facilitated for some by overseas travel or working and living in an ethnically diverse area. Greater self-understanding for teachers was evident in their acknowledgement of the impact of their own worldviews on their teaching of RE.

Key words: worldviews, religion, worldview consciousness, Ricoeur, hermeneutics.

Introduction

Religious Education (RE) in England has been a compulsory subject for schools to teach since the 1944 Education Act, although parents retain, for the moment¹, the right to withdraw their children from RE classes. Yet RE has no nationally set curriculum, as it stands outside the National Curriculum (introduced in 1988), nor clear nationally stated rationale or aims². In my role as subject lead for Primary Humanities, in Initial Teacher Education (ITE) for a University, I encountered teacher training students with negative attitudes towards RE, who objected to teaching 'mumbo jumbo myths' to pupils, reflecting McCreery's (2005) findings. Further challenges may arise for the rising

¹ The Welsh Government is proposing scrapping parental right to withdraw with the introduction of their new RE curriculum in 2022. Kirsty Williams, Education Minister, 21 January 2020, Press Release. <https://gov.wales/children-wales-will-have-universal-access-full-curriculum>

² Each Standard Advisory Committee on RE (SACRE) produces a locally agreed syllabus which often sets out aims and rationale but there is no nationally agreed government directed aim or rationale.

number of people, teachers and pupils, who do not participate in a faith themselves (Woodhead, 2016), for whom religion(s) may be an alien concept³. The lack of clear aim, purpose and rationale for the subject exacerbated these responses.

In the period from 2014–18, I conducted a research project in the South West of England to investigate whether enabling teachers to become worldview conscious impacted their RE teaching. The project involved Continuing Professional Development (CPD)⁴ sessions for 40 teachers and semi-structured interviews with 10 teachers. Whilst a small amount of data was gathered, making generalisations inadvisable, key findings arose which have informed future areas of research and provide suggestions to aid the process of meeting the challenges for RE in England. The teachers referenced challenges in teaching RE: lack of time, lack of subject knowledge and fear of getting it wrong. Similar findings are referenced in current literature (Ofsted, 2013; Wintersgill, 2004; and Lloyd, 2013) highlighting some of the present challenges in RE. I hypothesised that enabling teachers to identify aspects of their personal worldviews, becoming *worldview conscious*, may provide a means to meet some of these challenges. This article relays the spiralling process of Ricoeurian dialogue between the data and philosophical interpretations.

Worldviews: a potential key to success for RE?

The Commission on Religious Education report (CoRE, 2018) responded to the challenges facing RE by producing 11 recommendations to improve the provision and teaching of RE in England and Wales, including the change of name to 'Religion and worldviews'. For individuals who have no religious faith allegiance, identifying aspects of their worldviews enables them to recognise the belief system, or worldview, within their own life. Those who profess a faith allegiance they may be aware of some aspects of their worldviews, such as beliefs about the existence of a deity or the basis of some of their moral values, but may additionally discover subconsciously held aspects of their worldviews, such as the impact of their life experience and accepted norms on their moral value system. Tracing the origin, evolution, and impact of these on their life, and in particular on their teaching, challenges the myth of neutrality (Bryan and Revell, 2011). This process of becoming aware of their personal worldviews, by raising *worldview consciousness*, facilitates greater understanding of religion(s) whereby, rather than seen as an alien concept, religion(s) may be viewed as an alternative provider of values, norms, practices and beliefs.

³ The low number of pupils who take RE to GCSE level means that for many pupils in England, unless participating in a faith themselves, they may have little or no understanding of religion(s). For example, according to Ofqual only 24% of Year 11 pupils took RE GCSE in 2018 (2018).

⁴ CPD sessions are training opportunities for teachers to develop their practice. CPD is a term that is employed across a wide range of professions, medical, dental and educational, in the UK that require updating of knowledge and experience.

Additional responses to meeting the challenges facing RE include Wintersgill 's(2017) *Big ideas for RE* which attempted to provide assistance in defining and clarifying the nature and purpose of the subject. Freathy and Johns (2019) critiqued this for focusing on subject content rather than methodology and proposed alternative big ideas *about* the study of religion(s) and worldviews. They focused on methodology, including the RE-searchers approach (Freathy and Freathy, 2013), and noted the importance of developing self-awareness in pupils. The value of developing pupils' self-awareness in RE has long been noted and championed by Jackson (1997) in the Interpretive Approach.

Developing self-awareness in teachers is surely just as crucial. This may be achieved through a process of reflexivity. Reflexivity encompasses the ability of an individual to examine themselves introspectively, acknowledge how their views impact their current practice and use that knowledge and examination to transform their future practice: engaging 'in explicit self-aware meta-analysis' (Finlay, 2002). Within the realm of ITE and Initial Teacher Training⁵ reflexivity has been promoted as a means to improve teacher efficacy (Zeichner and Liston, 1996, Warwick, 2007). Schon's (1983) work has been a critical foundation for reflexivity, encompassing both 'reflection-on' and 'in-action' in a circular relationship that moves beyond mere passive reflection to proactive practice development. How this reflexivity can occur without an understanding of self is problematic. Indeed, Hammachek claims that 'Consciously, we teach what we know; unconsciously, we teach who we are' (1999: 209). Aiding teachers to know who they are, to 'know self' (Valk, 2009), particularly making conscious that which is unconscious, becoming *worldview conscious*, contributes to their ability to be reflexive, effective teachers.

Deciphering Worldviews

Worldviews as a term is frequently employed across disciplines yet is often poorly defined or generically attributed. I propose a working definition that draws on current research. Challenges exist with any metaphor offered but combining differing interpretations may provide clarity and a useful working definition.

Worldviews are a frame of reference (Aerts et al, 2007) which provides for the multifaceted nature of self.

⁵ Both of these terms are employed in England with some difference of focus: some institutions focusing on the practical aspects of training to become a teacher (ITT) and other focusing on engaging in the process of education for teachers with involvement of Higher Education providers such as universities (ITE).

A world view is a system of co-ordinates or a frame of reference in which everything presented to us by our diverse experiences can be placed. It is a symbolic system of representation that allows us to integrate everything we know about the world and ourselves into a global picture, one that illuminates reality as it is presented to us within a certain culture. (Aerts et al 2007:7)

In a frame of reference each axis refers to interlinking factors that encompass individuals' worldviews, such as experience of RE as a pupil and interaction with persons of faith, which often interlink to impact my trainees' attitudes towards teaching RE. Borrowing from Physics, frames of reference may be fixed or moving and this allowance for movement provides for the dynamic nature of worldviews (Aerts et al, 2007, Mansour, 2008). Yet, even with this example, it is possible to see the limitations of such a definition; worldviews are more nuanced and complex than a simple frame. The formation and evolution of worldviews provides insight into the complexity of the term. Indeed CoRE (2018) delineated between 'personal' and 'institutional' worldviews in recognition of the complexity of the term. Van der Kooij et al (2013) employed the term 'organised'. Whatever specific terms are employed, 'institutional/organised' are referring to worldviews that have an agreed codified body of knowledge or values often written down and embodied in institutions or societies. In contrast, personal worldviews are individually held and may be eclectic in nature. Van der Kooij et al (2013) employ the term bricolage or 'mish mash'. Whilst they may be employing the term derogatorily, this eclectic nature was evident in this research project. One teacher employed the term 'mish-mash' as she described her personal worldview:

*I've got a **mish-mash** of British worldview and Philippino worldview as well as a religious one.*

These personal worldviews are embodied, formed by a response to lived experience. An examination of this life experience may therefore provide insight into these personal worldviews and enable individuals to trace the impact these may have on their teaching of RE. Further assistance in defining the term is found in that aspects of worldviews may be unconsciously held: 'A world view is a set of presuppositions (or assumptions) which we hold (consciously or unconsciously) about the basic make-up of our world.' (Sire, 1988: 16). It is precisely this unconscious aspect that proves challenging to identify and often is only evident to an individual when faced with difference or challenge (Weller and Wolff, 2005).

Worldview formation

To enable teachers to become *worldview conscious* presents philosophical and methodological challenges: the multifaceted nature of the term, designing effective tools and making what is held subconsciously conscious. I propose that identifying worldviews may be facilitated by the hermeneutical and philosophical writings of Ricoeur (1970, 1992). Whilst Ricoeur makes no reference to the language of ‘worldviews’ per se, that is, he does not use the phrase *vision du monde*, crucially he demonstrates links between life experiences, or narrative, and views, beliefs and behaviours held by individuals. Ricoeur’s work on identity provides a helpful philosophical framework to understand the multifaceted nature of self. His investigative work on narrative provides a format to make conscious that which is unconsciously held. When combined with Mezirow’s (2000) transformational learning through ‘disorientating dilemmas’, opportunities are provided to delve into narratives, beyond the superficial, to reveal critical aspects of individuals’ worldviews amidst contrast. His hermeneutic spiral suggests an approach to *designing tools* for worldview identification. He demonstrates the potential and varied impact of life experience on individuals. Ricoeur sees the connection between identity and a set of values and norms: identifications are associated ‘with values, norms, ideals, models and heroes, in which the person or community recognises itself’ (1992: 122). Thus Ricoeur proposes recognition of self through sameness rather than difference and identifies existence of community and personal worldviews.

To understand self, Ricoeur suggests an examination of narrative as, he claims, this reveals the formation of self: ‘Self-understanding is an interpretation; interpretation of the self in turn, finds in narrative....a privileged form of mediation; the latter borrows from history as well as from fiction, making a life story a fictional history or, if one prefers, a historical fiction’ (1992: 114). As individuals retell their life narrative, aspects of their identity, worldviews, may be identifiable. Significant aspects include an individual’s archaeology and teleology of self (Ricoeur, 1970: 419, 525). An ‘archaeology of self’, which Ricoeur developed in response to reading Freud’s work, is the concept that individuals can reveal what is held unconsciously due to past experiences. This, Ricoeur acknowledges, reveals much of the identity of self, but he progresses from that in acknowledging the role of teleology: that an individual doesn’t have to be a captive of their past but can have a new goal for their lives that enables them to choose the impact they allow their past to have on their future hopes and dreams: ‘Man is the sole being at the mercy of childhood; he is a creature constantly dragged backward by his childhood’ (Ricoeur, 1970: 468). Whereas Freud’s work can be seen as endorsing fatalism, for Ricoeur the past can be held in check by the hopes of the future. Greater self-understanding may occur with the dialogue between the archaeology and teleology of the self (1970: 525). Exploring the dialogue between individuals past and their values and future hopes may reveal aspects of individual’s personal worldviews.

Ricoeur’s extensive work on life narrative identifies a process by which life events impact and transform individuals in a hermeneutic spiral. A move into social sciences enabled Ricoeur to adapt the hermeneutic circle to encompass life experiences. Ricoeur develops Heidegger’s (1927) hermeneutic circle, see figure 1, into an endless spiral, see figure 2. As individuals interact with the text or life experience, they may undertake a process of refiguration over time. Examination of these life narratives may prove illuminating in revealing individuals’ personal worldviews.

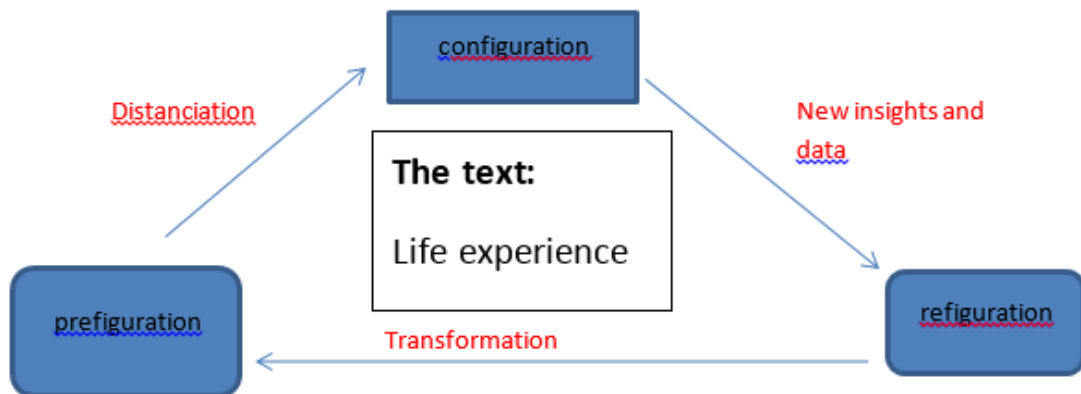


Figure 1. The hermeneutic circle adapted from a web image (Boje, 2011)

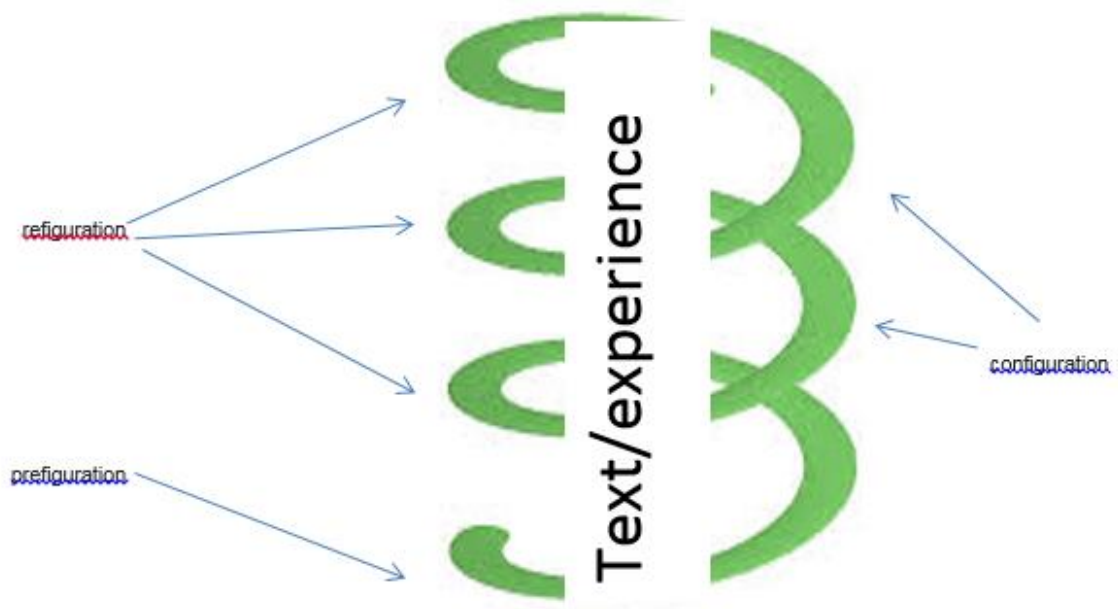


Figure 2. The hermeneutic spiral, author’s own.

The multifaceted nature of self presents challenges for identification, yet is addressed by Ricoeur in his employment of two Latin terms: *idem* and *ipse*. *Idem*, sameness, includes the idea of the essential oneness of a person and incorporates a sense of numerical and qualitative identity. *Ipsé*, selfhood, incorporates the possibility of change of habits or traits that are recognised characteristics of an individual. Within the dialogue between the two is located the reflexive nature of self: in ‘the dialectic of idem-identity and ipse-identity ...is the reflexive character of the self’ (Ricoeur, 1992: 18). This interaction of aspects of self may provide an opportunity to identify individuals’ personal worldviews.

Identifying personal worldviews

As already noted, identifying worldviews presents philosophical and methodological challenges. Previous attempts to identify worldviews include the use of questionnaires (Schraw and Olafson, 2002), written reflection (Kanning, 2008, Chen and Huang, 2017), vignettes (Joram, 2007) and autobiographical accounts (Kyles and Olafson, 2008). Yet reflections can be ‘too big and too vague’ (Korthagen and Wubbels, 1995), and oversimplifications in written reflections may merely reinforce bias rather than excavate personal worldviews (Kyles and Olafson, 2008).

One research project employing photographs to elicit student teachers’ views about children proved successful at unearthing entrenched views, but not at changing them (Stockall and Davis, 2011). Additionally, Mezirow’s (2000) research into ‘disorientating dilemmas’ aiding the process of transformational learning relates to self-identification as aspects of the self may be revealed in the process of disorientation. Ethno-political studies reveal the role of challenge to identity provoking conflict as unconsciously held worldviews emerge in the face of difference (Connor, 1994, Weller and Wolff, 2005). Examination of difference, in addition to sameness (Ricoeur, 1992), may provide a fuller picture of self.

Research project

In order to enable teachers to examine self, I devised tools inspired by the literature. The research project was undertaken with teachers in the South West of England. Through three teachers from the Lead Teach Learn RE network CPD sessions were run at three schools in the South West⁶. Forty teachers voluntarily attended the CPD sessions, which were advertised as RE training, and ten volunteered to take part in semi-structured interviews (eight women and two men). In order to obtain greater depth of data I established a pre-session task to begin the process of reflection. Following this,

⁶ Lead Teach Learn RE is a learning partnership project that supports teachers in the South West of England through local Hub meetings and conferences. The steering group is chaired by Tatiana Wilson (Exeter Diocese Education Advisor) and evaluated by Dr John Gay (University of Oxford) and Barbara Wintersgill. <https://www.ltlre.org/about/>

I ran CPD sessions examining worldviews and assisting teachers to identify aspects of their personal worldviews by employing various hermeneutical tools as a configuration stage. These tools included the use of images, ethical dilemmas, video clips, etc. to enable teachers through ‘disorientating dilemmas’ (Mezirow, 2000) to uncover some of their own potentially subconsciously held views. In the refiguration stage, after planning and teaching three RE lessons, the teachers evaluated their understanding, empathy, and confidence in communicating and interacting with those with worldviews that differed from their own.

The project aimed to examine, in the teachers’ eyes, whether developing their *worldview consciousness* may prove beneficial in RE teaching by:

- Developing understanding and empathy – as they identify their own worldviews, the origins and evolutionary process of these, they may understand that others with different life experience may well have different worldviews. Fear of the ‘exotic’ or ‘other’ may be replaced by an understanding of different worldviews as a shared response to life experience.
- Providing an approach to new subject knowledge with a frame of reference to examine, a starting point of worldviews with ultimate questions to answer, enabling RE lessons to move beyond simply focusing on different food and clothes.
- Increasing confidence in communicating about and with those who hold differing worldviews to their own.

The design of the CPD session was inspired by the literature review, particularly in examining effective methods to facilitate reflexivity through uncovering subconsciously held views. Whilst Stockall and Davis (2011) were concerned with changing views, the research focus was on identification of views so employed the use of photographs to aid self-identification. Additionally, Mezirow’s (2000) research into ‘disorientating dilemmas’ aiding the process of transformational learning inspired my employment of disorientating stories, images and discussion. The emergence of unconsciously held worldviews in the face of difference (Connor, 1994, Weller and Wolff, 2005) led to reasoning that disorientating dilemmas may assist with identifying deeply held aspects of individuals’ worldviews through stories, images, videos and discussions on moral and ethical dilemmas.

The teachers who volunteered to be interviewed then taught 3 RE lessons and reflected on these before participating in a semi-structured interview. This reflected stages of the hermeneutical spiral:

- Prefiguration: pre session questionnaires
- Configuration: CPD training session on worldviews
- Refiguration: self-reporting and semi-structured interviews

The University of Exeter granted ethical approval for this project in 2014.

Data analysis

The research employed an interpretive epistemological approach, recording the teachers' self-assessment and analysis of the data from the 10 semi-structured interviews (Appendix 1). Whilst this does not examine the possible impact on pupils' learning, it examines the teachers' own perception of their *worldview consciousness* and the impact of this on their ability to be reflexive RE teachers. Narrative analysis of the semi-structured interviews involved coding, by the researcher, through Nvivo, to identify links of commonalities, differences and relationships (Gibson and Brown, 2009). Appendix 2 provides an account of the process of data analysis.

Through the process of thematic coding 12 themes were identified such as value, understanding, difference and seeing. These seemed particularly informative in identifying aspects of the teachers' worldviews and in assessing whether these positively impact their teaching of RE.

Figure 3. *Source data from the 10 interviews.*

Additional themes such as *teacher professionalism*, *challenges in teaching RE* and *culture* were not focused on. Whilst related to the focus of the research project these themes are not directly linked to the identification process of worldviews but rather to a specific aspect of their worldviews. There are many ways in which these findings could be categorised but this is one way which aids investigation into the main research question: Does identifying aspects of their worldviews positively impact the teachers' teaching of RE? The interrelationship, or rather lack of relationships, between these themes (Gibson and Brown, 2009) proved significant in addressing the research objectives.

Findings

A brief overview of some of the key overarching general findings follows:

- Worldview definitions

The interviews began with an attempt to ascertain what definition the teachers employed for 'worldviews'. This first step was necessary in order to take the next: investigating *worldview consciousness*. Whilst they may have been influenced by the CPD training session the teachers' definitions included '*religious and political beliefs*', '*rights and wrongs*', '*values*', '*norms*', '*philosophy*', '*the treatment of others*' and '*understand how the world operated*'.

- Awareness of worldviews

The teachers reported that the process of becoming aware of aspects of their own worldviews was facilitated by the CPD activities, in particular the images employed. Other key catalysts that the teachers noted, for the ability to be aware of aspects of their own worldviews, were conflict in family life, preparing RE lessons and faith. This aligns with Mezirow's (2000) concept of transformational learning occurring through disorienting dilemmas – as the teachers encountered difference in opinion concerning the images, difference of faith positions, differences of opinions on immigration within their own family, etc. these highlighted to them their own views in contrast. Thus, the opportunity to become aware of these differences enabled the self-reflexive process to begin.

One teacher noted how preparing RE lessons enabled himself and his colleagues to become aware of aspects of their own worldviews:

Last year we did humanism for the first time and what was quite interesting was that as we were planning this as teachers we came to the assumption that actually probably we were all humanists to an extent.

In this situation preparing for the lesson revealed the sameness, rather than difference, between the teachers and the object of study. This reflects Ricoeur's (1992) view of the recognition of self through sameness rather than difference.

- Difference

The teachers were surprised by differences, even between their peers who were all seemingly from the same culture /ethnicity. This broadened their awareness of the existence of differing worldviews. For one teacher the theme of difference was interrelated to the theme of understanding. She explained how investigation of these differences enabled her to see and understand them more:

'When you get to know the people and you get to hear about why they do it and how long it's been done... that just helps.'

For another teacher the two themes were not interrelated. As she travelled in South East Asia, she noted differences of worldviews which she felt had opened up her own worldview:

'I think so because it opened up (her worldview)...everywhere we went to and we had to conform in certain places with what we wore or how we were, how we behaved, whatever else. So that was a huge learning curve as to what other people, their worldview is and what they see as correct and it's very different to our own but yep that opened me up to think about there are other things. There are other ideas.'

On initial reading this accords with the premise that overseas travel may impact understanding of individual's worldviews. However, with further probing an interesting element emerged. When asked

to elaborate on what differences she had seen, she recounted cultural differences such as shoes left outside a restaurant or covering of elbows or shoulders, but she was unable to provide a reason for this:

We didn't really get into why.

Another teacher stressed the need for pupils, particularly in the South West of England, to recognise the wealth of difference in the world.

Down here the children are exposed to so few different alternative religions so again it's possibly an opportunity sometimes to make the children aware of the fact that although down here we might not have people from lots of different backgrounds actually the world is a melting pot and the country is a melting pot.

- Values

The teachers expressed a range of values they deemed important for teaching, including openness, respect and tolerance. Openness was the most frequently mentioned value with 26 occurrences by six of the teachers who stressed the need to be open to all views and values.

One teacher inadvertently voiced the possible dilemma with holding all views as equally valid:

Islamic extremism - actually people are just doing what they believe in and although it might go against the grain of our society. I'm kind of open to the fact that I certainly don't know what the answers are and therefore I don't think it's right to claim that you know the answers apart from other people.

- Life experience

Life experience was mentioned by all of the teachers in connection with their worldviews. For one teacher his understanding of the generous nature of Muslims came from personal lived experience. He saw how the Muslim family that he worked with valued generosity even to those of other or no faith. Their action impacted his interpretation of the Muslim faith and his desire to portray this to his pupils.

The giving nature of the people was just incredible. I want to be able to pass that across to the children that I teach and say, 'Look when you are talking about a Muslim terrorist that's not my understanding of Muslims.'

Their action became a stereotype for him for all Muslims: the actions of the few representing all Muslims.

- Impact

Variations existed within the group on what constituted a ‘good life’, which impacted their teaching of and rationale for RE. Significant impacts of the process of their own worldview identification on their RE teaching, were recognised by the teachers: growing confidence and mindfulness as they become more *worldview conscious*. For six teachers, *worldview consciousness* engendered growing confidence in teaching RE. They recognised that this could significantly enhance their RE teaching. Whilst revealing positive results for this research, caution is needed in that these results are self-reporting and not a quantifiable test of their efficacy in teaching RE. However, assessing growth in confidence is something that only an individual can measure in themselves.

A key factor in *worldview consciousness*, from these interviews, appeared to be the relationship (Gibson and Brown, 2009) between the themes of impact, seeing and understanding.

The word ‘seeing’ (or stem word) was employed 157 times in the interview transcripts, referring to seeing visual images in the media, cultural practices, clothing and rituals, as well as seeing points of view and perspectives.

Whilst the relationship between life experience and evolution of worldviews proved to be strong for all of the teachers involved, similar life experiences did not produce the same impact on teachers’ views. Therefore, I probed further into the complex web of the teachers’ narratives to ascertain what differences led to these different outcomes. *Seeing* and *understanding* became two related key themes. The crucial aspect in terms of impact arose in the relationship between seeing and understanding. Where both worked together, impact emerged that seemed to be of a deeper nature. Where life experience remained part of ‘seeing’ without any perceived ‘understanding’ on the part of the individual teachers then the impact was different. For example, many of the teachers had travelled overseas and noted different cultural practices. One teacher noted some specific cultural practices on her travels which were not part of her societal norms, but, when asked, she did not know the beliefs behind these practices and queried whether she had asked but forgotten or never discovered.

I figured obviously it was a cultural reason. We didn't really get into why I probably did find out at the time and I've forgotten to be fair but no, for me I think it was a case of if this is what we believe we're in their country we'll do what they do and it wasn't really any skin off our nose to do what they did.

For her the reason for the difference that she saw was unimportant, but she felt that the observance of appropriate cultural norms was important, particularly as it posed her no inconvenience. It would have been interesting to pursue this further and discover whether, if she had objected to the practice, she would still have observed it or not, and whether this may have led her to examine the rationale or belief behind the practice.

From the data analysis strong relationships were apparent between seeing, life experience and understanding. Indeed, all 10 teachers related *seeing* to *life experience*. But only three of the teachers related *understanding* to *seeing* and *life experience*: one teacher, who had worked in a multicultural city; for another, who had lived overseas for a year and lived in a multicultural city in the UK; and another, who retold a narrative of a debate in an RE lesson.

Understanding Islam, for one teacher, came from life experience of working with Muslims in London rather than from a formal educational setting. Whilst useful to provide insight into the life experience of practitioners of Islam, life experience alone can lead to misunderstandings. For example, he had assumed that the major religion in India was Islam due to the fact that the only Indians he knew were Muslims so he assumed all Indians were Muslim. Thus, he demonstrated the possible limitations and dangers of creating generalisations solely from life experience.

Evidence for the process of worldview identification was found in the relationships between the themes of *seeing* and *understanding*. Teachers reported seeing cultural and/or religious differences yet without the linking relationship to the theme of *understanding* this seemed to remain superficial. In these cases, knowledge of the narrative behind, or evolution of, these worldviews was lacking and seemed to hinder depth of understanding. This will be investigated further in the discussion section.

Discussion

This discussion section provides in-depth analysis and theoretically-informed discussion of specific empirical findings. The initial hypothesis was that *worldview consciousness* would be a tool to assist teachers to reflexively improve practice. Teaching is a highly reflective profession as teachers reflect on and in action (Schon, 1983). The aim of this project was to ascertain whether worldview consciousness could be a useful tool for teachers to identify their own worldviews and the potential impact these may/may not have specifically on their teaching of RE. A priori codes were initially chosen because I had assumed that various factors would influence teachers' *worldview consciousness* including travel overseas, or living and working in a multicultural area. However, discrepancies in the findings demonstrated that this was a naïve assumption and that for *worldview consciousness* to occur more was needed than simple experience of *seeing* difference. Investigation of these discrepancies provides the basis for this discussion section and the criteria by which these data were selected: when the theme 'seeing' occurred without the theme 'understanding'; when the theme 'seeing' occurred with 'understanding'; when the themes 'seeing' and 'awareness of own worldviews' occurred together. Since 'understanding' may imply agreement (⁷Walshe, 2020), I will therefore focus on identifying worldviews as the nature of this 'understanding': seeing without identifying worldviews,

⁷ See Walshe (2020) for a fuller discussion on the range of definitions for understanding.

seeing and identifying worldviews and seeing others and identifying own worldviews. One teacher employed a metaphor of his worldview, melting pot, which led to illustrating these discrepancies in three metaphors:⁸ mosaic, melting pot and mirror.

Mosaic: *seeing without identifying worldviews*

The mosaic signifies differences that stands alongside each other without influencing the adjacent tile. The first example of a noticeable inconsistency was from one teacher, who recounted the story of her recent travels and accredited her travels to making her more open in her own worldview. She noticed that shoes were left outside restaurants but when probed had no understanding of why this practice was followed. Shoes left outside a building can have different meanings throughout the world from a simple desire to keep dirt out of a house to a belief, as in Thailand, that feet are spiritually unclean and even pointing feet at a person can be an offensive gesture. A greater depth of understanding of the worldviews of Thai people on feet, on an initial configuration stage, could have prevented any unintended slight on her part towards them and, at a refiguration stage, enabled her to interact with this view and reflect on her own views of spiritual uncleanness.

The danger of the mosaic is the creative tension of holding conflicting practices and contradictions together that have the potential to implode. The mosaic metaphor was evident in teachers who chose to adopt other cultural practices, such as removing shoes before entering a restaurant, without necessarily choosing to identify the worldviews behind these. For these teachers this was seen as good practice in life and in teaching. Yet a problem remains in how this can continue if these worldviews contradict each other. How can openness to all, adopting new tiles into a grand mosaic, really succeed when many worldviews hold contrasting if not contradictory views? Whilst a mosaic can have tiles side by side that clash, the mosaic this creates may have clashing patterns that jar and may cause visual stress: the harmony and integrity of the mosaic may be compromised. In the transfer to life experience the potential dangers are more significant.

The dominant discourse for all the teachers consisted of the importance of openness as opposed to assumptions of a single 'right' way. The teacher who noted that Islamic extremists were individuals acting out their beliefs felt that he had no right to claim to know what is right. He acknowledges that these views 'go against the grain' but does not acknowledge that these go against the law. His desire to accept and tolerate all views dominates here above any sense that under law there are absolutes:

⁸ The term 'melting pot' was used by one participant and so I employed this metaphor even though I would not wish to uphold this as a positive model for interculturalism. From this I decided to employ other metaphors to describe the two further findings that were surprising. I chose 'mosaic' and 'mirror' due to their aptly fitting the findings. Yet 'mosaic' is a metaphor already employed by a charity in Canada that has supported immigrants' integration for 40 years: 'empowering newcomers to fully participate in *Canadian* society'. <https://www.mosaicbc.org/>.

Islamic extremism⁹/terrorism is not seen as a view to be accepted. The teachers' interviews reflected Steedman's (1992) relativism that denies any objective truth with their desire to be open to all views. This culture of acceptance and tolerance, enforced in legislation through 'actively promoting fundamental British values' (DfES, 2014: 5)¹⁰ seems to have produced a predominantly relativistic worldview amongst these teachers regardless of whether they have a personal faith or not. All views are allowed to stand next to each other in a mosaic of opinion without any necessary dialogue between them, even those deemed unlawful. Thus creating a potentially dangerous 'lethal mutation' (Haertel, cited in Brown and Campione, 1996) of the original intention of the legislation.

As evidenced in these interviews, teachers come to teach with preconceived ideas, as in the prefiguration stage of the hermeneutic spiral, concerning their professional role, the need to value and respect other's beliefs, etc. In Steedman's pursuit of knowledge and interpretation he acknowledges that individuals are full of presuppositions: 'we come in fact to the activities of observation with minds crammed full of ideas' (1991: 54) echoing Hanson's (1958) thesis of the 'theory-ladenness of observation'. Each individual ascribes meaning by acts of interpretation to events/texts/cultural behaviour, but these individuals are themselves framed by personal and socio-cultural history. This leads Steedman to a relativism that denies any objective truth. Ricoeur would hold that the telos of a 'good life' counteracts the relativistic tendencies of this theory. His teleology is birthed in his faith, which provides truth and moral law to be obeyed, but yet he acknowledges that this is not the case for all. Indeed, he cites Freudianism's rejection of religion as 'the universal obsessional neurosis of mankind' (1970: 446). Certainly, a lack of absolutes seems to have created a vacuum where 'truth' once resided (Brogaard, 2008, MacIntyre, 2013)¹¹. Yet Ricoeur's dialectic of teleology and archaeology may provide a counter to relativism. Perhaps the main question for a teacher is not is there an objective truth but is it possible to be neutral? If it is not, this needs recognition and examination by every teacher. An individual is a product of socio-cultural and personal history but this does not negate truth, rather it negates neutrality and acknowledges that all individuals are engaged in 'informed' interpretation: as 'active participants in the process of interpretation ... we must abandon any strict claim to neutrality and objectivity' (West, 2012: 399). West was concerned with biblical interpretation, but this is at the crux of this research too: all teachers and researchers are products of their own archaeology and teleology of self. To attempt to read those is to acknowledge the interpretation with which all individuals make using any new information or experiences. These

⁹ The term extremism is problematic leading to ideas that moderate allegiance to Islam is 'acceptable'. Yet moderate implies a half-hearted allegiance to faith thus causing tension for those who wish to wholeheartedly adhere to their faith without being deemed a threat. (Jackson, 2018)

¹⁰ Fundamental British Values are defined as democracy, rule of law, individual liberty, mutual respect and tolerance (Home Office, 2011).

¹¹ See Brogaard, 2008, for further discussion on relativism and truth value.

interpretations are evidence of their worldviews, which have evolved through life experience, and the identification of which will assist teachers in their practice.

Melting pot: *seeing and identifying worldviews*

The melting pot creates blended views from differing perspectives which develop a hybrid of the original. Teachers recounted their lived experiences, providing evidence for their worldview formation and their self-knowledge and for some these experiences were placed in a ‘melting pot’ which produced their worldviews. ‘The Melting Pot’ (Zangwill, 1908) play praises the eradication of ethnicity as all peoples are melted together and unified. Initially accoladed as encapsulating the American absorption of immigrants (Krauss, 1999) the metaphor has been laterally rejected as an abhorrent denial of individual identity (Vecolli, 1995). I employ this term, not exalting any benefits of the metaphor but due to one teacher’s use of the term.

His understanding of the generous nature of Muslims came from personal lived experience. Their action became a stereotype for him for all Muslims: the actions of the few representing all Muslims. The definition of worldviews that this research employs refers to ‘frames of reference’ (Aerts et al, 2007) which here he highlights in that his frame of reference is very different to that of his pupils, and his aim is to broaden their frame of reference. The integration of new experience is possible within those frames of reference: the ‘cultural frames of reference constitute the boundaries and formulas with which the learner differentiates, assigns values and integrates experience’ (Mezirow, 1996: 162). His frame of reference for the Muslim faith was formed by this lived experience of positive social interaction. For him, to enable his pupils to broaden their frame of reference for Islam, in particular, fitted with his telos for a ‘good life’. Understanding Islam, for him, came from life experience of working with Muslims in a multicultural city rather than from a formal educational setting. Whilst useful to provide insight into the life experience of practitioners of Islam, life experience alone can lead to misunderstandings. For example, he had assumed that the majority of Indians were Muslim due to the fact that the only Indians he knew were Muslims. This highlights the possible limitations and potential dangers of creating generalisations solely from life experience and in teachers’ conceptions of the ‘good life’ remaining unchallenged.

Yet the labelling of these are products of worldviews. He stressed the need to show the pupils that the world is a ‘melting pot’ and saw a heterogeneous society becoming more homogeneous as a ‘good’ pursuit. He expresses the conviction that the teacher’s view is the one that should be taught as, from his experience, he knows/believes this to be true.

Mirror: Seeing others and identifying own worldviews

A further metaphor, appropriate to this research's findings, was a mirror. The mirror signifies an observation of difference, which reflects back on self, revealing aspects of self. Mulholland creates mirrored sculptures in the shape of people, which disorientate viewers, impacting their perception of the environment (2014). One image captures the photographer in the photo, reflecting the mirror metaphor well: as an individual looks at another they may see themselves reflected or the contrast may enable them to see contrasting aspects of themselves. As the teachers described seeing other people's behaviour or hearing their views, this mirrored back to them aspects of their own worldviews – what they took for granted as 'norms' for behaviour or what they thought entailed a 'good life', or highlighted unconscious views in themselves. They described how they had learnt about themselves as they interacted with others: seeing of others becomes a mirror to see themselves.

One teacher became aware of his own views as he researched and prepared to teach a new topic in RE: Humanism. As the interviews progressed a catalyst was recounted: *preparing RE lessons*. In preparing new subject material, teachers discovered that their own views were portrayed. He noted that when humanism became a part of the RE curriculum and his school first covered the topic he saw his worldviews reflected. The process of researching humanism had revealed worldviews which resonated with the teachers' personal worldviews. Preparing the RE topic had increased their awareness of their personal worldviews, enabling them to identify aspects of the latter. This observation provides a clear example of how the processes of preparing, teaching and evaluating RE lessons may well enable teachers to become more aware of aspects of their individual worldviews.

In studying the views of others he saw himself in their views, and sameness enabled him to recognise self (Ricoeur, 1992). In agreement with them he realised that his personal views actually adhered to aspects of an 'institutional' worldview. As he looked at what he thought was another worldview he saw himself reflected in their views. The preparation of this RE topic acted as a mirror to him.

Conclusion

The hermeneutical tools employed in this research proved effective at enabling these 10 teachers to become *worldview conscious*. The identification and formation of their worldviews, illustrated in the three metaphors, led to an increase in confidence in teaching RE. The teachers were able to examine some of their preconceived ideas, relate these to their RE practice and then attempt to undertake distanciation to mitigate the impact of their own worldviews on their teaching of RE. The sample size means that generalised findings cannot be proposed nor can claims be made that the CPD tools provide an effective system to overcome all issues in the process of worldview identification. However, the rich source of data can be used as a step towards more extensive in-depth research.

Future research to trace the impact of these worldviews on RE teaching may prove beneficial, particularly focusing on the impact of teachers' personal worldviews on their subject content choices.

There exists a real danger in RE of teachers teaching the aspects of religion(s) which adhere to their own sense of a 'good life', such as the golden rule, but ignoring aspects of religion(s) with which they disagree, such as the role of women or views on sexuality. Thus, RE may become a watered down representation of the most palatable aspects of each religion rather than education about and from religions. To understand own worldviews, including definition of a good life, may help teachers guard against this and may preserve the subject of RE.

Changing the name to 'Religion and worldviews' (CoRE, 2018), which may not be implemented, allows for the examination of worldviews. Rather than seen as an alien concept, religion(s) may be viewed as an alternative provider of values, norms, practices and beliefs. Thus 'Religion and Worldviews' may save the subject of RE by facilitating greater depth of engagement into religion(s) themselves (Author, 2019). Identifying teachers' personal worldviews and the impact of these may enable teachers to meet some of the challenges of teaching RE. Increased understanding of the formation and evolution of their own worldviews may lead to greater understanding of why others, with differing life experiences, may hold very different worldviews. This may increase their confidence in teaching RE and in their understanding of how to approach new subject knowledge – what they need to know. Becoming *worldview conscious* equips teachers to move away from the superficial to focus instead on the underpinning values and beliefs expressed by different religion(s) and worldviews.

Notes on Contributor

Ruth Flanagan, FHEA, is a Lecturer in Education, Subject Lead for Primary Humanities PGCE, and Race Equality Resource Officer for the Graduate School of Education, University of Exeter. Her research interests are in intercultural communication, the origins and evolution of worldviews and the significance of these on education throughout the world.

References

- Aerts, D. & Apostel, L. & De Moor, B. & Hellemans, S & Maex, E & Belle H, Van & Der Veken J, Van. (2007). *Worldviews: From Fragmentation to Integration*. et al. (1994) *Worldviews: from fragmentation to Integration*. VUB press Brussels. Internet edition. Available at <http://www.vub.ac.be/CLEA/pub/books/worldviews.pdf> accessed on 7/3/18.
- Boje, D. M. (2011). *Storytelling the Future of Organizations: An Antenarrative Handbook*. London: Routledge.
- Brogaard, B. (2008) 'Moral Contextualism and Moral Relativism', *The Philosophical Quarterly*, 58 (232), 385–409.
- Brown, A. and Campione, J. 'Psychological Theory and the Design of Innovative Learning Environments: On Procedures, Principles, and Systems', in *Innovations in Learning: New Environments for Education*, ed. Leona Schauble and Robert Glaser (New York: Routledge, 1996), 259. 1996)
- Bryan, H and Revell, L. (2011) 'Performativity, faith and Professional Identity: Student religious education teachers and the ambiguities of objectivity'. *British Journal of Education Studies*. 54 (4), 403 -419.
- Chen, G & Huang, S. (2017) 'Toward a theory of backpacker personal development: Cross-cultural validation of the BPD scale'. *Tourism management*. 59, 630 -639.
- Commission on RE (2018) *Final Report. Religion and Worldviews: The Way Forward. A national plan for RE*. Available at: <https://www.commissiononre.org.uk/wp-content/uploads/2018/09/Final-Report-of-theCommission-on-RE.pdf>
- Connor, W. (1994) *Ethno-Nationalism: The Quest for Understanding*. New Jersey: Princeton University Press.
- Davis, S. and Stockall, N. (2011) 'Uncovering pre-service teacher beliefs about young children: A photographic elicitation methodology'. *Issues in Educational Research*, 21 (2), 192-209.
- Department for Education (2013) *National Curriculum in England: Framework Document*.
- Finlay, L. (2002) 'Negotiating the swamp: the opportunity and challenge of Reflexivity in research practice'. *Qualitative Research*. 2(2), 209 -230.
- Freathy, R. and Freathy, G. (2013) 'RE-searchers: a dialogic approach to RE in primary schools', *Resource*, 36 (1), 4-7.
- Freathy, R. and John, H. (2019). 'Religious Education, Big Ideas and the study of religion(s) and worldview(s)'. *British Journal of Religious Education*, 41(1), 27-40.
- Gibson, W.J. and Brown, A. (2009) *Working with Qualitative Data*. London: Sage.
- Hammachek, D. (1999) 'Effective teachers: Wat do they know, how they do it, and the importance of self-knowledge'. In Lipka, R. and Brinthaup (Eds). *The role of self in teacher development*. p.189 -224. Albany NY: State University of New York Press.
- Hanson, N. (1958) *Patterns of Discovery*. Cambridge: Cambridge University Press.
- Heidegger, M. (1927) *Being and Time: A translation of Sein und Zeit*. Translated by Stambaug, J. (1996). Albany, NY: State University of New York.
- Jackson, R. (1997) *Religious Education: An Interpretive Approach*. London: Hodder and Stoughton.
- Jackson, L. (2018) *Islamophobia in Britain: The making of a Muslim enemy*. Cham, Switzerland: Palgrave Macmillan.
- Joram, E. (2007) 'Clashing epistemologies: Aspiring teachers', practising teachers' and professors' beliefs about knowledge and research in education'. *Teaching and Teacher Education*, 23 (2), 123 -135.
- Kanning, M (2008) *Influence of Overseas travel experiences on the Worldviews of U.S. Backpackers*. PhD dissertation, Clemson University, USA. Available at http://tigerprints.clemson.edu/all_dissertations/282/
- Korthagen, F., & Wubbels, T. (1995) 'Characteristics of reflective practitioners: Towards an operationalization of the concept of reflection'. *Teachers and Teaching: Theory and Practice*, 1 (1), 51–72.
- Korthagen, F. (2004) 'In search of the essence of a good teacher: towards a more holistic approach in teacher education'. *Teaching and Teacher Education*. 20 (1), 77 – 97.
- Krauss, J. (1999) 'How the Melting Pot Stirred America: The Reception of Zangwill's Play and

- Theater's Role 'in the American Assimilation Experience'. *Multi-Ethnic Literature of the United States (MELUS)*, Vol. 24, No. 3, Varieties of Ethnic Criticism (Autumn, 1999), pp. 3-19
- Kyles, C and Olafson, L. (2008) 'Uncovering Preservice Teachers' Beliefs about diversity through reflective writing', *Urban Education*, 43 (5), 500 -518.
- Lloyd et al. (2013) *RE- the truth unmasked. The supply of and support for Religious Education teachers*. An Inquiry by the All-Party Parliamentary Group on Religious Education.
- MacIntyre, A. (2013) *After Virtue*. London: Bloomsbury Academic.
- Mansour, N. (2008) 'The experiences and Personal Religious beliefs of Egyptian Science teachers as a framework for understanding the shaping and reshaping of their beliefs and practices about science technology-society (STS)', *International Journal of Science Education*, 30 (12), 1605 -1634.
- McCreery, E. (2005) 'Preparing Primary School Teachers to Teach Religious Education'. *British Journal of Religious Education*. 27 (3), 265 -277.
- Mezirow, J. (1981) 'A Critical Theory of Adult Learning and Education'. *Adult Education Quarterly*. 32 (1), 3 – 24.
- Mezirow, J. (2000) 'Learning to think like an adult'. In J. Mezirow and Associates (eds.) *Learning as Transformation* (pp.3-33). San Francisco: Jossey- Bass.
- Mulholland, R (2014) *Transmigration*. 17th International Sculpture Symposium, Icheon, Korea. <http://www.glasgowsculpturestudios.org/wp-content/uploads/Transmigration.jpg>
- Ofqual (2018) *Entries for GCSE, AS and A level. Summer exams series 2018. Coventry: Office for qualifications and examinations regulations. Available at: [https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/712450/Report - summer 2018 exam entries GCSEs Level 1 2 AS and A levels.pdf](https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/712450/Report_-_summer_2018_exam_entries_GCSEs_Level_1_2_AS_and_A_levels.pdf)*
- Ofsted (2013) *Religious Education: realising the potential*. Accessed on 19/01/17 at www.ofsted.gov.uk/resources/130068.
- Pajares, M. F. (1992). *Teachers' beliefs and Educational Research: Cleaning Up a Messy Construct*. *Review of Educational Research*, 62, no.3 (307-)
- Revell, L. and Walters, R. (2010) *Christian Student RE teachers, objectivity and professionalism*, Jerusalem Trust.
- Ricoeur, P. (1970) *Freud and Philosophy: An Essay on Interpretation*. New Haven: Yale University Press.
- Ricoeur, P. (1992). *Oneself as another*. Translated by Blaney, K. University of Chicago Press: Chicago.
- Samovar, L and Porter, R. (2004) *Communication between cultures*. Boston, MA: Wadsworth/Thomson Learning.
- Schon, D. (1983) *The Reflective practitioner*. New York: Basic Books
- Schraw, G. & Olafson, L. (2002) 'Teachers' epistemological worldviews and educational practices'. *Issues in Education*, 8(2), 99-149.
- Sire, J. (1988) *The universe next door*. Illinois: Intervarsity press.
- Steedman, P. (1991) 'On the relations between seeing, interpreting and knowing'. In F. Steier (ed.) *Research and Reflexivity*. London: Sage.
- Stockall, N and Davis, S (2011) 'Uncovering pre-service teacher beliefs about young children: A photographic elicitation methodology'. *Issues in Educational Research*, 21 (2), 192-209
- Valk, J. (2009) 'Knowing self and others: Worldview study at Renaissance college'. *Journal of Adult Theological Education*, 6 (1), 69 -80.
- Van der Kooij, J., de Ruyter, D. Midema, S. (2013) 'Worldview': the meaning of the concept and the Impact on Religious Education'. *Religious Education*, 108 (2), 201 -228.
- Vecoli, R. (1995) 'Are Italian Americans Just White Folks?' *Italian Americana*. 13 (2), 149-161.
- Walshe, K. (2020) 'Seeing, grasping and constructing: pre-service teachers' metaphors for 'understanding' in religious education', *British Journal of Religious Education*, DOI: 10.1080/01416200.2019.1708703
- Warwick, P. (2007). 'Reflective practice: some notes on the development of the notion of professional reflection'. *Busy Teacher Educators' Guide*. Published by The

- Higher Education Academy Subject Centre for education Escalate. Accessed on 21/03/18 at <http://dera.ioe.ac.uk/13026/1/3573.pdf>
- Weller, M. and Wolff, S. (Eds) (2005). *Autonomy, self-governance and conflict resolution*. London & New York: Routledge.
- West, G (2012), 'Contextuality', in John F. A. Sawyer (ed.), *The Blackwell Companion to the Bible and Culture* (Chichester: Wiley-Blackwell), pp 399-413.
- Wintersgill, B. (2004) *Managing more effectively the contribution of Non-specialist teachers*. Accessed on 26/03/2018 at www.shapworkingparty.org.uk/journals/articles_0506/Wintersgill.rtf
- Wintersgill, B. (Ed) (2017) *Big Ideas for Religious Education*. Exeter: University of Exeter.
- Woodhead, L. (2016) 'The rise of 'no religion' in Britain: The emergence of a new cultural majority'. *Journal of the British Academy*. Volume 4, pp. 245-261.
- Zangwill, I. (1908) *The Melting pot: Drama in Four Acts*. Dodo Press.
- Zeichner, K and Liston, D. (1996) *Reflective Teaching: An Introduction (Reflective Teaching and the Social Conditions of Schooling Series)*. Routledge.

Appendix 1

Interview questions

Thank you for agreeing to take part in this research. You have already filled in the pre-session questionnaire and attended a training session to investigate worldviews. Are you happy for me to record this interview to enable me to facilitate subsequent analysis? The recording will be downloaded onto my University office PC and then deleted from the recording device. The transcript will be kept digitally on my office, password protected, computer and a paper copy will be kept in a locked filing cabinet in a locked office. The record will be anonymised in my dissertation and any subsequent publications. This is a semi-structured interview so although there are some set questions here, I may well ask follow up questions for clarification or expansion of certain details.

Background:

1. For how long have you been a teacher?
2. Did you have any initial training to teach Religious Education (RE)?
3. What, if any, training sessions specifically for teaching RE have you attended since becoming a teacher?
4. What, if any, further CPD for teaching RE are you interested in?
5. Which year groups have you taught?
6. How is RE timetabled in your school? Do you teach RE in one lesson a week, or on focused days one week a term or incorporated in cross curricular sessions?

Worldviews:

The purpose of this interview is to investigate whether examination of your own worldview during the training session has had an impact on you at all as you have prepared, taught and evaluated your RE lessons.

1. What do you understand by the term worldview?
2. Was there any part of the training session which helped you in identifying aspects of your worldview?
(Remind them of the different tasks in the CPD session such as answering worldview questions with the concentric circles, unpicking possible worldviews expressed in newspaper photographs, identifying possible alternative perspectives through the groups of photographs, examining the worldview cards or attempting to see links with the graphs of answers from the questionnaires.)
 - a. If so, in what ways did they help?
 - b. If not, go to question 3.

3. What, if any, aspect of your own worldview are you aware of?
 - a. If you are aware of aspects of your worldview, can you give any examples of
 - (i) What specifically have you become aware of in your own worldview?
 - (ii) When did you become aware of these aspects of your own worldview?
 - (iii) Did any event or experience help you/prompt you to become aware of aspects of your own worldview?
 - b. If not, move to question 2

4. Have you taught any RE in the last month?
 - a. If so,
 - (i) What year group did you teach?
 - (ii) What subject material did you cover?
 - (iii) What method(s) did you use to teach the material?

5. Have you become aware of your own worldview when planning, teaching or evaluating these RE lessons?
 - a. If 'yes', can you give any examples that illustrate how your awareness of your own worldview has impacted your RE teaching, planning or evaluating?
 - b. If 'yes', is this awareness actually developing through the process of planning, teaching and evaluating RE?
 - c. If 'no', move to question 6

6. Have you noticed that awareness of your own worldview has impacted your ability to understand the worldviews of those about whom you are teaching?
 - a. If 'yes', can you give examples?
 - b. If 'no', move to question 7

7. Have you noticed that awareness of your own worldview has impacted your ability to understand the worldviews of the pupils whom you are teaching?
 - a. If 'yes', can you give examples?
 - b. If 'no', move to question 8

8. To be aware of your worldview could be described as being *worldview conscious*. In what ways, if any, has your *worldview consciousness* led you to reconsider or revise the way you approach other worldviews?

9. Has your confidence in tackling new curriculum material in RE increased, decreased or remained the same since the worldview training session? If so, in what ways?

10. In what respect do you feel more or less able to understand the worldviews of other people since the worldview training session?

11. What kinds of resources or activities might help you better understand the worldviews of other people about whom you might teach in RE?

12. What kinds of resources or activities might help you better understand the worldviews of the pupils that you teach in RE?

Appendix 2

A description of the process of data analysis, based on 'description of the process' by Braun and Clarke, (2006: 87). Braun, V. and Clarke, V. (2006), Using thematic analysis in psychology. *Qualitative Research in Psychology*. 3, 77-101.

Description of the process	Steps used
1. Familiarity with the data	
Transcribed data, read and re-read, note down original ideas.	Transcribed all 10 interviews. Read and re-read many times Noted down patterns, frequent words and ideas for themes.
2. Generated initial codes	
Coded interesting aspects of the data across data set.	Input data into NVivo™. Coded using Richards (2009) threefold approach to codes: Identifying: what is interesting? Ask: why is it interesting? And, then ask: why is it interesting to me? Identified descriptive, topic and analytic codes (Richards and Morse, 2007). Used NVivo™ facility to assess word frequency – note any additional or significant patterns.
3. Search for themes	
Secondary coding of initial codes into categories	Created tree nodes with titles for related nodes. Used a compound query to check coding.
4. Review themes	
These categories were then checked against coded extracts and the entire data set.	Checked coding and nodes as to whether they are in appropriate tree nodes. Checked that these themes relate to original research questions. Checked whether any additional themes emerged not directly related to research

	<p>questions but perhaps pertinent to this research.</p> <p>Note any disparities in the data.</p>
5. Refining themes	
Continued analysis to refine themes and finalise names for each theme	<p>Finalise names for themes –such as ‘Evolution of worldview’.</p> <p>Subthemes – ‘life experience overseas’, ‘family conflict’ etc.</p> <p>Note interrelationship between themes and subthemes and frequency of sub themes in alternative themes. E.g. ‘Family conflict’ occurred under themes of ‘evolution of worldview’ and ‘awareness of worldview’.</p>
6. Construct data analysis chapter	
Write up key themes and relate back to the key research questions.	<p>Analyse themes and interesting patterns that emerge that are pertinent to the research questions.</p> <p>Write up data analysis chapter.</p>