

The need for roots (in the world):

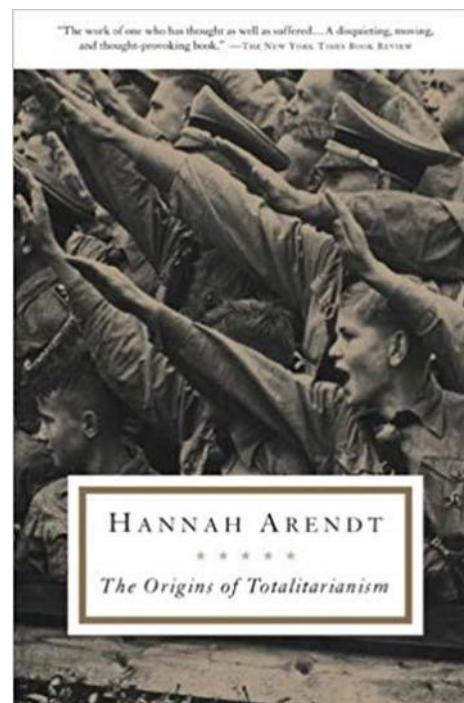
CoRE proposals, in relation to ‘religion and worldviews’,
and religious education at this point in history
(an educational crisis)

Dr Patricia Hannam :
County Inspector Adviser
Religious Education, History & Philosophy
patricia.hannam@hants.gov.uk



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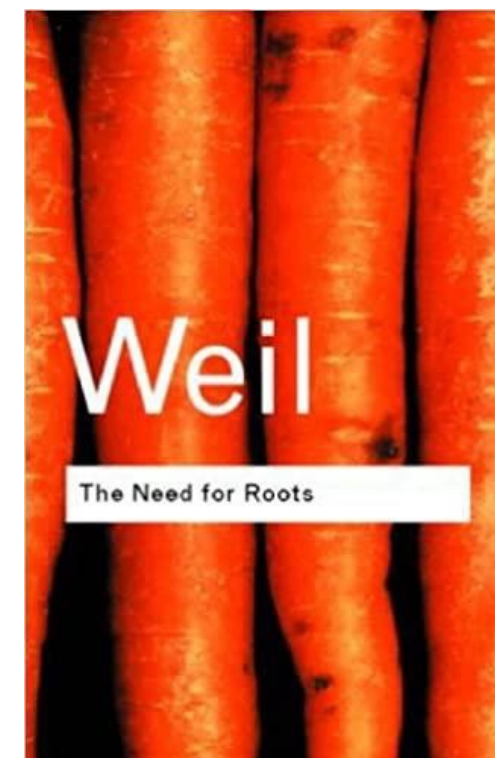
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In *Origins of Totalitarianism* (1951) Arendt identifies a significant characteristic of the capitalist modern period, is that people live as '*isolated individuals in an atomised society*' (p.235) hallmarked by profit and power and ruthless marginalisation of anyone thought disposable and superfluous.

The 20th century spawned '*homelessness on an unprecedented scale, rootlessness to an unprecedented depth*' (p.vii).

Weil, writing at almost the same time also takes up this idea of rootlessness in *The Need for Roots* (Weil. 1952).



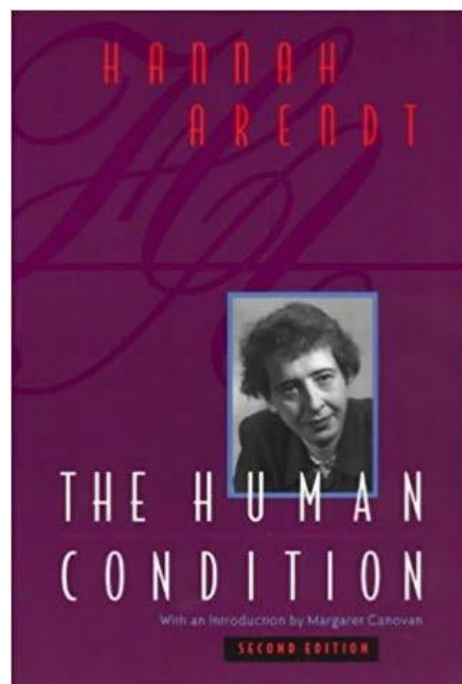
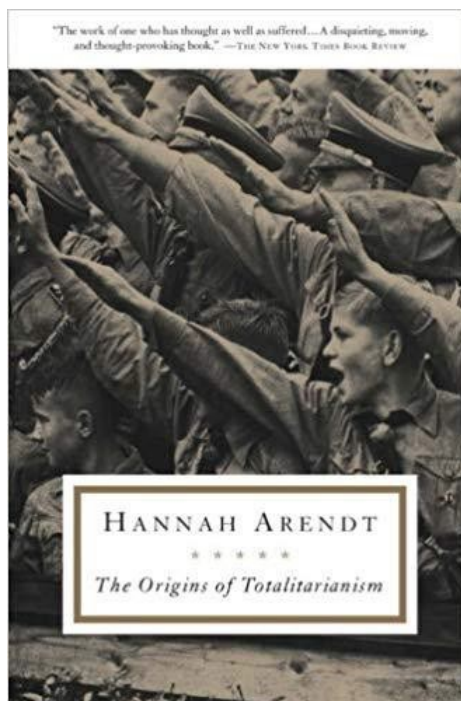
The need for roots (in the world):

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“To be rooted is perhaps the most important and least recognized need of the human soul. It is one of the hardest to define. A human being has roots by virtue of his real, active and natural participation in the life of a community which preserves in living shape certain particular treasures of the past and certain particular expectations for the future. This participation is a natural one, in the sense that it is automatically brought about by place, conditions of birth, profession and social surroundings. Every human being needs to have multiple roots. It is necessary for him to draw wellnigh the whole of his moral, intellectual and spiritual life by way of the environment of which he forms a natural part”. (Weil 1952 p.40)

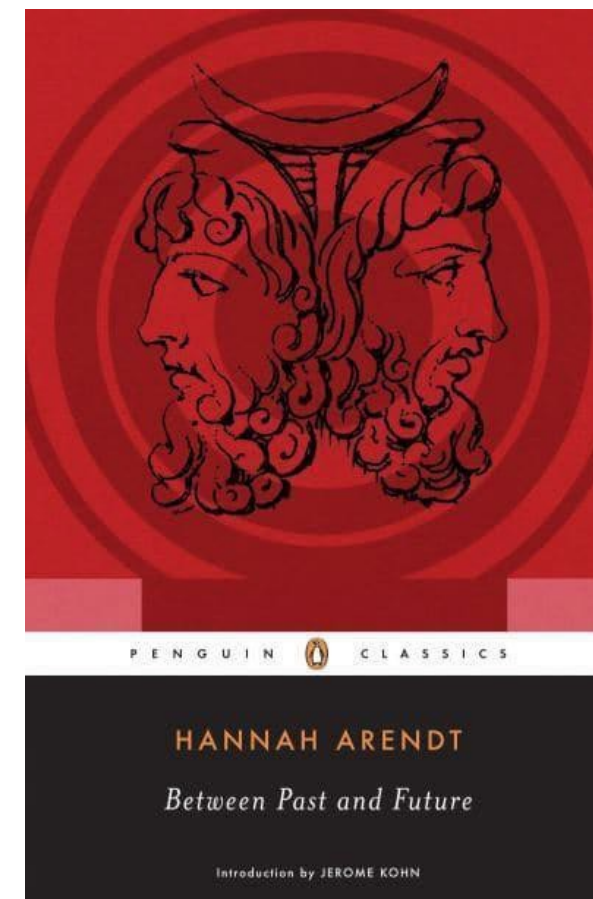


Freedom, plurality, meaning, natality and action



Hannah
Arendt
Eichmann in Jerusalem
Ein Bericht von der Banalität
des Bösen

PIPER



Acknowledging the consequences of plurality

Plurality the 'condition of human action' (Arendt, Human Condition 1958).

Action is the way we come into the world, makes newness natality possible

The only way we exist as human beings.

Meaning comes as a result of ACTION (contrasted to fabrication/work labour).

To talk about 'meaning *making*' is to reduce life to fabrication
(Arendt in "The Concept of History" 1954)



Arendt on “Action in Plurality”

Action, the only activity that goes on directly between men without the intermediary of things or matter, corresponds to the human condition of plurality, to the fact that men, not Man, live on the earth and inhabit the world.

While all aspects of the human condition are somehow related to politics, this plurality is specifically the condition – of all political life.

Arendt, H. (1958). The Human Condition.



Can the 'worldviews' proposal adequately respond to issues CoRE notes?

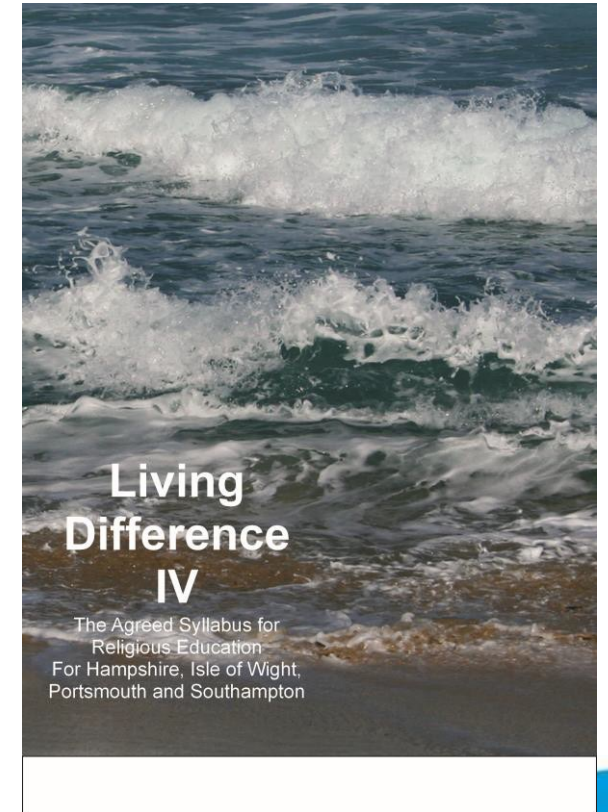
- The education question too often missed (Biesta & Hannam 2020)
- Discussion of what education is to achieve at this point in history absent in the CoRE literature
- Worldviews proposal risks being simply to a reorganisation of material
- Worldviews proposal risks further objectification ('hermeneuticism' Hannam & Biesta 2019).



Religious education in the ‘public sphere’

“... has educational responsibilities in relation to public life and in particular in relation to plurality and freedom. Rather than understanding freedom as an individual’s right to do what they want to do, *Living Difference IV* sees freedom as a matter of being-in-relationship-with the wider social and natural world (see Hannam 2018 for a more extended discussion). It is, therefore, about the delicate balance between a concern for each individual’s uniqueness and a concern for the ‘web of plurality’ within which our lives are lived. The implications of this view are that the classroom itself must be understood as a place where great value is placed on children and young people’s uniqueness and on the common concern for the world of plurality and difference in which this uniqueness can appear”

Living Difference IV and Education. In press. Living Difference IV. 2021.



Can the 'worldviews' proposal adequately respond to issues CoRE notes?

“ Education is at the point at which we decide whether we love the world enough to assume responsibility for it and by the same token save it from the ruin which, except for renewal, except for the coming of the new and the young, would be inevitable. And education, too, is where we decide whether we love our children enough not to expel them from our world and leave them to their own devices, nor to strike from their hands the chance of undertaking something new, something unforeseen by us, but to prepare them in advance for the task of renewing a common world. (Arendt : 1954. The Crisis in Education)



Questions for further research?

- Should religious education **first** look more deeply at questions of education?
- Does it matter how freedom is conceptualised in religious education (as action in plurality rather than as linked to individualism) ?
- Are Arendt's observation about *action* preceding meaning important for RE?

