



Education, Lived Worldviews & Citizenship



Project Report



Researchers



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Foreword

In our increasingly polarised world, countries and neighbourhoods the ‘Understanding the Interplay project’ and this report are refreshing, optimistic and practical. This pedagogy gives space for pupils to express their complex and dynamic worldviews, exploring identity and belonging which is essential, but it also supports learning in the areas of citizenship, religion and worldviews. Whilst the project’s research was completed with Secondary age pupils, the resources and strategies used in the ‘Understanding the Interplay’ workshop also have much to offer pupils from the age of 9 upwards.

The young people’s responses to the topics offer much food for thought for both researchers and teachers, and it is uplifting to these themes being discussed in classrooms. This project offers research, pedagogy and resources to support better understanding of the concept of worldview and its importance in classrooms. The use of Lego Serious Play®, reflexive questions, the clearly expressed pedagogical principles and the freely available resources have the power to improve teaching and learning in both citizenship, religion, and worldviews education. Culham St Gabriel’s trust is proud to support the Work of Alexis and Martha and their collaborators.

Fiona Moss

Education and Programmes Manager

Culham St Gabriel’s



Project Summary

Understanding the Interplay responds to growing divisions in society and recognises schools and classrooms as a crucial space for the practice of reflexive citizenship, dialogue and democratic engagement in a religiously and culturally plural setting. It draws together researchers, teachers and teacher educators in Religious Education (RE) and Citizenship, to enhance education through the co-creation of a pedagogical framework and related resources that resonate with the complexities of young people's experiences as citizens and the place of religion/worldviews therein.

This endeavour is guided by two central research questions; 1) How do young people understand being a citizen and what, if any, is the relationship to worldviews? 2) How useful is the concept 'worldview', and a 'worldviews approach' in understanding more complex personal and civic identities, to promote more inclusive notions of citizenship?

The methodology builds on a theoretical framework of worldview literacy as 'reflexive engagement in plurality' (Shaw, 2022a). It draws on Lego Serious Play® as both an innovative research methodology and pedagogical resource to explore young people's worldviews and the potential of the concept of 'worldview' to enhance understanding of lived citizenship (in terms of identity, belonging and participation).

Student responses to the workshop and discussions were thematically analysed alongside our own reflections on the methodology in practice, in an iterative process that incorporated the reflections of our collaborators and user-advisory group. Based on this analysis, we propose that inclusive citizenship education should incorporate the exploration of connections between worldview, identity, belonging & participation, as a way to value and centre young peoples' lived experience. We suggest the following principles for education inspired by understanding this interplay:

- 1. Explore lived experiences**
- 2. Value the affective (feelings)**
- 3. Explore intersectionality and interconnectedness**
- 4. Provide space for reflection (personal and collective)**
- 5. Support creative expression**
- 6. Scaffold explicit reflexivity**
- 7. Recognise reflexive engagement in plurality as active citizenship**



Introduction

Increasing polarisation, the rise of nationalist agendas and discrimination of minorities evidences a recognised need to support global citizenship education (UN, 2021) that promotes acceptance and appreciation of difference, challenging ‘us’ and ‘them’ understandings that fuel division and threaten the fundamental democratic values of peace, equality and human rights.

Whilst the formation of citizens is a whole school endeavour, the importance of religion/worldviews education in preparing young people for their place in a multi-religious, multi-secular world is paramount. This reflects the growing importance of religion/worldview as a marker of identity and difference. Yet religion/worldview is not always given due attention within citizenship education and the potentially generative space between RE and Citizenship for exploring issues of identity, belonging and participation in society is underused, under-theorised and under-resourced.

Young people’s worldviews are increasingly complex and dynamic, and the interplays between religious and civic identity, belonging and participation are well evidenced in sociology of religion and identity studies (e.g. Moulin-Stožek & Schirr, 2017, Modood, 2020, 2021). Yet in English schools the curriculum spaces in which young people are supported to engage with this complexity are scarce and marginalised.

The importance of ‘religious/worldview literacy’ is widely recognised in scholarship, (Nussbaum, 2012; Moore, 2007; Dinham & Shaw, 2017, Shaw, 2019, 2022a), promoted by international organisations (OSCE, 2007; COE, 2008), and a feature of Religious Education in England, underpinned by a ‘worldviews approach’ (Cooling et al, 2020). There is increasing supranational awareness that education needs to be rooted in the realities of young people’s complex lives (UNESCO, 2021) and calls to re-examine the relationship between religion & citizenship in light of the ‘multiculturalist challenge’ (Modood, 2021).

This project arose from a concern that the two school subjects that are explicitly tasked with understanding religious identity and difference, as well as the notion of civic identities and obligations, should be in a more substantial relationship to address issues of division and exclusion.

As RE and Citizenship education are reimagined across Europe, and in light of broader initiatives for global citizenship and a regenerative education rooted in human interaction, dialogue and exchange (UNESCO, 2021), this project builds on good practice in both subjects to better understand the interplay and re-vitalise a generative space for collaboration.

Curriculum context as impetus for research

The distinctiveness of Citizenship Education and RE necessitates a curricular difference and yet there are explicit and implicit overlaps between the subjects. Identifying the specific curricular territory of Citizenship and RE is challenging due to the fact that schools and local authorities exert curricular autonomy with both subjects at Key Stage 3 (first 3 years of Secondary education in England). This is not just in terms of their varied content, but also how they are structured in combination with other curricula. For example, the schools within our purposeful sample reflected a national picture in which (non-examination) Citizenship and RE are combined with careers education and Personal, Social and Health Education (PSHE) in the timetable.

In a review of the subjects’ curriculum context, the most universal curriculum, therefore, that we could draw on was the official guidance from the Department for Education (DFE, 2015) that forms a curricular skeleton



for the GCSE specifications in both subjects. This guidance carries implications for Key Stage 3 curricular content and so they were considered in combination with our practical experience, as teachers, teacher educators and education academics. A review of these documents suggests several areas of existing curriculum overlap and opportunity. The most notable overlaps are around issues of identity, belonging, human rights, values and diversity.

In both documents, there are references to the other subject's curriculum knowledge, yet the depth of exploration or nuance depends on pedagogical interpretation, which is often shaped by teachers' subject specialisms. In other words, detail and nuance are more likely found in one's own subject specialism and less so when 'out of specialism'. Both RE and Citizenship are often taught by teachers with diverse subject specialisms and undergraduate backgrounds. This can result in missed opportunities for exploring the depth and complexity of the relationship between religion/worldview and civic life.

Proposals for Religion & Worldviews set out by the Commission for Religious Education, including the National Statement of Entitlement (REC, 2018; Pett, 2024), suggest a more explicitly civically oriented subject that should "prepare all pupils for the world of religious and belief diversity in which they find themselves" (CoRE, 2018, p6). We see here an explicit focus on increased understanding of the complexity of identity, and the relationship between identity and the socio-political context. This project seeks to embolden teachers to explore the existing and potential curricular territory shared by RE and Citizenship to support students in understanding the interplays of their own experiences, curriculum, religion/worldview and civic identities.

Project Aims

- To enhance teaching, teacher education, pedagogy and curriculum development through the provision of recommendations and teaching materials that support and resonate with the complexities of young people's intercultural navigation and the role of religion/worldviews therein.
- To increase understanding of the importance of religion & worldviews education to broader educational aims of inclusive citizenship and engagement in plurality.
- To contribute to worldviews education informed by enhanced understanding of young people's lived experiences and their reflexive engagement in plurality.
- To strengthen the articulation and understanding of 'worldview' within RE, Religion & Worldviews and Citizenship.
- To increase support for freedom of belief in society through the development of educators' understandings of how students' belief (and/or non-belief) interacts with their experiences of secular institutions and civic life.
- To strengthen reciprocal partnership between educators in RE, Religion & Worldviews and Citizenship.



Methodology

The two key aims of this project are interdependent: 1) to contribute to understanding young people's conceptions and experiences of citizenship and the relationship to religion/worldview, and 2) to enhance educational theory and practice. This interdependence is reflected in the methodology that is both data generative and educational.

The project adopts a collaborative, design-based methodology (Anderson and Shattuck 2012), in which an initial workshop (intervention) was designed, based on our previous research and theorisations. This workshop formed the basis of the data generation and of pedagogical resources (framework and resources) that were developed throughout the project in collaboration with a broader advisory group of teachers and teacher-educators.

The workshop was delivered in three schools across England, chosen to reflect a diversity of geography, demography, urban/rural and faith/non-faith character, as well as a variety of curriculum models. In each school the workshop and accompanying discussion was conducted with three groups of 6 students across years 8 (age 12-13), 10 (age 14-15) and year 12 (age 17-18). Following the workshop, students completed an individual online survey, and semi-structured interviews were carried out with lead teachers for RE and Citizenship.

The Understanding the Interplay Workshop

The UI (Understanding the Interplay) workshop is designed as an example of a 'worldviews approach'¹, which promotes understanding of the complexity and fluidity of worldviews and of one's own worldview in relationship to that of others. More than an expansion of content, a worldviews approach is a pedagogical shift away from the dominant 'world religions' approach to RE, and foregrounds a reflexive relationship and dialogue with knowledge.

The UI workshop is underpinned by the theoretical framework of worldview literacy as 'critical, reflexive engagement in plurality' (see Shaw, 2022a,b&c) and 'epistemic literacy' (see Pearce et al., 2019; Stones & Fraser-Pearce, 2022) in which knowledge and knowing are grounded and situated in social and disciplinary contexts.

Worldview literacy (Shaw, 2022a,b&c) builds on ideas of religious literacy and is framed as a critical pedagogy that helps students engage with diverse perspectives. It is based on three key principles:

- **Interpretability** – the idea that worldviews are an interpretation, that shapes and is shaped, through interaction.
- **Reflexivity** – encouraging students to reflect on their own views and how these shape, and are reshaped, through their learning
- **Transformational encounter** – engagement in difference that challenges students' assumptions and transforms their perspectives.

This approach assumes that worldviews are not fixed but are formed through ongoing interpretation. Teaching from this perspective involves exploring different interpretations of religious and non-religious traditions, as

¹ In the RE subject community, this is often referred to as a 'religion & worldviews' approach, reflecting the terminology adopted by the REC (2018) proposals and curriculum materials.



well as the processes that shape identity. It also encourages students to question how religion and worldviews are represented in education and society, and to consider the power dynamics behind those representations.

Reflexivity plays a central role, inviting students to examine their own assumptions and engage in thoughtful dialogue. This draws on the work of philosopher Hans-Georg Gadamer (1975), who described learning as a “fusion of horizons”—a process where our understanding is expanded through meaningful encounters with others. This kind of learning is also influenced by transformative education (Mezirow, 1998; Sharma & Monterio, 2016) and the idea that education can be a force for social change (Freire, 2000; Bourn, 2022). It encourages students to reflect deeply and be open to change through engagement with difference.

We also draw on the concept of epistemic literacy (Stones & Fraser-Pearce, 2022), which highlights that knowledge and how one comes ‘to know’ is shaped by social and disciplinary contexts. The authors propose epistemic literacy as an aim for RE (with implications for other subjects) through ‘showing the strings’ of knowledge structures, acknowledging that we ‘switch’ epistemically depending on social contexts (Gottlieb and Wineberg, 2011) and challenging hierarchical notions of knowledge and knowing. This is understood as a more socially just approach to knowledge that seeks to avoid what Fricker (2007) warns of and calls *epistemic injustice*: when certain voices, testimonies or understandings are excluded or undervalued in normative educational settings.

Both epistemic literacy and epistemic justice support a more inclusive and democratic approach to teaching and learning. They emphasize the importance of valuing students’ and communities’ lived experiences and perspectives, and of creating educational space for plural ways of making meaning in the classroom.

These theoretical frameworks and specifically, the three elements of worldview literacy (‘interpretability’, ‘reflexivity’ and ‘transformational encounter’) are woven into the design of the UI workshop as illustrated below.



Table to illustrate how stages of the UI workshop correlate with worldview literacy and RQ1

Activity	Purpose/dimension of worldview literacy.	RQ 1: How do young people understand being a citizen and is there a relationship to worldviews?
1. Build a duck*	Warm up	
2. Make your duck human in some way*	Start thinking conceptually and metaphorically.	
3. Build a model with 3 things that make you, you. (Having listened to others – add anything.)	Explore own identity. Reflexivity	How do young people understand identity?
4. Build something that represents where you feel you belong. (Having listened to others – add anything.) 'What do you do in these spaces?	Explore belonging & participation. Reflexivity	How do young people understand belonging and participation?
5. What connections are there to worldview/religion? 6. Make connections between your model and others'.	Explore Interpretability .	What is the relationship between identity, belonging, participation and religion/worldview?
7. Group build: What does it mean to be a citizen?	Encounter , dialogue & Co-production	How do young people understand being a citizen? To what extent is there a shared understanding?
8. Individual reflexive survey**	Reflexivity - transformation	

*Taken from Lego Serious Play® (Lloyd Smith and Walling 2019)



Description of the workshop

During the workshop, students explore their own and each other's identities by building models and talking about them. They begin with the Lego Serious Play® (Lloyd Smith and Walling 2019) warm-up activity to build a duck with 5 pieces of Lego and are then invited to somehow give the duck human characteristics. This 'breaks the ice' and starts to build the community of participants as they share their 'human ducks'. Students gain familiarity with using the Lego, resist literal representation and explore ways that Lego can represent abstract ideas or concepts.

Each student then quietly builds a model that represents who they are and they share the story behind their model with the group. Next, students use the same process - building and discussing models - to show where they feel they belong and how they participate in social spaces. After each discussion, they can add to their models based on what they've heard from others.

Once all three models (identity, belonging, and participation) are complete, students reflect on whether their models connect to religion or worldviews. If they do, they place plastic beads on the parts of the model that show this. They then share these reflections and look for connections between their own and others' models, using string to show these links (which can be lines of similarity or difference).

In the second part of the workshop, the group works together to build one shared model that shows what it means to be a citizen. As before, they present and explain this group model. Finally, students complete an online survey where they reflect on their own idea of citizenship in relation to the group model. The survey encourages them to think 'reflexively' about whether the workshop changed how they see themselves, others, or their relationship to others.

Using Lego

The workshop uses Lego Serious Play®, a creative method originally designed to help businesses communicate, solve problems, and imagine future possibilities. It's based on two educational theories: Piaget's *constructivism* (learning by doing) and Papert's *constructionism* (learning by making). The method uses the idea of "hand knowledge" — that using our hands helps engage both sides of the brain, and that "thinking with our fingers" can unlock creativity and insight. In education, Lego® is credited with helping students understand problems more deeply, connect with others, come up with new ideas, and think creatively. In research, it's praised for helping people express complex or sensitive topics in creative ways (Wengal et al. 2021) and tapping into 'tacit' knowledge. With an understanding that worldviews are lived and experienced, we wanted to find new, creative ways for students to express their often unspoken ideas. This method challenges traditional research approaches and encourages participation and collaboration.

Who took part?

As this was a small-scale project, we identified three schools that reflected the range of schools in England that all conform to a similar national curriculum. They all had RE at GCSE and A' Level and presented different curriculum arrangements for non-examination Citizenship and RE. The purposeful sample of schools brought together a range of culturally diverse and homogenous students, religious and non-religious character, and urban and rural settings that reflect a national picture of state-funded and voluntary aided schools.

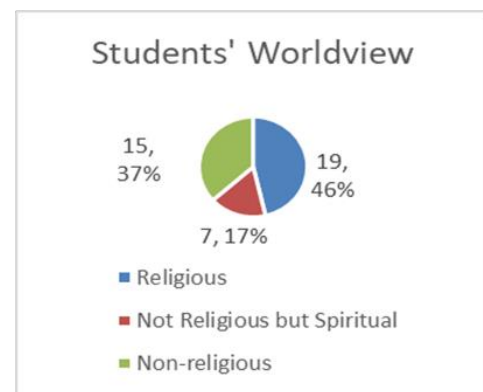
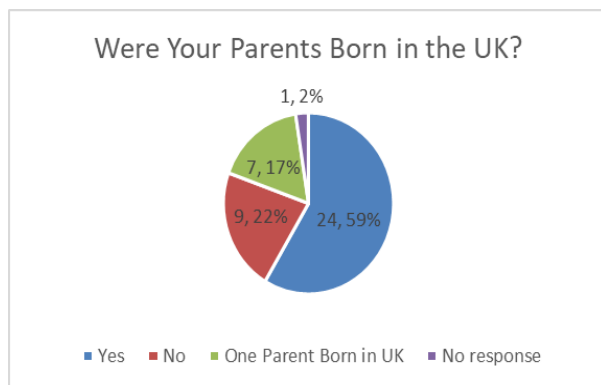


School 1 is a community school in Greater London with a diverse and mostly religious student population. RE is a discrete subject throughout the school, and Citizenship is delivered within an integrated curriculum model that includes PSHE.

School 2 is in the north of England in a rural area close to a small town. It has a predominantly white, British, non-religious and locally born population of students. RE and Citizenship are delivered within an integrated model.

School 3 is in the south of England in a small coastal town. It has a predominantly white, British and locally born population of students with a range of religious and non-religious backgrounds. It is an academy and part of a small Church of England Trust. RE and Citizenship are delivered within an integrated model that includes careers education.

The UI workshop was conducted three times in each school, with three different year groups including years 8 (aged 12-13), 9 (13-14), 10 (15-16) & 12 (16-17). Participants represented a range of backgrounds:



Findings: Understanding the Interplay

The workshop discussions and interviews were audio recorded and analysed using Reflexive Thematic Analysis (Braun & Clarke, 2019). The findings are presented in two sections, in relation to the two research questions shaping the project:

Research Question 1: How do young people understand being a citizen and what, if any, is the relationship to religion/worldviews?

Research Question 2: How useful is 'worldview' and a worldviews approach in understanding more complex personal and civic identities, and to promote more inclusive notions of citizenship?

Section 1: How do young people understand being a citizen and what, if any, is the relationship to worldviews?

The results presented here are drawn from students' responses in the workshops across 3 schools. Citizenship as a concept is contested and complex, so to box participants' responses into clearly demarcated 'themes' would be to betray their lived experience. In seeking to understand the complexity of participants' ideas on citizenship, 11 'principle themes' presented alongside 4, interrelated 'meta-themes'. The principle themes and meta-themes interact at multiple points, and any representation of this complexity will be unavoidably reductive. The meta themes represent our 'sense making' of this complexity:

Meta-theme : Affective

Citizenship is expressed in terms of lived experience, highlighting the importance of feelings. How it *feels* to negotiate identity, belonging and participation in social life is seen as a very important and often overlooked dimension of citizenship.

Meta-theme: Norm-challenging

Citizenship involves resisting society's pressures and challenging norms. This resistance is illustrative of a critical agency and a form of active citizenship.

Meta-theme: Negotiated

Citizenship is expressed as lived intersectionality. Religion/worldview is an important part and is discussed in terms of negotiating intersectional identity, belonging & action in society.

Meta-theme: Contributinal/normative

Citizenship means making a contribution to, or participating in, society. This can be an economic or civic contribution. This action is guided by norms, expectations and values, which are constitutional, personal and collective.



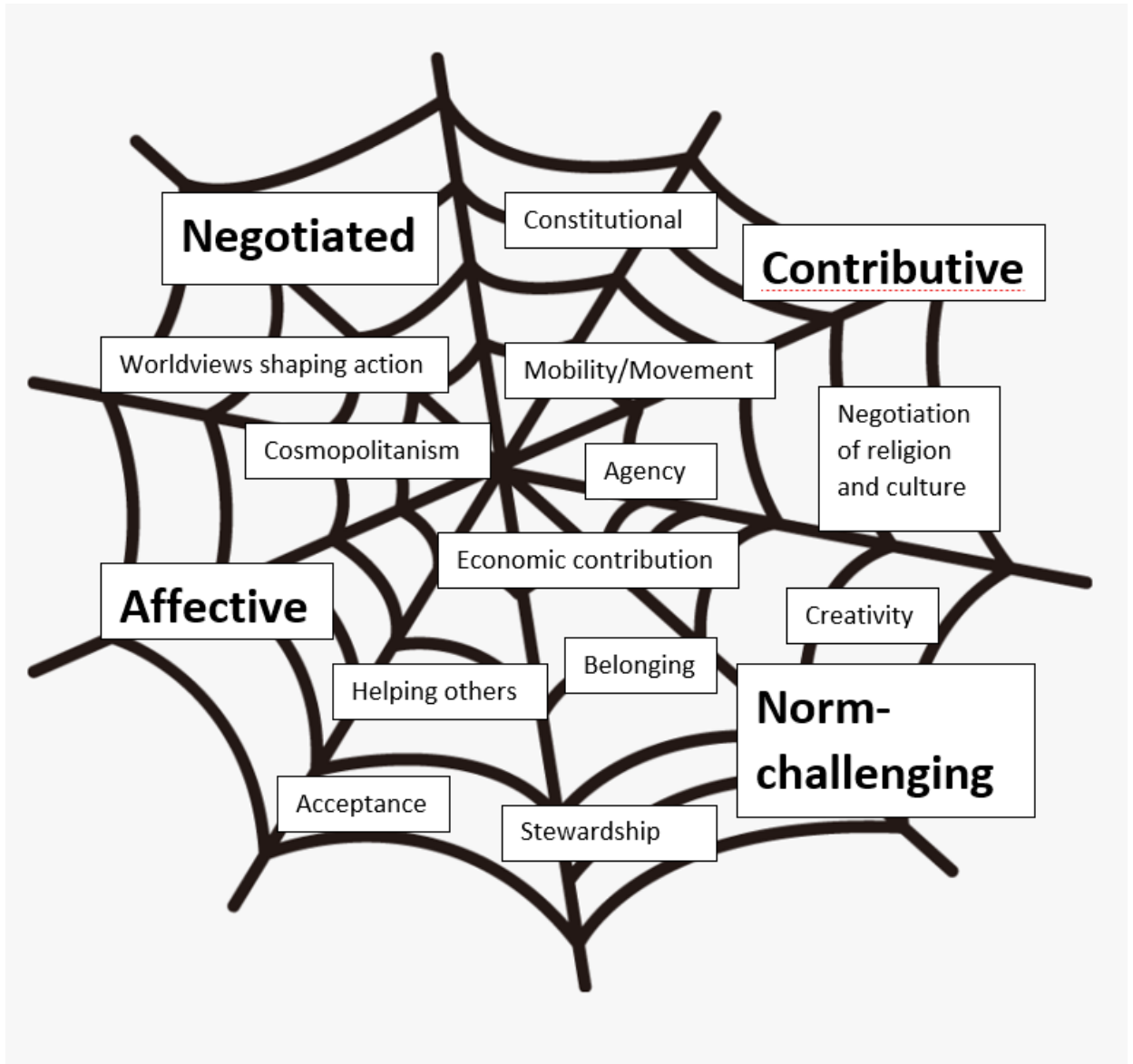


Fig. 2: Principle themes and meta-themes interact at multiple points. Representation of this complexity will be unavoidably reductive, so the ‘meta-themes’ represent our ‘sense making’ of this complexity.

PRINCIPLE THEME: Belonging & Acceptance

Ideas of identity and belonging were expressed in terms of family, culture, religion, ethnicity, nationality, hobbies, career aspirations and school:

“A guy surfing. So it represents my ethnicity and how that influences who I am, and actually the different experiences that I’ve had and the culture that I come from.” (SCH1YR10)

“I did a plane, somehow. It’s meant to represent when I go to visit my dad. He lives abroad. I can’t explain it. The culture there’s different. I like learning about the whole different culture. They have different religions there, and I think that’s made me... I’m more aware to different religions, different cultures, and how people live.” (SCH1YR10)



"I think the Pakistani flag because at the end of the day I am Pakistani, even though I'm not excited to go to Pakistan and see everyone, but at the end of the day, it is my culture and I do belong there to some extent. So, I feel like it's always going to be a part of me, no matter how much." (SCH1YR12)

"I am half-Irish, but if I actually think about it, I think that does make up like something about who I am because like I've never lived there. I've visited there a lot, and I feel that I'm connected to Ireland." (SCH3YR12)

For many of the younger participants, ideas of belonging related to family and home, to safety and, for some, to religious communities or places:

"I put a few [beads representing importance of religion/worldview] next to safe places and the car, because that's what reminds me of my house and my family, my parents, my siblings and stuff, so I know that I'll always be safe there." (SCH2YR8)

"I was going to do a mosque as well, but I was going to do it in the centre ... in Islam, we believe that everyone who is Muslim, is your brother and sister, and Palestine are my brothers and sisters." (SCH1YR8)

"I put the cross there because it was a Catholic school ... We did morning mass so we had to get to school early, and we always had hymn practices and all of that stuff. When I think about it I smile inside. I get happy. I feel like I belong there as well." (SCH1YR10)

"Yes, surrounding yourself with people that you're comfortable. At the mosque, you're surrounded by people who are basically going to the same place to worship, so it's more comfortable for you being in England." (SCH1YR8)

For many participants who were the first or second generation to be born in England, this was related to feelings of not belonging, again tied to not feeling safe, feeling vulnerable or scared:

"I don't feel like I belong here, in England. I have a really, really, really strong yearning for being in Pakistan because I love it there so much, and, honestly, here, obviously the ideologies, everything's a lot different, and the way people act, the way people speak, the way people dress. I feel like if I was over there, I'd be more accepted ... the way I want to dress is a lot more modesty and over there it's encouraged ... I was there and I was just walking around on my own, for example, I wouldn't feel looked down upon, I'd feel appreciated, but over here, if I get on the train and I'm wearing a hijab or I'm wearing an abaya, not necessarily abaya so much, but a hijab, I feel scared." (SCH1YR12)

"So, places where people that have bad views towards Shias, they would call them non-Muslims ... Shias have to pray with a rock. So, when I pray with it, I pray with that subconscious fear within me that someone may look at me, someone may give a passing comment to me after I'm done praying. Then, of course, racist places where you fear being attacked." (SCH1YR12)

"I believe in the world there's a lot of places that wouldn't accept me the way I am. There's a lot of places that would be, for example, racist towards me. Also, a lot of Islamophobic places So, I feel like having the right to actually belong, like someone giving me that right and letting me do what I want is very important." (SCH1YR12)

A feeling of acceptance is central to what it means to be a citizen, and participants expressed a subtle interplay between rights and feelings:

"So to be a citizen means that you would travel long distances, for example, from the ocean to a place where you would feel belonging... You feel a sense of, not belonging, but feel a sense of you're being heard and you're good enough." (SCH1YR8)



“For me, if I went back to Pakistan, I feel like I wouldn't be seen as a citizen because I wouldn't be accepted. I would just be different to them because I was born in the UK, I have different values, different morals to what they may consider different. So, I feel like if I went back to Pakistan, I wouldn't consider myself a citizen, even though I'm Pakistani myself. I feel like being a citizen, even though you may have different opinions and different views, as long as you're accepted, that's good.” (SCH1YR12)

“Even though they have the legal citizenship, to actually feel like they belong as a citizen, it might be much more difficult for them because they might not be accepted of who they are, even though they can live here.” (SCH1YR12)

With feelings of acceptance at the heart of citizenship, *being* a citizen means understanding and accepting difference, suggesting a *feeling* of belonging within diversity:

“For me, as everyone said, it is about feeling accepted, but at the same time, I feel like there are going to be people who have different views.” (SCH1YR12)

“We've got this pumpkin to represent how people might celebrate different things, like Halloween for example.” (SCH1YR8)

“So, we have different countries there as representative of different ethnicities coming together, working together, because I don't think there's any one country in the world where the entire country is that same one ethnicity. So, it's like the acceptance and the willingness to work with people that are different than you and also love and cherish them the same way as if they are of the same heritage as you.” (SCH1, YR12)

“You all have different values, but they're all connected by the place that you live or the place that you feel you belong.” (SCH3YR10)

This focus on the affective was seen in contrast to legal or rights-based definitions of citizenship generally promoted in school:

“You're taught about your rights as a citizen and human rights, all of that, but I don't feel like they necessarily tell you what it means to be a citizen in the sense that we're speaking, like to be accepted, to be respected, this and that. It's more just like this is what citizenship is, you have to live in this country for this many years and then you get this many rights. It's more like that. It's not really about how you feel, it's more just where you're born, how long you've been there, what you do, what you can't do.” (SCH1YR12)

“I feel like it's more of the legal definition of a citizen, to have the right to work, the right to actually be here, but, as she said, they don't teach you about how you feel.” (SCH1YR12)

PRINCIPLE THEME: Cosmopolitanism

Cosmopolitan notions of identity and belonging were commonplace amongst students in diverse classrooms. Many participants with family histories of migration and diaspora spoke about their identity as multidimensional, with multiple ties of loyalty and allegiance:

“This represents my house and then my friends. So, I love my friends a lot, all of them are back in Dubai. So, what I try to do is I try to go there once a year to go meet them as I feel like a person without friends is nothing. Secondly, this represents my house and my family, my family back in Pakistan, as well as your grandparents.” (SCH1YR12)



“Yes, like, might have taken certain things from your country and might have linked them with new culture from where you've migrated to. Yes, that's what it was about.” (SCH1YR8)

Identity and belonging are understood as dynamic and in constant negotiation. At times, this is difficult to navigate:

“This represents my ethnicity. This is meant to be the Pakistani flag because, growing up, I felt really detached from my culture, and I feel like now it plays such a massive role in my life. For the longest time, it sounds a bit silly, but I didn't even realise that English wasn't my first language because I felt like I just pushed back that side of me for so long, and I just wanted to fit in so bad, because in secondary it was just predominantly white. I feel like that plays a big role in my life now.” (SCH1YR12)

“I feel like for some people it's difficult to establish citizenship, especially if they come from a family of immigrants, because you live in one country your whole life, but then you have a whole other culture, a whole other religion, which is completely different to the country that you live in. So, then it's harder to find a balance between the two, especially when you've been brought up in that culture and that religion. So, then when you go back to where your roots are from, then you think I'm there because I did this and I do that, but then when you come back, but then you do stuff here, so it's very confusing for a person.” (SCH1Y12)

PRINCIPLE THEME: Negotiation of Religion & Culture

This negotiation was expressed most clearly in relation to religion and culture with participants negotiating intergenerational identity, norms and expectations. The following excerpt from a conversation between young men and women in Year 12 (School 1) provides an example of this negotiation:

“In especially in the South Asian community, there's always that mix between culture and religion, and you have to constantly say that that's culture and that's religion and they're two different things, that you need to look at them separately, because whatever may be culturally right would be wrong religiously or whatever. You may not agree with culture and religion. It's just like it conflicts a lot.”

“I wouldn't say that all cultural aspects are different to religion, but there are some that do contradict. For example, with our cultural clothes, sometimes they could be revealing or they could be too tight and then that goes against religion because you should be wearing modest clothes, loose clothing, not showing your figure as much and stuff like that.”

“So, I feel like, when you grow up, I feel like you do confuse culture a lot with religion. So, when I was younger, in my family, I always saw my mum doing all the housework and I just thought - my mum was always like, okay, this is going to be you when you're older. So, I always thought, why do I have to be like that? I thought it was more like a religious point of view, where women have less freedom and they can't express themselves as much. I feel like in the Pakistani culture, a lot of women have that where they can't speak up for themselves. There's a lot of stigma around women who get a divorce. Whereas I feel like as you grow up, you do realise women do have rights. That's more of a culture thing. That's why I feel like it links to school and education because once you come into school, you're like, that's not right. It gives you a view to stand up for what's right and what's wrong.”

Students expressed their awareness of this process, as part of growing up, shaping and defining their own relationship with religion and cultural expectations:

“I think it is part of what makes me, me, I think that's the whole idea of my religion, is you are part of God and that's okay, but my life doesn't revolve around my religion. I think that what's separate



from my mum, my mum and her family are all very strict on religion, their lives are driven by it, whereas for me, I'm just..." (SCH3YR10)

"Now I see it and there's people wearing the hijab and there's people dressing modestly, and I'm like, I can do it too" (SCH1YR12)

PRINCIPLE THEME: Mobility/Movement

For students in school 1 in particular, travel and the diasporic experience are central to understandings of citizenship, discussed in conceptual terms and in personal, affective terms:

"So, we made a house because citizens migrate to [a] different country because they need somewhere to live." (SCH1YR8)

"Then the flag is representing where you've come from and the journey that you've took and what it means to you." (SCH1YR8)

Importance was given to the experience of migration, and this echoed ideas around citizenship as feeling safety and belonging. Again, this was often related to religion and the religious community:

"So, to be a citizen means that you would travel long distances, for example, from the ocean to a place where you would feel belonging. So this example would probably be a migrant ship to a mosque." (SCH1YR8)

"People from Palestine, the challenges they have to go through to be safe. Like, the shark here, this could be one of their challenges. Just to have a safe place to stay. So, the mosque represents a safe place." (SCH1YR8)

PRINCIPLE THEME: Constitutional

The 'textbook' idea of citizenship as rights and responsibilities featured strongly in participants' conceptions, particularly the right to freedom:

"To be honest, quite similar to everybody else. It's just that right to be yourself." (SCH3YR10)

"So, when you go out to sea, you don't have to... You can basically do as you like. There's a sense of free will." (SCH3YR10)

Following the rules or values of a country was linked to ideas of citizenship, but this was more often expressed in relation to action or participation in society:

"More being involved because you may be on paper a citizen, but it doesn't mean anything if you're going to go against it. You have to show it through actual life. It doesn't always have to rely on the laws of the country. It can also rely on you and how you're going to act in that sort of area of the country." (SCH1YR8).

PRINCIPLE THEME: Economic contribution



Many participants talked about citizenship in terms of making a contribution and the expectations that society placed on them in this regard:

“Being a citizen means being a contributing member of society.” (SCH1YR12)

Most often this was expressed in terms of making an economic contribution, as a wage-earner or a consumer and having to conform;

“We did a supermarket kind of thing, because everyone's got to shop and stuff.” (SCH3YR8)

“I feel like there's a lot of pressure from society and parents that you need to have a good wage to be able to go into life, which is true.” (SCH1YR12)

“A big part of being a citizen is being a contributing member of society, and today being a contributing member of society really just means being productive, like an efficient unit of labour.” (SCH1Y12)

Participants were acutely aware that this is a reductive idea of citizenship and that it represents an ideal that is easier to achieve for some than others:

“Oh. So it's very chaotic now, and we're all trying to climb the mountain of what we think is success...”

“Yes, then there's guys falling off it because they're the ... like what people would view as a failure in society. Maybe they've gone to prison, they've done whatever, and then there's all sorts. We've put ladders and stuff to represent how certain guys just have an easier path to that, achieving that, being a good citizen.” (SCH1YR10)

PRINCIPLE THEME: Helping others

Helping others was understood as an alternative idea of citizenship and preferable to the normative ideal of economic contribution.

“We made a lifeguard hut and shipping lanes. The shipping lanes are for fishing, and it will bring the community together because they need all to get food from that local shop. The lifeguard station is to protect those who need help.” (SCH3YR8)

“Basically, we've made a tree that has .. so we've created a safe place for the cat with the net and some flowers for it to come down, and we've put the fireman ... and then we've creatively made a helicopter because we were struggling to make the car, and that is us being good citizens because we are helping the cat.” (SCH2YR9)

“I want to help people that can't defend for themselves ... help people get justice, because a lot of people these days, they just stay quiet and they can't speak up for themselves. I want to be that person that can stand up for others. I did the world ...” (SCH1YR12)

Contributing to society is understood in terms of looking after others and something collaborative, not just individualistic:

“So, I think being a contributing member of society isn't just about how efficient you are, how productive you are, I think it's more about the impact you have on yourself and others and just working together.” (SCH1YR12)

“I feel like citizenship is like how everyone acts as a whole.” (SCH3YR12)



PRINCIPLE THEME: Stewardship

Looking after the environment was understood as a responsibility of citizens and another way in which you can make a contribution:

"I thought if you go litter-picking around your street then you're helping the environment and people, because it's going to pollute the ground." (SCH2YR9)

"Well, because we've been brought up in the generation where we're encouraged to look after the environment, and some people take notice of that and some people don't." (SCH2YR9)

PRINCIPLE THEME: Worldviews shaping action

Many students highlighted the importance of religion/worldview in shaping their contribution to society, especially in terms of helping others:

"The last thing, you can't see it because it's God. So, religion because the way I act before I make any decision, I have to think about whether, is it the right thing to do in terms of religion?" (SCH1YR12)

"I feel like my desire to help people live in peace is very strongly driven by my religion, because I feel like, in religion, I see several examples of religious figures ... being selfless and I see them helping. It makes me feel like I'm not as helpless as I thought I was ... and if I can manage to get through this and help myself, then why not go and help people and make their lives easier as well, if I have the ability to." (SCH1YR12)

"When I'm doing something, just if I'm doing some sort of action, I always think back to my culture and how I should believe that carrying out the action may have an effect on the other people, and if it brings any harm or any happiness to other people." (SCH1YR8)

"I feel like the only thing that would really influence how you are as a citizen is the morals and that. If you're religious and everything, it's how you view the world." (SCH1Y10)

Some viewed a decline in religion as linked to a rise in a prevailing worldview focused on materialism and individualism:

"I feel like religion's been increasingly neglected by society in general. We're more focused on success being the most known, richest person." (SCH1YR10)

"For example, people go to a mosque or a church less. They're focusing way more on their worldly desires rather than trying to fix themselves spiritually and stuff." (SCH1YR10)

Some grappled with the relationship between religion, worldview, personal and civic identity, emphasising how all are intrinsically and complexly related:

"Citizens can be different people, and the people can have different beliefs and different values, so religion and belief link. Then that can also represent values as well, and the morals of what you believe in, that's part of your identity as well and how you're a citizen in the country." (SCH1Y8)



“Well yes, it makes each of us who we are. If you believe or you don’t believe, that influences how you act, the way you’re taught things, the way you interpret things, all that stuff. That’s just your identity” (SCH1Y10)

Beliefs and values are seen as shaping action and how you respond to or interpret actions. Personal identity is understood as informing and informed by civic action, which itself is bound up in civic identity and what it means to be a citizen.

PRINCIPLE THEME: Creativity

Creativity is a mode of participation that feels important to young people but one that does not find expression in their ideas of citizenship – rather it is something that is squashed in the pursuit of economic contribution. In School 3, discussion focused on how societal ideals around money and achievement strip them of their creativity and their options around ways of contributing as a citizen:

“Always on the stage and always doing things creative. I feel like that’s where I belong.” (SCH3YR10)

“We’re built on a kind of systemic idea that to be successful you can’t do anything creative because that’s not beneficial to society. It takes away the human desire to be creative by saying that if you do that you won’t make enough money. If you don’t make enough money you won’t have a certain lifestyle. If you don’t have the certain lifestyle are you even worth being a human if you don’t have all of this stuff? It’s very materialistic and having that creative side takes away that.” (SCH3Y10)

“It’s kind of true with the creativity ... I want to be an actor, I’ve always been told that I won’t make enough money or it’s not sustainable or you can’t do it because of certain reasons ... it’s not sustainable so then you can’t do it.” (SCH3YR10)

PRINCIPLE THEME: Agency

Self-expression through creativity is an example of agency that some participants felt they are denied. However, the models built by students and the accompanying discussions demonstrated both a curtailment of agency, and its enactment. Sometimes this agency was expressed in terms of ‘playing the game’ and succeeding, gaining economic independence and accompanying freedom:

“So, I feel like you need to be able to expand your knowledge and be able to travel, be able to have a good income because your friends are not going to make money for you.... So, I feel like you need to come out of your shell and be able to explore and gain more knowledge to be able to get that income that you want and be able to have a sustainable life.” (SCH1YR12)

Elsewhere, participants expressly criticised and challenged the ‘system’ and their desire to act otherwise:

“This is basically our school, our friends and where we feel safe, but there’s also barriers around where school can also feel like a prison where you have no choice but to go and you have to study. So, I feel like this just represents citizenship that we’re all together at one place, but at the same time, at one point we need to be able to escape and grow as people and explore.” (SCH1Y12)

“Everywhere there’s a society, they’re all aiming for one thing but the people that are falling off, they’re breaking away from that and they’re doing what they want to do instead of conforming to society and social norms.” (SCH1Yr10)

This challenging of the system was best expressed in the group build in School 3 (Year 10):



“The section there with the wheel, the wheel represents how the monarchy or the people in charge, the government and stuff are controlling the clock and controlling how quickly our lives go past us and how they want us to be. The binoculars show how we're being watched, constantly, and we cannot control our own lives, however much they say our lives are our own, they're not. Then obviously the clock is there to show how we want time to slow down. The barriers at the front show how to change it because [...] We have to push to the side and we have no power over what we choose to do. There's things inside that we could use to break down the system, but we are so far out of reach of it, there's nothing we can do because we've just been so pushed so far out of our own lives and control, there's nothing we can do.....

Especially as young people, people think that we don't understand what society is doing and has done to us. We understand a lot more than what adults think we do. Things that we don't necessarily think about, well, what they think we don't think about, we do think about, stuff like that. The crown in that represents the people who are in power having control over everything, and the things we want to change.”



SECTION 2: How useful is ‘worldview’ and a worldviews approach in understanding more complex personal and civic identities, and to promote more inclusive notions of citizenship?

This section combines our reflections on the workshop and student perceptions on the value of both the conceptual framework of ‘worldview’, and the related pedagogical approach, referred to here as a ‘worldviews approach’. The focus is on promoting more ‘inclusive citizenship’. By this, we mean citizenship education that values and engages young people in the complex interplay between identity, belonging and participation in civic life.

In this project, we define ‘worldview’ as religious and/or nonreligious ways of seeing and being that shape and are shaped by engagement in the world. As expressed by the Religious Education Council for England & Wales (REC), this includes the idea of ‘personal worldview’² and ‘organised worldview’³. The term ‘worldview’ remains contested. Familiarity with and understanding of the term varies and this was true amongst our participants too. The proposals set out by the REC in 2018 (see Pett, 2024 for a full overview and related developments) promote a shift in conceptualization from ‘religion’, as fixed, monolithic blocks of belief and practice, to religious and non-religious *worldviews* as hybrid, dynamic and grounded in ‘fuzzy edged’ tradition and identity. Such an understanding of worldview has clear parallels with the characteristics of cosmopolitan identity and citizenship identified by Osler and Starkey (2003).

“I believe that your worldview depends on where you are at a certain time, because I feel like in different parts of the world you're exposed to different ideologies. For example, you're exposed to different news, you're exposed to different teaching, and everyone learns different versions of history as well in different parts of the world. So, I feel like, honestly, it really just depends on where you are at the time, that will shape your worldview. For example, over here, I could see things a certain way, about a certain country for example, but then if I go visit that country and I see the way they see things and the way they teach their own history, for example, it changes. I feel like you can't just stick to one certain worldview just because that's all you've known your whole life, because if you're so set on your beliefs and you think that they're the right ones and everything, I feel like you'll be afraid to be challenged on your beliefs. I feel like you'd be afraid to go out and further educate them. I feel like having one certain worldview just doesn't work.” (SCH1YR12)

The value of the concept to education for inclusive citizenship lies in its ‘lived’ nature that respects the integrity of experience. When understood as something lived, ‘worldview’ can help capture and understand the complexity and fluidity of identity and belonging, the values that shape action and maintain the affective dimensions of citizenship.

As outlined in the methodology section, ‘worldview’ as a concept is intrinsic to the ‘worldviews approach’ that informs the initial UI workshop design. In the following section we reflect on the value of this approach to understanding more complex personal and civic identities, and in promoting more inclusive notions of

² A person’s personal worldview describes and shapes how they encounter interpret, understand and engage with the world. A person may have a coherent and considered framework for answering questions about the nature of ultimate reality, knowledge, truth and ethics, or they may have never given such questions much thought – but they still have a worldview, including the beliefs, convictions, values and assumptions that influence and shape their thinking and living (<https://religiouseducationcouncil.org.uk/rec/wp-content/uploads/2024/04/24-25698-REC-Handbook-A4-DIGITAL-PAGES.pdf>).

³ An organised worldview can be understood as a ‘more or less coherent and established system with certain (written and unwritten) sources, traditions, values, rituals, ideals, or dogmas’ (from van der Kooij et al. 2013)(<https://religiouseducationcouncil.org.uk/rec/wp-content/uploads/2024/04/24-25698-REC-Handbook-A4-DIGITAL-PAGES.pdf>).



citizenship. Taking the UI methodology as an example of a ‘worldviews approach’, this section presents students’ views on the benefits of the workshop and approach, drawn from responses to the survey⁴ (SR) and comments during the workshop, and our own reflections on the workshop.

The benefits are presented under the following themes: Understanding others, Understanding complexity, Interconnectedness, empathy & solidarity, Understanding ‘lived worldviews’ & ‘lived citizenship’, Valuing the affective, Creative expression, Criticality, Increased self-awareness and Promoting reflexivity.

Understanding others

The workshop provided a space for sharing of experiences that increased students’ awareness of the diversity of worldviews within their context/school. This helped to increase their understanding of others and develop an appreciation of commonality amidst diversity:

“It has made me see the world in a different way and the different worldviews and religions across the earth.” (SR)

“Building the models has given me a broader understanding of other's viewpoints and beliefs.” (SR)

“It has made me think differently of how I view others as I am now more aware and conscious of other's views and beliefs.” (SR)

Understanding of difference was deemed to be so important and students were acutely aware that it was too late to start learning about this in secondary school. They could see the personal and social benefits of an explicit engagement in plurality from an early age:

“I feel like that education is really necessary from a young age in order to address these stereotypes that people may have because, for example, in my secondary school... it's not that it was their intention, it's just that the fact that they were uneducated was what made me feel like I don't belong here because I don't know how to explain myself to you because you've never been exposed to someone like me. So, that's what made me feel like I don't fit in..... So, having those conversations with the young would have helped out a lot.” (SCH1YR12)

“Yes, and sometimes to be accepted, like a different culture, you go to a place where there's just one culture, and you might feel like you're excluded because people, it's not that they don't like you, it's because they don't really understand the differences.” (SCH1YR8)

Understanding complexity (interpretability/intersectionality)

Understanding complexity was often related to the internal diversity within traditions – realising that although their peers may be of the same religion or background, they often had very different experiences and different ways of seeing the world:

“It shows how other people see things and imagine things differently to me.” (SR)

⁴ For the survey results, reference to school or year groups are not provided, and comments are presented according to themes.



"I've seen that everyone has different aspirations, despite some being from the same religion/ethnicity, having polar opposite beliefs/aspirations." (SR)

"I felt that although one may be from the same ethnic/religion, they may still have slightly different beliefs." (SR)

Interconnectedness

The workshop provided a structured opportunity to engage with difference in a way that enabled students to draw connections between themselves and others. The process was scaffolded through a sequence of stages, all of which were punctuated by time for discussion. This rhythm slowed down the transition from a personal to group perspective, to allow space for reflection. Through doing this, the interconnectedness of people was revealed and the way in which they are shaped through interaction with others became clear. This was not only about highlighting commonalities but exploring difference too. This process created a sense of shared experience and solidarity with others despite difference:

"That one had a connection, because it's the performing arts and a lot of queer people find their identity and where they feel comfortable in artistic and creative spaces because there's a lot less pressure there." (SCH3YR10)

"The model, with the different meanings has enlightened me on how influenced we are by others around us as well as dependent on them ... Yes, as I used to think that people with a different religion was just a different person but we are actually not." (SR)

Empathy and solidarity

The workshop was a way for participants to enact and see their connections with others, which engendered empathy and solidarity:

"It has made me understand that there are more people struggling and everyone is actually struggling in the same areas and we all have a lot going on and a lot of weight more than we show which also emphasises that we shouldn't judge people because we don't actually know what they are experiencing." (SR)

"We all come from different beliefs and backgrounds in society, yet we all aim for the same thing, whether that be success, money or love." (SR)

"Just further reinforced that I'm not alone in society and there are people like me who share my values." (SR)

For these students, understanding citizenship includes understanding that different groups experience citizenship in different ways. For example, for some, citizenship is a process of negotiation, or struggle, and not a given:

"I feel like it's more of the legal definition of a citizen, to have the right to work, the right to actually be here, but ... they don't teach you about how you feel. For example, for an immigrant, if you come to this country, it's obviously hard for you to be seen as a citizen because you might not speak the same language as everyone here, you might have different views, different religion, and I feel like in that way, even though they have the legal citizenship, to actually feel like they belong as a citizen, it might be much more difficult for them because they might not be accepted of who they are, even though they can live here." (SCH1YR12)



Students in School 1 focused particularly on the experience of minoritised communities and felt that these experiences needed to be part of education for citizenship:

“Maybe trying to explain a person's view, people that migrated, they can tell it from that person's view and how it may be different to what teachers may be telling us.” (SCH1YR10)

“They could try and explain it from a real-life person who migrated from a different country, and came to wherever they came from, and make links from what they taught to what is actually deeper meaning of citizenship and how different people may be having different views on that, if it makes anyone feel happy or not.” (SCH1Yr8)

Understanding ‘lived worldviews’ & ‘lived citizenship’

Exploring identity, belonging and participation together with peers allowed students to draw connections between their own experiences and those of others. In doing so, the workshop scaffolded a way of reflecting on how ideas of identity and belonging (and worldview) shape and are shaped by actions in the world and by interaction with others:

“It has made me reflect on the way which I act in line with my own morals and religious beliefs in comparison to the way society tells me to act.” (SR)

For example, discussions around how they negotiate religion, culture, and intergenerational norms and expectations allowed students to express how their own worldviews are complex, evolving and lived through such day-to-day interactions. Understanding worldviews as embodied in this way scaffolds a broader understanding of citizenship as something that is lived.

When explicitly asked about religion/worldview, students saw this as an important dimension of citizenship that is not always given due consideration:

“I think in [school] they give you definitions of citizenship. It's just like being a member of society. It doesn't bring into all these factors like morals, the religion. It doesn't bring that into existence.” (SR)

“To be educated ... when you grow up, you're going to explore different places, you're going to meet new people, and for you to be able to make conversations with them, you're going to need to understand where they come from and what their beliefs are.” (SCH1YR12)

“They need to use more examples of people's experiences of being a citizen in the UK.” (SCH1YR8)

“We usually just learn about important events and not really small ones, and like our own lives and what we're doing now.” (SCH3YR8)

“I feel like if you were open to more views and stories and people's actual lives and how it impacts them, then it would just be a lot more useful for people to understand what citizenship is.” (SCH1YR12)



Valuing the affective

Part of an understanding of lived citizenship is that it is something that is practised, lived and felt. As shown in Section 1, *feeling* like a citizen (or not) is of great importance to participants. Students expressed a range of feelings around identity and belonging, in particular, but also around how they feel pressured to contribute in certain ways and restricted in their agency. Talking about the models they had built and what they represented enabled the expression of personal feelings in a way that is ‘safe’/appropriate for the classroom. This space for the affective and to share in this experience with peers was valued by students:

“I have realised how different people are able to talk about their feelings.” (SR)

By providing a space for the affective, the workshop led some students to notice a gap between prescriptive, reductive understandings of citizenship (e.g. rights, responsibilities, nationhood) and their own reflections which focused more on the *experience* of being a citizen:

“You’re taught about your rights as a citizen and human rights, all of that, but I don’t feel like they necessarily tell you what it means to be a citizen in the sense that we’re speaking, like to be accepted, to be respected, this and that.” (SCH1YR12)

“I think in our lessons we were taught more just what citizenship is, and not how these factors affect how we are citizens, just what it is. Just a definition, not what affects it.” (SCH1YR10)

Criticality

Students compared the alternative modes of expression offered by this creative/artistic approach to the expectations of more traditional approaches that limit personal engagement:

“All they’re teaching kids currently is that they need to be quiet and just get through life, which isn’t the way it should be. Life is there and you need to live it.... You only get one chance at life. Just being quiet and putting your head down and getting through life and making the best decisions we can, that is not something that is going to benefit you as a person.” (SCH2YR10)

By providing an alternative mode of expression, the workshop allowed students to express thoughts and feelings that rarely find an outlet in traditional approaches. In doing so, it harnessed students’ creativity, helping them to ‘think outside the box’. The physicality of the Lego building and its metaphorical power enabled students to see things in a way they had not before. As one student shared; *“I could see how other people think”*. The same was true of the physical act of making connections between their own and others’ models:

“It has made me see the world in a different way and the different worldviews and religions across the earth.” (SR)

“It makes me see others in ways that I don’t see them before.” (SR)

“It’s definitely broadened my horizons and got me to think about society more and my place in it.” (SR)

This potential to ‘imagine otherwise’ was illustrated in the critical, norm challenging models that students created (see Section 1). Building these models and explaining them as a group enabled students to develop and express a critique of society and education. This was seen as a welcome departure from more prescribed approaches to exploring citizenship, identity and belonging:



"I see that the way the school is raising us to be carbon copies of each other and takes away our creativity." (SR)

"I'm just sat there being told what to do with no true understanding because there's no emotional connection when it comes to citizenship and who you are as a person. We're told, 'This is your identity,' but we don't get to think about it and explore it ourselves, and understand who we are as a person. We're just told, 'This is what you have to do. This is who you are. You need to act like this.'" (SCH1YR10)

The workshop encouraged students to think about their own place and role in society and to consider their collective agency:

"It made me think that we all have a part to play in making society function effectively and all our contributions lead to society being successful." (SR)

"I have realised others have the same perspectives on life as I do, and that we could and we should work together to navigate through life." (SR)

Increased self-awareness

This awareness was encouraged at individual and collective levels. The individual model building provided a valuable space for self-reflection and helped students to understand the self through 'seeing' the self. The embodied nature of the workshop means seeing reveals and leads to understanding:

"I think that it's made me realise that I really respect the environment." (SR)

"It gave me time to think to myself." (SR)

"It has made me realise the little things in life matter more and I love that so many of them have values in my life. It opens my eyes to the wider view of things in life that happen." (SR)

Promoting Reflexivity

The sequenced stages of the data collection promoted a kind of reflection that was particularly focused on how views changed throughout the workshop. As well as time to pause and reflect throughout the model building, reflexive questions at the end prompted reflection on how students see themselves or others differently, or how their worldview has developed:

"It's definitely broadened my horizons and got me to think about society more and my place in it." (SR)

"I think it's made me agree more with my values seeing how others also have similar and different ideas and values which influences us all differently and similarly." (SR)



Implications for pedagogy

This final section of the report explores the pedagogical potential of the UI Methodology, towards co-constructed recommendations for teaching, curriculum development and policy. Deviating from a traditional research report format, this section combines the reflections and recommendations from students, researchers and the advisory group, culminating in a set of **seven pedagogical principles (PP1-7)** that work together to support inclusive citizenship education in RE, Citizenship and beyond. These form the basis of the co-designed **UI Curriculum Resources** that are freely available online ([see website](#)). This is reflective of the principles of democracy and co-production that underpin the research methodology.

The sequencing of the workshop is designed to increase participation and reflection; The building of individual models, drawing connections between their own models and those of others, and the final group-build and subsequent reflection provide a framework for inclusive dialogue **to explore lived experiences (PP1)**. Through increased understanding of their peers and a focus on acceptance and appreciation of diversity and its complexity, the experience of the workshop **valued the affective (PP2)** and made students feel included.

Whilst school is a place of participation, this is not necessarily scaffolded or made explicit. It is potentially an informal place of citizenship but this can be difficult to harness, due to restricted time and resources, curriculum restraints and teacher confidence. The workshop created a **safe space for reflection (PP4)**, as well as a mode for exploring sometimes sensitive and difficult issues of identity, belonging and acceptance. The pedagogical approach **supported creative expression (PP5)** as a way to explore the complexity of these issues together and with peers. In so doing, students drew on a process of **scaffolded explicit reflexivity (PP6)** to explore how their own and others' worldviews are lived, how they are complex and evolving and how they infuse and are infused by engagement with others and with society. Exploring and negotiating this **intersectionality and interconnectedness (PP3)** is itself part of the practice of lived citizenship. The workshop provided and modelled an inclusive society that created a safe environment to explore and enact their lived citizenship and, in so doing, **recognise that reflexive engagement in plurality constitutes active citizenship (PP7)**.

The workshop enabled students to learn more about themselves, about others, and about themselves in relation to others. Students were supported in exploring the lived worldviews of their peers and drawing connections between their own and others' experiences of being citizens. In this sense they experienced the kind of 'fusion of horizons' that is promoted in hermeneutical approaches to RE (see Gadamer, 1970; Aldridge, 2015). Preconceptions and assumptions were challenged by unexpected insights into similar lived experiences. The workshop promoted dialogical encounter and reflexivity: seeing things in new ways and reflecting on how that experience had moved their own thinking or perspective on. In this sense it provided a transformative experience, that, whilst this did not necessarily lead to any kind of revelation, certainly made the students more self-aware, more aware of their interconnectedness to others and more aware of how their own worldview develops through interaction. In this sense the UI workshop provided an example of critical, reflexive engagement in plurality, that is itself an example lived citizenship.

As illustrated in our analysis for RQ1, religious and non-religious worldviews are intrinsic to lived citizenship, and operate in diverse and complex ways, through a process of constant negotiation. Yet this 'lived' dimension of citizenship and the relationship to religious or non-religious worldviews is rarely given curriculum or classroom space and rarely features in the ways in which 'citizenship' is presented. 'Lived citizenship' is known to be intersectional, cultural and situated, and is enacted in informal ways in families, communities and peer groups (Dickinson et al., 2008; Wood, 2014).



Lister (2003) warns of the ways in which children and young people are perceived to be deficient in adult versions of citizenship, and thus 'lived citizenship' provides a pedagogical and conceptual framework for curriculum innovation. Understanding the Interplay, as a methodology, draws out young people's agency and expression of their (lived) citizenship, while the UI pedagogy facilitates agency and expression in plurality through dialogue and reflexivity. The mode of creative expression that builds on the foundations of Lego Serious Play® scaffolds communication and reflection. It values the role of the affective in personal reflection and dialogue to create the environment for the enactment of worldview literacy as citizenship. In this sense, we call this praxis.

Understanding the Interplay: Pedagogical principles

Inclusive citizenship education should incorporate the exploration of connections between worldview, identity, belonging & participation, as a way to value and centre young peoples' lived experience. We propose the following principles for education inspired by understanding this interplay:

1. Explore lived experiences
2. Value the affective (feelings)
3. Explore intersectionality and interconnectedness
4. Provide space for reflection (personal and collective)
5. Support creative expression
6. Scaffold explicit reflexivity
7. Recognise reflexive engagement in plurality as active citizenship

These principles are embedded in the co-designed resources that are freely available on our [webpages](#).



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