WORKING WITH 'BIG IDEAS ABOUT' THE STUDY OF RELIGION(S) AND WORLDVIEW(S)

MULTI-DISCIPLINARY AND MULTI-METHODOLOGICAL RE: A HANDBOOK FOR TEACHER EDUCATORS, TEACHERS AND TEACHER TRAINEES

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TABLE OF CONTENTS

1. INTRODUCTION: WORKING WITH 'BIG IDEAS ABOUT' RELIGIOUS EDUCATION

Welcome to *Working With 'Big Ideas About'* – a curriculum package and CPD (Continuous Professional Development) resource, intended for use by teacher educators, teachers and teacher trainees involved in the delivery and development of Religious Education (RE) in secondary schools. The aim of this handbook is to offer you a range of theoretical and practical resources for exploring – together with us – a multi-disciplinary/multi-methodological approach to the study of religion(s) and worldview(s), specifically designed to encourage students to think about the significance of different methods of inquiry in RE and to reflect on the role of different perspectives or 'positionalities' from which the study of religion(s) and worldview(s) can be approached.

The handbook builds upon the 'RE-searchers' approach to Religious Education, developed at the University of Exeter for use in primary schools (Freathy, G. et al. 2015; Freathy, R. et al. 2017) and the textbook *Who Is Jesus? Supplementary Materials for Religious Education in the Upper Secondary School* (Freathy et al. 2018), also developed at Exeter. It includes amongst other things:

(i) background information on our introduction of **4 'Big Ideas About' the Study of Religion(s) and Worldview(s)** (Freathy and John 2019a, 2019b), developed in response to Barbara Wintersgill's *Big Ideas* report from 2017;

(ii) one recent **research article** (Freathy and John 2020) which sets our ideas about multi-disciplinary/multi-methodological RE in relation to the recommendations made by the Commission on Religious Education (CoRE) in the (2018) report *Religion and Worldviews: The Way Forward. A National Plan for RE*;

(iii) **reflective tasks** for teachers and teacher trainees, enganing with important disciplinary and methodological issues and questions raised in this article;

(iv) **tools and ideas** for planning 'Big Ideas About' lessons;

(v) one sample **scheme of work**: 'Exploring Easter' at Key Stage 4 and beyond;

(vi) and four **lesson plan templates**, each designed with a particular focus on one 'Big Idea About' the study of religion(s) and worldview(s).

What we hope *Working With Big Ideas* will do is to encourage students to approach religion(s) and worldview(s) – including common definitions of the two terms – as inherently 'unstable', and as worth examining from a variety of perspectives. We hope it enables them to see that the 'we' in 'what we study' has a dramatic impact upon the outcome of our studies, which is why it is important for researchers to be aware of their own perspectives and motivations so as to be able to realise how they may influence the outcomes of their studies. Furthermore,

Working With Big Ideas intends to provide students with the opportunity to discover the wide range of interpretations, methodologies and methods that can be used to study religion(s) and worldview(s) and to reflect on the ways in which these, too, can impact on what we may learn in RE. And finally, what we also wish to achieve with this curriculum resource is to offer students one possible way of connecting the study of religion(s) and worldview(s) with the 'real world', e.g. by developing transferable skills such as critical thinking and considering the relevance of religious and non-religious worldviews in relation to history, culture, politics and society, both at a local and global level.

PART 1

THE RATIONALE BEHIND THIS CURRICULUM PACKAGE

2. BIG IDEAS IN RELIGIOUS EDUCATION: SOME BACKGROUND INFORMATION

(A)   THE 'BIG IDEAS *FOR*' RE PROJECT[1]

The RE curriculum has long been recognised as a problematic issue, with Ofsted describing it as overcrowded, incoherent and confusing for pupils (Ofsted 2013). The Science curriculum faced similar problems and has been revised based on a 'Big Ideas' model (Harlen 2010, 2015), drawing on the research of Wiggins and McTighe (1998). Big Ideas are designed to be overarching concepts that help draw together and make sense of the many disparate facts that pupils might encounter in the classroom. The notion of 'Big Ideas' has been put forward as a suitable tool with which to negotiate the tricky task of curriculum reform. It was used in Science Education to work out the key building blocks of a reformed Science Education curriculum ('Principles and Big Ideas of Science Education', Harlen 2010). The outcome was **10 Big Ideas Of Science**, which focused on the core subject knowledge required by science pupils. These were partnered with **4 Big Ideas About Science**, which focused on methods and approaches in scientific research that pupils should understand the significance of and use in their classrooms. It therefore recognised that pupils need to learn *how* to do science (method), as well as *what* science focuses on (content).

At the University of Exeter, Dr Barbara Wintersgill and Professor Rob Freathy (both of the Graduate School of Education) sought to identify Big Ideas that would apply to the RE curriculum. Working with Professor Michael Reiss (University College London, Institute of Education), who was on the team of international scientists who produced the 'Principles and Big Ideas of Science Education' (Harlen 2010), they convened and directed a symposium on Dartmoor. Academics, RE specialists and consultants drafted the 'Big Ideas For Religious Education', which were published by the University of Exeter in 2017 (Wintersgill 2017, available online). The published report offered the following **6 Big Ideas For Religious Education** (here, summarised as BI1-6):

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[1] See Wintersgill, B. (ed). 2017. *Big Ideas for Religious Education*. Exeter: University of Exeter.

(BI1)   **Continuity, Change and Diversity**. This big idea reflects on continuity and diversity within and between religious and non-religious traditions.

(BI2)   **Words and Beyond**. This big idea reflects on the difficulty in expressing some of our deepest-held beliefs in everyday language.

(BI3)   **A Good Life**. This big idea reflects on the concerns religious and non-religious traditions have with striving towards living a morally good life.

(BI4)   **Making Sense of Life's Experiences**. This big idea reflects on religious, spiritual and transformative experiences.

(BI5)   **Influence, Community, Culture and Power**. This big idea reflects on the interactions between religious/non-religious worldviews and wider communities and cultures.

(BI6)   **The Big Picture**. This big idea reflects on the 'grand narratives' put forward by religious and non-religious worldviews to explain how and why the world is as it is.

These **6 Big Ideas For RE** are equivalent to the **10 Big Ideas Of Science** in that they are overarching ideas or criteria to help with the selection of curriculum content, thus providing pupils with a tool to build core subject knowledge in RE. They reflect areas of understanding within the study of religion(s) and worldview(s) which are crucial to the development of deep learning in RE. However, what the 'Big Ideas For RE' project did not include were equivalents to the more methodologically focused **4 Big Ideas About Science**. In other words, the core concepts about methods and methodological approaches in Religious Education – the **Big Ideas About** RE – were not yet established.

Convinced that such methodological considerations should be central focal points in the learning process, Rob Freathy therefore developed the approach further by creating complementary Big Ideas about methods, methodology and epistemology. He felt it important for pupils to consider not only *what* to study, but also *how* the study of religion(s) and worldview(s) can be conducted. His research thus extends onwards to consider the 'Big Ideas *About*' angle, as well.

(B)   'BIG IDEAS *ABOUT'* THE STUDY OF RELIGION(S) AND WORLDVIEW(S)[2]

Professor Rob Freathy went on to work with Dr Helen C. John (University of Exeter, Theology & Religion) (see Freathy and John 2019a, 2019b). Together, they were convinced that Big Ideas are also required to reflect on how we study religions and worldviews. They therefore went on to identify the following **4 Big Ideas About (BIA) the Study of Religion(s) and Worldview(s)** that pupils should be introduced to alongside the content-focused Big Ideas For RE. This is a summarised version of these BIA (see Part II, Section 5 of this handbook for full version):

(BIA1)   **Encountering Religion(s) and Worldview(s): Contested Definitions and Contexts**. This big idea recognises how contested descriptions/definitions are of the nature of religions/worldviews, the concepts of 'religion'/'worldview' themselves, and the dynamic nature of the contexts involved, for example.

(BIA2)   **Encountering Oneself: Reflexivity, Reflectivity and Positionality**. This big idea recognises that who we are affects (and sometimes determines) how we study, what we study and what we find out about it.

(BIA3)   **Encountering Methodologies and Methods: Discernment and Diversity**. This big idea focuses on the multi-disciplinary and methodologically diverse nature of our field of inquiry.

(BIA4)   **Encountering the Real World: Relevance and Transferability**. This big idea recognises that the study of religion(s) and worldview(s) is a vital tool in understanding the world around us.

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[2] See Freathy, R. and H.C. John. 2019. 'Religious Education, Big Ideas and the Study of Religion(s) and Worldview(s)'. *British Journal of Religious Education* 41(1): 27-40.

These ideas are already in use in R. Freathy and G. Freathy's inter-disciplinary/multi-methodological 'RE-searchers' approach, designed for Primary school RE (see Freathy and Freathy 2013a, 2013b; available online at: https://www.reonline.org.uk/re-searchers-approach/ [Accessed: 13.01.20]), which was later also developed for a Secondary audience in Freathy, Reed, Davis, John and Schmidt's *Who is Jesus?* Textbook (Freathy et al. 2018, available online at:

http://socialsciences.exeter.ac.uk/media/universityofexeter/collegeofsocialsciencesandinternationalstudies/education/research/groupsandnetworks/reandspiritualitynetwork/Who_is_Jesus.pdf [Accessed: 13.01.20]).

Now, the aim of this handbook is to establish Big Ideas About as a tool for use in lesson planning. This move has been prompted by the recommendations of the Commission on Religious Education, published in the (2018) report: *Religion and Worldviews: The Way Forward. A National Plan for RE.*

3. RESPONDING TO THE RECOMMENDATIONS OF THE COMMISSION ON RELIGIOUS EDUCATION (2018)

(A)   JOURNAL ARTICLE: WORLDVIEWS AND BIG IDEAS

In the journal article below, we discussed the recommendations of the Commission on Religious Education (CoRE 2018) and how we might utilise 'Big Ideas About' to fulfil those recommendations. We hope that you find the article helpful in coming to a fuller understanding of the Big Ideas approach and as a stimulus material to inform your lesson planning (see Part II, Sections 5 and 6).

Questions for further reflection, especially on possible implications for teaching practice, will follow after the reading.

Worldviews and Big Ideas: A Way Forward for Religious Education?

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Abstract: This article explores the position of 'worldviews' in Religious Education, using England as a particular case study to illustrate contemporary international debates about the future of Religious Education (or equivalent subjects). The final report of the Commission on Religious Education (CoRE 2018) – which recommended that the subject name in England be changed from 'Religious Education' to 'Religion and Worldviews' – provides a stimulus for a discussion about the future of the study of religion(s) and worldview(s) in schools. The article offers a review of, and reflections on, the worldviews issue as treated in academic literature relating to Religious Education, before noting the challenges that the incorporation of worldviews presents. The article goes on to suggest ways in which a 'Big Ideas' approach to the study of religion(s) and worldview(s) (Wiggins and McTighe 1998; Wintersgill 2017; Freathy and John 2019) might provide criteria by which worldviews are selected for curriculum content. Finally, the article discusses what the implications of these recommendations might be for 'Religion and Worldviews' teachers and teaching.

Background

In September 2018, the Commission on Religious Education (CoRE), established by the Religious Education Council for England and Wales (REC),[3] released its final report, entitled *Religion and Worldviews: The Way Forward. A national plan for RE* (hereafter, CoRE 2018).[4] Chaired by Dr John Hall, Dean of Westminster, and comprising fourteen specialists (including teachers, academics and educationalists), CoRE had been charged with considering 'the nature, purpose and scope' of Religious Education (RE) in England (CoRE 2018, 19).[5] This was in a context[6] characterised by the subject's regrettable marginalisation due to, amongst other factors: low levels of RE provision in schools (with many schools falling short of legal requirements) (CoRE 2018, 22-25); a lack of specialised teachers (21); inadequate training, support and continuous professional development (CPD) for RE teachers (7-8); poor levels of confidence among trainees and teachers (8); and the subject's exclusion from both the English Baccalaureate and the Russell Group's list of 'facilitating subjects' (i.e. most commonly required or preferred by universities) (10, 18, 62).[7]

Whilst neither the CoRE nor the REC are governmental bodies, and the report is neither peer-reviewed academic research nor legally-binding policy, the findings nonetheless hold

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[3] The Religious Education Council of England and Wales states that it 'was established in 1973 to represent the collective interests of a wide variety of professional associations and faith communities in deepening and strengthening provision for religious education' and 'exists to explore and clarify the scope of religious education in schools and its relationship to other areas of the curriculum. It aims to facilitate joint involvement in decision and policy making at national level and to provide a means of communication between member bodies, offering opportunities to share ideas and learn from each other' (https://www.religiouseducationcouncil.org.uk/about/ [Accessed 15 November 2019]).

[4] The Commission on Religious Education describes itself as a 'high-profile independent Commission with a remit to make recommendations designed to improve the quality and rigour of religious education' (https://www.commissiononre.org.uk [Accessed 15 November 2019]). It was established to 'review the legal, education, and policy frameworks for religious education' (https://www.commissiononre.org.uk/about-the-commission-on-religious-education/ [Accessed 15 November 2019]).

[5] The authors of this article had no involvement in, or influence over, the production of the report or its findings beyond the submission of written evidence by the first author. This article is an academic response to its findings in the broader context of the study of religion(s) and worldview(s).

[6] The CoRE report focuses on RE provision in schools in England. As appropriate, our discussion restricts itself to that context (rather than a more general discussion of UK RE). However, due to executive and legislative systems and frameworks (devolution, amongst them), the reader will appreciate that there are also references to the UK. We have attempted to be specific in all cases.

[7] The Russell Group consists of 24 'world-class, research-intensive universities' (https://russellgroup.ac.uk/about/our-universities/ [Accessed 15 November 2019]), which are considered the elite of tertiary institutions in the UK.

considerable weight in the national debate in England and are reflective of equivalent challenges faced in other national contexts. As advocates of 'close-to-practice theorisation', which 'heightens the potential for knowledge transfer and research impact' particularly in relation to 'context-dependent and jurisdiction-bounded educational policies, practices and settings' (Freathy et al. 2017, 437), we seek to highlight correspondences between the report and discourses in academic literature from multiple contexts. This article therefore treats this context-specific report as a helpful policy case study that is illustrative of contemporary, supra-contextual academic debates about the future of RE (or equivalent subjects). CoRE 2018 acts as practical stimulus material for our theoretical discussion of the future of the study of religion(s) and worldview(s) in schools. We outline the report's findings, focusing specifically on the report's recommendation that the subject is renamed and reoriented to incorporate the study of 'worldviews'. We offer a review and reflections on the worldviews issue as treated in RE-related academic literature. Having noted the challenges that the incorporation of worldviews might present, we suggest ways in which the notion of 'Big Ideas' in the study of religion(s) and worldview(s) (Wiggins and McTighe 1998; Wintersgill 2017; Freathy and John 2019) might facilitate such a move, and what the implications might be for 'Religion and Worldviews' teachers and teaching.

Core 2018 – Focusing on 'Worldviews'

Amongst other suggestions, the final CoRE report recommended that RE be renamed 'Religion and Worldviews', partly to reflect the increasingly diverse world of religious and non-religious worldviews in which students find themselves, and partly to remove the ambiguity of the subject title 'Religious Education', 'which is often wrongly assumed to be about making people more religious' (7). The word 'religion' was retained in the subject name 'both to provide continuity and to signify that young people need to understand the conceptual category of "religion" as well as other concepts such as "secularity", "secularism" and "spirituality"' (7). (This justification - in which one concept is deemed to signify many others - is not wholly convincing.) The CoRE report also recommended that a nine-point National Entitlement be extended to all English schools, accompanied by the creation of a National Body (14, 15, 19) and Local Advisory Networks (to replace local government-level Standing Advisory Councils on RE). The recommended National Entitlement for 'Religion and Worldviews' (hereafter, RW) aims to work towards 'a new and richer version of the subject' (3), based on 'a nuanced, multidisciplinary approach' (4) and the explicit, academic study of 'religion' and 'worldview' as concepts, as well as richer investigation into religions and worldviews themselves (5). It is underpinned by five principles (36-7; here summarised), which recognise:

a. the complexity of the concepts 'religion' and 'worldview';

b. the diversity that exists within 'dynamic' institutional worldviews;

c. that personal worldviews draw on multiple sources and complex interactions;

d. that practice, emotion and lived experience are as significant as doctrine;

e. that the study of religion and worldviews is multi-disciplinary.

The National Entitlement (CoRE 2018, 34-5) emphasises the need to teach the content of, and interaction between, worldviews, as well as the diversity within and between them. It also suggests that students are taught about: the concepts of 'religion' and 'worldview'; the role of rituals and practices in religious and non-religious worldviews; questions of meaning and purpose; and connections between worldviews and moral and social norms on an individual and societal level. Acknowledging the powerful and influential nature of worldviews, the National Entitlement also notes that there is variety in the (multi-disciplinary) ways in which we might understand, interpret and study them, including through 'direct encounter and discussion' with individuals and communities.

'Worldviews' in the academic study of Religious Education

Key to the revision of the RE curriculum, as envisaged in CoRE (2018), is generating in school students a better understanding of the concept 'worldview' and the diversity thereof (3-7). The report defines 'worldview' as follows (4):

> *A worldview is a person's way of understanding, experiencing and responding to the world. It can be described as a philosophy of life or an approach to life. This includes how a person understands the nature of reality and their own place in the world. A person's worldview is likely to influence and be influenced by their beliefs, values, behaviours, experiences, identities and commitments.*

Use of 'worldview' as a hypernym or 'primary concept' (Everington 2018, 11) appears frequently in current RE-related research across national boundaries (Van der Kooij et al. 2013, 2016; Miedema 2014; Ahs et al. 2016, 2017; Everington 2018; Taves et al. 2018; Flanagan 2019). For some, this 'overarching framework' serves to remove the inappropriate opposition of the 'non-religious' to the 'religious', given that both may offer answers to 'Big Questions' (Taves et al. 2018, 207). For others, the use of the term 'worldviews', which they regard as more inclusive, promotes a recognition of the 'variations and fluidity' in the ways in which people view and experience the world and the increasingly 'eclectic' approach of younger generations to religion and spirituality (Ahs et al. 2016, 212, 225). In certain contexts – notably in Finnish trials of an 'integrative' approach – this has led to the suggestion that the use of the term 'religious' in the curriculum subject title should be removed altogether. Where previously 'Religious Education' has been taught to 'religious' pupils (according to their nominated faith) and 'Secular Ethics' has been taught to 'non-religious' pupils in a 'segregative' Finnish system,

Ahs, Poulter and Kallioniemi suggest that an 'integrative' approach should be taught under the banner of 'Worldviews Education' (2017), which can act as 'an important tool for societal integration' (Ahs et al. 2016, 209; see also Miedema 2014, 82). This was echoed by Teece (2017) who, in advance of the publication of CoRE (2018), called for RE in England to be renamed 'Worldview Studies' as a better descriptor for what it means to learn about the faith and beliefs of others around the world in the 21st century (potentially including existentialism, hedonism, humanism, scientism, environmentalism, Marxism, consumerism, materialism and celebrity cultism).

Just as there has been considerable debate and disagreement over terminology relating to religions and beliefs (Jackson 2014, 27-31), so the term 'worldview' has proven difficult to define. Scholars have grappled repeatedly with the lack of conceptual clarity (e.g. Smart 1983), and controversies provoked by the term, especially as it relates to non-religious worldviews (Everington 2018, 3-4) and for its linguistic associations with National Socialism and GDR state socialism (Schweitzer 2018, 519). Van der Kooij et al. state that 'although there is a basic agreement about the conceptual meaning of "worldview" in RE, namely a view on life, the world, and humanity (McKenzie 1991; De Jong 1998; Vroom 2003; Miedema 2006), this agreement is not sufficient to define the concept precisely' (2013, 213). In attempting to devise a *precise* definition, Van der Kooij et al. suggest that a worldview is, firstly, a view on life incorporating answers to existential questions (2013, 215). These questions may be ontological, cosmological, theological, teleological, eschatological or ethical in their focus (2015, 82). Whilst not every category will be a feature of every worldview, at least the ontological (the nature of existence and humankind), teleological (the meaning and purpose of the universe and humankind, as well as the meaning *of* life in general and the meaning *in* life held by individuals) and ethical (what is good/bad and right/wrong) categories must be addressed for a worldview to qualify as such (thus discounting political theories). Worldviews will also offer answers to questions about moral values and the meaning of life, and will concern people's thinking and actions (i.e. a worldview is not simply abstract). In this conception, religions may be understood under the umbrella term 'worldview', with all religions considered to be worldviews, but not all worldviews being religions (Van der Kooij et al. 2013, 212).

But do individuals whose beliefs and values fail to meet the criteria offered by Van der Kooij et al. (2015, 82) nonetheless have a worldview, or at least a particular way of engaging with and being in the world? Similar questions emerge when we analyse Michael Hand's recent definition of worldviews 'as theories of the meaning of life [which] are at once speculative and practical, concerned both to explain the human condition and to prescribe a pattern of life' (2012, 530; see also Hand 2018). For him, they provide 'a general account of the significance, origin and purpose of human existence' (529). However, by stating that 'not everyone subscribes to such a theory: some people are agnostic about these matters' and 'a religion need not include a theory of the meaning of life' (529), Hand seems to have defined 'worldview' in ways that limit its application. Accordingly, one may or may not have such a

theory; religions may or may not incorporate worldviews (i.e. theories of the meaning of life). What of the non-religious individual who does not subscribe to the idea of life having meaning? What of the adherent whose religion does not offer a theory of the meaning of life? What of the person who does not share the anthropocentric assumptions of Hand's worldview or those of others above – focusing specifically on *human* history, life, destiny and behaviour? Does none of these individuals have a worldview? Are they in deficit because their particular worldviews do not align with a *precise* definition derived from an analysis of systematised, corporate and longstanding and/or unstructured, individual and ephemeral worldviews? If CoRE (2018) advocated a change from 'RE' to 'RW' to be inclusive of all by reflecting the diversity of beliefs, values and practices in society, then the definitions of 'worldviews' above may prohibit accomplishment of that ambition. The distinction drawn between 'institutional' and 'personal' worldviews in CoRE (2018) may provide a resolution.

Institutional and personal worldviews

Like CoRE (2018), Van der Kooij et al. (2013; 2016) distinguish between 'organized' (like 'institutional') and 'personal' worldviews. They suggest that an organised worldview is 'a view on life that has developed over time as a more or less coherent and established system with certain (written and unwritten) sources, traditions, values, rituals, ideals, or dogmas' (Van der Kooij et al. 2013, 215). These organised worldviews will seek to influence the beliefs and behaviours of their adherents, prescribing moral behaviours, as well as to impart meaning to and into their lives (Van der Kooij et al. 2013, 216-17). Personal worldviews, on the other hand, are less easy to pin down. Acting as a 'bricoleur', an individual may draw upon various worldviews (religious and/or secular) in the compilation of their personal worldview, which may be 'more eclectic and idiosyncratic' (and, perhaps, less well articulated: Van der Kooij et al. 2013, 218) than the established, organised versions upon which they might draw (Van der Kooij et al. 2013, 213). A personal worldview, then, can be envisaged as a construction by the individual of a collage, a pastiche, a bricolage; it is a composite and a process of 'building' (Ahs et al. 2017, 4) that speaks to their life experiences and the organised worldviews that have influenced them, as well as the reflections thereon that will influence their beliefs and practices moving forward (Flanagan 2019).

Initially, we had thought that this might be depicted as a Venn diagram, with the personal worldview represented by the area of intersection, drawing upon 'a range of sources' (Everington 2018, 10), informed and influenced by 'overlap, cross-fertilisation and interaction' (CoRE 2018, 36) between worldviews, enmeshed with life experiences, upbringing, cultural factors, education, and so on. Some, all or none of those spheres of influence might be institutional (non-)religious worldviews. However, we concluded that any such diagrammatic representation would be flawed. It would need to be four-dimensional, allowing for change and continuity over time. It would have to show the position and (inter-)relationship of this personal worldview representation with regard to that of other (personal and institutional)

worldview representations. It would need also to reflect potential differences in the quality (type/form) and quantity (size/scale) of influence exerted by the different spheres. We would be left with a dynamic interconnecting matrix of personal beliefs, values and practices, acted upon by varying forces (potentially including institutional worldviews), exerting its own energy upon others, to create an interconnecting 'worldview web', evolving and enduring in differing respects over time, and in a dynamic relationship with its context(s).

Is such a conception really only applicable to personal worldviews, or might it also apply to institutional worldviews? As Ahs et al. note (2016, 223): 'In real life, social categories are never fixed, uniform or harmonious; rather, they are dynamic, complex, context-bound, and intersectional'. So, while Taves et al. (2018, 212) state that 'lived worldviews may be more fragmentary, episodic, and situation dependent than formal, systematized worldviews would lead us to expect', it may also be the case that institutional worldviews themselves are actually more fragmentary, episodic and situation dependent than they might first appear. According to whom, and what criteria, have they ever been deemed 'organised', 'coherent' and 'established'? No institutional worldview is a discrete, impermeable system, no religious worldview an 'off-the-shelf' product, consumed by an unthinking and universally-assenting populace. Worldviews are, by their very natures, 'shifters', changing across contexts and between communities and individuals. This point reveals the *necessary imprecision* of the terms 'religion' and 'worldview', the deliberate discussion of which (with students) would offer a valuable way into the issues of particularity and agency: there is no monolithic form of Christianity (or Hinduism/African Traditional Religion/Buddhism, and so on), no monolithic Christian worldview, no single template for a 'Christian', only particular forms or expressions of Christianity in particular locations, amongst particular communities and for the individuals who populate those communities. That taken on board, plurality is the key; should we be talking about Christianities, not Christianity and archetypal Christians; Islams, not Islam and archetypal Muslims; and so on, using geographical, temporal and other contextual qualifiers as appropriate? Should we be introducing students to the intersections between contexts, cultures, and perspectives, not bounded, monolithic 'religions' and 'worldviews'? That such particularism exists (whether of experience or expression) *necessarily* engenders uncertainty in the terminology used in attempts to interpret and represent such phenomena. The term 'worldview' is arguably no more *un*satisfactory than the term 'religion', in that regard. Perhaps, rather than fixate on the imprecision of the terms, we ought to embrace their indefinability: they are as fluid and fuzzy as the phenomena toward which they point. If those are not fixed and finite, then they cannot be completely determinable conceptually.

We therefore need new ways of conceiving of worldviews to explore with students the ways in which various aspects of (ever-shifting, only imperfectly definable) institutional worldviews may, as sources, contribute to the construction of individual personal worldviews (and, potentially, vice versa). Over time, sources may have greater or lesser influence, new sources may emerge, and old ones disappear altogether. Which institutional worldviews (if any) contribute to the development of a personal worldview (and vice versa) depends upon

the individual and context. Ultimately, though, no single institutional worldview (whether religious or non-religious) is embodied by an individual at any given time. Thus, religious and non-religious, personal and institutional worldviews may accurately be described as 'messy' (Everington 2018: 7), although reflecting on the 'personal' may assist us in understanding that the institutional is, and has been, constituted by a multiplicity of personal worldviews over time. In fact, an institutional worldview might merely be considered as the official or formal expression of collective personal worldviews as they have been shared through corporate traditions, rituals, behaviours, (un)written sources, and so forth, over time. However, having acknowledged the 'messy' nature of worldviews (and the need to explore that messiness with students), we are left with the practical question of how to embed 'messy' worldviews into a workable curriculum.

Issues raised by embedding 'worldviews' in RE

It is a matter for debate whether the trend towards diversifying the subject matter, or reframing the already diverse subject matter, of RE is something students and teachers need and want (Halafoff et al. 2015, 253), and/or whether it threatens or damages the integrity of the subject (Everington 2018, 2). Recently, Eileen Barker (2019) has made claims about the inherent and multiple benefits of expanding English RE curricula beyond the so-called 'Big Six' world religions to incorporate the study of 'new and minority religions'. She suggests that this expansion of the curriculum would provide students with a means to: challenge stereotypes; appreciate the diversity of belief and practice observable in contemporary society; investigate interactions between society, the law, human rights and 'faith' groups; become sensitised to 'othering' tendencies; and investigate 'key issues' that might be more opaque when considered through the lens of established religions (for example, 'origins, development and decline'; 'choice and change'; and 'extremisms') (Barker 2019). Whilst Barker did not move beyond a 'religious' framework to embrace the broader term 'worldview' and thereby potentially include 'religious nones' and non-religious worldviews (such as humanism or nihilism), the incorporation of such subject matter might confer comparable and/or additional benefits to those she has outlined.

Support for the expansion of RE to incorporate consideration of non-religious worldviews can be found in the work of Everington and in the responses of her research participants (2018, 8), but the RE teachers in her sample also perceived considerable practical challenges, such as time constraints, a lack of training and resources, and a danger that the diversity of non-religious worldviews would be difficult to capture, perhaps resulting in an over-emphasis (or even sole focus) on humanism (2018, 6-10), which describes itself as 'the only clearly defined and common non-religious worldview in the UK' (Humanists UK, 2018; cited in Everington 2019, 6).

Everington (2019, 2) identifies that 'two themes in critical responses to the proposed integration of non-religious worldviews are the diminishing of academic rigour and the "dilution" of the subject', contradicting the CoRE report's vision of a subject that is 'richer', not least for its closer alignment with related academic fields (2018, 3). Citing, for example, responses to the report from the Vice President of the Board of Deputies of British Jews (Shuker 2018) and the Catholic Education Service (CES 2018), she notes that these objections have been voiced particularly vociferously by faith groups (2019, 2-4). Similar concerns have been echoed in a 'deeply disappointing' (Dossett 2019, 8) statement issued by the UK's then Secretary of State for Education, Damian Hinds, who concluded that the move towards a worldviews approach 'risks diluting the teaching of RE' (Hinds 2018) and increasing the workload of teachers (a response that the Religious Education Council attributed to a lack of understanding on Hinds's part [REC 2018]). Central UK government support is crucial (issues of devolution notwithstanding) if the CoRE's (2018) proposals are to lead to the repeal and replacement of existing legislation which, for example, stipulates that RE in schools without a religious designation shall reflect the fact that the nation's religious traditions are in the main Christian whilst taking account of the other principal religions represented (1988 Education Reform Act, Clause 8[3]). There is no mention of non-religious worldviews.

In support of Everington's assessment, we suggest that the dilution argument is underpinned by two erroneous assumptions: (i) that religions are discrete entities, largely unrelated to or insulated from their surroundings; and (ii) that religions are not themselves worldviews, and therefore their share of the subject will *necessarily* be reduced by the addition of their apparent 'opposites' – a reification of the constructed Western academic dichotomy between the 'religious' and the 'secular'. With regard to the first assumption, CoRE (2018) correctly points out that religions (as worldviews) are 'fluid' and 'dynamic' (36) and are (at least in part) reflective of their wider context, which they influence in turn. To understand religion(s), therefore, one needs to understand the wider landscape – the social, economic, political and cultural context (which includes non-religious worldviews) – with which there will necessarily be interaction and cross-fertilisation.

With regard to the second assumption, we note historical and longer-standing arguments that may be influencing contemporary discourses. In the mid-1970s, for example, similar discussions were occurring, with John Hull providing criteria by which one might select non-religious worldviews (or 'life stances', as he termed them) for inclusion in RE syllabuses. In his judgement, these were three-fold: (i) 'the ideology or way of life must explicitly reject religion'; (ii) 'it must claim to be a substitute for religion'; and (iii) 'it must nevertheless exhibit certain characteristics of the religions, such as a theory of history, a total view of man and his destiny and a system of ethics' (Hull 1984, 89). Hull's criteria were not intended to provide a definition of 'life-stances' per se, but rather of which 'life-stances' should be considered in the specific curriculum context of RE. This is important because otherwise we might ask: do all non-religious worldviews explicitly position themselves in relation to religion (via rejection, opposition, or suggestion of substitution); is this necessarily a dyadic relationship, with non-

religious worldviews self-defining in relation to religion; and do all worldviews necessarily offer theories of history, a total view of humankind and its destiny, and a system of ethics, or even consider such to be possible, meaningful and worthwhile? It is clear that Hull's intentions were to justify the inclusion of non-religious worldviews in a subject that was deemed to be wholly or predominantly about religion(s). For this reason, his criteria were oriented towards the relationship between non-religious worldviews and religion(s), and the extent to which a study of the former could shed light on a study of the latter. However, if religions are themselves deemed to be worldviews, and if the nature and purpose of RE is re-defined to bring into scope both 'religion' and (religious and non-religious) 'worldviews', then the criteria for selecting and sequencing content needs to be revised accordingly. Selected worldviews do not need to be made in the image of religion.

Furthermore, even if the attention paid to existing (wholly or predominantly religious) curriculum content was to diminish, then this could be understood in terms analogous to (albeit fictional) changes in other domains: History transitioning from 'British history' to 'British and world history'; Biology shifting from 'plants and animals' to 'plants, animals and organisms'; English broadening from 'English literature' to 'English and Anglophone literature'; and so on. In each case, the original content would not *necessarily* be removed and replaced, although it *may* be reduced and reframed as part of a broader programme. The concept of 'dilution' however implies the thinning or weakening of the subject matter. This is a misleading metaphor because it focuses on 'religion' as the solute and 'worldviews' as the solvent, rather than recognising the benefits conferred by the new 'religion and worldviews' solution. The changes proposed by CoRE (2018) do not imply watering-down an old blend to produce an insipid imitation, but the creation of a new concoction that concentrates on both 'religion' and 'worldviews' (of which religions are examples) and the relationship between these concepts. The result should be a strong cocktail, not a weak cordial.

A similar concern relates to the (imagined) size of the subject – would it not have too much content, were it to include non-religious worldviews as well as religious worldviews? This anxiety is unnecessary, not least because, as Dossett notes, 'non-religious worldviews have featured on RE curricula [in England] since the 1970s' (2019, 7). Quite apart from that fact, no subject can be 'contained' within a school curriculum or, for that matter, within any curriculum. No scholar – whether a school pupil, university student or fully-fledged professor – expects to 'cover' a subject, discipline, or field of inquiry in its entirety. The History, Biology and English curricula do not attempt to cover the whole of history, every organism and ecosystem, and every work of English literature, respectively. All curriculum subjects are faced with an enormous scope of potential content and have to find criteria and methods for selecting and sequencing it. RE has always done so, and RW would need to do the same. The challenges of selection and sequencing, however, must not dictate how we conceive of the subject matter theoretically and conceptually, even if selection and sequencing are necessary for practical pedagogical and curricular purposes. The task then is to create a list of content – for this is necessary, at some level, for the purpose of planning programmes of study, units of work

and/or individual lessons – whilst continuing to convey to students and teachers the very broad, unruly and fluid nature of the field in which they are co-researchers. In other words, the constructed curriculum must contain within itself the seeds of its own destruction, always pointing beyond the apparently fixed and finite by taking opportunities – through shared inquiries and exploratory talk – to highlight its indeterminacy, unfinalisability and open-endedness (Freathy et al. 2017, 426-7). We next consider why this criticality and dialogism is both theoretically and ethically important.

Criteria for selecting worldviews for curriculum content

Despite the UK government's resistance (Hinds 2018), calls for further research (e.g. Everington 2019) suggest that it is worth considering the issues arising from an albeit theoretical implementation of CoRE 2018's recommendations. Two key questions arise from the discussion above: *How* might the fluid and contested concept of 'worldview' be investigated in a RW curriculum alongside its 'dynamic' and 'complex' (Ahs et al. 2016, 223), 'fragmentary' and 'episodic' (Taves et al. 2018, 212) 'real-world' manifestations? And, w*hich* non-religious worldviews should be included, given the criticisms that some have levelled against the report for its lack of 'clear guidance' (Everington 2019, 5)?

Based upon the report's five underlying principles (see above, CoRE 2018, 36-7), implementation and selection must enable students to appreciate: conceptual complexity; diversity within and between institutional worldviews; influences upon personal worldviews; the significance of doctrine *and* practice, emotion and lived experience; and the multi-disciplinary nature of religion/worldview study. These principles should be observed such that 'programmes of study':

> *… reflect the **complex, diverse** and **plural** nature of worldviews. They may draw from a range of religious, philosophical, spiritual and other approaches to life including different traditions within Christianity, Buddhism, Hinduism, Islam, Judaism and Sikhism, non-religious worldviews and concepts including Humanism, secularism, atheism and agnosticism, and other **relevant** worldviews within and beyond the traditions listed above, including worldviews of local **significance** where appropriate.*

> CoRE 2018, 13
> (*emphasis added*)

The recommendation that selection takes place on the bases of 'relevance' and 'significance' is challenging. Who gets to select what is 'relevant' or 'significant', and according to which criteria might those labels be applied? Potentially, selection could focus on a quantitative measure – how many people (locally, nationally, and globally) subscribe to the worldview under consideration? – with those most populous selected for inclusion. Alternatively, one

could look to qualitative analysis, for example, asking how influential – politically, economically, socially, and so on – a worldview has been in the past, is in the present and will likely be in the future, and select those which have had the greatest influence.

However, selecting traditions/worldviews which have the largest following (relevance?) or have had the greatest influence (significance?) risks perpetuating existing hegemonies. It is vital that we also take into account historical and contemporary realities which have minimised, marginalised and exacted violence on certain traditions and worldviews. By way of example, the European colonial project in the 'Scramble for Africa' often involved efforts both to Christianise and 'civilise'. Integral to this process was the demonisation of indigenous worldviews and the conversion of 'savages' to coloniser religions and worldviews. Assessment by quantitative or qualitative measures would privilege 'relevant' (populous) and 'significant' (change-effecting) Christianity, thereby rendering those indigenous traditions 'irrelevant' and 'insignificant', only revisiting upon them historical injustices. Here, then, broader consideration of the dynamics of power must be taken into account when making judgements about 'relevance' and 'significance'. This concern echoes Dossett's call for attention to the contextual influences and intersectional engagements of 'hybridity, secularisation, race, colonialism, migration, etc.' in the study of religion(s) and worldview(s) (2019, 8). Given the subjectivity involved in determining 'relevance' and 'significance', alongside the contested nature of the concept 'worldview', it is not easy (if at all possible) to determine a singular, ethically-defensible and theoretically-coherent list of worldviews for inclusion on curricula. By whom the curriculum is determined, and how, is an important consideration.

The above discussion, however, has treated selection solely from the perspective of determining which objects of study should constitute the fixed and finite *subject knowledge content* of RW. As we explore in the following section, a different picture emerges if we consider selection of objects of study from the point of view of developing multi-disciplinary, critical and reflexive *skills and approaches* utilised in the academic study of religion(s) and worldview(s). Focusing our attention on epistemology and methodology both enables a less problematic evaluation of 'relevance'/'significance' and attends more closely to the report's recommendation that RW align with, and draw upon, related fields in the academic sphere (CoRE 2018, 3). Relative 'relevance' or 'significance' can therefore be reframed in terms of the learning opportunities afforded by an investigation into any given worldview or aspects thereof. Coherence is provided not only through criteria for selecting and sequencing otherwise 'messy' subject matter, but through the rationale for the disciplinary, interpretative and methodological skills and approaches taken.

Big Ideas about the study of religion(s) and worldview(s)

In the CoRE report, there is a clear correspondence between the National Entitlement and the 'Big Ideas' promoted earlier by the University of Exeter's 'Identifying Principles and Big Ideas for Religious Education' project (St Luke's College Foundation, Ref. 016J-086). The 'Big Ideas for RE' report (Wintersgill 2017) suggested that six 'Big Ideas' might be used to select and sequence content in the English RE curriculum, adopting the approach of the 'Principles and Big Ideas of Science Education' (Harlen 2010 and 2015, itself drawing on the work of Wiggins and McTighe 1998). These Big Ideas focused on the characteristics of 'religions and non-religious worldviews', and were entitled 'Continuity, Change and Diversity'; 'Words and Beyond'; 'A Good Life'; 'Making Sense of Life's Experiences'; 'Influence, Community, Culture and Power'; and 'The Big Picture' (BI1-6).

In an article published before the release of the Commission's report (Freathy and John 2019 [online July 2018]), we reflected on the 'Big Ideas' set out by Wintersgill (2017). This led us to propose ways in which academic modes of inquiry might be introduced into the RE classroom, suggesting that 'Big Ideas *about* the study of religion(s) and worldview(s)' ought to be included, as subject content, alongside 'Big Ideas' (i.e. theories and generalisations) about the 'religions and non-religious worldviews' themselves. Our 'Big Ideas *about*' (hereafter, BIA1-4)) focused on four aspects (here, in summary form):

1. Encountering religion(s) and worldview(s): Contested definitions and contexts

There is no uncontested definition of 'religion' or 'worldview', nor is there certainty about the nature of individual religions or worldviews. There is no uncontested definition of what the study of religion(s) and worldview(s) is, or what it should involve. A critical-analytical, empathetic, and inquisitive approach – alongside an awareness of dynamic contexts – is required at all times.

2. Encountering Oneself: Reflexivity, Reflectivity and Positionality

Who we are (place, era, culture, aspects of identity, etc.) affects – and sometimes determines – what we know about religion(s) and worldview(s). Encounters with unfamiliar peoples, cultures, religions and worldviews assist us in understanding ourselves better. In turn, this equips us better to investigate and understand religion(s) and worldview(s).

3. Encountering Methodologies and Methods: Discernment and Diversity

The study of religion(s) and worldview(s) is inherently multi-disciplinary and methodologically diverse. The disciplinary and methodological approaches taken to the study of a religious phenomenon or worldview will contribute significantly to the results.

4. Encountering the 'Real World': Relevance and Transferability

The study of religion(s) and worldview(s) is a vital tool in gaining knowledge and understanding of the various religions and worldviews in the world, as well as their engagement in contemporary public and private affairs. It offers many transferable skills, which are invaluable in many domains of life experience, including further education and employment.

Freathy and John 2019, 8-10

The article as a whole proposed that issues concerning epistemology and methodology should be specifically positioned as objects of inquiry. Like CoRE (2018), it promoted an awareness of multi-disciplinarity; the use of multi-methodological approaches; the practice of reflexive learning; reflection on positionality; and the importance of encounter and dialogue. As well as the considerable overlap between CoRE's underlying principles and BIA1-4, there are notable areas of commonality between BIA1-3 and the ninth point in the National Entitlement:

Pupils must be taught:

*the different ways in which religion and worldviews can be **understood, interpreted** and **studied**, including through a wide range of academic disciplines and through **direct encounter** and **discussion** with individuals and communities who hold these worldviews.*

CoRE 2018, 35
(emphasis added)

In relation to a newly conceived RW, and alongside other criteria, we now suggest that our 'Big Ideas *about* the study of religion(s) and worldview(s)' could usefully guide selection of worldviews for inclusion on curricula, based on the extent to which study of each worldview (or aspects thereof) generates discussion of these Big Ideas and exemplifies associated interpretations, methodologies and methods. Amongst other objectives, worldviews thereby become the instruments by which these Big Ideas are explored. Within this perspective, students can be conceived as co-researchers, whose inquiry is just as focused on '*the study of* religion(s) and worldview(s)' (epistemology and methodology *as* curriculum content) as it is on

the religion(s) and worldview(s) themselves. The community into which students are being inducted, according to this conception, is not a faith community of religious practitioners (as might have been the case in some previous, confessional and proselytising forms of RE) but the scholarly communities of inquiry dedicated to the academic study of religion(s) and worldview(s). As Freathy et al. (2017, 433) state, school students 'can become nascent members of communities of inquiry bound by a willingness and ability to contribute to a joint *enterprise*' and by drawing upon '"a shared *repertoire* of communal resources – language, routines, sensibilities, artefacts, tools, stories, styles, etc." of which they should be increasingly self-aware (i.e. theories, concepts, methodologies and methods) (Wenger, 2000, p. 229 [our italics])'. Freathy and Freathy's 'RE-searchers approach' (http://www.reonline.org.uk/re-searchers/ [Accessed 15 November 2019]) offers an example of how this joint enterprise can be brought into the classroom: Primary school students are reconceived as co-researchers who engage in multi-methodological, dialogical inquiries into religion(s) and worldview(s) and the study thereof. In this approach, the enterprise of inquiry, amongst other factors, can dictate the subject matter: method determining content (as well as vice versa). Let us now explain how 'Big Ideas *about* the study of religion(s) and worldview(s)' can contribute to criteria for selecting worldviews for inclusion on curricula.

BIA1: Encountering religion(s) and worldview(s): Contested definitions and contexts

Everington has highlighted the level of uncertainty surrounding the term 'worldview', including the inconsistent and sometimes contradictory way in which it has been employed (2019, 4-6) both in the CoRE (2018) report and in academic and public discourse. This prompts her to suggest that more research is required into 'definitions of "worldview" and "non-religious worldviews"' (2019, 6; see also Schweitzer 2018, 19-20). This suggestion is true only if one subscribes to the view that worldview(s) (including religion[s]) can possibly be *precisely* defined. Alternatively, if one accepts BIA1 above (Freathy and John 2019), then the contested nature of the terms should be a specific focus of study *alongside* the dynamic and contested 'real-world' contexts within which religions and worldviews find their expression (Wintersgill 2017, CoRE 2018). This removes entirely the need to find or enforce fixed definitions. Rather, the imprecision of the terms, and plurality of interpretations, is to be embraced and explored with the students. It is no longer a point of inconvenience, but a focus of study that engenders an improved understanding of religion(s) and worldview(s) and the study thereof.

Within such a framework, worldviews might be selected (and thereby deemed 'relevant' and 'significant') for the way in which they foreground the imprecision of definitions and/or the difficulty of determining definitions that apply to, or adequately account for, the diversity to be found across contexts (BIA1). This might involve examining a series of dissimilar non-religious worldviews, precisely to explore the contestation surrounding the nature and definition of a 'non-religious worldview'. It might involve selecting religious worldviews that speak to majority and minority, mainstream and outlying, expressions of an institutional

worldview. Students should be given the opportunity to explore worldviews selected to illustrate the similarities and differences that exist *between* institutional worldviews, whilst also acknowledging the heterogeneity that exists *within* them (Van der Kooij et al. 2013, 223; see also Ahs et al. 2017, 3-4 and 6-10). These approaches would help to avoid presenting worldviews as essentialised and monolithic (Ahs et al. 2016, 212; Everington 2018, 10), be that in definition or expression.

Focusing inquiry toward BIA1 – an epistemological issue – students' critical skills are enhanced. Crucially, this does not necessitate 'dilution' of subject content but, rather, added richness and rigour. The study of a supposedly singular institutional worldview can be refocused, for example, on an institutional worldview that finds hugely different expressions across varying denominational, global and cultural contexts. Integral to the study of religion(s) and worldview(s), and a means through which one might focus on contested definitions, is to examine the 'lived experience' of those who inhabit particular worldviews, a focus which Dossett traces back to the Warwick Project (2019, 8). Lived experience, in particular, is vital in gathering an appreciation of the particular and diverse ways in which people develop and inhabit their worldview, not least to avoid reinforcing stereotypes, of which the Commission considers RE to have been culpable in the past (CoRE 2018, 36). Thus, students should engage with the individuals and communities about whose ways of life and worldviews they are inquiring, and they must consider the 'real religious landscape' rather than abstractions (Dossett 2019, 8).

BIA2: Encountering Oneself: Reflexivity, Reflectivity and Positionality

And, of course, the students themselves are part of the (non-)religious worldview landscape. BIA2 encourages them to reflect on that fact – to consider (i) how they fit into the landscape they are studying, and (ii) what effect(s) their own worldview commitments and positionality have on both the ways in which they study religion(s) and worldview(s), and the conclusions that they come to about religion(s) and worldview(s) (Larkin et al. 2019).

This emphasis derives from the commitment that RW should be subject to the core scholarly standards that we would apply – both *to* and *in* – any other curriculum subject. As in any academic field, there is an expectation of rigorous, critical and 'scientific' engagement and inquiry; this includes reflection on method and a consideration of the influence that the researcher's presence and positionality has on the process, results and conclusions of any inquiry. The personal worldviews of the students thereby become objects of study.

For students, explicit reflection on their lived experience and the sources that inform their own 'fluid, multi-layered' identity and worldview (Ahs et al. 2016, 225) offers the opportunity to consider 'the extent to which experience is governed by hidden … meta-narratives, which are usually pre-conscious and non-cognitive', thereby attending to the 'dynamics of knowledge production' (Dossett 2019, 8). It would allow them to analyse the ways

in which their dynamic personal worldviews intersect with, are similar to, and differ from institutional worldviews (both religious and non-religious), thereby recognising their individuality, and the diversity of expressions and interpretations of worldviews that exist both locally and globally across dynamic contexts (Ahs et al. 2016, 212). Personal reflection by students on their own worldview – an inherently active and transactional (rather than didactic) mode of learning (Ahs et al. 2017, 3-4) – will sensitise students both to similarities to, and differences from, those around them, including those with whom they are (or have been) bracketed under the labels of institutional worldviews (as fellow Muslims, Christians, 'nones', for example). Inevitable in this process is increased reflection within the classroom on the contemporary (non-)religious landscape in society (Everington 2018, 4). It also enables a reflexive response – a recognition that who they are affects how they study (including preferences for methods of learning), as well as how they interpret religion(s) and worldview(s) and, therefore, what they learn.

Focusing in on BIA2, selection for 'relevance' and 'significance' should therefore focus on highlighting for students the particularity of their own lived experience and their own epistemological 'lenses' (Freathy and John 2019, 34-5). 'Relevance' here becomes relevance *for the learning process* and may therefore mean selecting remote, minority, or culturally distinct/distant worldviews alongside the local and familiar. After all, encounters with difference may hold a mirror up to our own worldviews and show us that the way in which we perceive the world is neither normative nor objective.

BIA3: Encountering Methodologies and Methods: Discernment and Diversity

Our third 'Big Idea *about*' focuses on the inherently multi-disciplinary nature of both academic and school-level study of religion(s) and worldview(s) (see also Georgiou 2018; Norfolk SACRE and Agreed Syllabus Conference 2019). The final principle underlying the National Entitlement shares this emphasis (CoRE 2018, 36-7). School students should therefore be introduced to the ways in which different disciplines approach religions/worldviews and be asked to consider, for example, what the anthropology of religion offers that the philosophy of religion does not, or what Classics/Ancient History can tell us about early Christianity that we might not glean from textual analysis in Biblical Studies. This is recognised, albeit in an 'Afterword', in the sequel publication on 'Big Ideas' by Wintersgill et al. (2019, 83):

> [w]e recognise that disciplinary knowledge … should include both the *processes* deployed by the various disciplines concerned with the study of religion and religions/worldviews and the *new knowledge and understanding* that results from the application of these processes. We have to date focused on the knowledge and understanding. … An important aspect of Big Ideas is that, since they emerge from disciplinary knowledge, they must be reviewed regularly to ensure that they reflect new

knowledge and understanding … They are not meant to be treated as fixed and unchangeable categories.

A necessary component of a multi-disciplinary approach is the use of a multiplicity of interpretations, methodologies and methods in our study of religion(s) and worldview(s). As Richard Kueh suggests, part of students' subject matter in RE should be disciplinary knowledge; that is, knowledge of 'the tools, norms, methods and modus operandi' by which researchers in the relevant disciplines conventionally 'go about exploring' religion(s) and worldview(s) (Kueh 2018). It is clear how this process functions in other subjects: for example, students conduct source work in History, field trips in Geography, practical experiments in Science, and so on. This focus on 'how?' as well as 'what?' should be replicated in RE/RW, with students being introduced to a variety of interpretations, methodologies and methods, and crucially, to reflect on the differences, strengths and weaknesses of each. Students could work closely with texts, consider variations in expressions of worldviews across contexts (cultural, spatial, temporal), conduct interviews with experts, and so on, considering what perspective the approach taken offers, and how it affects the outcomes of their study. Each choice determines which worldviews, or at least which aspects thereof, should be selected for scrutiny, and here the form and accessibility of sources of evidence might be a decisive factor in curriculum content selection.

In academic research, active engagement with the beliefs and practices of individuals and/or groups might involve interviews, ethnographic fieldwork, (non-)participant-observation and so forth. Each of these approaches involves 'encounter and discussion' as per the CoRE (2018) report, and accords equal importance to agency and performance, thereby contributing to the dismantling of what Dossett describes as a 'false "philosophy and ethics" versus "phenomenology" dichotomy which, as it stands in all its postcolonial glory, threatens to undermine efforts to move the school curriculum in a positive direction' (Dossett 2019, 8). Having students visit institutions (e.g. places of worship or secular assembly), inviting visits from individuals who hold particular worldviews, and creating opportunities in the classroom to engage with the material realities of worldviews (e.g. texts, artefacts and ritual performances) all offer equivalent opportunities. Crucial to such encounters is to provide opportunities to engage with multiple 'worldview representatives', so as to inculcate an appreciation of diversity within and between worldviews. Once again, the selection of worldviews need not be overly prescriptive; selection according to this criterion can be based upon demonstrating, and gaining experience of, a variety of disciplinary, interpretative and methodological skills and approaches.

BIA4: Encountering the 'Real World': Relevance and Transferability

In societies with an increasing population of 'nones' – those who claim no religious affiliation or belief (or no institutional religious affiliation) – it is imperative that students consider and come to an understanding of such positions. They may not be religious themselves, they may not come from religious families and, and even if they are or do, the students will routinely encounter those who are not religious in their communities and throughout the course of their lives. As Everington suggests, at least part of the purpose of RE/RW is for the students to come to an understanding of the actual religious and non-religious landscape in which they live, making the subject 'fully inclusive and relevant to all pupils, including the increasing number who have no religious background or commitment' (2019, 2). To that end, 'there is a need for a subject that represents the '"real", rather than "imagined", religious landscape (e.g. Dinham and Shaw 2015)' (2019, 2-3).

Reflection on this 'real world', on society at its local, national and global level, involves not only consideration of the multitude of religious and non-religious worldviews that exist within it, but also on the many intersections and engagements between religion/non-religion and other spheres of life. Encouraging the students to reflect on BIA4 involves encouraging them to consider the relevance of worldviews in relation to, for example, history, culture, politics and social dynamics (e.g. in public and private institutions), and issues of gender, sexuality, race relations and social justice. Increased awareness of religious and non-religious worldviews, in all their diversity, alongside the critical skills engendered by BIA1-3, would foster a greater appreciation in the students of the 'relevance' and 'significance' of the study of religion(s) and worldview(s). Curriculum content selection needs to reflect these aims, but so does classroom practice, including the pedagogical approach, professional knowledge and professionality of RE/RW teachers (Freathy et al. 2016, 116). We will discuss this next.

Teachers encountering the study of religion(s) and worldview(s)

A 2010 UK government White Paper entitled *The Importance of Teaching* noted that 'nothing makes more difference to the progress and attainment of any child or young person than good teachers and good teaching' (43). This highlights the need to consider the preceding discussion in terms of its implications for the initial and continuing professional development of RE/RW teachers, and who should be responsible for providing it. CoRE (2018) notes that teachers in England lack confidence in their abilities to do justice to RE (8) and that they need secure subject knowledge (37). This may result from the fact that teachers in England more often lack subject specialism in RE than in other subjects (21), hence the Commission's focus on the promotion of 'scholarly accuracy' (13) and high-quality teaching (45ff.). Not long ago, the same issues were highlighted in reports from the UK's All-Party Parliamentary Group on Religious Education (2013) and the Office for Standards in Education, Children's Services and Skills (OFSTED 2013). Too many of those teaching RE are non-specialists, or indeed – particularly in

Primary schools – unqualified teachers. Even when they have undertaken tertiary studies in Theology and Religious Studies (or cognate disciplines), some may not have wrestled intellectually with the challenges associated with creating, substantiating and interpreting (new) knowledge, and very few will have conducted their own research with any significant degree of disciplinary or methodological sophistication (which would likely take place in original projects at Masters or Doctoral level). How can teachers induct students into the communities of academic inquiry associated with the study of religion(s) and worldview(s), if they themselves have not been so inducted (or only to a rudimentary level)? This lack of specialised, advanced and complex knowledge and expertise – on the part of not only many English RE teachers, but also some associated advisors, consultants, inspectors, textbook writers, syllabus makers, and so forth – militates against implementation of our epistemologically- and methodologically-orientated vision. It also raises the question of who and where are the educators adequately equipped to 'train' RE/RW teachers, bearing in mind the continuing marginalisation of university-led, research-based initial teacher education in England. Thus, in the face of providing 'a new and richer version of the subject' (3), and reflecting these levels of academic study, provisions need to be made for teachers (and others) to gain in confidence; the problem of inadequate initial and continuing professional development, it seems, will become more acute before it recedes.

A first step is recognising the changing nature and purpose of the subject. The aim of inducting students into the communities of academic inquiry associated with the study of religion(s) and worldview(s) is different from the aim of nurturing and formatively influencing the spiritual life of students, for example. Previously, we discussed selecting and sequencing subject content knowledge about religions and worldviews, so as to contribute to students' understanding of 'Big Ideas about the study of religion(s) and worldview(s)'. This is different, for example, from the *instrumental* role afforded to the study of religion in Michael Grimmitt's (1987) 'human development' approach to RE:

> … the unifying factor in his rationale is the bringing into a synergetic relationship the life world of the pupil and religious life world of the various religious traditions. In Grimmitt's design, the religious life world does not include *anything* that one might select from the phenomena of a particular tradition, but only that which illuminates and informs the pupils' life world curriculum (see 1987, 226, 267–388). … So it could be said that the unifying factor is human experience rather than religion.

> Teece 2010, 96

In our approach, the unifying factors are religion(s) and worldview(s) and the study thereof. Pupils' 'life worlds' (personal worldviews) are only relevant in terms of how they influence, and are influenced by, their learning about religion(s) and worldview(s), and because personal reflection and reflexivity are intrinsic parts of what it means to undertake such

academic/scholarly study (Larkin et al. 2019). We make no assumptions about purported 'shared human experience'; the (positive) lessons that students might 'learn from' the religions and worldviews under study; or the direction and goal of human development (e.g. spiritual, moral, social and cultural), other than the development of academic/scholarly knowledge, skills, attributes and values associated with the relevant communities of academic inquiry. We follow the idea, which is found 'in most cases in most countries', that school subjects 'should be clearly related to a delineated field of study at university level' (Schweitzer 2018, 520). This does not detract from the real-time, 'real-world', significance of the subject matter, as the religious/worldview plurality of contemporary global societies (and the political challenges faced therein) dictates that RE/RW is ever more important in the lives of students, whether they pursue such study beyond school or not. Whether a student (or teacher) is religious, religiously inquisitive, or religiously 'absolutely unmusical', as Max Weber described himself (1909), does not have a bearing on this significance. Neither does the existence, or lack of, a 'synergetic relationship' between the personal worldview of the student (or teacher) and the personal / institutional worldviews under study. What is important, on the part of both student and teacher, is whether they have the relevant and transferable knowledge, skills, attributes and values necessary to encounter, understand and engage with the radical diversity of religions and worldviews present within our world – past, present and (presumably) future. This includes knowledge of contested concepts and contexts; knowledge of oneself; and knowledge of interpretations, methodologies and methods.

It may not be easy to establish straightforward links between RE/RW and subject counterparts in higher education. Diverse academic paths are open to students of RE/RW and to those whose tertiary studies might lend themselves to RE/RW teaching. In the case of RE teachers, says Schweitzer, there is 'confusion … concerning the academic expertise to be acquired for teaching', which may only increase with a transition from RE to RW, 'since the term worldview is even less defined than the term religion' (2018: 520). But this is to define expertise narrowly only in terms of subject content knowledge (as if any such would be fixed and finite) and not also in terms of epistemological and methodological knowledge and skills, and broader academic attributes and values. Evolution is required for the subject, and those who teach and study it, to shift towards the aim of fostering students who are academically-attuned to both religion(s) and worldview(s) *and* the study thereof. RW would resonate more than RE with the personal interests and motivations of students and teachers who are not themselves religious, and it would make clearer links with a broader range of academic 'worldview-related' fields (anthropology, philosophy, sociology, etc.), albeit that the UK's higher education Quality Assurance Agency already lists 30 subjects to which Theology and Religious Studies are said to relate and contribute (QAA 2014, 11 and 13–14).

Within the RW classroom, as we have imagined it, students would learn *about* religion(s) and worldview(s) and learn *about* the study of religion(s) and worldview(s). Initial and continuing professional development, and those who provide it, would therefore have to address not only knowledge of religion(s) and worldview(s), but also knowledge of where that

knowledge comes from (the interpretations, methodologies and methods employed in the study of religion[s] and worldview[s]). Closer links and alliances across the school-university divide need to be forged, so that RW students, teachers and teacher-educators (amongst others) know something about, and are aligned to, the communities of academic inquiry of which they are peripheral participants (see Freathy et al. 2017). Therefore, and in the conception of RW put forward by CoRE 2018, a religion(s) and/or worldview(s) *researcher* would be just as important a conversation partner for teachers and school students as an adherent of a religion or institutional worldview. The expertise of a diverse range of academic specialists should also influence the creation of syllabuses and selection of curriculum content, in order to strengthen the sense of progression from school to university, and to enact the Commission's call to 'draw from' academic disciplines (CoRE 2018, 37). With that in mind, it is possible that the nine-person National Body envisaged by CoRE to develop programmes of study for RW (2018, 14, 15, 19) would need to expand to accommodate more academic specialists in the study of religion(s) and worldview(s), chosen according to research and/or teaching expertise. Even under the current legal framework for determining RE locally, such personnel could be integrated more readily into the membership of Agreed Syllabus Conferences and Standing Advisory Councils for RE.

In terms of forging and facilitating such alliances with schools, readers might be wondering whether it is at all practical, for example, to suggest that school students engage with university-based researchers as part of RW, that teachers aim to utilise academics as resources as they might religious adherents. We believe it is. Universities are keen to engage with their communities and to maximise both the evidential impact of their research, as well as the uptake of university places. Indeed, UK universities are currently awarded funding, through the Research Excellence Framework, on the basis of research impact beyond the academy.[8] Like never before, then, universities are seeking to engage schools and effect change, that is, to demonstrate 'real-world' relevance and significance. Both curriculum authors and deliverers should capitalise on this impact drive. Universities in the UK commonly operate 'outreach' and 'widening participation' schemes, aiming to foster closer links between universities and schools, to promote transition from school to university education, and to encourage a diverse range of students to apply to their universities.[9] In natural science disciplines, universities offer science 'taster days' and academic scientists visit schools to deliver demonstrations and workshops that give students an insight into scientific research. Given that such initiatives are already up and running, it seems both feasible and reasonable to suggest that university-based researchers of religion(s) and worldview(s) could deliver a

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[8] https://re.ukri.org/research/ref-impact/ [Accessed 15 November 2019]

[9] See, for example: https://www.bristol.ac.uk/study/outreach/ [Accessed 15 November 2019]

similar set of insights into their work to school-based RE/RW students, and that such engagements could be an expectation within an enriched conception of RW for the future.

Bridging the school-university divide need not be confined to face-to-face encounters. Knowledge-exchange might take place in the creation of textbooks, teacher handbooks, curriculum resources, [10] or through participation on advisory boards and committees contributing to the development of RE/RW in schools. Teachers can also be engaged in academic discourses indirectly, for example, through reading research digests [11] and/or through initial and continuing professional development, perhaps mediated by inspectors, advisors and consultants. So, whilst we are focusing here on theoretical concerns, it is worth noting that practical pedagogical examples of 'close-to-practice theorisation and conceptualisation'[12] are beginning to emerge and infuse some of the above concerns into classroom practice. At Primary school level (up to 11 years of age), Freathy and Freathy have developed the 'RE-searchers' – accessible characters whose various approaches to academic study children are encouraged to adopt and then critique (Freathy et al. 2015; Freathy 2016; Freathy and Freathy 2016). This approach was then reworked in a textbook for Secondary schools (11-18 years) – *Who is Jesus?* (Freathy et al. 2018) – which presents students with multi-methodological and multi-disciplinary avenues for inquiry-based learning in RE. Freathy and Freathy have also set out in practical terms a reflexive approach drawing upon generic pedagogical and psychological research, with Shirley Larkin and Jonathan Doney, in *Metacognition, Worldviews and Religious Education: a Practical Guide for Teachers* (Larkin et al. 2019).

Conclusions

It is a demanding task to recast RE as a critical, dialogic and inquiry-led subject, drawing upon multi-disciplinary, multi-methodological and encounter-driven approaches, and encompassing both religious and non-religious worldviews, thereby better to reflect the academic study of religion(s) and worldview(s) and the (non-)belief profile(s) of contemporary society, be that in

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[10] See, for example, student and teacher RE resources published by the Graduate School of Education and the Department of Theology and Religion at the University of Exeter: Freathy et al. 2014 and 2018; https://humanities.exeter.ac.uk/theology/research/projects/beyondstewardship/ and https://humanities.exeter.ac.uk/theology/teachers/religioninthemedia/ [Both accessed 15 November 2019]

[11] See, for example: https://researchforre.reonline.org.uk/ [Accessed 15 November 2019]. This online resource 'brings together those who teach and research RE, sharing research reports and encouraging collaboration and new ideas, so that cutting-edge research can have a real-life impact both inside and outside the classroom'.

[12] https://www.bera.ac.uk/blog/the-making-of-the-re-searchers-approach-close-to-practice-theorisation-and-conceptualisation [Accessed 15 November 2019]

England or elsewhere. But this challenge, laid down by CoRE (2018), represents a significant opportunity which must not be missed (Chater 2019), despite the apparently 'bleak' current outlook (Dossett 2019, 7). The diversity so apparent within England deserves to be recognised in RE/RW curricula, and the academic status of the subject needs to be foregrounded. The question is, how do we achieve these aims? First, we need to accept and embrace the messiness, contestation, fluidity and uncertainty of religion(s) and worldview(s) – both in the terminology that we use and in the phenomena that we investigate – rather than deem these as problems to be resolved. Students should be exposed, as far as possible, to the diverse and complex nature of the subject matter, and the communities of academic inquiry which investigate it. In this multi-disciplinary and multi-methodological field, it is perhaps this factor – articulated in our BIA1 – that undergirds rigorous, critical and reflexive inquiry more than any other and which necessitates the privileging of the learning process over propositional knowledge in the study of religion(s) and worldview(s). Second, we need to explore more fully the institutional and personal axis to avoid pigeonholing the students themselves (Ahs et al. 2016, 224), and to recognise the individual, and the fact that there are 'a plurality of ways of being [non-]religious' (Ahs et al. 2017, 3). This championing of diversity at the institutional and personal level may encourage empathy, understanding, respect and tolerance (Ahs et al. 2017, 6-10) and develop 'intercultural and interreligious understanding' (Halafoff et al. 2015, 250), as well as minimising tendencies to 'other' those of differing perspectives (Ahs et al. 2017, 3). It necessarily requires students to take a self-reflective approach and to engage actively in comparative and contrastive inquiry, thereby beginning a 'lifelong process' of establishing and modifying their own worldview (Van der Kooij et al. 2013, 226). Third, we need to exercise sensitivity in the selection of religion(s) and worldview(s) for inclusion on the curriculum, deploying criteria that recognise key epistemological and methodological issues as articulated in our four 'Big Ideas about the study of religion(s) and worldview(s)'. Attending to such issues will enable us to focus not only on subject content 'knowledge', but also the 'knower' and ways of 'knowing'. Lastly, in a move that distances the new subject from the 'formational resonances' of 'Religious Education' (Dossett 2019, 8), we need RW students to take on the role of co-researchers, with the classroom refocused on the 'explicit, academic study of worldviews' (CoRE 2018, 5). This concerns both diversity of subject content knowledge and diversity of academic skills and approaches. The once near-ubiquitous aim of socialising students into communities of religious practice can be contrasted with the aim, articulated here, of inducting students into communities of academic inquiry. The relationship between teachers and academics must therefore be fostered in order to share expertise about *how* to learn about, and research, religion(s) and worldview(s). Religions/worldviews are not a fixed and finite set of brute facts, parcelled up in bite-sized curriculum resources, to be consumed uncritically. Knowledge of them is not generated *ex nihilo*: one cannot be said to be 'knowledge-rich', while having a poor understanding of the derivation of 'knowledge'. The development of the 'new and richer' RW – foregrounding the importance of critical, reflexive, multi-disciplinary, multi-methodological, and encounter-driven approaches to learning – requires partnership between students, teachers, teacher-educators and researchers. The way

forward is a 'richer' subject that can enrich its students, strengthened not diluted by being re-conceptualised in terms of curriculum content and pedagogical approach.

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(B)   IMPLICATIONS FOR TEACHING PRACTICE: KEY QUESTIONS TO CONSIDER

It is sometimes assumed, e.g. by participants in the original Big Ideas project (Wintersgill et al., 2017), that most of these methodologically focused Big Ideas About (BIA) were already implicit in the first list of ideas. In a recent article (Cush, 2019), Professor Denise Cush states, for example, that the first BIA (contested definitions and contexts) has been addressed, at least partially, in some of the more complex, age-differentiated versions of BI1 developed over the course of the project; and the fourth proposition (relevance and transferability) is part of the very definition of a 'Big Idea' itself (Cush 2019, 101). However, we – the authors of this handbook – believe that such implicit references in the original Big Ideas project are not enough to further pupils' (and teachers') methodological awareness and encourage them to think about their own positionalities as researchers in the study of religion(s) and worldview(s).

As the above article (Freathy and John 2019) demonstrates, important questions arise from the discussion of our 'Big Ideas About' the study of religion(s) and worldviews(s) and the contributions they can make to both theorising about and implementing the Commission's recommendations for the development of the Religion and Worldviews curriculum in schools.

Having read the article, how would you answer the following prompting questions? If you find any of the questions difficult to respond to, reflect on why this is the case – e.g. what is it that makes answering the question(s) complicated for you? What advantages/disadvantages would working with or thinking in terms of 'Big Ideas About' have in your teaching practice? And are there other questions, issues or problems that arise for you as a teacher when considering our argument for a methodologically focused interpretation and delivery of the subject 'Religious Education' and/or 'Religions and Worldviews', specifically?

1. Why is it important to induct students of RE into the research practices and dialogues that form the diverse, multi-disciplinary field of the academic study of religion(s) and worldview(s)?

2. What might be the benefit of exploring different concepts of 'religion(s)' and 'worldview(s)' – as well as possible links and overlaps between the two categories – through a variety of methodological lenses with your students?

3. Are you worried that reframing the subject of RE in terms of 'Religion and Worldviews' Education might lead to a dilution of religious subject content?

   (a) If so/if not, what does this tell you about your own views of the nature and purpose(s) of the subject?

   (b) How does your response relate to your own interpretation of the term 'worldview' and the relationship (e.g. oppositional, overlapping, intersecting, etc.) it has with religion?

4. Which non-religious worldviews do you think should be included in RE and why?

   (a) Can you think of examples that might provide students with opportunities to investigate the contested concepts, 'religion(s)' and 'worldview(s)', through various 'real world' manifestations?

   (b) How do your selected examples demonstrate the necessary imprecision of definitions and/or the difficulty of defining the terms in ways that, adequately, reflect the great diversity to be found across (e.g. cultural/historical) contexts?

5. How could you encourage students to reflect on the personal positionalities they have as researchers vis-à-vis the religions and worldviews explored in the classroom?

   (a) What might they learn from investigating their own worldviews and the effects they have on the ways they approach their own and others' religious and non-religious perspectives?

6. Can you think of 'real-world' examples of both religious and non-religious worldviews that could provide your students with opportunities to discover points of intersection between that subject content and other spheres of life (e.g. politics; popular culture; issues of gender, race, sexuality; etc.)?

(a) How do these examples help students to understand the religious and non-religious landscape in which they live?

(b) Are there examples that might, specifically, help non-religious students to reflect on the relevance of the study of religion(s) and worldview(s) in relation to life in the twenty-first century?

We would love to hear your thoughts on this approach and about how your lesson planning goes, so please do send us your feedback (see Part III).

PART II

THE CURRICULUM PACKAGE

4. OUTLINE OF RESOURCE

This section explains the structure of the teaching/learning resource developed in particular in sections 5 and 6 of this handbook. Section 5 begins by giving some guidance on how to plan a 'Big Ideas About' lesson and includes a number of **prompting questions and activities** for teachers and teacher trainees. Section 6A then presents a **sample scheme of work** exploring Easter in three 60-min lessons, designed to investigate different aspects of the Christian festival through the lens(es) of the 'Big Ideas About' approach. This part of the handbook will first explain how to use and expand that scheme of work, following the guiding questions in section 3B and then present three **detailed lesson plans**, each of which concentrates on a different Big Idea About RE (BIA1-3). Additional resources needed for the lessons are listed in the resources section of the respective lesson plans or – where necessary – included as separate material below the plans. And finally, in section 6B, you will find **four lesson plan templates** (BIA1-4) to use for your own lesson planning.

Brief Overview

Section 5

- Planning a 'Big Ideas About' Lesson – Activity for Teachers and Teacher Trainees

Section 6A

- 'Big Ideas About' Scheme of Work and Lesson Plans
- Sample Scheme of Work: Exploring Easter
- Lesson Plan 1 (Big Ideas About 1)
- Lesson Plan 2 (Big Ideas About 2)
- Lesson Plan 3 (Big Ideas About 3)

Section 6B

- Lesson Plan Template 1 (Big Ideas About 1)
- Lesson Plan Template 2 (Big Ideas About 2)
- Lesson Plan Template 3 (Big Ideas About 3)
- Lesson Plan Template 4 (Big Ideas About 4)

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5. PLANNING A 'BIG IDEAS ABOUT' LESSON – ACTIVITY FOR TEACHERS AND TEACHER TRAINEES

You will find below the full version of Freathy and John's (2019a) **4 'Big Ideas About' the Study of Religion(s) and Worldview(s)**. As with the previous sections, we will continue calling them BIAs and refer to them individually as BIA1, BIA2, BIA3 and BIA4.

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1. Encountering religion(s) and worldview(s): Contested definitions and contexts

There is no uncontested definition of 'religion' or 'worldview', nor is there certainty about the nature of individual religions or worldviews. There is no uncontested definition of what the study of religion(s) and worldview(s) is, or what it should involve. A critical-analytical, empathetic, and inquisitive approach – alongside an awareness of dynamic contexts – is required at all times.

2. Encountering Oneself: Reflexivity, Reflectivity and Positionality

Who we are (place, era, culture, aspects of identity, etc.) affects – and sometimes determines – what we know about religion(s) and worldview(s). Encounters with unfamiliar peoples, cultures, religions and worldviews assist us in understanding ourselves better. In turn, this equips us better to investigate and understand religion(s) and worldview(s).

3. Encountering Methodologies and Methods: Discernment and Diversity

The study of religion(s) and worldview(s) is inherently multi-disciplinary and methodologically diverse. The disciplinary and methodological approaches taken to the study of a religious phenomenon or worldview will contribute significantly to the results.

4. Encountering the 'Real World': Relevance and Transferability

The study of religion(s) and worldview(s) is a vital tool in gaining knowledge and understanding of the various religions and worldviews in the world, as well as their engagement in contemporary public and private affairs. It offers many transferable skills, which are invaluable in many domains of life experience, including further education and employment.

Before you begin to work with the BIAs, we suggest that you read them more about them. You can find them on pages 32-36 of our article:

Rob Freathy & Helen C. John. 2019. 'Religious Education, Big Ideas and the Study of Religion(s) and Worldview(s)', *British Journal of Religious Education* 41.1: 27-40. DOI: 10.1080/01416200.2018.1500351   https://doi.org/10.1080/01416200.2018.1500351

See below for guidance on planning your sample lesson. Work with a partner to develop your first BIAs lesson plan.

Why plan with 'Big Ideas About'?

- Focus on content *and method* in studying religion(s) and worldview(s)
- Feel confident in the fact that you do not have to know everything about every religion and worldview – that is not possible or a reasonable expectation. Focusing on skills over content will help you as a teacher to be more comfortable
- Encourage your classes to learn with you as co-researchers
- Encourage school students to recognise that what they are learning about is hard to define in fixed terms
- Encourage school students to realise that they are a part of the landscape that they are learning about
- Encourage your classes to think about how they learn, how they study, and the relevance of what they are learning
- Counteract the idea that Religious Education (or Religion and Worldviews) as a subject is only relevant to those who are religious.

What should you focus on when planning with 'Big Ideas About'?

- Use a BIA as the focus for each of your lessons
- Choose the religion(s) and worldview(s) content to highlight the chosen BIA.

If you choose to focus on BIA1, you will need to consider...

- Contested definitions of the terms 'religion' and 'worldview' and how these definitions relate to one another
- Varying concepts of the nature of individual religions and worldviews
- The multitude of understandings of the significance of similarities and differences that exist both within and between individual religious/non-religious traditions
- Different ideas about the study of religion(s) and worldview(s) and what it involves
- Different views of how the study of religion(s) and worldview(s) should be approached
- Varying contexts in which beliefs and practices (including the interpretation of texts, language, symbols, traditions and sociocultural/political realities) are found
- Varying contexts in which the study of these beliefs and practices take place
- The multitude of theories and frameworks through which religions and worldviews are studied.

If you choose to focus on BIA2, you will need to consider...

- How our contexts, identities and positions in this world (in short: who we are) affect what we know about religions and worldviews
- How our contexts, identities and positions in this world affect how we approach the study of religion(s) and worldview(s)
- To what extent the lenses through which we approach religions and worldviews – as a result of who we are – determine what we will learn about them
- What we may learn about ourselves when encountering 'otherness', e.g. unfamiliar peoples, cultures and their religious and non-religious worldviews
- Why and how such encounters with 'otherness' equip us to better explore and understand religions and worldviews
- What the relationship between knower, ways of knowing and knowledge might be in the study of religion(s) and worldview(s).

If you choose to focus on BIA3, you will need to consider...

- The multitude of methodological approaches available in RE – such as: Phenomenology, Experiential Learning, Critical Realism, Narrative Theology and Narrative Philosophy, Comparative Religion, Interreligious/Inter-Worldview Learning, Hermeneutics, etc.
- Different disciplines in which the study of religion(s) and worldview(s) can take place – such as: Religious Studies, Theology, Philosophy, Ethics, History, Anthropology, Cultural Studies, Sociology, Psychology, Literary Studies, Art History, etc. and the various methodological lenses used in – and to some extent *shared by* – those disciplines.
- How choosing particular methodological/disciplinary approaches contributes to what we learn about religious and non-religious worldviews
- Whether some aspects of the study of religion(s) and worldview(s) are better suited to certain methodologies and methods – and why this may be the case
- The different types of data that will be gathered in the case of each methodological/disciplinary approach, and the implications this has for RE.

If you choose to focus on BIA4, you will need to consider...

- The great (i.e. internal and external) diversity of religious and non-religious worldviews that we encounter in this world – at a local, national or global level
- The many ways in which religious and non-religious worldviews intersect, both with one another and with other spheres of life
- The relevance of religious and non-religious worldviews to, for example, history, culture, politics and social dynamics
- Examples of how religious matters and worldview matters affect public debates, for example about: international and community relations, human rights, social justice, wealth disparity, sustainability, climate change, the impact of the digital revolution, mental health, equality, sexuality and sexual orientation, gender identity, women's rights, ethnic minorities, asylum and refugee politics, etc.

6. 'BIG IDEAS ABOUT' SCHEME OF WORK AND LESSON PLANS
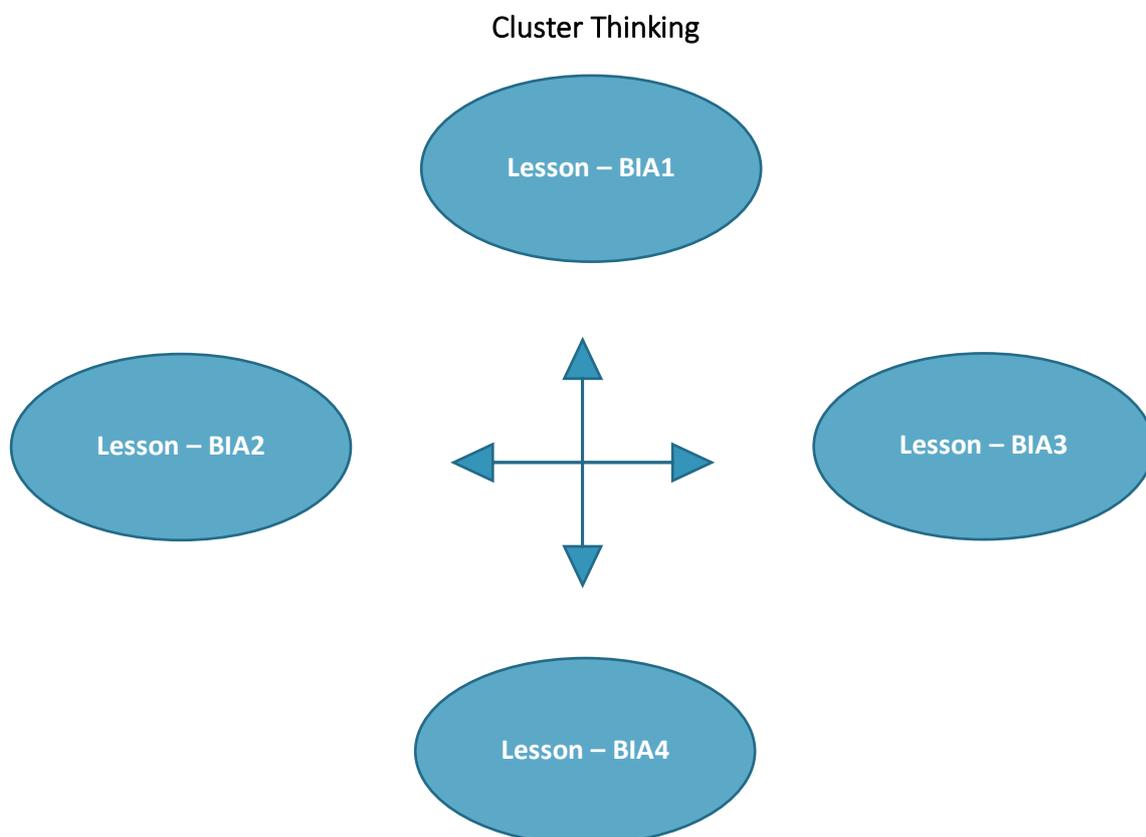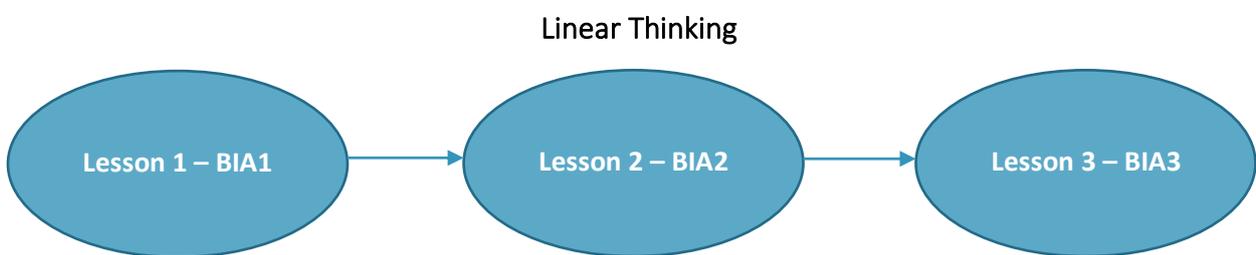
(A)   SCHEME OF WORK: EXPLORING EASTER

On the following pages, you will find a sample scheme of work focusing on the study of Christianity and the topic of Easter, in particular. It consists of three 60-minute lessons, each of which explores Easter through the lens of a different Big Idea About RE, namely BIA1, BIA2 and BIA3.

- The first lesson plan – BIA1: Encountering religion(s) and worldview(s): Contested definitions and contexts – examines different perspectives on Easter and the 'Easter moment' as it manifests itself in the Easter Sunday celebration of the Eucharist. The focus is on denominational differences in doctrinal interpretations of the process of the Eucharist in particular the concepts of transubstantiation and consubstantiation.
- The second lesson plan – BIA2: Encountering Oneself: Reflexivity, Reflectivity and Positionality – explores what the Easter mass looks like in the particular cultural context of Kenyan Roman Catholic churches, thereby distinguishing between Kenyan diasporic (US) and African settings. The focus is on the role of music/dance in two video recordings of Kenyan Catholic services: an Easter mass in the Kenyan community of Boston and a mass held by the Catholic University of Eastern Africa in Nairobi.
- The third lesson plan – BIA 3: Encountering Methodologies and Methods: Discernment and Diversity – concentrates on the events surrounding Jesus's death, in particular Judas's betrayal (as described in Matthew 26: 47-56) and the mocking of Jesus, which occurred several times after his trial and before his crucifixion (as described in Mark 15: 16-39). Students are encouraged to think about the multitude of ways in which these events can be studied by considering different methods and sources to use in RE. Two methods (historical analysis and biblical interpretation) are also compared and tried out in practice.

As you may have noticed, the three lessons included here do not present the Easter story in a chronological order, i.e. starting with the last supper and progressing through the crucifixion/Good Friday all the way to the Easter Sunday celebration of Jesus's resurrection.

This was a deliberate choice. In the development of this resource, we made the decision not to use a *content-centred* approach to lesson planning, but one that is guided by broader *methodological/theoretical* concerns. This means, even though the scheme of work is presented in a linear way (lesson 1, lesson 2, lesson 3 /BIA1, BIA 2, BIA3), it is possible – and in fact, recommended – to change the order of the lessons in whichever way suits you and your students.

We therefore believe it is best to think of the lessons in clusters (see below) rather than in linear terms so as to be able to use them flexibly and add new clusters/lessons to them as needed. You could, for example, develop a fourth lesson plan (e.g. focused on BIA4) using the lesson plan templates included in the next part (B) of this section.

Linear Thinking

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( Lesson 1 – BIA1 ) → ( Lesson 2 – BIA2 ) → ( Lesson 3 – BIA3 )
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Cluster Thinking

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                    ( Lesson – BIA1 )

                          ↑
( Lesson – BIA2 )    ← + →    ( Lesson – BIA3 )
                          ↓

                    ( Lesson – BIA4 )
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LESSON PLAN 1: EXPLORING EASTER – BIA1

Key Information: (date, class, student no, ability, period, length, etc.)

Key Stage 4, Year 10-11, 60 minutes

BIA1: Encountering religion(s) and worldview(s) – Contested definitions and contexts	Main Lesson Topic: What Does Easter Mean – And Who Decides?
There is no uncontested definition of 'religion' or 'worldview', nor is there certainty about the nature of individual religions or worldviews. There is no uncontested definition of what the study of religion(s) and worldview(s) is, or what it should involve. A critical-analytical, empathetic, and inquisitive approach – alongside an awareness of dynamic contexts – is required at all times.	In this lesson, students discover different (mostly, Christian) understandings of the meaning of Easter. The main focus is on the Easter moment as it manifests itself in the Eucharist. To gain insight into the great internal diversity of the Christian tradition, visible for example at the level of doctrine, students explore and compare different interpretations of the Eucharist as found in the Roman Catholic Church and various Anglican traditions.
Key Inquiry Questions Linked to BIA1: • How can the terms 'religion' and 'worldview' be defined? • What is the nature of the study of religion(s) and worldview(s) and what does it involve? • How important are the similarities and differences which we discover within and between individual religious/non-religious traditions? • How can the study of religion(s) and worldview(s) be approached? • What is/are the context(s) in which the beliefs and practices we study are found? • What is/are the context(s) in which the study of these beliefs and practices takes place? • What are the theories and frameworks through which religions and worldviews are studied?	**Key Inquiry Questions for the Lesson:** (what you want students to think about/understand about the specific lesson topic *in relation to BIA1* – see key questions on the left for general examples) • What do we mean by Easter? How can the term 'Easter' be defined? • Who gets to decide what the meaning of Easter is? • What is the core doctrinal message of Easter as reflected in the Eucharist? Who has the right to define what that message is? • What happens at the Eucharist? Why do answers to that question vary within the Christian tradition (e.g. between individuals and/or denominations)? • What specific denominational perspectives on the meaning and process of the Eucharist are there, and how do they differ from one another? • How important are the differences between these doctrinal interpretations?

Lesson Objective(s): (what you want students to have learnt by the end of the lesson)	Differentiated Learning Outcomes:
• To understand that views of the meaning of Easter vary not only between Christians/non-Christians, but also between different Christian individuals as well as between Christian denominations. • To reflect on denominational similarities and differences between doctrinal interpretations of the process of the Eucharist, understood as a reflection of the Easter message.	• **By the end of this lesson *all* will:** Be able to describe different definitions and views of what Easter is and means and explain what the Eucharist is. • **By the end of this lesson *most* will:** Be able to explain varying Christian denominational perspectives on what happens at the Eucharist and compare these doctrinal interpretations (i.e. transubstantiation/consubstantiation) with one another.
Intended Learning Outcomes: (how students will demonstrate that learning): • Students engage in informed discussions about different doctrinal interpretations of the process of the Eucharist and compare different denominational perspectives with one another. • Students provide personal answers to reflective questions such as: 'Who gets to define what Easter is?' and 'Is there such a thing as one "correct" view of the Eucharist?	• **By the end of this lesson *some* will:** Be able to reflect on the question 'who gets to define what Easter is' and evaluate the role and significance of (e.g. doctrinal) denominational differences in the study of religion(s) and worldview(s).

Time:	Tasks and Activities: (designed to enable students to achieve the lesson objectives/outcomes)
10 min	**Starter: What is Easter?** Consideration of two possible *DEFINITIONS OF EASTER*: 1 Easter – also called 'Pascha' or 'Resurrection Sunday' – is the most important and oldest festival of the Christian Church, celebrating Jesus's resurrection from the dead, described in the New Testament as having occurred on the third day after his death on the cross. Due to different calendars (i.e. Western churches/Eastern churches), the festival is observed with variations of date on the first Sunday after the paschal full moon. In the Western tradition, this Sunday falls between 21 March and 25 April. The main spiritual meaning of Easter is that, in Jesus's death and resurrection, death has been conquered for all time, and those who follow Jesus will be saved through his blood, thereby receiving a new and eternal life in Christ. Easter is therefore about new beginnings, new hope and new life.

	2 Easter – like most other (religious) holidays – is now all about consumerism. It is an important date in March/April in the retail calendar. Stores use the theme of Easter as a marketing strategy to sell Easter eggs, coloured candy, chocolate bunnies, Easter-themed toys, gift baskets, etc. At home, the main rituals performed around Easter are dyeing eggs, hiding them and sending children to search for them, for example outside in the garden. Easter is a time to recite the myth of the Easter bunny and to give candy, eat a lot of sweets and to take a break from the stress of work. The only reason why this holiday is still celebrated today is because the retail industry keeps it alive. If stores did not carry these Easter items, people would probably forget when this holiday takes place. Easter is therefore about consumerism and making profit. Students discuss in pairs: 1 Which of these two definitions, if any, is more correct and why? Give reasons for your answers. 2 On what criteria have you based your decision? Think for example about the question: Who has the right to say what Easter is – and why?
5 min 5 min 5 min	**Development: Exploring the 'Easter moment' as reflected in the Eucharist (Easter Sunday)** Input: There is no such thing as one Easter – or one interpretation of the meaning of Easter – nor is there only one way of celebrating Easter around the world. There are Christian and non-Christian perspectives on Easter. Different Christian denominations approach the Easter festival in different ways and believe slightly different things about certain aspects of this holiday. And even within the same denomination, Easter celebrations may look and feel very different, depending on the cultural context in which they take place (see lesson plan 2: BIA2). In the following activity, we explore examples of some of the ways in which the 'Easter moment' – here: reflected in the Easter Sunday celebration of the Eucharist – is interpreted, perceived and understood in different denominational contexts. Prior-knowledge check: What is the Eucharist? Visual input: *LEONARDO DA VINCI'S LAST SUPPER*. Students look at the painting and engage in a brief (whole-class) Q&A session answering and reflecting on questions such as: What is the Eucharist/Holy Communion in the Christian tradition? How is it celebrated by Christians? What happened at Jesus's Last Supper? How is this event linked to the Easter message and the Eucharist in particular? Clarification: The term 'Eucharist', which is Latin for 'thanksgiving', refers to the sacrament of the Holy Communion in which Christ's Last Supper is commemorated by the consecration of the body and blood of Christ or its representation through bread and wine. According to the New Testament (see Luke 22: 7-20), Jesus instituted the Eucharist during the final meal of bread and wine which he had with his disciples, just days before his crucifixion. During this meal, it is written, Jesus said to his followers that the bread was his 'body' and the wine was his 'blood', instructing them to consume both of them in memory of him. When Christians celebrate the Eucharist in remembrance of Jesus Christ today, they believe that the bread and wine become the life of Jesus – the body and blood of Christ. The Eucharist thus makes present the sacrifice of the cross – when Jesus gave his

10 min	life out of love for humanity to wash away the sins of the world through his blood. However, different Christian denominations interpret this change in substance (from bread/wine to Jesus Christ) in slightly different ways.
	
	Activity 1 (conceptual focus): What happens at the Eucharist?
	Watch *VIDEO CLIP: WHAT IS THE HOLY EUCHARIST?* by TheoMatters (stop at 1:50 min): https://www.youtube.com/watch?v=l6yYDv5aabw
	
	Students answer the following questions (individually or in pairs) and write them into their books:
	   1 What does 'transubstantiation' mean, and which Christian denomination believes in it?
	   2 What happens at the Eucharist, according to this doctrine?
	
	Clarification: According to the Roman Catholic Church, the bread and wine which are consecrated by the priest during the celebration of the Eucharist mutate and change into the body and blood of Jesus Christ. It is believed that Jesus is fully present in every particle of the bread and in every drop of the wine: body, blood, soul, divinity. However, the outward characteristics of bread and wine – that is the actual 'substances' of them – remain unchanged. This process is called 'transubstantiation'- from the Latin *trans* (across) and *substantia* (substance).

15 min	Activity 2 (conceptual/contextual focus):
	Students explore (e.g. in groups of 4-5) two other Christian interpretations of the Eucharist. Each group is given the *INFO SHEET: CONSUBSTANTIATION AND SYMBOLIC INTERPRETATIONS*. Together, they compare these views with the Catholic doctrine of transubstantiation and discuss in what respects the three views on the process of the Eucharist are similar/dissimilar.
	
	Questions to check understanding:
	   1 In your own words, what does 'consubstantiation' mean?
	   2 In which ways is this view of the Eucharist similar to and different from the Catholic concept of transubstantiation?
	   3 What is meant by a 'symbolic interpretation' of the process of the Eucharist?
	   4 How does it differ from both trans- and consubstantiation?

10 min	**Plenary:** (bringing the learning together) Reflective task: Students (individual) pick one of the three interpretations of the Eucharist (transubstantiation/consubstantiation/symbolic interpretation) and consider the questions: 1 To what extent, if at all, can this view of the process of the Eucharist be described as 'correct'?

| | 2 Is there such a thing as one 'correct' or uncontested view of the Eucharist? If so, explain why you think this is the case. If not, explain why you think this is not the case.

Extension tasks:
1 How important is it for researchers involved in the study of Christianity to know about such (e.g. denominational) differences in doctrinal interpretations?
2 What does this lesson tell us about the nature and role of definitions in the study of religion(s) and worldview(s)? E.g. To what extent can definitions in this context be described as precise/imprecise or uncontested/contested? |

Classroom Organisation: (tick/specify) • **Paired:** <u>Yes</u>/No • **Groups:** <u>Yes</u>/No • **Whole class:** <u>Yes</u>/No • **Individual:** <u>Yes</u>/No	Resources Used in the Lesson: • Definitions of Easter • Image: Da Vinci's Last Supper • Video clip: What is the Holy Eucharist? • Info sheets: Consubstantiation and Symbolic Interpretations
Assessment: (opportunities for students to demonstrate achievement of outcomes) • Prior-knowledge check (Q&A session) • Questions to check understanding (Activity 2) • Verbal contributions (Plenary)	**Opportunities for Differentiation:** • Differentiated info sheets (Activity 2) • Extension task (Plenary)

Lesson Resources: Exploring Easter – BIA1

- Two Definitions of Easter

Easter – also called 'Pascha' or 'Resurrection Sunday' – is the most important and oldest festival of the Christian Church, celebrating Jesus's resurrection from the dead, described in the New Testament as having occurred on the third day after his death on the cross. Due to different calendars (i.e. Western churches/Eastern churches), the festival is observed with variations of date on the first Sunday after the paschal full moon. In the Western tradition, this Sunday falls between 21 March and 25 April. The main spiritual meaning of Easter is that, in Jesus's death and resurrection, death has been conquered for all time, and those who follow Jesus will be saved through his blood, thereby receiving a new and eternal life in Christ. Easter is therefore about new beginnings, new hope and new life.	Easter – like most other (religious) holidays – is now all about consumerism. It is an important date in March/April in the retail calendar. Stores use the theme of Easter as a marketing strategy to sell Easter eggs, coloured candy, chocolate bunnies, Easter-themed toys, gift baskets, etc. At home, the main rituals performed around Easter are dyeing eggs, hiding them and sending children to search for them, for example outside in the garden. Easter is a time to recite the myth of the Easter bunny and to give candy, eat a lot of sweets and to take a break from the stress of work. The only reason why this holiday is still celebrated today is because the retail industry keeps it alive. If stores did not carry these Easter items, people would probably forget when this holiday takes place. Easter is therefore about consumerism and making profit.

- Info Sheet: Consubstantiation and Symbolic Interpretations

Consubstantiation	Symbolic Interpretations
The term 'consubstantiation', which is derived from the Latin words *con* (with) and *substantia* (substance), refers to the belief that, during the celebration of the Eucharist, the substance of the body and blood of Jesus Christ are present *alongside* the substance of the bread and wine. In other words, the bread and wine do not change into Jesus Christ (as the Roman Catholic doctrine of transubstantiation suggests) but remain present and thus coexist in union with Jesus Christ. This view is commonly applied to Martin Luther and the Lutheran Churches, even though many Lutherans reject the concept of consubstantiation due to the ambiguity of the term, referring to the process of the Eucharist as 'sacramental union' instead.	Most Protestant churches (not including Lutheranism) interpret the Eucharist mainly as a symbolic act commemorating the last supper and sacrifice of Jesus Christ. In other words, they do not believe that the bread and wine become the actual body and blood of Jesus. For them, celebrating the Eucharist or Holy Communion is an important symbolic observance and fulfilment of what Jesus commanded his disciples to do at their last supper. Protestants thus follow the tradition of the sacrament in memory of the event, acknowledging its significance in the life and passion of Jesus Christ and its symbolic meaning in their own lives as followers of Christ.

- Differentiated Info Sheet: Consubstantiation and Symbolic Interpretations

Consubstantiation	Symbolic Interpretations
This term refers to the Protestant belief that, during the celebration of the Eucharist, the bread and wine become the body and blood of Jesus Christ but remain bread and wine at the same time. The bread and wine exist alongside Jesus Christ who is fully present in this union. This belief is commonly associated with Lutheran churches, although many Lutherans actually reject it.	Most Protestants do not believe that, during the celebration of the Eucharist, the bread and wine become the actual body and blood of Jesus Christ. For them, the Eucharist is a symbolic act carried out in remembrance of the last supper Jesus had with his disciples before his death. It is a symbol of Jesus's sacrifice and love for all humans.

LESSON PLAN 2: EXPLORING EASTER – BIA2

Key Information: (date, class, student no, ability, period, length, etc.)

Key Stage 4, Year 10-11, 60 minutes

BIA2: Encountering Oneself – Reflexivity, Reflectivity and Positionality	Main Lesson Topic: What Does Easter 'Look Like' in Different Contexts?
Who we are (place, era, culture, aspects of identity, etc.) affects – and sometimes determines – what we know about religion(s) and worldview(s). Encounters with unfamiliar peoples, cultures, religions and worldviews assist us in understanding ourselves better. In turn, this equips us better to investigate and understand religion(s) and worldview(s).	This lesson explores what the Easter mass looks like in the particular cultural context of Kenyan Roman Catholic churches, thereby distinguishing between Kenyan diasporic (US) and African settings. The focus is on the role of music/dance in two video recordings of Kenyan Catholic services: an Easter mass in the Kenyan community of Boston and a mass held by the Catholic University of Eastern Africa in Nairobi.
Key Inquiry Questions Linked to BIA2:	Key Inquiry Questions for the Lesson: (what you want students to think about/understand about the specific lesson topic *in relation to BIA2* – see key questions on the left for general examples)
- How does 'who we are' (i.e. our personal contexts, identities, positions) affect what we think and know about religions and worldviews? - How does 'who we are' influence our methodological choices in the study of religion(s) and worldview(s)? - To what extent do the lenses through which we approach religions and worldviews determine what we will learn about them in the end? - What might we learn about ourselves when encountering 'otherness' in the classroom, e.g. unfamiliar peoples, cultures and their religious and non-religious worldviews? - Why and how could such encounters with 'otherness' equip us to explore and understand religions and worldviews better? - What is the relationship between knower, ways of knowing and knowledge in the study of religion(s) and worldview(s)?	- What does Easter 'look like' in different (e.g. cultural contexts)? How is Easter celebrated around the world? - Who gets to decide what a typical Easter celebration should look like? - Is there more than just one Easter? - Does our own position/context determine what we know and think about Easter? - What role does our own experience, viewpoint and identity play in the study of Christianity and this Christian festival in particular? - What can we learn from studying other people's/cultures' perspectives on what Easter means? - What can we learn from reflecting on our own position and attitude(s) to what we study (e.g. the context in which we live; our beliefs and experiences)?

Lesson Objective(s): (what you want students to have learnt by the end of the lesson)	Differentiated Learning Outcomes:
• To understand that, even within the same Christian denomination, the ways in which Easter is celebrated may vary, depending on the cultural context in which the celebration takes place. • To become aware of the role and significance that our own (lack of) experience of and attitude(s) to Easter can have in determining what we know and think about this Christian festival, including the ways in which it is 'typically' celebrated.	• **By the end of this lesson** *all* **will:** Be able to describe similarities and differences between the ways in which Easter is celebrated in different cultural contexts, using Roman Catholicism in the UK and Kenya as examples. • **By the end of this lesson** *most* **will:** Be able to reflect on the ways in which our own context, experience and identity – in short: who we are – influences what we see as a 'typical' (e.g. Catholic) Easter mass.
Intended Learning Outcomes: (how students will demonstrate that learning): • Students create posters to explain differences in the ways Easter is celebrated in Roman Catholic churches of different cultural contexts, comparing, in particular, a Western Catholic Easter mass (i.e. UK) with one African diasporic context (i.e. Kenyan community in the US) and one traditional African context (Kenya). • Students engage in self-reflective discussions about their own positionality vis-à-vis religious subject matter like Easter and identify personal assumptions they might bring to the study of this festival.	• **By the end of this lesson** *some* **will:** Be able to find 'differences in similarity' between the ways in which a Catholic Easter mass is celebrated by Kenyans living in Boston (USA), compared with Kenyans living in Nairobi (Kenya); and give possible reasons for such nuances.

Time:	Tasks and Activities: (designed to enable students to achieve the lesson objectives/outcomes)

10 min	**Starter: What's that got to do with Easter?**
	Visual input: *FIVE EASTER ITEMS* (see resources section below: Easter lilies; crucifix; paschal candle; conga drum; bread/wine)
	Students take a look at a number of seemingly random objects and discuss the following questions in small groups or pairs:
	    1 What are these objects?
	    2 What do they have to do with Easter?
	    3 Do you think one or more of these items are *not* related to Easter? Why?

	Information: All of these objects have something to do with Easter, e.g. in the sense that they are part of a 'typical' Catholic Easter mass. However, what we see as 'typical' sometimes depends on the context on which we focus. While most of these items play a role in a typical *Western* (e.g. British) Catholic Easter mass as well as elsewhere in the world, one of them is used, for example, in the context of Easter celebrations in Africa, e.g. in a Kenyan Catholic Easter mass, namely the drums. These drums are called 'conga drums' – they are modern drums which are used for this kind of church music in Kenya.
5 min	Follow-up question: Does this information change your perspective on and answer to question 3 in any way? Why/Why not?
	Development:
5 min	Input: Easter is the greatest feast in the Christian calendar. It is the day on which Christians celebrate the resurrection of Jesus Christ from the dead. For Catholics, Easter Sunday is the last day of a period of 40 days known as Lent during which believers fast, pray and give alms. Through this spiritual and physical struggle, they try to prepare themselves to die, spiritually, with Jesus on Good Friday (which is the Friday before Easter Sunday which commemorates the crucifixion), so that they may rise again with Jesus in a renewed life on Easter Sunday. However, even though there are a few Easter practices that happen in similar ways around the world (such as the Eucharist; see lesson 1), it is important to understand that Easter traditions vary from country to country and can differ even within regions of the same country. And even within the same denomination (e.g. Roman Catholicism), Easter celebrations may look and feel very different, depending on the cultural context in which they take place. In the following two activities, we will explore examples of specific ways in which Easter is celebrated by Kenyan Catholic communities.

20 min	Activity 1 (contextual focus): Exploration of a Kenyan Catholic Easter Sunday Celebration
	We begin by looking at an example of an Easter mass, celebrated by the Kenyan community of Boston. What you will see are Catholics who have moved from Kenya to the USA, e.g. to live and work there, or who were born in America but whose parents or grant-parents originally come from Kenya. In this video, they celebrate Easter together in a Catholic church in Boston.
	
	Watch the *VIDEO CLIP: KENYAN CATHOLIC COMMUNITY OF BOSTON – EASTER MASS* by Antony Nganga (start at 3:30 min, stop at 7:30 min): https://www.youtube.com/watch?v=OzMvGm1TW-c and discuss the following questions (in small groups):
	   1 How would you describe this Easter celebration? What is happening in the service?
	   2 Do you think other Catholics, e.g. Americans without a Kenyan background, would celebrate Easter Sunday in the same way? What might be similar/different? (Clue for differentiation: Think about the five objects considered at the start of the lesson.)
	   3 Which elements of this Easter Mass, do you think are specifically Kenyan and would not be found in a traditional American/British Catholic church?
	Students write down their answers to questions 2 and 3 on A3 posters. They may make a table or use clusters, key words, etc. The posters may then be pinned to the board and compared by the whole class, making room for some open discussion and consideration of new questions.

10 min	Activity 2 (contextual focus):
	
	Watch the *VIDEO CLIP: MASS OF CELEBRATION IN NAIROBI, KENYA* by Tom Fox: https://www.youtube.com/watch?v=chE3cAwUbso
	
	Optional information: The percussion instrument to the left of the conga drums shown in the video is called a 'kayamba'. It originates from the tribes called 'Mijikenda' (directly translated as 'the nine villages') found at the coastal region of Kenya. It is made of reeds sawn together with the seeds inside them and is played by holding on either side of the instrument and shaking it from side to side. The moving seeds create the sound. An example of how it was originally used can be found here: https://www.youtube.com/watch?v=klCpri74UmA. (Video: 'Muungano Kayamba' by The Singing Wells Project)
	
	Students engage in reflective task (individual or pairs):
	    1 Compared with the Easter mass of the Kenyan community of Boston, which aspects of this service, taking place in Kenya, are similar/different to the ones seen in the first video? (Clue for differentiation: Think of things like dance, music, dress, etc.)
	    2 What can we learn about our own views of what is 'typical' in a particular setting – here the Catholic Church?
	
	Extension task:
	Can you find examples of 'difference in similarity', e.g. things that looked/sounded similar to those found in the 'Western Kenyan' context but were slightly different, nevertheless? Why could this be?

10 min	**Plenary:** (bringing the learning together)
	
	Self-reflexive task: Of the five objects considered at the start of the lesson, some people would have thought that the conga drum is not related to Easter. As we have seen in the lesson, this depends on the context in which the beliefs and practices we study occur. For example, in the context of a traditional British Catholic Easter service, it might be correct to exclude the drums from the list of typical objects used in an Easter mass. However, the case becomes more complicated when we think of an African Easter celebration taking place in the UK – for example among African Catholic immigrants.
	    1 How does 'who we are' (e.g. the context in which we live, our beliefs, worldviews and experiences) affect what we think and know about Christianity and Christians such as Roman Catholics?
	    2 What can we learn from reflecting on our own position and our attitude(s) to what we study in Religious Education?
	Students first jot down their answers and then engage in open (whole-class) discussion.

Classroom Organisation: (tick/specify)	Resources Used in the Lesson:
Paired: <u>Yes</u>/No **Groups:** <u>Yes</u>/No **Whole class:** <u>Yes</u>/No **Individual:** <u>Yes</u>/No	- Pictures of five Easter-related objects - Video clip: Kenyan Catholic Community of Boston – Easter Mass - Video clip: Mass of Celebration in Nairobi
Assessment: (opportunities for students to demonstrate achievement of outcomes) - Group presentations of posters (Activity 1) - Individual verbal contributions (Activity 2, Plenary)	Opportunities for Differentiation: - Extension task: Finding 'Difference in Similarity' (Activity 2) - Clues for differentiation (Activity 1, Activity 2)

Lesson Resources: Exploring Easter – BIA2

- **Five Easter Items**
1. Easter Lilies: e.g. https://www.stjosephfc.org/wp-content/uploads/2016/04/easter-lilies-st-joseph-catholic-church-003.jpg
2. Crucifix: e.g. https://en.wikipedia.org/wiki/Crucifix#/media/File:Wien_Deutschordenskirche_Fl%C3%BCgelaltar_Kreuzigung_01.jpg
3. Paschal Candle: e.g. http://www.oxfordoratory.org.uk/blog/post/6349-paschal-candle-2018/
4. Conga Drum: e.g. https://en.wikipedia.org/wiki/Conga#/media/File:Congas.JPG
5. Bread/Wine: e.g. https://en.wikipedia.org/wiki/Eucharist#/media/File:St_Michael_the_Archangel,_Findlay,_OH_-_bread_and_wine_crop_1.jpg

LESSON PLAN 3: EXPLORING EASTER – BIA3

Key Information: (date, class, student no, ability, period, length, etc.)

Key Stage 4, Year 10-11, 60 minutes

BIA3: Encountering Methodologies and Methods – Discernment and Diversity	Main Lesson Topic: How Can We Study Easter?
The study of religion(s) and worldview(s) is inherently multi-disciplinary and methodologically diverse. The disciplinary and methodological approaches taken to the study of a religious phenomenon or worldview will contribute significantly to the results.	This lesson concentrates on the events surrounding Jesus's death, in particular Judas's betrayal (as described in Matthew 26: 47-56) and the mocking of Jesus, which occurred several times after his trial and before his crucifixion (as described in Mark 15: 16-39). Students are encouraged to think about the multitude of ways in which these events can be studied by considering different methods and sources to use in RE. Two methods (historical analysis and biblical interpretation) are also compared and tried out in practice.
Key Inquiry Questions Linked to BIA3: Examples of relevant methodological approaches: Phenomenology, Experiential Learning, Critical Realism, Narrative Theology and Narrative Philosophy, Comparative Religion, Interreligious/Inter-Worldview Learning, Hermeneutics, etc. Examples of relevant disciplines: Religious Studies, Theology, Philosophy, Ethics, History, Anthropology, Cultural Studies, Sociology, Psychology, Literary Studies, Art History, etc. - What does it mean to study religions and worldviews through these methodological/disciplinary lenses? What methods are used in each case, and what can be learnt about religions/worldviews in this way? - Are some aspects of the study of religion(s) and worldview(s) better suited to certain disciplines, methodologies or methods? - Why might it be helpful to choose a multi-methodological/multi-disciplinary approach in RE?	**Key Inquiry Questions for the Lesson:** (what you want students to think about/understand about the specific lesson topic *in relation to BIA3* – see key questions on the left for general examples) - What methods and sources can be used in the study of religion(s) and worldview(s), e.g. to explore Easter? - How can we study the events surrounding Jesus's death on the cross? - In which ways are the research interests of Church Historians, Bible Scholars and Theologians similar/different from one another? - How do their perspectives differ with regard to the questions of who Jesus is/was and why he was crucified? - To what extent do the (e.g. personal/academic) perspectives from which we explore the Easter story and the sources we use in the research process influence what we learn about Easter? - What are the advantages/disadvantages of using an interdisciplinary/multi-methodological approach to RE?

Lesson Objective(s): (what you want students to have learnt by the end of the lesson)	Differentiated Learning Outcomes:
• To understand that religious subject matter like Easter can be studied using a range of different methods and sources. • To apply one method (either historical analysis or biblical interpretation) to the textual study of the events surrounding Jesus's death – in particular Judas's betrayal and the mocking of Christ – and to compare results with those of the other method.	• **By the end of this lesson *all* will:** Be able to name different methods and sources that can be used in the study of religion(s) and worldview(s). • **By the end of this lesson *most* will:** Be able to apply one of two methods – historical analysis or biblical interpretation – to the study of textual sources concerned with the final days in the life of Jesus Christ and compare results with those achieved through the other method.
Intended Learning Outcomes: (how students will demonstrate that learning): • Students engage in guided research on the final days in the lives of Jesus Christ, using either historical analysis or biblical interpretation as a method; results are collected on the board and compared with one another, with a focus on possible areas of overlap.	• **By the end of this lesson *some* will:** Be able to identify overlap and differences in the research findings produced by the two methods (historical analysis and biblical interpretation) and reflect on possible advantages and disadvantages of using a multi-methodological approach to the study of religious subject matter like Easter.

Time:	Tasks and Activities: (designed to enable students to achieve the lesson objectives/outcomes)

15 min	**Starter: How Can Easter Be Studied?**
	Word search: Students work in pairs of A and B. Each student fills in one side of the word-search puzzle, with student A focusing on methods (left word search) and student B focusing on sources (right word search): *HOW CAN WE STUDY EASTER? METHODS AND SOURCES* (see resources section below)
	Clue: The words to look for describe different methods and sources which we could use in RE to learn more about Easter. The word search on the left includes terms that refer to methods; the word search on the right includes terms that refer to sources.
	
	   1 As a pair, find the hidden words given in the two lists below, entitled 'Methods' and 'Sources'. (Note that some of the terms are long and/or consist of two parts which are written without a space in these word-search puzzles; all directions are possible including backwards and diagonally.)
	   2 Look at the two lists and identify possible connections by drawing a line between those methods and sources which you think go together. Explain your reasoning.

	<u>Extension task</u>: Choose one of the methods or sources included in the lists and explain why and how you would use it to study Jesus's death on the cross. What would you want to find out in this way? Answers (methods): Historical analysis; art criticism; biblical interpretation; theological analysis; textual study; philosophical reasoning Answers (sources): Bible; church artefacts; historical documents; crucifix; concepts; rituals; doctrines; church liturgy Differentiated answers (methods): Art criticism; Bible study; theologizing; text analysis Differentiated answers (sources): Bible; paintings; documents; crucifix; rituals; teachings

10 min	**Development:**
	
	Note: All resources for this part of the lesson can be found in the textbook: *Who is Jesus? Supplementary Materials for Religious Education in the Upper Secondary School* (2018), which is available online – see section 2B of this handbook and section 9 (complete bibliography).
	
	<u>Activity 1 (disciplinary focus)</u>: In groups of three, read pages 10-12 in the *Who is Jesus?* textbook. These pages introduce three fictional academics interested in the life of Jesus Christ – Dr Emily Stuart (Church Historian), Dr Ethan Jackson (Bible Scholar) and Dr Tom Abbot (Theologian) – who will guide us through this lesson. Since there are three pages, each containing the personal statement of one scholar, it makes sense for each student to pick one of the academics and read out their statement to the two others in the group. Whilst reading and listening to the others, think about how the perspectives and interests of these three academics differ from one another.
	
	<u>Q&A Session</u>:
	Students (whole class) answer the following questions:
	    1 In your own words: what does a Church Historian do; what does a Bible Scholar do; what does a Theologian do?
	    2 What do these three academics have in common?
	    3 How do their research interests and perspectives differ?
	
	<u>Research focus</u>: In the rest of this lesson, we will explore different methods of studying the events surrounding Jesus's death, in particular Judas's betrayal (as described in Matthew 26: 47-56) and the mocking of Jesus, which occurred several times after his trial and before his crucifixion (as described in Mark 15: 16-39).
	
	<u>Optional information</u>: A brief overview of these events can be found, for example, in these short video clips: *JESUS CHRIST BEING BETRAYED BY JUDAS AND ARRESTED* by Bill Robertson: https://www.youtube.com/watch?v=sz7UICFortc (stop at 1.35 to avoid sword scene) and *MOCKING OF JESUS* by The Global Gospel: https://www.youtube.com/watch?v=yu-RIjBw-Xc.

15 min	Activity 2 (methodological focus):

Students work in small groups; there are two types of group: A and B. A groups adopt the methodological perspective of Church Historian, Dr Emily Stuart, who examines three textual sources (two historical, one biblical) about Jesus's life and death. One of the sources concentrates on the mocking of Jesus Christ, shortly before his death. B groups adopt the methodological perspective of Bible Scholar, Dr Ethan Jackson, who examines three textual sources from the gospels of Matthew, Mark and Luke. One of the sources focuses on Judas's betrayal leading to Jesus's arrest and subsequent trial and crucifixion.

Instructions for A groups:
1 Read Dr Emily Stuart's statements on page 18 regarding the type of historical sources she is most interested in as a Church Historian.
2 Look at sources F, G and H on page 19 through the eyes of a Church Historian and answer the final two questions included in the 'Over To You' box on page 18: 'Which source might Dr Emily Stuart think is the most helping for finding out who Jesus was? Why?' And: 'Which source might Dr Emily Stuart think is the least useful? Why?'

Instructions for B groups:
1 Read the information about the Gospels of Matthew, Mark and Luke on page 24 and Dr Ethan Jackson's statements about the ways in which he studies these sources as a Bible Scholar (page 26).
2 Look at sources A, B and C through the eyes of a Bible Scholar and answer the questions included in the 'Over To You' box: 'From which gospel do you think each of the following sources about Jesus is taken?' and: 'On what evidence are you basing your decision?'
(Note that answers are given on page 29, so students should only see pages 24-26.)

10 min	Comparison of findings (whole class):

Students (individuals from both groups) summarise what they have learnt about Jesus Christ in the form of key terms and phrases to put on the whiteboard (teacher-led), e.g. in a table like this one:

Who is/was Jesus? And why was he crucified?	
Groups A: Church Historians	Groups B: Bible Scholars
- Wise man, teacher - Persecuted - Sentenced to death, etc.	- Teacher - God's messenger - Saviour of the world, etc.

	Tasks: 1 Having studied these sources through the two methodological lenses of historical analysis and biblical interpretation, how would you answer the questions: Who is Jesus? and: Why was he crucified? (A groups continue to adopt Dr Emily Stuart's perspective; B groups continue to adopt Dr Ethan Jackson's perspective.) 2 Underline any possible overlap between the two sides.
10 min	**Plenary:** (bringing the learning together) Task: Students (individual) write down three things they have learnt about the final days in the life of Jesus Christ. Extension task (interdisciplinary/multi-methodological focus): Reflect on the question: What are possible advantages and disadvantages of using more than one method to the study of Easter?

Classroom Organisation: (tick/specify)	Resources Used in the Lesson:
• **Paired:** Yes/No • **Groups:** Yes/No • **Whole class:** Yes/No • **Individual:** Yes/No	• Word search puzzles (Starter) • Textbook: *Who is Jesus? Supplementary Materials for Religious Education in the Upper Secondary School* (2018) (Activities 1 and 2)
Assessment: (opportunities for students to demonstrate achievement of outcomes) • Q&A session: What does a Church Historian/Bible Scholar/Theologian do? (Activity 1) • Table of findings (Activity 2) • Written examples of what students have learnt about the final days before Jesus's crucifixion (Plenary)	Opportunities for Differentiation: • Differentiated word search puzzles: Methods and Sources (Starter) • Extension task: How Can Easter Be Studied? (Starter) • Extension task: (Plenary)

Lesson Resources: Exploring Easter – BIA3

- Word Search Puzzles: Methods and Sources

<u>Methods</u>

In the word search below, find these six terms that describe possible methods to use in RE.

1. Historical analysis
2. Art criticism
3. Biblical interpretation
4. Theological analysis
5. Textual study
6. Philosophical reasoning

<u>Sources</u>

In the word search below, find these seven terms that describe possible sources to use in RE.

1. Bible
2. Church artefacts
3. Historical documents
4. Crucifix
5. Rituals
6. Doctrines
7. Church liturgy

Methods

```
G N I N O S A E R L A C I H P O S O L I H P Y J E
P G G T H E O L O G I C A L A N A L Y S I S D K W
Z T A P I N R X R X Q F R M M H E Z W G G I U O H
Z R E Y B U W W I B D A B L S R S O T P U B T D X
P S Z D S Z S N A E H W E G M I G I Z V R X S G P
Y R O A X J Y U Z C A Y T K H S C A I T W W L T T
J H D Z W T J V W E W B B F C M R I R A F K A D C
U G Z N Y Z Q J H M W N L Q T G L G T I Q F U J Z
B I B L I C A L I N T E R P R E T A T I O N T V K
U W R N X Q P F L H X W D M X L W Y T O R S X D H
U T H F E M O H H F N I A Y S R D H W S R C E V X
A Y S I S Y L A N A L A C I R O T S I H O I T D N
Q G I L L Y W D Y J I V X L G X C T C F V Q H R N
R G P L O A Y K X O C D J G W E G W Q Q Z P T J A
W E R E D M V P C X J N X X M K B K K N N C O O Z
```

Sources

```
S T N E M U C O D L A C I R O T S I H Y B B B M F
R T P Q E D A D R R R S R Y P V T I X G I Y G I R
O I C C G Y Z L O B E S E U F V K R D R B Q L I D
T W T A M D B T Q N R Q Q I V O Y L P U L C W F T
I H X U F G S V I I X B G E K N X B O T E G T A O
R F L Y A E T R S A H W D W Q G Q G V I V W G F U
B U P Y V L T W M D W D O R E P H M F L R Y A M N
T U N J M C S R A W M Z K J A E K W M H J M W Z P
X T G H O M B M A L V A S N R N F C P C A M P T X
X B E D G J O C I H P N Q B Y J O Y L R S P A Y H
S J X O U M U C R U C I F I X M N I L U E N C D N
T Z B G D F H X M N P R Q P N V M R R H J V Y K Z
A O F S L T O G P F K I U T S L S I B C L Y E D T
V O I D S T H Y O Q P I S H S D V G G H H M V R V
V Z B I P E L V M W M J Y G C D G B S M F M X Y A
```

- **Differentiated Word Search Puzzles: Methods and Sources**

<table>
<tr><td>

Methods

In the word search below, find these five terms that describe possible methods to use in RE.

1 Philosophizing

2 Art criticism

3 Bible Study

4 Theologizing

5 Text analysis

</td><td>

Sources

In the word search below, find these six terms that describe possible sources to use in RE.

1 Bible

2 Paintings

3 Documents

4 Crucifix

5 Rituals

6 Teachings

</td></tr>
</table>

Methods

```
S D X D M C J S W S R V U L A S H T Z K
P H I L O S O P H I Z I N G R I A Y L X
X A D L T M Y R N F V X H X T S K U E T
L C X P B A E D T I N L W F C Y O R J B
G N I Z I G O L O E H T B G R L U S S X
J R W I N Z R Y R W K W Y C I A X F Q E
P P L D L V L K K C R V U B T N S G H M
B I B L E S T U D Y V Z A X I A Y T T T
I X Q O A S V M E A U Z T G C T L A N K
Y F G L F I E B J D Q N R G I X C T N R
I S W C W D R Q S K X C F P S E X L Y I
Z M N V D F Z U K F X S C A M T Y L M N
```

Sources

```
C Z J L Q U L A U D K H B Q X S R N B C
K R N U D X N N W A L I D A T Q I L U O
A R U M O Y H H H Q B V G N T E T O D F
Y J W C A R R Q A L G U E B O I U S L Q
N P K L I X A S E E D M K S E K A G E U
Z I R X C F U F W V U D V I O N L N B P
E Q Z D U M I R S C Q P O P J J S I N E
L T S R W D C X O D A M X Q C R L T A I
F H J W C N H D T E A C H I N G S N O Y
I Y I K W V M T H G O X B N C J Q I F A
U E Q Z M Q Q B M F M V L V J K H A W S
A Q M C Q W S B A B E P V Q W O B P U F
```

This section includes four lesson plan templates. Each lesson plan focuses on one Big Idea About RE:

- Lesson Plan Template 1: BIA1: Encountering religion(s) and worldview(s) – Contested definitions and contexts
- Lesson Plan Template 2: BIA2: Encountering Oneself – Reflexivity, Reflectivity and Positionality
- Lesson Plan Template 3: BIA3: Encountering Methodologies and Methods – Discernment and Diversity
- Lesson Plan Template 4: BIA 4: Encountering the 'Real World' – Relevance and Transferability.

As explained in section 6A, we recommend thinking of these templates in a non-linear way (see figure: Cluster Thinking in section 6A). Feel free to use as many of them as you need, in whichever order that suits you. What is most important in developing 'Big Ideas About' lessons is to keep the key inquiry questions for each Big Idea in mind when creating the lesson plans. These are included in their general form (as found in the BIA1-4 boxes of section 5) in each lesson plan template. Try to draw on these questions when you develop your topic-specific key inquiry questions for each lesson. In the templates below, this distinction is specified as '**Key Inquiry Questions Linked to BIA1**', for example, versus '**Key Inquiry Questions for the Lesson**'.

> We would love to hear your thoughts on this approach and about how your lesson planning goes, so please do send us your feedback (see Part III).

Key Information: (date, class, student no, ability, period, length, etc.)	
BIA1: Encountering religion(s) and worldview(s) – Contested definitions and contexts There is no uncontested definition of 'religion' or 'worldview', nor is there certainty about the nature of individual religions or worldviews. There is no uncontested definition of what the study of religion(s) and worldview(s) is, or what it should involve. A critical-analytical, empathetic, and inquisitive approach – alongside an awareness of dynamic contexts – is required at all times.	Main Lesson Topic:
Key Inquiry Questions Linked to BIA1: • How can the terms 'religion' and 'worldview' be defined? • What is the nature of the study of religions and worldviews and what does it involve? • How important are the similarities and differences which we discover within and between individual religious /non-religious traditions? • How can the study of religion(s) and worldview(s) be approached? • What is/are the context(s) in which the beliefs and practices we study are found? • What is/are the context(s) in which the study of these beliefs and practices takes place? • What are the theories and frameworks through which religions and worldviews are studied?	**Key Inquiry Questions for the Lesson:** (what you want students to think about/understand about the specific lesson topic *in relation to BIA1* – see key questions on the left for general examples)

Lesson Objective(s): (what you want students to have learnt by the end of the lesson)	Differentiated Learning Outcomes:
	• By the end of this lesson *all* will:
	• By the end of this lesson *most* will:
Intended Learning Outcomes: (how students will demonstrate that learning):	• By the end of this lesson *some* will:

Time:	Tasks and Activities: (designed to enable students to achieve the lesson objectives/outcomes)
	Starter:
	Development:

	Plenary: (bringing the learning together)

Classroom Organisation: (tick/specify)	**Resources Used in the Lesson:**
• **Paired:** Yes/No • **Groups:** Yes/No • **Whole class:** Yes/No • **Individual:** Yes/No	
Assessment: (opportunities for students to demonstrate achievement of outcomes)	**Opportunities for Differentiation:**

Key Information: (date, class, student no, ability, period, length, etc.)	
BIA2: Encountering Oneself – Reflexivity, Reflectivity and Positionality Who we are (place, era, culture, aspects of identity, etc.) affects – and sometimes determines – what we know about religion(s) and worldview(s). Encounters with unfamiliar peoples, cultures, religions and worldviews assist us in understanding ourselves better. In turn, this equips us better to investigate and understand religion(s) and worldview(s).	**Main Lesson Topic:**
Key Inquiry Questions Linked to BIA2: • How does 'who we are' (i.e. our personal contexts, identities, positions) affect what we think and know about religion(s) and worldview(s)? • How does 'who we are' influence our methodological choices in the study of religion(s) and worldview(s)? • To what extent do the lenses through which we approach religion(s) and worldview(s) determine what we will learn about them in the end? • What might we learn about ourselves when encountering 'otherness' in the classroom, e.g. unfamiliar peoples, cultures and their religious and non-religious worldviews? • Why and how could such encounters with 'otherness' equip us to explore and understand religion(s) and worldview(s) better? • What is the relationship between knower, ways of knowing and knowledge in the study of religion(s) and worldview(s)?	**Key Inquiry Questions for the Lesson:** (what you want students to think about/understand about the specific lesson topic *in relation to BIA2* – see key questions on the left for general examples)

Lesson Objective(s): (what you want students to have learnt by the end of the lesson)	Differentiated Learning Outcomes:
	• By the end of this lesson *all* will:
	• By the end of this lesson *most* will:
Intended Learning Outcomes: (how students will demonstrate that learning):	• By the end of this lesson *some* will:

Time:	Tasks and Activities: (designed to enable students to achieve the lesson objectives/outcomes)
	Starter:
	Development:

	Plenary: (bringing the learning together)

Classroom Organisation: (tick/specify)	**Resources Used in the Lesson:**
• **Paired:** Yes/No • **Groups:** Yes/No • **Whole class:** Yes/No • **Individual:** Yes/No	
Assessment: (opportunities for students to demonstrate achievement of outcomes)	**Opportunities for Differentiation:**

Key Information: (date, class, student no, ability, period, length, etc.)	
BIA3: Encountering Methodologies and Methods – Discernment and Diversity The study of religion(s) and worldview(s) is inherently multi-disciplinary and methodologically diverse. The disciplinary and methodological approaches taken to the study of a religious phenomenon or worldview will contribute significantly to the results.	**Main Lesson Topic:**
Key Inquiry Questions Linked to BIA3: Examples of relevant methodological approaches: Phenomenology, Experiential Learning, Critical Realism, Narrative Theology and Narrative Philosophy, Comparative Religion, Interreligious/Inter-Worldview Learning, Hermeneutics, etc. Examples of relevant disciplines: Religious Studies, Theology, Philosophy, Ethics, History, Anthropology, Cultural Studies, Sociology, Psychology, Literary Studies, Art History, etc. - What does it mean to study religions and worldviews through these methodological/disciplinary lenses? What methods are used in each case, and what can be learnt about religions/worldviews in this way? - Are some aspects of the study of religion(s) and worldview(s) better suited to certain disciplines, methodologies or methods? - Why might it be helpful to choose a multi-methodological/multi-disciplinary approach in RE?	**Key Inquiry Questions for the Lesson:** (what you want students to think about/understand about the specific lesson topic *in relation to BIA3* – see key questions on the left for general examples)

Lesson Objective(s): (what you want students to have learnt by the end of the lesson)	Differentiated Learning Outcomes:
	• By the end of this lesson *all* will:
	• By the end of this lesson *most* will:
Intended Learning Outcomes: (how students will demonstrate that learning):	
	• By the end of this lesson *some* will:

Time:	Tasks and Activities: (designed to enable students to achieve the lesson objectives/outcomes)
	Starter:
	Development:

	Plenary: (bringing the learning together)

Classroom Organisation: (tick/specify)	Resources Used in the Lesson:
• **Paired:** Yes/No • **Groups:** Yes/No • **Whole class:** Yes/No • **Individual:** Yes/No	
Assessment: (opportunities for students to demonstrate achievement of outcomes)	**Opportunities for Differentiation:**

Key Information: (date, class, student no, ability, period, length, etc.)	

BIA 4: Encountering the 'Real World' – Relevance and Transferability The study of religion(s) and worldview(s) is a vital tool in gaining knowledge and understanding of the various religions and worldviews in the world, as well as their engagement in contemporary public and private affairs. It offers many transferable skills, which are invaluable in many domains of life experience, including further education and employment.	**Main Lesson Topic:**
Key Inquiry Questions Linked to BIA4: - What are some examples of religious and non-religious worldviews that we encounter in this world – at a local, national or global level – and how do they reflect the great internal and external diversity of religions and worldviews? - In which ways do religious and non-religious worldviews intersect, both with one another and with other spheres of life? - To what extent and how are religious and non-religious worldviews relevant to, for example, history, culture, politics and social dynamics? - What are some examples of how religious and worldview matters affect public debates about topics such as: international and community relations, human rights, social justice, wealth disparity, sustainability, climate change, the impact of the digital revolution, mental health, disability, equality, sexuality and sexual orientation, gender identity, women's rights, ethnic minorities, asylum and refugee politics, etc.?	**Key Inquiry Questions for the Lesson:** (what you want students to think about/understand about the specific lesson topic *in relation to BIA4* – see key questions on the left for general examples)

Lesson Objective(s): (what you want students to have learnt by the end of the lesson)	Differentiated Learning Outcomes:
	• By the end of this lesson *all* will:
	• By the end of this lesson *most* will:
Intended Learning Outcomes: (how students will demonstrate that learning):	• By the end of this lesson *some* will:

Time:	Tasks and Activities: (designed to enable students to achieve the lesson objectives/outcomes)
	Starter:
	Development:

	Plenary: (bringing the learning together)

Classroom Organisation: (tick/specify)	**Resources Used in the Lesson:**
• **Paired:** Yes/No • **Groups:** Yes/No • **Whole class:** Yes/No • **Individual:** Yes/No	
Assessment: (opportunities for students to demonstrate achievement of outcomes)	**Opportunities for Differentiation:**

PART III

FEEDBACK FORM AND CONTACT

7. FEEDBACK FORM FOR TEACHER EDUCATORS, TEACHERS AND TEACHER TRAINEES

We are keen to gather feedback from teacher educators, teachers and teacher trainees to inform the development of this 'Big Ideas About' curriculum package, particularly from those who have used or are thinking about using our interdisciplinary, multi-methodological approach to RE in practice. We would be very grateful if you would take a few minutes to complete our **online survey**: https://big-ideas-about.limequery.com/654176?lang=eni. Alternatively, you may also use the **feedback form** below and email your answers to: r.j.k.freathy@exeter.ac.uk.

Feedback Form

1. Person details	
What is your name?	
What is your email address?	
What is your professional role?	☐ Teacher educator ☐ Teacher ☐ Teacher trainee ☐ Other:

2. Use of CPD resource	
Have you used the 'Big Ideas About' curriculum package in your own educational practice?	☐ Yes ☐ No
If applicable, how long have you used the 'Big Ideas About' curriculum package in your own educational practice?	☐ Not applicable ☐ For a single lesson ☐ For a unit of work ☐ For a scheme of work ☐ For a term ☐ For more than a term

3. Your feedback	
Tell us about your experiences with the 'Big Ideas About' curriculum package. For example: how has it informed your practice, or how might it inform your practice in the future?	
Please tell us here if you have any ideas for how the 'Big Ideas About' curriculum package could be improved or should be developed in the future.	

8. CONTACT THE AUTHORS

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Rob Freathy is Academic Dean for Students and Dean of the Faculty of Taught Programmes at the University of Exeter. He is also Professor of Education in the Graduate School of Education. He has published numerous journal articles and book chapters, and co-edited *Religious Education and Freedom of Religion and Belief* (2012), *History, Remembrance and Religious Education* (2014) and *Politics, Professionals and Practitioners* (2017). He is an Editorial Board member for *History of Education* and the *Journal of Beliefs and Values*. He is co-creator of the 'RE-searchers approach' to primary school Religious Education, leading author of the textbook: *Who Is Jesus? Supplementary Materials for Religious Education in the Upper Secondary School* (2018), and co-author of *Metacognition, Worldviews and Religious Education* (2019).

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