

ISREV'21 Gothenburg
Schedules & Abstracts
Subject to changes (updated 23.6.2021)

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Schedules

Monday 26.7.2021

9.00-9.30	Greetings and introductions					
9.30-11.00 Plenary session	Chair Plenarist Respondent	Gloria Durka, President of ISREV Alexander Hanan: "Religious Education in the public sphere. John Hull Memorial Lecture" Mary Hess				
11.00-11.30	Break					
11.30-12.45 Collegial sessions	Monday 1a	Monday 1b	Monday 1c	Monday 1d	Monday 1e – 2e Symposium (continues after break)	
Chair	Iluz, Shira	Gearon, Liam	Hannam, Pat	Jørgensen, Camilla Stabel	Chair	Peter Schreiner
Presenter 1	Guilfoyle, Liam, Fancourt, Nigel & Hillier, Judith	Hartvigsen, Kirsten Marie	Shibamura, Makoto	Haen, Sara	Title	Facing the Unknown Future. Religion and Education on the Move
Title	Students' argumentation in science, religious education, and interdisciplinary science-religious education contexts.	Jesus' Parables for and by Ten-year-olds: Applying Conceptual Blending Theory in In-depth Analyses of Pupils' RE Texts in the Context of Norwegian IPRE	The historical background of Christian education acceptance in Japan – in the view of Japanese culture	Appreciating Individuality in Classroom Teaching. Appraisal – Challenge – Transformation	Presenter 1	Bakker, Cok
Respondent	Yablon, Yaakov B.	Mokrosch, Reinhold	Latsone, Lasma	Nelson, James	Title	Time to Contextualise RE from the Perspective of 'Time'
Presenter 2	Hermissen, Sabine	Jørgensen, Camilla Stabel	Matemba, Yonah & Dlamini, Boyie	Horowski, Jarosław	Presenter 2	Schreiner, Peter
Title	"Created with a purpose in mind". New insights on students' attitudes towards creation and evolution, science and religion	The feast of St. Martin in Norwegian Steiner schools – or: could preaching Human Rights be a problem?	Religious Education in Eswatini (formerly Swaziland) – From Confessional to Multi-faith, and Back to Confessional	Religious Education and the Development of Individual's Subjectivity	Title	Religious Education in Transition
Respondent	Barnes, Philip	Fancourt, Nigel	Shibamura, Makoto	Pirner, Manfred L.	Presenter 3	Sporre, Karin
					Title	Future ethics education in compulsory school – what?
12.45-13.45	Lunch					Symposium break
13.45-15.00 Collegial sessions	Monday 2a	Monday 2b	Monday 2c	Monday 2d	Chair	Peter Schreiner
Chair	Lifmark, David	Fancourt, Nigel	Nelson, James	Aybiçe Tosun	Presenter 4	Skeie, Geir
Presenter 1	Liljestrand, Johan & Thälén, Peder	Sajak, Clauss Peter	Guleryuz Erken, Humeyra	Aldrin, Viktor	Title	Religious education research – does it prepare us for the future?
Title	Images of Christianity in textbooks for the Swedish compulsory school and the mission to conduct a cultural legacy	Triologue of Religions: How Jewish, Christian and Muslim Students Practise Interreligious Learning in German Schools	The Contribution of RE and Religious Effect to Respectful Behaviour among Muslim Adolescents in the UK	Ecclesiastical Policies for Confessional Education in a Postsecular Age: A comparison	Presenter 5	Leonhard, Silke
Respondent	Worcester, Michelle Anne	Vestøl, Jon Magne	Ilisko, Dzintra	Kvamme, Ole Andreas	Title	Recollection, transition, interruption: Temporal impact of religious celebrations in a public school system
Presenter 2	Mokrosch, Reinhold	Vestøl, Jon Magne	Lähnemann, Johannes	Barnes, Philip	Presenter 6	Sigvald Fuglseth, Kåre
Title	Is Buddhism a religion? And what are the implications of this question for Interfaith Learning?	Insiders' and outsiders' perspectives. Aspects of perspective taking in data from a Norwegian secular multi faith RE context.	Encounter - Dialogue - Cooperation. Interreligious Learning in the community.	Crisis, Controversy and the Future of Religious Education: A summary of my latest book	Title	The future as anonymous
Respondent	Niemi, Kristian	Lorenzen, Stefanie	Omori, Hideko	McElhinney, Eugene	Presenter 7	Igrave, Julia
					Title	The Impact of Time on Religious Practice and Belief in the Experiences and Perceptions of Young People from the United Kingdom.
					Presenter 8	ter Avest, Ina
					Title	Religion and Education on the Move – from a well documented past to an unknown future
					Respondent	von Brömssen, Kerstin
Evening program					Respondent	Oddrun Bråten

Tuesday 27.7.2021

9.00-9.30	Notifications					
9.30-11.00 Plenary session	Chair Plenarist Respondent	Julian Stern, General Secretary of ISREV Stéphanie Tremblay: "Beliefs and lived secularism among Quebecers from the Catholic majority" Alexander Unser				
11.00-11.30	Break					
11.30-12.45 Collegial sessions	Tuesday 1a	Tuesday 1b	Tuesday 1c		Tuesday 1d Symposium	
Chair	Kuusisto, Arniika	Saada, Najwan	Karlo Meyer		Chair	Bowie, Bob
Presenter 1	Baumfield, Vivienne	Hess, Mary E.	Bråten, Oddrun M.H.		Title	Transitional space, symbolic learning and worldviews in the houses of meaning
Title	RE Teachers' Engagement with Research: what do we know and what do we need to know?	Religious educators engaging context collapse in a digital era	MOVE with RE-searchers across the curriculum and national borders to achieve "deep learning"		Presenter 1	Bowie, Bob
Respondent	Jahnke, Fredrik	Doney, Jonathan	Lähnemann, Johannes		Title	Religious knowing and hermeneutics in the evacuated space of intelligible religious education and faith development
Presenter 2	Yablon, Yaacov B. & Iluz, Shira	Krimmer, Evelyn	Francis, Leslie		Presenter 2	Casson, Ann
Title	The use of Simulations in Education for the training of Orthodox Yeshiva-High School Teachers in Israel	Constructing pupils – reflections on the image of pupils in religious education	Assessing the impact of the Student Voice Project on shaping the ethos of Anglican primary schools: A study focusing on the Diocese of Llandaff		Title	The interpretation and expression of the Christian tradition in Church of England primary schools: an empirical study of five church primary schools.
Respondent	Aldrin, Viktor	Haakedal, Elisabeth	Schlag, Thomas		Respondent	Johan Liljestrand
12.45-13.45	Lunch					
13.45-15.00 Collegial sessions	Tuesday 2a	Tuesday 2b	Tuesday 2c		Tuesday 2d Symposium	
Chair	Simojoki, Henrik	Doney, Jonathan	Haakedal, Elisabeth		Chair	Sporre, Karin
Presenter 1	Skeie, Geir	Ilisko, Dzintra & Latsone, Lasma	Kohn, Eli		Title	The child and curriculum. Changing existential questions and educational responses in curricula.
Title	Who cares about RE? Recent curriculum development in Norwegian RE in the context of change in educational policy and the role of religion in society.	Transitions in Higher Education in Latvia: Is There any Place for Religious Education?	Prayer Services in Religious high schools for boys in Israel-Teachers' Perspectives: Are they listening to students?		Presenter 1	Buchardt, Mette & Kärnebro, Katarina
Respondent	Leonhard, Silke	Mitropoulou, Vasiliki	Matemba, Yonah		Title	Experimental education projects and their data collection in a curriculum policy history perspective. The case of the UMR project 1968-1973
Presenter 2	Stern, Julian & Buchanan, Michael	McKinney, Stephen	Tosun, Aybiçe		Presenter 2	Osbeck, Christina, Kärnebro, Katarina; Lilja, Annika
Title	RE Leader Connectedness: A Theology of the Lived Reality of Catholic Education	David Stow and The Christian Foundations of Teacher Preparation in Scotland	Multicultural Educational Environments in Turkey: Building Culture of Consensus and Peace		Title	Children's worldviews and existential questions – Central perspectives to Swedish children today and fifty years ago
Respondent	Bowie, Bob	Bakker, Cok	Igrave, Julia		Presenter 3	Sporre, Karin
					Title	Children's questions and responses in written curricula
					Respondent	Arniika Kuusisto
Evening Program						

Wednesday 28.7.2021

9.00-9.30	Notifications					
9.30-11.00 Plenary session	Chair Plenarist Respondent	Arniika Kuusisto Petro Du Preez: "The religion and education policy of South Africa is moribund!" Karin Sporre				
11.00-11.30	Break					
11.30-12.45 Collegial sessions						
	Wednesday 1a	Wednesday 1b	Wednesday 1c	Wednesday 1d		
Chair	Casson, Ann	Ippgrave, Julia	Arweck, Elisabeth	Buchardt, Mette		
Presenter 1	Schwarz, Susanne	Kuusisto, Arniika, Gearon, Liam, Benjamin, Sajja, Koirikivi, Pia & Salonen, Visajaani	Lifmark, David & Lilja, Annika	Stockinger, Helena		
Title	Motivation and Relevance in Religious Education	Religious Education and Radicalisation: Educational Transitions in the Countering of Religious and Ideological Extremism in Finland	What do teachers regard as opportunities and difficulties when teaching ethics with a fiction based approach?	From Prejudice and Discrimination towards a Vulnerability-Sensitive Religious Education		
Respondent	Sultmann, William	Iluz, Shira	Schwarz, Susanne	Unstad, Lars		
Presenter 2	Hannam, Patricia	Kvamme, Ole Andreas	Pirner, Manfred & Häusler, Nastja	Wang, Yvonne Margaretha		
Title	Religious education: a space of transition or disruption?	Engagement and reluctance - The Norwegian response to the UN decade of education for sustainable development	Teachers' religious beliefs in the context of public schools. Results from a quantitative empirical study in Germany	Transition Process in the Norwegian national curriculum of RE. From knowing about to having attitudes towards religious diversity?		
Respondent	Irwin, Jones	Gross, Zehavit	Viinikka, Kaisa	Koukounaras Liagkis, Marios		
12.45-13.45	Lunch					
13.45-15.00 Collegial sessions	Wednesday 2a	Wednesday 2b	Wednesday 2c	Wednesday 2d		
Chair	McKinney, Stephen	Schlag, Thomas	Ilisko, Dzintra	Sultmann, William		
Presenter 1	Tremblay, Stéphanie	Cush, Denise	Niemi, Kristian	Selcuk, Mualla		
Title	Religion, Conviction and Reflexivity in Philosophy Teaching: The Case of Quebec Colleges	Religion and Worldviews: the further adventures of the first recommendation of the Commission on RE in England	'Jai Hind!' Socialization into civil religion in Indian schools	Advancing Religious Education Through Online Learning: A special experience from Turkey		
Respondent	Sigvald Fuglseth, Kåre	Guleryuz Erken, Humeyra	Valk, John	Haen, Sara		
Presenter 2	Gearon, Liam	Doney, Jonathan	Roggenkamp, Antje	Lilja, Annika		
Title	Decolonising the Religious Education Curriculum	English Religious Education since 1988 – Paradoxes in Policy Processes	The importance of materiality for transitional processes in a post-secular society	Conditions for developing ethical competence in group discussions in a fiction-based ethics education		
Respondent	Buchardt, Mette	Schreiner, Peter	Nelson, James	Sajak, Clauss Peter		
17.00-18.30 Panel Discussion	John Valk & Stephanie Tremblay (moderators) "The implications of social distancing to religious, worldviews and values education. A scholarly response". Interactive panel discussion					

Thursday 29.7.2021

9.00-9.30	Notifications					
9.30-11.00 Plenary session	Chair Plenarist Respondent	Friedrich Schweitzer Ina Ter Avest: "Narratives in Need of Narrators; RE in a Secularised/Secularising World" Jun Fukaya				
11.00-11.30	Break					
11.30-12.45 Collegial sessions	Thursday 1a	Thursday 1b	Thursday 1c		Thursday 1d - 2d Symposium	
Chair	Stockinger, Helena	Bertram-Troost, Gerdien	Lähnemann, Johannes		Chair	Meyer, Karlo
Presenter 1	Omori, Hideko	Osbeck, Christina	Gross, Zehavit		Title	Exploring and Engaging Ambiguity in Religious Education
Title	Progression of Children's Rights in Religion to the Public Sphere	Developing a research tool for investigating religious literacy: The questionnaire – first results – possibilities for international comparison	Interfaith Education, Activist Pedagogy and Intercultural Competence: A Case Study		Presenter 1	Lorenzen, Stefanie
Respondent	Hartvigsen, Kirsten Marie	McKinney, Stephen	Miedema, Siebren		Title	Engaging Ambiguity in didactical concepts of religious education: an overview
Presenter 2	Sporre, Karin	*(Double presentation)	Fukaya, Jun		Presenter 2	Meyer, Karlo
Title	Children and sustainability – existential and ethical matters		Seeking Ethics in a Global Society: Overlapping Structure and A Structure of Japanese Culture.		Title	Ambiguity, empirically: different concepts, different scales and consequences
Respondent	Gearon, Liam		Lifmark, David		Presenter 3	Schlag, Thomas
					Title	Ambiguity, politically: Challenges for RE in times of populism and political polarization – theological and didactical perspectives
					Presenter 4	Schwarz, Susanne
					Title	Ambiguity - in school material
12.45-13.45	Lunch				Symposium break	
13.45-15.00 Collegial sessions	Thursday 2a	Thursday 2b	Thursday 2c		Chair	Meyer, Karlo
Chair	Bakker, Cok	Roggenkamp, Antje	Cush, Denise		Presenter 5	von Brömssen, Kerstin
Presenter 1	Koukounaras Liagkis, Marios	Valk, John, Miedema, Siebren & Selçuk, Mualla	Pirner, Manfred		Title	Exploring 'The Ethics of Ambiguity' by Simone de Beauvoir
Title	Transitioning Greek RE in a world in transition. A research in Secondary Education echoing the prospects for, and challenges faced by educators and students including refugees, displaced people and migrants	Worldview Literacy in the Academy and Beyond: Advancing Mutual Understanding in Diverse Societies	The significance of young refugees' religiosity for their coping and integration. Results from a mixed-methods study in Germany		Respondent	Mikoski, Gordon
Respondent	Simojoki, Henrik	Arweck, Elisabeth	Bertram-Troost, Gerdien		Respondent	Sass, Marcel
Presenter 2	McElhinney, Eugene	Nelson, James	Simojoki, Henrik			
Title	Reimagining Religious Education in 2021	Transition Processes in 'Reluctant States'	Religious Sensitivity and Teacher Professionalism in the Field of Refugee Education: Empirical Findings and Conceptual Considerations			
Respondent	Saada, Najwan	Wang, Yvonne Margaretha	Kohn, Eli			
Evening program						

Friday 30.7.2021

9.00-9.30	Notifications					
9.30-10.45 Plenary session	Chair Plenarist Respondent	Mualla Selcuk Bert Roebben: "Religious Educational Leadership in Times of Upheaval. How to build sustainably on insights from the past?" Vivienne Baumfield				
10.45-11.00	Break					
11.00-12.15 Collegial sessions	Friday 1a	Friday 1b	Friday 1c			
Chair	Niemi, Kristian	Gross, Zehavit	Schlag, Thomas			
Presenter 1	Unstad, Lars, Jørgensen, Camilla Stabel & Fjørtoft, Henning	Viinikka, Kaisa, Ubani, Martin, Lipiäinen, Tuuli & Kallioniemi, Arto	Worcester, Michelle Anne			
Title	Reading and writing in Norwegian RE – a review	Religious education as a 21st century practice. A quantitative study of the perceptions of in-service and pre-service teachers concerning new learning skills	An investigation into primary teachers' perceptions of social justice in the context of the Catholic social teaching in a Catholic primary school			
Respondent	Roggengamp, Antje	Stockinger, Helena	DuPreez, Petro			
Presenter 2	Sultmann, William, Hall, David, Lamb, Janeen & Borg, Gary	Ubani, Martin & Viinikka, Kaisa	Saada, Najwan			
Title	Into the deep: A summary report of a trial Religious Education curriculum	Primary school student teachers, 21 st century skills and the perceptions of RE. A report of results.	Perceptions of Democracy among Islamic Education Teachers in Israeli Arab High Schools			
Respondent	de Muynck, Bram	Aybiçe Tosun	Casson, Ann			
12.15-12.45	Break					
12.45-14.00 ISREV AGM	ISREV AGM. Chair: Julian Stern, General Secretary of ISREV					
14.00 The End						

Guidelines on Plenary, Collegial Sessions and Symposia

Seminar Procedure

Each plenary and each collegial presentation and symposium will be supported by a designated chairperson and a designated respondent. It is recommended that the sessions follow a standard pattern:

Plenary Papers

1. Chairperson introduces the presenter
2. Presentation (approximately 40 minutes)
3. Respondent (approximately 10 minutes)
4. Questions.

Collegial Papers

Two collegial papers will be offered in each slot with five or six parallel sessions taking place simultaneously.

Symposia

As the number of presentations varies between symposia, the time set aside for presenter and respondent may vary. However, time for collegial discussion should always be available.

Given the multiple presenters for some symposiums, two consecutive collegial sessions have been organized for each symposium.

Chairperson

The chair person is asked to:

1. Ensure that the room is available and appropriately arranged
2. Begin the seminar on time
3. Introduce the presenters
4. Keep the presenter on time (20 minutes in collegial sessions)
5. Introduce the respondents
6. 10 mins to respond
7. Manage the questions from the participants
8. Thank the presenters and respondents, and close the session on time.

Presenter

The presenter in collegial sessions:

1. Is encouraged to provide opportunity for the session participants to get the full text of his or her paper
2. Presents the main feature of the paper in no more than 20 minutes
3. Participates in the discussion period.

Respondent

The respondent is asked to:

1. Raise any points for clarification, criticism or evaluation
2. Initiate discussion by beginning the evaluation or appreciation of what has been heard
3. Make his or her points in 10 minutes to allow for discussion.

Abstracts

Plenary abstracts

Alexander, Hanan

Religious Education in the public sphere. John Hull Memorial Lecture

Influential accounts of secularism consider religion to be a source of social divisiveness. Political philosophers such as John Rawls and Jürgen Habermas, for example, went so far as to limit the influence of religious belief and practice to the private domain, leaving the public sphere to be a so-called neutral meeting ground for different concepts of how one should live. In some societies this led to restricting religious education to private denominational institutions, outside the bounds of state supported education. In others, it led to broadening the very definition of religious education to include exposure to traditions other than those to which one is heir or with which one chooses to affiliate. However, this so-called neutral public sphere is dissolving today with the rise of populism on the left and the right of the political spectrum in many countries around the world; and initiation into exclusionary forms of belief and unbelief are playing increasingly significant roles in its dissolution. John Hull's critique of what he called "religionism" in religious education, or the teaching of one religious faith so as to denigrate others, was an early attack on this misuse of religious teaching. In this lecture in memory of Professor Hull, I will build on his critique to consider how religious education can play a positive role in reconstructing the public sphere of liberal and constitutional democracies as a place for dialogue across deep difference, not a neutral meeting ground.

Tremblay, Stéphanie

Beliefs and lived secularism among Quebecers from the Catholic majority

Through the lenses of the current debates about religion in the public sphere, one can easily view that Quebec's society thinks more religion as a matter a visibility, looking for new ways to frame the requests for accommodations (Law 21, 2019) than as a contribution to national identity. Embedded in this context, this communication will present first results from a qualitative research on the religious imaginary of Quebec's people from catholic tradition. On the first hand, we will explore the religious experience lived by our 41 participants of various generations, speaking about their children memories within Catholicism, their perception of the decisive moments in their biographical but also societal paths and their convergent visions of what is religiously acceptable and unacceptable. Then, our perspective will move on the field of current debates regarding secularism. As we will see, this shift of the discursive frame will be propitious to a polarization of points of view, just like the opposed sides of the political debate on this same matter. The more xenophobic positions will also be linked to the expression of negative emotions, as fear and anger. Although the culturalist hypothesis may seem the more obvious at the first sight, we will suggest a more pragmatic one: if some respondents show a strong implication in this debate, many of them seem to be more... indifferent. Nevertheless, the majority of respondents will have an opinion on the matter, which seem to be more associated to their perceived position in the social relations between « majority » and « minorities ».

Du Preez, Petro

The religion and education policy of South Africa is moribund!

This paper is concerned with the question as to whether the Policy on Religion and Education of South Africa is near extinction, and if so, why? Policies are always temporally and spatially bound. As societal transitions occur, policies need to be revised. But based on what? In this paper I draw cartographies of understanding how policies on religion and education are often justified to the extent that it keeps the status quo (ante) intact. Maintaining the status quo (ante), in a divided society like South Africa, might lead to further discrimination and violence which undermines any attempts to redress inequalities and injustices of the past. I begin this paper by outlining the discursive formation of the Policy on Religion and Education of South Africa. The policy claims that it is educationally framed and not religiously. However, a close reading of debates concerning this policy, quickly reveal that there are conceptual flaws in the justifications posed. Some lean

towards transcendental justifications, whereas others gravitate towards immanent justifications. But it is not as simple, as the spectrum of transcendental and immanent justifications are much more nuanced. However, despite these varied nuances, it still seems necessary to seek alternative justifications for ethical, normative policy development. As I will evince in this paper, alternatives are worth exploring to expand policy discourses in the contemporary public space. The paper is timely and significant, not only because the debates around these issues seem to have waned in the past five years or so in South Africa, but because it has implications for drawing cartographies, old and new, for ethical, normative policy development – in South Africa and abroad. Hence, although this paper uses South Africa as a context, policy makers for religion and education worldwide can benefit from re/con/figuring their basic assumptions underpinning ethical, normative policy development. A re/con/figuration of ethical, normative policy development in general, ought to move beyond (both in spatial and temporal terms), static, historically shaped conceptions of religion and education.

Ter Avest, Ina

Narratives in Need of Narrators; RE in a Secularised/Secularising World

Secularization, understood as a decrease of religious traditions' role in the public domain as well as in the personal construction of meaning, has resulted in the loss of a sense of belonging to something larger than ourself. This results in uncertainty and fear. The Polish-British sociologist Zygmunt Bauman (2000) coined the concept of '*liquid modernity*' for the age we are living in. With this concept he refers to the liquidization of boundaries – also of religious traditions. How can we position ourselves amidst the entanglement and intersectionality of actual social situations and their plurality of sense giving interpretations. The once-upon-a-time taken for granted frame of reference of religious traditions in the secularizing/secularized age turned into hackneyed phrases. The Dutch theologian Kees de Groot offers a challenging perspective on this process. He writes about the '*liquidation* of the church'. With a play on words he refers to *liquidizing* boundaries – also of religious traditions - , and to the organisational and legal interpretation of the concept of '*liquidation*'. In case of liquidation of an organization, machines and buildings are sold, that means that others – outside the original organization – make use of it in their own way. To respond to today's uncertainty and fear we have to explore where and in what way core characteristics of religious traditions are re-presented in society. What kind of stories are told for example in metropolitan art and architecture, in national paintings and statues, in h/bollywood movies, in international soccer competitions, in pop culture and in (online) media. Oceans of stories in search of narrators who uncover stories' possible underlying layers of people as relational beings, longing for belonging to the world and beyond. To go beyond 'teaching, in, about and from' I recommend for the subject Religious Education in a 'secular age' to make use of bibliodrama techniques to explore to day's narratives and their possible contribution to the existential need for believing and belonging. By consequence I recommend to change the name of the subject Religious Education into 'normative citizenship education' – 'normative' referring to (religious or secular) value orientations and citizenship referring to each person's need for others' narratives in learning to live together. With a clear example I will illustrate my argument.

Roebben, Bert

Religious Educational Leadership in Times of Upheaval. How to build sustainably on insights from the past?

In my presentation the focus will be on the retrieval of vital elements of contemporary religious pedagogy after the corona-crisis. It is my contention that these elements will need to be reconsidered and reconsolidated in the years to come, because they have lost their evidence in times of upheaval. We thought that we could overcome the pedagogical crisis in 2020 and 2021 by making cosmetic changes and including digital *products* in our curricula, but we forgot the need for ongoing learning *processes* "on equal terrain" (Tom Beaudoin) with our students, even if they were absent to us and we to them. Based on the early work of the Dutch practical theologian, Johannes A. van der Ven (1940-2019), we believe that the general and specific didactics of RE should be anchored in fundamental didactics of RE – in a wider vision on what is the aim of education, also in times of deep crisis. As far as I am concerned, this aim should be "growing in shared humanity". The joint search processes and relevant information about human existence and transcendence – or in other words about being a person and about the "ultimate reality" (Paul Tillich)

of that person – in order to gain that common goal can then be the core of the curriculum in RE. Against this backbone I reinterpret seven generative themes of religious pedagogy for today and tomorrow. They are: correlation, inclusion, interpretation, character, narration, performance and spirituality. The challenge is to reinvent these important categories in cooperation and “on equal terrain” with the future inhabitants of the globe, the children and young people in our global classrooms.

Collegial paper abstracts

Aldrin, Viktor

Ecclesiastical Policies for Confessional Education in a Postsecular Age: A comparison

"Today, in many western secular countries there is an ongoing public debate on the educational role of religious institutions. This debate has been much examined in previous research. But, the religious institutions own policies regarding education has received little focus in research, even less from a comparative perspective. Therefore, this paper aims at analysing and comparing four such ecclesiastical policies on religion: the "Veritas Gaudium" (2018), issued by Pope Francis for the Roman Catholic Church; the Church of England's "Vision for Education" (2016), and the German Evangelische Kirche's "Kirche und Bildung" (2009); and finally from Sweden, the Lutheran Church of Sweden's upcoming policy on education. This paper, being part of research project "Confessional Education in Secular Contexts" at the University of Borås, aims at analysing these four ecclesiastical policies on education focusing on how the churches present the need for their educational perspectives in a secular context. Questions such as, how the denominations view themselves in terms of educational institutions, and how they argue from a theological perspective on the needs for education, will be investigated. The paper position itself in the juxtaposition fields of Practical Theology and Religious education. Policy analysis is a methodology seldom used in Practical Theology, albeit commonly used in Religious Education, still, ecclesiastical policies are more frequently analysed in Practical Theology than in Religious Education. With the combination, important aspects of understanding Christian denominations effort of position themselves as educational agents in a secular context, can be identified and understood."

Barnes, Philip

Crisis, Controversy and the Future of Religious Education: A summary of my latest book

In 2013 the Religious Education Council of England and Wales in its 'Review of Religious Education in England' acknowledged there was a 'crisis' in the subject. My latest publication Crisis, Controversy and the Future of Religious Education (2020) sets out to provide a much-needed critical examination of recent writings that consider and respond to this crisis and more widely to a crisis in non-confessional forms of religious education, wherever practised. The book is critical, wide-ranging and provocative, giving attention to a range of responses, some limited to the particular situation of religious education in England and some of wider application, for example, that of the role and significance of human rights and that of the relevance of

religious studies and theology to religious education. It engages with a variety of positions and with recent influential reports that make recommendations on the future direction of religious education. Although the focus is on responses to identified weaknesses in non-confessional religious education, the material discussed can also be conceptualised as providing an overview of recent contributions by some of religious education's most prominent advocates and by 'reformers.' Consequently, the book concludes with a critical review of the weaknesses and lacunas in writings and research on English religious education. My presentation will provide a summary of the book's argument and conclusions. The orientation is critical and philosophical.

Baumfield, Vivienne

RE Teachers' Engagement with Research: what do we know and what do we need to know?

Evidence-informed practice aims to achieve the best outcomes for students and is at the heart of any claim that teaching is a profession. The importance of building an evidence base to improve teaching and learning is, therefore, widely recognised but understanding of the relationship between evidence and practice and the role of research in this dynamic is still developing. How teachers engage with research and how best to promote a 'bi-directional relationship' that draws upon the expertise of researchers and teachers remain important questions. We need to know more about the kind of research used by teachers and how it is accessed, interpreted and mediated. In this paper we respond to the recommendation of the international symposium on 'Teacher Professionalisation and the Professional Quality of RE' (Freathy et al., 2016) to consider insights drawn from educational researchers beyond the RE community. We present the findings of a scoping review of literature to establish what is already known about the engagement of teachers in general with research and semi-structured interviews with teachers of RE in particular. Bringing the two elements together indicates where similarities and differences lie and contributes to our understanding of any implications for the professional learning of teachers of RE. Developing such understanding is of value to teachers, teacher educators, policy makers and funders of research

Bertram-Troost, Gerdien

The alleged absence of attention to existential questions in citizenship education programs: Towards a better understanding of the possible relation between existential needs of youngsters and staff, worldview diversity and citizenship education.

Societal tendencies like polarization and tribalization show that we live in a society under pressure. Confronted with this new reality, many schools experience difficulties in taking up their role as laboratory for democracy. Especially in Dutch secondary education, Civic Sense, as the will to contribute to a better society for all, appears to be limited amongst youngsters. At the same time, there are indications (like the high number of loneliness and depression) that youngsters have difficulty answering existential questions. This paper aims to depict a provisional theoretical framework connecting 'existential questions of youngsters', 'worldview diversity', 'citizenship education' and 'role of the teacher'. Possible answers to existential questions can be found in a variety of worldviews. Both in nowadays public and denominational schools we find a range of worldviews and/or religions amongst students, staff and parents. The accompanying presence of value differences appears to cultivate uncertainty. Many teachers either feel incapable or are reluctant to explicitly address the existential questions of students. As a result existential questions may be too easily neglected in educational programs that aim for democratic citizenship. The envisioned framework in which both theoretical (philosophy of education) and empirical studies (pedagogy, practical theology) will be included serves as a starting point to develop interventions which can be used in helping schools to adequately address existential needs of students and staff of diverse (non)religious backgrounds to stimulate youngsters from diverse (non)religious background to be willing and able to contribute to a peaceable and resilient democratic society.

Bråten, Oddrun M.H.

MOVE with RE-searchers across the curriculum and national borders to achieve "deep learning": experimenting with teaching methodology developed in Exeter, UK, in a local "university school" in Trondheim, Norway.

MOVE: "Menneske og verden": "Human and the world (2017-2021) is a project which move boundaries between two school subjects, KRLE (RE) and Social Science. The starting point is teachers' experiences, Meld. St. 28, the new principles for the coming new curriculum in Norway. There is a special focus on one aim in the new curriculum, throughout all subjects, to achieve "deep learning". This raises questions both theoretically, regarding how this should be understood, and practically, with respect to how this could be achieved in teaching in schools. In an action research design, our focus is how it can be achieved in RE and social science. In merged RE and social science lessons cooperating teachers Bjarte Mongstad and Gunvor Wendel have started experiments with applying the RE-searchers methodology in a Lower Secondary School in Trondheim. This methodology is developed by researchers at the University of Exeter and is based on research combining theory and practical teaching, well documented in several publications eg. Freathy, R., Doney, J., Freathy, G., Walshe, K., & Teece G., (2017). «Pedagogical bricoleurs and bricolage researchers: the case of Religious Education», British Journal of Educational Studies, 65(4). A cooperation with the original developers is established in the project. In my paper I will present our understanding of the mission to achieve "deep learning" so far, together with preliminary findings of the practical try outs. How can this project contribute to the implementation of the new national curriculum? How can it inform attempts to achieve "deep learning" in general?

Cush, Denise

Religion and Worldviews: the further adventures of the first recommendation of the Commission on RE in England

This paper focuses on the recommendation made by the Commission on RE in England (CoRE 2016-2018) to rebrand the subject formerly known as RE as 'Religion and Worldviews' and the subsequent joint project between the Religious Education Council (REC) and TRS-UK (the professional association for departments, units and subject associations of the Study of Religion and Theology in the UK), further exploring the concept of 'Worldview(s)' and its usefulness in RE. As one of the Commissioners, I explain my understanding of the thinking behind CoRE's recommendation, and as one of the members of the steering group behind the Worldview(s) Project (2019-2021), outline the outcomes of the project in its first two phases – the Multidisciplinary Report on the academic literature and the Discussion Papers. In the context of the wider international discussion about 'worldview(s)', some critics of the CoRE recommendation are briefly examined, and I conclude by contending that what has become the 'worldview(s) approach' has considerable potential for refreshing the subject of RE so that it is both academically rigorous and personally inspiring for all students. The interpretations and views expressed are the author's rather than representing any agreed position of the CoRE, the REC, TRS-UK or the Worldview(s) Project.

Doney, Jonathan

English Religious Education since 1988 – Paradoxes in Policy Processes

The transitional processes of expanding neo-liberalism, privatization, deregulation, monetarist economic policies and Hayekian conceptions of the state are the crucible in which the current legislative framework for English Religious Education (RE) developed. This background is often overlooked in the analysis of the 1988 Education Reform Act, which remain in force through repetition in subsequent legislation including the Schools Standards and Framework Act 1998. This paper interrogates the formation of the RE clauses in the 1988 Act using Statement Archaeology (a rigorous approach to documentary analysis based on Foucaultian concepts and practices) exposing two key paradoxes that emerge from these transitional processes, and offering suggestions as to how these became possible at a particular moment of transition. Firstly it considers the paradox between the positioning of RE (which since the 1944 Education Act had been the only legally required subject in state funded schools) and the National Curriculum (which widened the number of legally specified subjects), investigating how the National Curriculum marginalised RE, forcing it to become 'least among equals'. Secondly, the paper examines the paradox between the Secretary of State's insistence that the determination of the content of RE by his office would be both dangerous and undesirable.' and the decree by Parliament, enshrined in the 1988 Act (and still in force today) that RE 'shall reflect the fact that the religious traditions in Great Britain are in the main Christian whilst taking account of the teaching and practices of the other principal religions represented in Great Britain.'

Francis, Leslie J., Lankshear, David W., Eccles, Emma & McKenna, Ursula
Assessing the impact of the Student Voice Project on shaping the ethos of Anglican primary schools: A study focusing on the Diocese of Llandaff

The inspection criteria for schools with a religious character within the state-maintained system in England and Wales require the sponsoring body to arrange assessment on aspects of the distinctiveness of the school ethos and on school worship. The Student Voice Project was designed to include year-five and year-six students in this process. Within the Diocese of Llandaff, the Diocesan Director of Education utilised the customised reports prepared at the end of the first year of the survey for schools participating in the project with the senior leadership teams in order to enhance school improvement and effectiveness. The present study compares the responses of students participating in year one and in year two of the survey. These data show a significant overall increase in scores recorded on the five six-item scales designed to measure student attitude toward five areas of ethos. These findings suggest that the Student Voice Project, effectively implemented by the Diocesan Director of Education, had significant impact on the participating schools.

Fukaya, Jun

Seeking Ethics in a Global Society: Overlapping Structure and A Structure of Japanese Culture.

In today's global society, the development of information technology prompts the speed of communication and strength of conflicts tremendously. In this paper, I try to analyze foundations of intercultural communication and consider ethics in the global society. For instance, one of the foundations is "overlapping structure" by R.A.Mall, one of the representative philosophers of intercultural philosophy. I think the overlapping structure is a clue to avoid conflicts of intercultural communication and seek for ethics in the global society. Therefore, my paper is structured as follows. Firstly, features of the overlapping structure are explained. They are denials of autonomy, mixture, and incommensurability. Secondly, the structure is compared with other philosophical concepts, such as "family resemblance" by L. Wittgenstein, and "overlapping consensus" by J. Rawls. They have partly common elements with an overlapping structure. Thirdly, I try to consider that the structure could be applied for Japanese culture. On the consideration, basic features of a paradigm of Japanese culture, based on S.Katō's theory, are explained. He was not only a great scholar of Japanese culture, but also had a profound knowledge of western culture. Additionally, he was a Christian. Finally, I try to examine whether there are overlapping parts between Japanese cultural features and values such as liberty, equality, fraternity which are originally from western cultures or not.

Gearon, Liam

Decolonising the Religious Education Curriculum

Revisiting foundational work on postcolonial criticism, human rights and religious education – Gearon (2001) 'The Imagined Other: Postcolonial Theory and Religious Education' and Gearon (2002) 'Human Rights and Religious Education: Some Postcolonial Perspectives' – this collegial paper presents an interdisciplinary analysis of the international trends towards 'decolonising the curriculum' applied to religion in education. Drawing on global perspectives from northern and southern hemispheres to address issues of cultural definition in the curriculum, the paper shows how notions of decolonising the religious curriculum have become deeply embroiled in an imperial European and world history. These histories inevitably encompass both traditional narratives of political and military power but also cultural definition and control, conjoining religion in education as part of imperialism itself. Debates around colonialism inevitably entail, therefore, notions of national and international security. These can often provoke intensely disputed reconfigurations of historical memory and re-ignited senses of continuing injustice wrought by colonial pasts and ongoing postcolonial relations, and such intensities have of late become an especially prominent part of educational and public discourse globally. Using as an illustrative starting point models of religious education in the United Kingdom, the paper provides an outline theoretical framework of the historical, political, pedagogical shifts of religious education's aims and purposes from nationalistic imperialist to collaborative and internationalist educational goals. Defining this as a transition from colonial to postcolonial religious education, the collegial intention is here to provoke discuss amongst ISREV colleagues around their own national contexts and distinctive traditions of transition in their own educational systems.

Gross, Zehavit

Interfaith Education, Activist Pedagogy and Intercultural Competence: A Case Study

This paper aims to explore how Muslim and Christian Palestinian Arabs and Jewish university students in Israel, attending a course on conflict resolution, deal with their stereotypical views of the Other and their prejudices, as well as their complex emotions of fear, hate, anxiety, and love during a period of tension and violence. On the one hand, they have a natural desire for professional partnership and friendship with their fellow students. On the other hand, they are attending this class in a Jewish university, in the heart of the Middle East, where acts of terrorism occur almost daily. This violence changes the power structure and the dynamics of their mutual relationships. Through an analysis of a specific university course at higher education for peace building, this paper aims to shed light on how the employment of activist pedagogy and Intercultural competence in an interfaith educational setting can suggest new horizons for higher education and help to create a bridge between theory and practice. The paper also aims to generate a better understanding of the role of higher education in dealing with complex situations of national conflict in times of terror.

Guilfoyle, Liam, Fancourt, Nigel & Hillier, Judith

Students' argumentation in science, religious education, and interdisciplinary science-religious education contexts.

Background: Argumentation, that is the coordination of evidence and reasons to support claims, is an important skill for democratic society, developing subject-specific literacies, and can be embedded in multiple school subjects. While argumentation has been extensively researched in science education, interdisciplinary argumentation is less explored, particularly between subjects where collaboration is not the norm, such as science and religious education (RE). Yet everyday issues often involve considering information from multiple sources, such as scientific information or ethical, moral, or religious perspectives. **Purpose:** The purpose of this study was to better understand students' abilities in argumentation within and across the school subjects of science and RE to inform research and practice of interdisciplinary argumentation. **Sample:** The participants of this study were 457 students, aged between 11-14 years, from 10 secondary schools in England. Following data cleaning, 394 student responses were analysed. **Design and Methods:** Students completed simultaneous written assessments for argumentation in three tasks which are situated within three different subject contexts: (1) science (2) RE, and (3) an interdisciplinary context which involved argumentation from science and RE. **Results:** In each of the three contexts, high proportions of students achieve all available marks for identifying claims and evidence. These proportions drop when constructing the link between claim and evidence (warrant) and constructing an evaluative argument. Higher performances were generally noted in the context of science and that students experience particular challenges in argumentation in the RE scenario. **Conclusions:** This study contributes to our understanding of the challenges and successes of students' argumentation within and across the subjects of science and RE. Implications for both research and practice are discussed.

Guleryuz Erken, Humeyra

The Contribution of RE and Religious Effect to Respectful Behaviour among Muslim Adolescents in the UK

This study set out to explore the effect of personal factors (age and sex), psychological factors (extraversion, neuroticism, and psychotism), personal qualities (self-esteem and empathy), religious factor (attitude toward theistic faith), and RE on respectful behaviour among Muslim adolescents in the UK. This study employed a quantitative research design through a cross-sectional survey to understand the larger picture regarding the effect of mentioned factors on respectful behaviour. The data provided by from the 2,388 participants in the survey 911 (11- to 14-year-old) students who self-identified as Muslim attending schools in England and completed all the instruments included in the following analyses. The data demonstrate that, after controlling for personal factors, for psychological factors, and for personal qualities, there was a significant positive association between the core variables (religious education in the school, and attitude toward theistic faith) and respectful behaviour. The main focus of this presentation will be introducing the regression models for respectful behaviour and to discuss some of the key findings. The aim is to re-imagine

teaching of values in schools and legislation and policy in the light of the key findings of the study which is effects of religious education in the school and RE on respectful behaviour.

Haen, Sara

Appreciating Individuality in Classroom Teaching. Appraisal – Challenge –Transformation

The term individuality denotes not only the uniqueness of a human being regarding peculiarity and personality, but also the individual capabilities to acquire knowledge. Therefore, adapting (religious) didactic concepts to individual student's needs requires not only fundamental knowledge of a student's very own individuality but also development of theoretical (e.g. philosophical) basic concepts in (Religious) Education. Especially considering inter-religious and inter-cultural learning, student-directed approaches are considered crucial for reshaping classes and quality enhancement. Appraisal: This paper elaborates how individuality manifests in education lessons. Grounded on basic research in Religious Education and General Pedagogy, this programmatic analysis is based on a critical diagnosis of modern society. Challenge: Concepts from Religious Education and Pedagogy are introduced which explicitly deal with individuality. It is essential to define which differentiations in each class produce/maintain equality or disparity. Also, ambivalent developments or non-intended implications of student-individual learning are elaborated that may lead to deterioration of inequality. It remains a great challenge to adequately value individual capabilities and talents and to develop nondiscriminatory performance testing methods. Transformation: Concepts of student-individual learning are illuminated from the perspective of sociology. Importantly, lessons should not be conceived for individuals only, but should emphasize social aspects of learning which depend on communication and cooperation. In summary, this paper aims at the definition of an individuality concept and its implications for adequate handling of individual performance. Thereby, individuality is not intended to be established as a new paradigm of educational processes. Rather, possible specifications of ability-guided equity shall be elaborated.

Hannam, Patricia

Religious education: a space of transition or disruption?

Religious education curriculum in the public sphere in England is currently determined by Local Authorities through their SACREs* and this paper discusses theory influencing the current review (2020-2021) of the Hampshire Agreed Syllabus**. The concept of 'public sphere' and young people's emergence into it is informed by Arendt (see for example Arendt 1958), whilst space of 'transition' identified as the educational conditions under-which that becomes possible. The significance of this, in the present time, is highlighted by challenges facing humanity in terms of climate change. Proceeding in three steps, the paper first addresses the question of what education should seek to achieve in the public sphere. The question of how religion is conceptualised and its place in education is addressed in the second step, making the point that simply 'knowing and understanding' about religion cannot be a sufficient aim for religious education (see Hannam 2018, Hannam and Biesta 2019 & Biesta, Aldridge, Hannam & Whittle 2019). Rather it is proposed, in the third and concluding section with Raimon Panikkar that 'without an awareness of the divine Mystery, we cannot deal seriously with education or life' (Panikkar 2010, p. 173). Divine Mystery, not identical with a theistic Being but rather 'a "dimension" of Reality as a whole, commingled with all of us and with the entire world' (p. 173). The paper concludes by identifying the significance of this kind of awareness in religious education as a space of transition, modelled in some classroom examples.

Hartvigsen, Kirsten Marie

Jesus' Parables for and by Ten-year-olds: Applying Conceptual Blending Theory in In-depth Analyses of Pupils' RE Texts in the Context of Norwegian Inclusive Public Religious Education (IPRE)

Within the context of curriculum studies, the study seeks to promote close connections between religious education (RE) and New Testament (NT) scholarship. The study's research question concerns the relationship between research front approaches to the NT gospels and stories of the life and teachings of Jesus as a curriculum theme in inclusive public RE. The empirical source material for the study is chosen to enable us as co-authors with different scholarly backgrounds to explore traces or lack of NT research approaches in teaching and learning material in primary RE school contexts. From two notebook collections of ten-year-old

Norwegian pupils' RE texts, three texts are chosen for in-depth analyses, one text on daily life in the land of the Bible at the time of Jesus and two texts on Jesus' Parable of the wicked vine-dressers. The pupils' texts show clear signs of the two different RE textbooks which have been used. The relevant textbook (and teachers' handbook) passages are discussed in the light of NT research whilst the pupils' texts indicate that the ten-year-olds combine insight from the textbooks with other kinds of knowledge and experience. Because of our research interest we draw some tentative comparisons inspired by various NT research approaches. Particularly we refer to educational possibilities embedded in narratology and blending theory. The study concludes by pointing at different possibilities for open-ended interpretation of the NT gospels in the context of inclusive public RE.

Hess, Mary E.

Religious educators engaging context collapse in a digital era

What happens when the definition of "public" changes? In what ways do religious educators have access to the four meaning frames organizational theorists generally understand as mediating power: structures, relationships, symbols, constituencies? In many ways the need for thoughtful discernment and strategic religious learning has been intensified at precisely the moment when religious curricula which offer grounding and insight are fragmenting and unraveling. Re-contextualizing what is "public" in an era of populism has to become one of our primary concerns. This paper will explore the intersection of three arenas: media education (eg. Hobbs, Gauntlett, Jenkins, Hoover), religious education (Hess, Anderson, Tran, Lee), and dialogic organizational theory (Bushe, Marshak, Boleman, Deal). Key to the argument is that organizations are meaning-making systems, and digital media have begun to thoroughly permeate these systems in ways that challenge religious practices, in part by collapsing the very specificity of context which is so essential to religious meaning-making. Examples will be offered of ways in which engaging the shifts in authority, authenticity, and agency that digital media have catalyzed can be fruitful for religious educators. These shifts need to be reflected upon within specific contexts, and examples of the dangers of crossing contexts without awareness are lifted up and specified.

Horowski, Jarosław

Religious Education and the Development of Individual's Subjectivity in the Context of Postmodernist Culture: neo-Thomistic Pedagogy's and Theory of Morphogenesis' Implications

The subject of reflection are the relationships between religious education and the development of subjectivity of the individual, analysed in the context of the early 21st-century culture, referred to as postmodernism. On the one hand, neo-Thomistic philosophy and pedagogy (Maritain, Woroniecki) were used for the analysis, in the light of which subjectivity is associated with the formation of cardinal virtues. Their development - especially temperance and fortitude - is perceived as a condition of rational action in a situation where an individual is subject to various socio-cultural pressures. On the other hand, the relationships between social structure, cultural context, and individual autonomy are explained in light of the theory of morphogenesis, developed by Archer. In the light of these two theories and the characteristics of postmodernist culture, an attempt will be made to answer the following questions: What part does religious education play in the shaping of the subjectivity of individuals? What is its function in interpreting by the individual of the surrounding world and experiencing it every day (including transcendent reality)? What goals should it pursue in order to support the subjectivity of individuals in a worldview socio-cultural context marked by pluralism? Under what circumstances and thanks to what phenomena does religious education strengthen the reflectiveness of individuals and support the development of their subjectivity, and what factors do contribute to the limitation of reflectiveness and subjectivity? The analysis is part of the research area of the philosophy of education; it will be carried out using the hermeneutic method.

Ilisko, Dzintra

Transitions in Higher Education of Latvia: Is There any Place for Religious Education?

Change is the keyword of a contemporary society, and the education system of Latvia is also currently changing in all its levels. In this article, we offer a critical analysis of the transition towards a competency-based approach in higher teacher education by evaluating the content of the teacher education study

programmes and exploring how the issues related to religious or worldview education are represented in the new curriculum. Nowadays the international and local legislation emphasizes the imperative of inclusive society, and we believe that religious education has a lot to offer for reaching this goal. Religious literacy is also an important aspect of intercultural communication – the skill needed for teachers and for all members of society. The semi-structured interviews were conducted with the experts from four major Latvian universities involved in the designing of the new content of the teacher education study programmes, focusing on integrating religious or worldview education issues in the curriculum in order to promote religious competency/literacy of students – future teachers.

Jørgensen, Camilla Stabel

The feast of St. Martin in Norwegian Steiner schools – or: could preaching Human Rights be a problem?

Spiritual education in English Steiner schools was found to be weakly confessional by Pearce (2017). In this paper I analyze empirical data from Norwegian Steiner Schools related to the annual celebration of St. Martin/the Lantern-feast, addressing the following research question: If the celebration of St. Martin/the Lantern-feast really is a celebration, is that necessarily weakly confessional, if what I conveyed is part of the UN declaration of Human Rights? The paper briefly outlines the history of annual and other celebrations in Steinerschools, focusing on the celebration of St. Martin, that often includes the retelling of the story of the christian saint, as well as production of lanterns, used in a lantern-walk on about the time of the saints holiday. The analysed material includes internet pages connected to the celebration presented by different schools, as well as interviews with teachers, parents and pupils. The analytical tools based on Pearce (2017) distinguishes between strong, weak and non-confessional education, intentional confessional education and experienced confessioanl education. Also Winje's (2007) distinction between to celebrate a feast and to mark the day/time when someone celebrates a feast is applied analytically to the data. The results show that the connection to christian tradition is visible and acnowledged in relation to the celebrated feast of St. Martin. The content conveyed coincides with the first article of the UN Declaration of Human Rights – human beings should act towards one another in a spirit of brotherhood. The discussion of the research question is based on this.

Hermisson, Sabine

"Created with a purpose in mind". New insights on students' attitudes towards creation and evolution, science and religion

The paper presents the results of a large-scale interview study conducted in Germany, Austria and the United States on students' attitudes towards creation and evolution, religion and science. Drawing on the conceptual definition of attitudes as consisting of cognitive, affective, and behavioral components and on the insights of cognitive science, the data shed new light on the formation of students' attitudes. The data indicate that whether students adopt or reject creation or evolution and whether they opt for conflict or compatibility between science and religion, is not determined by cognitive factors (e.g., exegetical and epistemological knowledge) alone. Rather, affective and existential concerns such as the need for reassurance, autonomy, meaning, and self-identity also have considerable impact on the formation of students' attitudes. This offers a new perspective on what causes many adolescents to opt for science and against religion but also indicates promising approaches so far largely unexplored in religious education.

Krimmer, Evelyn

Constructing pupils – reflections on the image of pupils in religious education

Despite the general awareness in educational and didactical settings that pupils actively construct their own understanding and knowledge of the world through experiencing things and reflecting on those experiences, this insight derived from constructivist positions has not been applied to the teachers themselves constructing their own view of the pupils. Yet it makes sense to bring up the question which implicit and underlying assumptions are made about the learners and thus, which specific image of religious education-pupils is being constructed within a certain pedagogical and didactical context. By detecting and de-constructing images of pupils that can be found in exemplary writings, the intention of this study is to point out in which respect an implicitly constructed image of RE-pupils can influence and even justify pedagogical

approaches and didactical choices. For that purpose, an exemplary selection of past and present didactical approaches to religious education as well as programmatic conceptions (e.g. Evangelical Instruction and Children's Theology) will be analysed and compared with special regard to the question how pupils are being described and characterised as far as their needs and learning aims, but also the expectations they are faced with in RE are concerned. It will become evident that varying internal images of the pupils might lead to different educational principles and didactical decisions. Dealing with the implicitly constructed image of the pupils will therefore be suggested as a suitable tool in order to contribute to the achievement of a higher level of self-reflective elements in religious education praxis and theory.

Kohn, Eli

Prayer Services in Religious high schools for boys in Israel-Teachers' Perspectives: Are they listening to students?

This qualitative research study will examine the views and attitudes of Headteachers, teachers and students towards the activity of prayer in Jewish and Muslim schools in England. Initial research in prayer in Jewish schools was conducted in 2014 and results were published in 2019. This new research aims to compare these findings to those in Muslim faith schools. Interviews will be held in the Autumn term of 2019 with about twenty students from different Muslim schools in the UK, together with teachers and Headteachers from these schools. The study will utilize standard qualitative research methods including interviews and observations (Merriam and Tissdel 2016). We want to understand what is "in and on someone else's mind" (Patton 2015, 67) about the goals and challenges of school prayer. The focus group interviewing method will also be utilized. Hennink (2014) explains, "focus groups enable for group discussion in which participants share their views, hear the views of others and perhaps refine their own views." Respondents will validate the interview data by providing feedback on the emerging findings (Merriam 2016). The anonymity of participants will be guaranteed in advance allowing them to share their views with openness and honesty. The research is aimed to provide a "window" to the attitudes of stakeholders to the prayer activity in schools which will ultimately enhance the school prayer experience.

Koukounaras Liagkis, Marios

Transitioning Greek RE in a world in transition. A research in Secondary Education echoing the prospects for, and challenges faced by educators and students including refugees, displaced people and migrants

In a rapidly changing world, in which a cultural, political, economic, social and moral crisis is causing confusion, uncertainty, and the transformation of traditional life, education plays a vital role. Over a period of eight years RE in Greece has been undergoing a steady transformation based on new social, cultural and educational conditions, thus engendering changes in educational practice in schools. The research aims to investigate RE's role during adolescence in relation to the management of new living conditions in Europe (globalization, migration and refugee patterns, multiculturalism). A participative action research in two schools (High school and Upper High school) was conducted in 2017-18 using qualitative and quantitative methods. The analysis of the findings reveals that RE can contribute to (a) acquaintance with and dialogue between different cultures, religions and beliefs; (b) the cultivation of mutual understanding and respect and c) the instigation of changes on both a personal and collective level relative to the taking of responsibility and action to improve the lives of everyone. The result of this research is the emergence of a new discipline of applied science, of applied theology with religious and theological content, and with socio-educational scope.

Kvamme, Ole Andreas

Engagement and reluctance - The Norwegian response to the UN decade of education for sustainable development

A key event in the establishment of the global ESD agenda is the well-known proclamation of United Nations' General Assembly to designate the period 2005-2014 as a UN Decade on Education for Sustainable Development, carried out by UNESCO (United Nations, 2002). This study is exploring how the Norwegian education system responded to the UNESCO call during the UN DESD. The current study builds on a previous analysis of policy documents focusing on how environmental ethical values formulated by UNESCO at the

outset of UN DESD were recontextualized in Norwegian policy documents. Important outcomes of that study were the lack of inclusion of school subjects representing the humanities, including religious and moral education, the scarcity of explicit value statements and the absence of a thematized future orientation. Still, the presence of a national strategy does express an interest in following up the UN DESD. The aim of this study is to explore the ambiguities and contradictions which here are made visible. Through interviews with twelve Norwegian key actors I establish a narrative in which is included both efforts to encourage, strengthen and hamper the process. I still pay interest to how the environmental ethical values are recontextualized in the Norwegian educational system, but in the present study the scope is widened to include curriculum practices. The study is thus guided by the following research question: How has the UN DESD been recontextualized in a Norwegian context on the level of educational policy and curriculum making, conceived as practices?

**Kuusisto, Arniika, Gearon, Liam, Benjamin, Saija, Koirikivi, Pia & Salonen, Visajaani
Religious Education and Radicalisation: Educational Transitions in the Countering of Religious and
Ideological Extremism in Finland**

In a global context where 'radical' thinking and violent terrorist extremism have become an international cause of concern in educational systems as much as for governments, this paper reports on an Academy of Finland funded international research project dealing with some of these issues: 'Growing up radical? The role of educational institutions in guiding young people's worldview construction'. This project examines transitions in young people's (ages 16-20) life trajectory and worldview development in the Finnish context and, as the paper demonstrates, illustrates the systemic educational transitions in the countering of religious and ideological extremism in Finland. Maintaining a special empirical and theoretical interest in Finnish youths' ideological and religious worldviews, the four-year research study (2018-2022), aims to deepen educational (pedagogical and policy) understandings of the nature of this 'radicalisation' in historical and contemporary context, to provide new empirically-grounded insights into young people's worldview development in general, and specifically of their conceptions of 'radical' thinking. Using a mixed methods research (Cohen, Manion & Morrison 2018) approach to data gathering, merged with a life history perspective (Goodson, Antikainen, Sikes and Andrews, 2017) to value learning trajectories and worldview construction (Kuusisto and Gearon, 2017a; b), the project design uses a combination of an online survey (N=4025) and in-depth interviews (N=45) with Finnish youth. Maintaining the ethical guidelines of the University of Helsinki, the Finnish Advisory Board on Research Integrity, and Oxford University's Central University Research Ethics Committee (CUREC), this paper shares some methodological advances in the life trajectory approach and provides some initial research findings, both theoretical and empirical, on the role of religion in education and radicalisation.

Lifmark, David & Lilja, Annika

**What do teachers regard as opportunities and difficulties when teaching ethics with a fiction based
approach?**

The aim of this RE paper of the EhtiCo II-project is to present findings about five teachers' experiences during a school year when teaching ethics based on fiction stories. A special interest will be directed towards their experienced opportunities and difficulties in their teaching but also towards the kind of ethical competence that they emphasise. The presentation is a part of a larger study, Refining the Ethical Eye and Ethical Voice – The Possibilities and Challenges of a Fiction-based Approach to Ethics Education. The empirical data has been produced through interviews with each of the five participating teachers, and 3-4 seminars with the teachers. The teachers participating in the study teach RE. The interviews are transcribed and the analyses of the interviews are informed by thematic interpretation procedures were among others Rest's four-component-model of acting morally are of interest in the interpretation of stressed kinds of ethical competence. From a pilot study it is shown that obstacles often are related to practical problems, for example, to get opportunity to have lessons long enough and to find good literature. Example of opportunities is the students' engagement and that they bring general competences from the lessons to other subjects than RE, competences as for example to critically examine and to express alternative perspectives. The findings

indicate what factors connected to the teaching and the classroom that need to be paid attention to for a teaching that promote the students development of different kinds of ethical competence.

Lilja, Annika & Lifmark, David

Conditions for developing ethical competence in group discussions in a fiction-based ethics education

The aim of this RE paper of the EthiCo II-project is to present what kind of ethical competences grade 5 students (11 years old) in two classes in Sweden develop during a fiction based ethics education. The presentation is a part of a larger study with the aim to investigate to what extent and under what conditions a literature based ethics education can develop ethical competence of 11- and 14-year-old students. The empirical data comes from audio recorded group discussions carried out by the students at nine occasions. Transcripts from four occasions concerning one student group from each of the two participating classes will be analysed, in all eight group discussions. The analyses of the group interviews will be carried out from a starting point that ethical competence is multi-dimensional and a certain focus will be directed towards the repertoires of moral discourses that are expressed. Rest's four-component-model of acting morally will here be of interest since the expressed moral discourse may have different focusses such as to a greater or lesser extent on sensitivity, judgement, motivation or implementation. A pilot study show that the students stress as foundational for their reasoning a broad spectrum of perspectives such as the importance of community, goals and achievement of goals, but in particular, the students emphasize the special conditions of a situation. They stress sensitivity and a seeing ability. The findings bring knowledge about the students' development of ethical competence as well as about what ethical competence they develop.

Liljestrand, Johan & Thälén, Peder

Images of Christianity in textbooks for the Swedish compulsory school and the mission to conduct a cultural legacy

The objective to teach Christianity is stated in the Swedish national syllabus since the very beginning of compulsory school. Initially, teaching proceeded from the Lutheran catechesis; a mission successively replaced by biblical studies and later developed into (Lutheran) Christianity as being part of non-confessional "Religious Studies" (Religionskunskap). However, the mission to pay certain weight to Christianity has survived, although in a new and secularized Swedish context. The privilege of Christianity is today instead motivated by its cultural position rather than from a religious rationale, and the ambition to conduct a cultural legacy. We will approach how Christianity is depicted in compulsory school by analysing currently used teaching books. This will be done within the frame of educational research, more specifically subject didactics. The purpose of our paper is to describe and problematize the depiction of Christianity in Swedish textbooks for Swedish compulsory Religious Studies. Nine national and prominent textbooks for the lower secondary school has been selected. Using discourse analysis (Fairclough 2003; von der Lippe 2011), dominating patterns will be revealed and related to broader discourses in society, within and outside Sweden. Our preliminary analysis shows that Christian doctrines are highlighted without relating them to religious practice, resembling a teaching tradition of presenting doctrines as demarcated facts; Christianity is further presented foremost in terms of church history which relate to an idea of religions as old entities carried by traditions from the past; the teaching books also tends to connect the teaching of Jesus with modern, protestant liberal theology.

Lähnemann, Johannes

Encounter - Dialogue - Cooperation. Interreligious Learning in the community.

The Nürnberg group of the International movement Religions for Peace was founded in 1988. Since then we held monthly meetings - i.e. more than 300 in total. The Learning processes can be seen as exemplary for the opportunities of local interfaith movements: visiting each other in the places of worship, learning from the spiritual life of the believers. Receiving an authentic view of the different religious communities, their rituals, and their activities in services, in charity, in cultural and social life. Practice the dialogue on common values, but also about differences, misunderstandings and prejudices. Working together as partners for the civil life of the city, for cohesion of the different groups regarding human rights and against all forms of extremism. Cooperating with schools and other educational institutions, inspiring lively encounter and exchange.

Participating in dealing with the global challenges - justice, peace, integrity of life - on the local, the national and the international level. In Public declarations we have treated problems like rising xenophobia, life of minorities and education for tolerance and mutual understanding. Concrete outcomes of the work shall be demonstrated: the Brochure "Offene Türen. Religionsgemeinschaften in Nürnberg und Umgebung" - "Open doors. Religious communities in Nürnberg and environs" in which 50 Religious Communities present themselves with introductions, pictures and contact dates. The book "Spiritualität. Multireligiös. Begegnung der Religionen in Gebeten, Besinnungen, Liedern" - "Spirituality. Multi-religious. Encounter of religions in prayer, meditation and hymns" It contains 20 prayer meetings with all texts, sermons and songs.

Matemba, Yonah & Dlamini, Buyoé

Religious Education in Eswatini (formerly Swaziland) – From Confessional to Multi-faith, and Back to Confessional: A Policy Reversal Analysis

This paper examines the trajectory of Religious Education (RE) in the Kingdom of Eswatini (hereinafter, KoE), from confessional to multi-faith and to confessional once again, an issue that has not received attention in the discourse. In particular, it highlights the recent (2017) controversy concerning the discontinuation of multi-faith RE, banning other religions and reintroduction of a 'missionary' type confessional Christian RE, in a policy reversal not seen anywhere in sub-Saharan Africa. What has drawn attention to this sudden policy change (through government directive) is not only the concern expressed by critics but also how this development seems out of step with general trends in RE elsewhere on the continent, particularly in neighbouring countries. The paper analyses this development through the prism of 'policy reversal' as analytical framework. Broadly, the paper provides an initial full-length survey of RE in KoE, following the three stages in its pedagogical development, from confessionalism, to multi-faith pluralism and returning to confessionalism. In describing these developments, we also highlight key contextual factors such as religious demography and Christian dominance in social-cultural life and what the Constitution says about religion and education.

McElhinney, Eugene

Reimagining Religious Education in 2021

It is often assumed that religious education teachers within the confessional sector practice within a closed belief system. This claim is roundly rejected by single denominational practitioners. To justify their objections, they point to the fruits of their teaching which shows a general absence of commitment to the church and its teachings by post-secondary pupils. There are of course many different reasons for this state of affairs, but one thing is clear: exposure to confessional religious education does not guarantee fulsome adherence to their faith. It is against this background that Henri de Lubac's principle of auscultation is suggested to address the concerns thrown up by seeming failures of both confessional and non-confessional religious education to equip pupils to value their respective faith traditions in the confusing marketplace of post modernity. By auscultation, de Lubac means the deep listening akin to what medics do with a stethoscope when examining patients. Heretofore, much of religious education has been prescriptive without first listening sufficiently to the questions posed by pupils who today are bombarded by influences that can add to a confused world view. His auscultation derives from his principle of the catholicity of truth, which in turn derives from his theology: God as creator of all is accessible to all. Christ is redeemer of all. Salvation is for all. Truth is not bound by purely religious categories. This paper does not offer solutions but invites the religious educator to consider how religious education today can facilitate a questioning generation to find the truth.

McKinney, Stephen

David Stow and The Christian Foundations of Teacher Preparation in Scotland

This historical paper explores the Christian foundations and development of teacher preparation in Scotland. The inception of teacher preparation is traced to David Stow and the establishment of the Sabbath schools and infant schools in Glasgow. Stow was a silk merchant, educationalist and member of the Church of Scotland who sought to teach the poor children of Glasgow in the early 19th century. He was concerned about their levels of literacy, numeracy and religious and moral values. He turned his attention to the training

of teachers to ensure that these areas were properly addressed in the emerging schools. Initially this was accomplished through the infant school in the Drygate and, in 1836, he was influential in the foundation of first Normal Seminary in Britain in 1836. The disruption of 1843 led to the creation of the Free Church of Scotland which created a new system of schools and teacher training Colleges. Stow transferred to the breakaway Church and helped to set up the Free Church of Scotland Normal Seminary in Glasgow in 1845. Stow's vision of teacher preparation was inspired by his Christian faith and the ethos, curriculum and teacher formation of the Normal Seminaries were constructed on strict Christian foundations. Stow faced serious criticism from academics, inspectors and professional bodies during his lifetime for his methods and for the over emphasis on Christian values. It is now acknowledged that his pioneering work was essential for the growth and development of teacher preparation in Scotland, the UK and further afield.

Mokrosch, Reinhold

Is Bhuddism a religion? And what are the implications of this question for Interfaith Learning?

Is Buddhism a religion or a spiritual ethic, philosophy or moral world view? Religions consist of supernatural revelations, "back links" to God, believe in a Creator, trust in divine guidance and hope for forgiveness and eternal life. Does that fulfill Buddhism? Or does it have another understanding of religion? Buddhism knows transcendence, teaches a doctrine of salvation (dharma), has cults, rituals and symbols, demands faith in the enlightened Buddha, teaches methods of attaining eternal nirvana, distinguishes between laity and clergy, and celebrates spiritual holidays, marriages, burials and similar "rites des passages" - like other religions. But it does not know any personal god. Is it a religion or not? Can this be generally answered or would every Buddhist have to decide this on his own? Would Buddhists even agree with these characterizations? There is no unified Buddhism. Rather, Buddhism divides into seventeen denominations, which are very different. Some have personal image of God, others do not. In this respect, there is really no general answer to the question asked above. But a trend answer has to be found. Because it is necessary for interreligious learning. Interreligious and interfaith learning means for some: dialogue and exchange about faith, images of God, concepts of transcendence, revelations, creation, images of man and nature etc, - which is only possible if there are these phenomena. Others, however, understand interreligious learning to be only the sharing and exchange of spiritual experiences. This is an easier way to dialogue with Buddhists. My Collegial Paper would like to encourage a debate. There will not be a valid answer to the question because there does not exist a valid answer.

de Muynck, Bram

Communication between teachers and parents: opening or closing opportunities for religious development?

Good cooperation between school and parents is an important factor for the academic development of pupils. The same can be expected with regard to religious development. Because little is known about this, the obvious course of action is to first check with schools that explicitly profile themselves religiously. This paper aims to present the results of an empirical research project into the cooperation of parents and teachers of those schools into religious upbringing. We carried out explorative interviews and a quantitative survey into orthodox protestant school, some of them having a homogeneous population (pupils from Christian families) and others a heterogeneous population (pupils from all sorts of backgrounds). We explored among twenty parents, teachers and leader of three schools what practices existed in the cooperation of religious upbringing and education and to what extent those practices are supportive. Based on this explorative study we did a quantitative study ($N=1346$) into the same question. We found that unity between school and parents plays an important role in the views and ideals of especially parents of schools with homogeneous populations. However, this appears to be little reflected in actual cooperation. Nor is the need for cooperation shown among parents of schools with diverse populations. There are indications that this is not a static picture. Parents start to consider cooperation important if they are invited for an interview. Further, half of the parents and teachers, who do not perceive certain practices, appear to desire them. It is concluded that schools would do well to make expectations regarding cooperation more explicit.

Nelson, James & Irwin, Jones

Transition Processes in ‘Reluctant States’

This paper draws on data from a research project which aimed to identify the range of responses being made by primary schools on the island of Ireland to the increasing diversity of beliefs amongst the student populations, especially in regards to religious education. It was discovered that in recent years a number of adjustments and mitigations have been made in both jurisdictions on the island but with significant variation across different school types. In addition, the research identified a persistent characteristic of governments has been to adopt a laissez-faire approach to the role of religion in education. Using strategic action field theory (SAF), the authors highlight three intersecting subfields – system, ethos and learning - where change is taking place. Drawing upon this theory, it is noted that managing change effectively will require a coordinated approach across all three fields and is dependent upon teachers with diverse beliefs being able to make sense of the role of religion in school and their role as religious educators in particular.

Niemi, Kristian

‘Jai Hind!’ Socialization into civil religion in Indian schools

India is a country of many religious traditions. Although the state is secular, an Indian understanding of ‘secular’ (open secularism) is different from the ‘rigid secularism’ common in Europe. This has enabled a particular flavour of civil religion to develop, influenced in part by traditional religion. The civil religion of India is studied through society’s primary arena for socialization: school education. Indian school education is analyzed through national and local syllabi and guidelines, as well as through ethnographic research, composed of interviews and observations from different school boards in India. The results indicate there is an Indian civil religion. In school education, other religious traditions are subsumed under it, as they are seen to exemplify values common in all. The nature of the civil religion is, however, contested; primarily by open secularism and Hindu nationalism.

Osbeck, Christina, Räsänen, Antti, Rutkowski, Mirjam, Schnaufer, Evelyn & Schweitzer, Friedrich Developing a research tool for investigating religious literacy: The questionnaire – first results – possibilities for international comparison

This double presentation draws on two different backgrounds, the current debates about religious and interreligious literacy on the one hand and the assessment of the outcomes of Religious Education on the other hand. In the first part of the presentation, both of these backgrounds will be presented and critically discussed, for example, concerning the understanding of (inter-)religious literacy in relationship to other approaches to religion-related teaching and learning. In the second part, a research tool (questionnaire) for the use with 15-years-old pupils will be introduced which was developed by the research team in a number of steps. The tool draws on prior studies and has been validated for the different countries in two studies (first study N=190; second study N=>900, the second study is under way and has been planned such that the results will be available in time for writing the paper). The results, although not representative at this stage, allow for comparative evaluation at different levels. Within the countries different groups of pupils can be compared; there also is the possibility of comparing the results from the different countries; possible effects of the different curriculums in the three countries can become visible, for example, by comparing different degrees of familiarity with certain topics in relationship to when the respective curriculum foresees them being treated at school. The presentation could also serve as the starting point for a larger international project involving additional countries.

Omori, Hideko

Progression of Children’s Rights in Religion to the Public Sphere

Ellen Key’s thought was informative in modern Japan. This presentation shows an exploration of the ways perspectives of children’s rights advocates – especially supporters of new education at the turn of the twentieth century - were represented in the public sphere, with a particular analytical focus on the background of motherhood protection in Japan. According to No’omi Tamura’s child-centered Christianity, children cannot recognize their own sin or picture an unseen God. He stressed children’s development of an inherently religious mind and the importance of the teacher’s character. The Taisho Era (1912-1926) nearly coincides with the prime period of the Imperial Education Association under the leadership of Masataro

Sawayanagi, when the elementary school teachers' national conference dealt with how to nurture the basis of pupil's religious beliefs. This theme had been also discussed in the Association Concordia of Japan. Such arguments led to a 'Cultivation of Religious Sentiments' notice issued by the Vice-Minister of Education in 1935. In favor of this notice, Sozo Kurahashi regarded personal feelings of gratitude backed up by maternal love as a starting point of religious education for children, as distinguished from youth converted through religions with creeds or rituals. His idea of national kindergarten in wartime requires further examination.

Pirner, Manfred L.

The significance of young refugees' religiosity for their coping and integration. Results from a mixed-methods study in Germany

Worldwide, migration is one of the major factors of transition processes that are mirrored in the increasing religious diversity in host countries' societies and that are debated in these countries' public sphere. This paper reports about the major results of the German research project "Religion as Resource or Risk" (ReReRi) funded by the Staedtler Foundation. It starts from the observation that in the context of public discussion about refugee immigration to Germany, religion is usually depicted as a problematic or even threatening dimension. The study results draw a more differentiated and constructive picture of what religion means for refugees' coping and integration on the basis of interviews with 45 young refugees from five countries. It also provides insights into the refugees' perception of religion in the context of public schools. Many respondents indicate that they were and partly still are lacking knowledge about other religions and worldviews, which influences their attitude towards them. In German schools, the majority of the interviewees experiences that religious topics are avoided by their teachers, and several respondents have experienced discrimination because of their religion. The paper concludes by demanding more sensitivity for the significance of young refugees' religiosity for their well-being and their integration by teachers as well as by care-givers and politicians.

Pirner, Manfred L. & Häusler, Nastja

Teachers' religious beliefs in the context of public schools. Results from a quantitative empirical study in Germany

Transition processes in the public sphere include the progressive secularization of public schools and the concomitant commitment of teachers to neutrality and fairness concerning religions and worldviews. At the same time research findings, especially from the US, point to the fact that teachers tend to take their personal religious or worldview attitudes to school. Research evidence shows that teachers' religious beliefs may positively influence professional interactions, job motivation and commitment, but have also been noted as a potential source of professional conflict. However, especially in the European and German context, empirical research and evidence in this field are quite scarce. Our research project "Religious and professional beliefs of schoolteachers" (funded by the German Research Foundation, DFG) aims to address this research deficit and to provide more detailed results on possible correlations between teachers' religious beliefs and their professional thinking and acting. To a sample of $N = 1,441$ German schoolteachers we administered scales on religious, spiritual and professional beliefs, the latter including a) teachers' attitude towards positive error culture, b) orientation to the individual students, c) professional idealism and d) professional self-efficacy. Structural Equation Modelling including professional beliefs as criteria and either religiosity or the transcendent aspect of spirituality as a single predictor resulted in negligible explanatory value of both predictors. Yet, there were substantial effects for spiritual beliefs regarding "connectedness with others" and "connectedness with oneself". As a conclusion, this study has provided evidence that teachers' spirituality and – indirectly – religiosity do make a difference, if they take on such forms that promote caring for others and self-confidence.

Roggengkamp, Antje

The importance of materiality for transitional processes in a post-secular society

The secularization process is not only accompanied by gains in the field of heteronomous ideas. The orientation towards an (unlimited) practicability of life loses sight of the dangers arising from an exclusive fixation on reason. The concept of post-secular society expresses this connection. It refers to the importance

of religions for a society in which religious convictions are only shared by a small part. Religious convictions are to be plausibilised, secular positions are to be involved in a learning process with religious convictions (Habermas 2001). While Habermas incorporates normative limitations of religious convictions, the processing of religious dissonance, the scientific plausibilisation, the modern constitutional state, it is proposed in the following to describe the process praxeologically and to relate it to "complex transformation processes" (Kalthoff/Rieger-Ladich/Alkemeyer 2015, 16). The praxeological approach asks about the thematicization of the connection between culturalities and materialities. It operates with the materialization of Butler, the affordance of Latour, but also with bridge concepts such as practices, dispositives, structures and socialities (Reckwitz 2014). While objects open up unusual insights into one's own environment, artefacts emphasize one's human creation and draw attention to uses that deviate from an original use. The learning processes in post-secular society are not described by objects, but by artefacts. Explanatory videos shot by students at the universities of Dortmund and Münster on the subject of the Holy Spirit in the winter semester 2019/20 will be ethnographically examined.

Saada, Najwan

Perceptions of Democracy among Islamic Education Teachers in Israeli Arab High Schools

This qualitative study explores the perceptions of democracy and citizenship among 14 teachers of Islamic religious education in the Israeli Arab and secondary schools in Israel. It expands the knowledge on how religious (Muslim) teachers conceptualize the meaning of democracy and citizenship education. The first theme addresses three critiques of democracy: the ethnopolitical (the failure of democratic regimes, including Israel, to protect the rights of religious minorities); epistemological (the shortcoming of the rule of majority in ensuring a decent and just life for all citizens); and theological (moral). The second theme highlights the cultural obstacles for achieving democracy in Arab society in Israel and the possible contribution of Islamic education to detribalizing and depersonalizing the meaning and practice of democracy in this society.

Sajak, Clauss Peter

Trialogue of Religions: How Jewish, Christian and Muslim Students Practise Interreligious Learning in German Schools

During the last decade, more than 30,000 students in more than 200 German schools dedicated themselves to interreligious learning from Jews, Christians, Muslims, and non-believers. They were inspired by the competition "Schools in Trialogue. European Identity and Cultural Pluralism", sponsored by the Herbert Quandt Foundation. This initiative was designed to motivate teachers but also students in all types of schools to promote the trialogue of the Abrahamic cultures and to find new ways of conveying knowledge of the three monotheistic religions. The contributions of the schools were continually evaluated by a team of scholars from the Faculty of Catholic Theology at Muenster University. The final analysis of the entire materials – e.g. minutes, documentations, learning material, videos, evaluations and feedback notes – give an inside of trialogical learning in German schools from a practical point of view. In an educational system in which RE is still organized in separated denominational classes and schools, the Quandt initiative presented new ways and perspectives for religious learning in today's multireligious society. Therefore, the paper presents background, context and results of 10 years "Schools in Trialogue". One important outcome of the evaluation is a canon of methods and contents promoting trialogical learning in classrooms, e.g. learning from Jewish, Christian and Muslim biographies, exploring sacred buildings like synagogue, church and mosque, and becoming acquainted with Holy Seasons as well as religious dietary laws. Consequences and perspectives will be given, not only for trialogical but for interreligious learning in general.

Schwarz, Susanne

Motivation and Relevance in Religious Education

It is recognizable that the Christian religion is one provider among others on the "market" for the interpretation and coping with questions of life. A particular challenge here is to communicate its offers of interpretation in an understandable and accessible way. Religious education also participates in this communication task. Often it is indicated as task or profile of religious education that it should be life-relevant

for students. The thesis advocated here is that the claim made for religious education to be life-relevant is on the one hand conceptually still unclear and on the other hand can overtax the subject and teachers as well as students. The magnificent demand can result here from an overgeneralization of this term and/or from the understanding of RE as a part of the society within other competing systems of interpretation, which can be more plausible and understandable. On the other hand, it is proposed and presented that the concept of relevance to life be clarified on the one hand in terms of education theory and on the other by means of a motivational approach to the religious learning and education process. The procedure in my presentation will be as follows: Firstly it is necessary to clarify the concept of relevance to life in terms of education theory before a supplement to the motivational approach to the religious learning and education process is justified and implemented. The procedure is largely hermeneutic, based on empirical findings from religious education and psychological insights into learning.

Selcuk, Mualla & Ilgaz, Hale

Advancing Religious Education Through Online Learning: A special experience from Turkey

Over the years, the rapid developments in the Internet technologies have led to significant changes in the field of education in general and in religious education in particular. Today online learning appears to be the most accessible pathway to the knowledge. Learners can access online materials anytime and anywhere. Due to several advantages in practice, online learning has emerged at Ankara University as an alternative for students who would not otherwise be able to pursue their education and for people who are interested in the field of theology. Turkey's first completion of theology undergraduate distance education program, named İLİTAM, was held in 2005. İLİTAM was designed as a blended learning environment, which consists of synchronous, asynchronous and face-to-face activities. Approximately one thousand learners have been enrolling to the program every year. Learners can access the theological content knowledge (SCORM packages, e-books, lecture notes, videos, and external sources) anytime from learning management system. While online education offers these opportunities it also prompts of a rethinking of traditional ways of teaching and learning Islam. Furthermore, it imposes the challenge of new theological content knowledge to address issues related to the different forms of diversity. In this context first, we would like to present the findings of the satisfaction survey, which is conducted every year between 2011 and 2019. Second, discuss the question of what might be the theological direction in the online environment to meet the challenges of changing the religious landscape in the world?

Shibamura, Makoto

The historical background of Christian education acceptance in Japan – in the view of Japanese culture

Religious education is not common for Japanese students. Because the subject "Doutoku" it means moral education, is set up instead of religious education and only religious knowledge education is permitted in Japanese public education, so almost all Japanese students do not have the experience about religious education. (Religious education is permitted in private schools, the rate of total students in them is about 10% and it does not mean that all private school is established by religious organisation.) In 15th article of Japanese Basic act of education it regulated about religious education:

(1)religious tolerance, general knowledge about religion, and the position of religion in social life must be valued in education.

(2) The schools established by the national and local governments shall refrain from religious education in favor of any specific religion, and from other religious activities.

In this presentation I will try to clear the differences the impression to religion between students in religious schools and in secular students who had religious knowledge education.

I guess it would be related to historical background and school systems in Japan.

Simojoki, Henrik

Religious Sensitivity and Teacher Professionalism in the Field of Refugee Education: Empirical Findings and Conceptual Considerations

From August 2015 until December 2016, Germany registered around 1.6 million persons seeking protection. About a third of the new asylum-seekers were in the age range between 16 and 25 years. Consequently,

vocational schools became the most important context of refugee education within the German school system. In order to facilitate the integration of refugees into the labour market, specific vocational education courses were developed. In Bavaria alone, the number of such "vocational integration classes" (Berufsintegrationklassen) increased to more than 1.200 within a few years. For teachers, who are actively engaged in this field, religion is a particular challenge: On the one hand, no institutionalised religious education is provided in these classes. On the other hand, these teachers deal on a daily basis with students to whom religion often means a lot, maybe a lot more than they are used to. Unlike RE teachers, however, they are not specifically trained to address the religious dimension in education. The question therefore arises: How do they cope? This question formed the starting point for a qualitative study that was conducted 2017-2018, as a part of a broader state-funded pilot project on vocational education for refugees in Bavaria. Drawing upon central empirical findings of this study as well as on Martha Nussbaums latest work on religious freedom and humanities education, this paper sets out to develop a conceptual understanding of "religious sensitivity" as basic feature of teacher professionalism (not only) in the field of refugee education.

Skeie, Geir

Who cares about RE? Recent curriculum development in Norwegian RE in the context of change in educational policy and the role of religion in society.

In Norway, the entire curriculum of primary, secondary and upper secondary school has been changed during the last years. This process is approaching its final stage autumn 2019. The analytical paper traces what this has meant for RE and critically discusses possible explanations for this, as well as interpretations of the consequences in the longer run. Among the educational policy influences are 'big ideas' - thinking, emphasis on 'deep learning' and 'competencies for the future'. These influences are pointing in different directions and interact with more traditional features of the debates on RE, like diversity management, cultural heritage and the place of existential issues. The paper analyses the present situation of RE as part of Norwegian public education and discusses what consequences this may have for the future.

Sporre, Karin

Children and sustainability – existential and ethical matters

Among ongoing transition processes today is growing global awareness of climate changes affecting the whole globe. How do children experience climate changes? What are their views on matters related to sustainability? In this study 40 children, 20 South African and 20 Swedish were interviewed in spring 2019. The children, aged ten to eleven years, come from different schools. The eight schools represent variations regarding size, and urban or rural location. The communities where the children live have experienced water shortages. The individual interviews took place at school and lasted 20 to 35 minutes. Methods from earlier Swedish studies of children's existential questions ('livsfrågor') have been used, including the use of conversational pictures, and both oral and written responses to questions. English and Swedish was used in the interviews. The interview transcripts were analysed to identify variations. The results regarding the two foci to be reported here, are: a) What existential dimensions do the children's responses express? b) Do the children conceive of resources as a common good, if so how? The preliminary results show that when water shortage is present climate change take on existential dimensions for the children. They are not familiar with the word sustainability and its significance but through what they tell, they demonstrate awareness of concrete means to save water – an important resource. Variations are noticeable in how they view resources as a common good, as well as in their visions of the future and what will be important to know as a grown-up.

Stern, Julian & Buchanan, Michael

RE Leader Connectedness: A Theology of the Lived Reality of Catholic Education

The relationships between RE leaders in Catholic education and their schools and their religious communities may be somewhat ambiguous. RE leaders often appear disconnected from both 'ordinary' teacher issues and 'ordinary' leadership issues because of their moral and spiritual responsibilities. In this innovative research project, the authors have explored RE leader connectedness and disconnectedness in Catholic schools around the world. A visual research method is used, as respondents make use of artistic representations of

both connectedness and disconnectedness, to describe (by choice of picture and by explaining their choice) the nature of their connectedness. Responses from Australia, Hong Kong in China, the USA, the UK and Germany are presented here, in order to generate an initial account of the lived reality of RE leaders in Catholic schooling systems. Responses range from those who seem to integrate their accountabilities to school and church systems to those who seem more ‘torn’ between those systems and disconnected from one or both of school and church. The authors suggest this has implications for practical-empirical theology, and education more generally, based on the idea of the ‘bi-dimensionality’ of the RE leader role in Catholic schools, and on the role of the school in Catholic theology which, according to D’Souza, ‘cannot help but be one of the intersecting points where the problems and challenges of society are encountered’.

Stockinger, Helena

From Prejudice and Discrimination towards a Vulnerability-Sensitive Religious Education

The discussion about prejudice and discrimination points to aspects in which people are not seen as equal and, accordingly, to tendencies in which the cohesion of society is endangered. Some central findings of studies in the social psychological discourse on prejudice and of studies in religious education and sociology dealing with experiences of discrimination are presented in order to provide different perspectives. Based on the findings, the focus is placed on vulnerability and the necessity of a vulnerability-sensitive religious education is emphasized, which on the one hand critically questions its own entanglements in prejudices and discriminations and on the other hand shows perspectives on what contribution religious education can make in dealing with vulnerability. Here, both the acceptance of universal vulnerability as a human condition and the critical reflection of particular vulnerabilities, especially the structural conditions that make people more vulnerable, are emphasized.

Sultmann, William, Hall, David, Lamb, Janeen & Borg, Gary

Into the deep: A summary report of a trial Religious Education curriculum

The scriptural metaphor ‘Into the Deep’ characterises a trial Religious Education curriculum within a Catholic diocese of Australia. In this paper we report on three studies accompanying the trial. Study One examined perceptions of Teacher Developers (n=40) of six Religious Education Development Principles (REDP) and support practices that underpinned the trial curriculum; Study Two explored Teacher Implementers (n=85) perceptions of these same REDP and support initiatives; and Study Three reports student (n=1478) perceptions of the trial curriculum as indexed by statements commensurate with the REDP. All teachers affirmed the REDP with Teacher Developer ratings greater than Teacher Implementers; and Teacher Implementers recognised the collaboration and mutual commitment by school and system authority personnel. Students generally held high perceptions of the trial RE curriculum. Overall, findings confirmed the significance of REDP and support practices and gave confidence in proceeding with the curriculum at scale.

Tosun, Aybiçe

Multicultural Educational Environments in Turkey: Building Culture of Consensus and Peace

Social and cultural aspects of societies got changed dramatically on last decades because of globalisation, migration movements, refugee crisis and global media. Living together with different cultures reveal different challenges; it can be considered as an opportunity to learn about the other and living peacefully and it can also create conflicts among different groups. It is a necessity to study on building consensus and peace culture among different groups in multicultural societies. Building consensus and peace culture consists of different stages like; determining the problematic areas of living together, recognizing similarities and differences among cultures, accepting the other with respect and tolerance. It can be said that education and religious education has a very important responsibility for creating an awareness about consensus and peace culture and its’ importance on social structure. Purpose of this study is to determine the conflicts about living together at high school level from multicultural and intrareligious aspects and to create a new course plan to help students to overcome the difficulties regarding multiculturalism in Turkey. The problems of students will be determined by a questionnaire and an inclusive course plan will be designed for multicultural classroom environments with students. Inclusion of diverse point of views to the curriculum will transform

students thoughts and attitudes towards other and help them to understand the importance of living peacefully together. Focusing on cultural similarities and differences in an educational setting could bring a new context that society might use dealing with conflicts.

Tremblay, Stéphanie & Dejean, Frédéric

Religion, Conviction and Reflexivity in Philosophy Teaching: The Case of Quebec Colleges

The social debates about secularism in Quebec are more polarized than ever at the moment that the government of Coalition Avenir Québec adopted the Bill 21 (March 28, 2019). This new law is proscribing religious symbols in the name of State's "neutrality" for all the state's employees including School's teachers, from kindergarten to High school. If this kind of model already exists in other democratic societies as France and United States, it is a novel moment for Quebec and moreover, a real shift in its historical tradition. This political moment gives us an opportunity to study the recent journey of "secularism" in the public sphere in order to understand how it evolved from a very liberal conception to a nationalist one, linked to a new definition of "common values". This communication will schematize, from a sociological point of view, three political moments between 1999 and 2013 in which the Quebec's secular model appeared, was implemented, criticized and subtly revised. At every period, at the heart of the political debate, we will look at the interaction of three indicators: the official definition of secularism produced by a government commission or a Bill; the connection between national identity and secularism in the debate and the articulations with School (institution, courses, teachers, etc.). Through this lens, the secular model established in Bill 21 results from an incremental process that evolved from a structural framing (institutions, individual rights) to a convictional (type of beliefs, religious symbols) one.

Ubani, Martin & Viinikka, Kaisa

Primary school student teachers, 21st century skills and the perceptions of RE. A report of results.

This presentation focuses on primary school student teachers (N=210). The research question of the presentations is: What kind of skills do the primary school student teachers perceive as the most important skills for RE to provide? The data was collected with a quantitative questionnaire from the University of Eastern Finland in February 2019. The questionnaire included three sections focusing on perceptions of the importance of the 21st century skills in RE, in the task of RE teachers and the perceptions of a successful RE teacher. The final analysis of the data will be conducted in Autumn 2019. Preliminary evaluation of the answers indicates that the student teachers emphasise very generic skills in their perceptions of the task of RE and in the skillset of the an RE teacher. The questionnaire makes cross-cultural studies possible, too. Supplementary data collection was collected in January 2020.

Unstad, Lars, Jørgensen, Camilla Stabel & Fjørtoft, Henning

Reading and writing in Norwegian RE – a review

Since the introduction of the curriculum Kunnskapsløftet (The Knowledge Promotion Reform), integrating literacy has been a commitment for all subjects in Norway. This review examines research on the basic skills of reading and writing in primary and lower secondary school's religious education in the period 2005-2018. The study identifies three main fields of research: reading, writing, and the relationships between reading and writing skills. Furthermore, the study identifies five conceptual pairs influencing reading and writing in the subject: Knowledge vs. Personal development, Christianity/religion and life views vs. Philosophy/ethics, Textbook knowledge vs. Students' experience-based knowledge, Everyday language vs. Subjectspecific genres, and Teachers' role vs. Students' role. Finally, we discuss the significance of the findings for academic reading and writing in school, and suggest directions for future research on literacy in religious education.

Valk, John, Miedema, Siebren & Selçuk, Mualla

Worldview Literacy in the Academy and Beyond: Advancing Mutual Understanding in Diverse Societies

Diverse societies face increasing racial tension, social divide, religious illiteracy, and secularism. What role can education play in confronting these challenges? Universities generate scientific knowledge but less so the search for meaning. Worldview Studies encompasses both views of life and ways of life. Exploring various worldviews becomes a search for meaning and a journey into knowing self and other. This article seeks to

engage multiple partners to develop teaching pedagogies, curricula and educational tools to enhance greater knowledge, awareness and understanding of various worldviews.

Vestøl, Jon Magne

Insiders' and outsiders' perspectives. Aspects of perspective taking in data from a Norwegian secular multi faith RE context.

The mandatory character of the multi faith religious education (RE) in Norwegian schools has given rise to debates concerning the use of insiders' and outsiders' perspectives in classroom work. As new core elements are introduced through the 2019 curriculum reform 'The Knowledge Promotion' pupils will be required to be trained in 'taking the perspectives of others' as part of their religious education. Research both in Norway and internationally has shown that RE struggle to present religions in ways that are recognizable by religiously affiliated pupils. In this respect, 'taking the perspectives of others' may address an important and challenging issue in RE. This paper will contribute to the understanding of the particular core element by drawing on data from previously published empirical studies addressing the ways Norwegian pupils approach religion and morality. The studies address aspects of relevance for work with different perspectives, such as the role of varying positions and the role of language for taking the perspective of other. The paper argues that developing a competence of 'taking the perspectives of others' should include awareness of positions and mastery of relevant verbal tools.

Viinikka, Kaisa, Ubani, Martin, Lipäinen, Tuuli & Kallioniemi, Arto

Religious education as a 21st century practice. A quantitative study of the perceptions of in-service and pre-service teachers concerning new learning skills

This study compares quantitatively the perceptions of Finnish pre-service and in-service religious education (RE) teachers concerning future skills needed in the context of RE. The data consists of questionnaires ($N = 157$) collected from RE student teachers ($n = 74$) and practicing RE teachers ($n = 83$). Three groups of respondents were formed: students, established teachers and teachers in the induction phase. The perceptions of 21st century skills of the three groups were analysed using the SPSS program. On the basis of the results, the different groups all saw different interaction-related skills as key skills for an RE teacher. Consideration of social issues and diversity in the context of RE was also seen as important. Religious literacy and the use of technology were anticipated to be emphasized in the future. In addition, critical thinking was interpreted as relevant in the context of RE. By contrast, for example productivity and leadership were perceived as less relevant parts of religious education.

Wang, Yvonne Margaretha

Transition Process in the Norwegian national curriculum of RE. From knowing about to having attitudes towards religious diversity?

In this paper I like to explore the differences and similarities between the learning outcome of the current curriculum of RE in Norway and the upcoming new curriculum in RE, that will be introduced autumn 2020. The expected learning outcomes, communicates what teachers and learners should know and do. Curriculum is a description of what, why, how, and how well students should learn in a systematic and intentional way. Expected learning outcomes define the totality of information, knowledge, understanding, attitudes, values, skills, competencies, or behaviours a learner should master upon the successful completion of the curriculum. My research interest is explore if there is a transition between the old and new curriculum of RE in Norway in relation to specifically knowledge and attitudes about religious traditions and diversity. I will use theory from social psychology and analyse how the learning outcomes consider challenging stereotypes and prejudice explicitly or implicitly, and further discuss these findings in relation to contemporary European discussions about RE. I will also try to make some suggestion in relation to how this might require changes in the teacher training of RE.

Worcester, Michelle Anne

An investigation into primary teachers' perceptions of social justice in the context of the Catholic social teaching in a Catholic primary school

Social justice is central to the mission of the Catholic Church and is reflected in the key principles of Catholic social teaching which have evolved over time. Bishops' Conferences around the world have reflected on successive papal and other Vatican documents in articulating key principles of Catholic social teaching. Catholic schools aid the Catholic Church in achieving her mission and as such have a commitment to advancing social justice as reflected in Catholic social teaching. Teachers play a significant role in ensuring that Catholic schools achieve this goal and aligns with the key principles of Catholic social teaching. This investigation aims to gain an insight into teachers' perceptions of social justice in the context of Catholic social teaching in a Catholic primary school. This qualitative study is located within a constructive paradigm and draws on the principles of classic grounded theory (Glaser & Strauss, 1967) to conceptualise the insights shared by the teachers from a Catholic primary school who participated in an in-depth unstructured interview. It is generally understood that teachers contribute to creating school environments that reveal the Church's commitment to social justice. While little is known about teachers' understanding of their role in relation to enhancing social justice, this investigation will contribute to providing evidence based insights into primary teachers' understanding of social justice in the context of Catholic social teaching. These insights will assist educational leaders in the design and delivery of meaningful initiatives that will enable teachers to confidently contribute to fostering Catholic school environments whose identities are imbued with the advancement of social justice as reflected in Catholic social teaching. A further contribution of this investigation will be towards professional learning and development that may be required by primary teachers in the Catholic school to equip them to fulfil their mission as Catholic educators. The insights and subsequent contributions will aid both the Catholic Church and the Catholic school in fulfilling the mission of the Church by enabling those who benefit from a Catholic education to know what it means to live just lives in accordance with the principles of Catholic social teaching.

Yablon, Yaacov B. & Iluz, Shira

The use of Simulations in Education for the training of Orthodox Yeshiva-High School Teachers in Israel
Teachers face many difficulties in their work with students when trying to engage them in the learning and social tasks of the curriculum. In religious schools, teachers may encounter an additional source of tension and uncertainty in their work with students: the students' commitment to fulfilling religious commandments and their religious belief. The aim of the present study was to investigate the coping of teacher-rabbis in a boys' orthodox yeshiva high school in Israel with educational challenges stemming from the religious domain. The students are taught Jewish subjects in the morning, while in the afternoon they learn according to the national matriculation curriculum. Based on the theoretical framework of experiential learning, the teachers participated in simulation workshops in which they experienced coping with educational conflicts vis-à-vis professional actors. The workshops are videotaped and a video-based debriefing is held after each simulation experience. The debriefing enables the participants to observe themselves in action; recognize and study overt, covert, cognitive and emotional conflicts which they will encounter in the school; and identify optimal ways for coping with different conflicts. The workshops entered on two scenarios: a student who tells the teacher that he stopped observing the Sabbath, and a student who shares his doubts as to his belief in God with his teacher. The teachers' responses exposed the manners in which they cope with the difficulties raised by their students and their own dilemmas when experiencing such challenges with their students. Implications for religious education and teacher training will be discussed.

[Symposia abstracts](#)

SYMPOSIUM 1.

Chair: Bowie, Bob

Symposium title: Transitional space, symbolic learning and worldviews in the houses of meaning

This symposium brings together Educational research papers which use empirical and theoretical methods. They are concerned with the space for symbolic and/or meaningful learning in and about faith in schools and the houses of meaning, and worldviews as transitional spaces. These papers are concerned with changes in what is conceivable, plausible, understandable or meaningful among young people in education settings in

relation to religion and worldviews. In a wider public space sometimes characterized as one which demands between fixed binary essentialized alternate worldviews (literalist fundamentalist religion or positivistic scientism) the transition space of symbolic meaning and meaningful learning seems impaired and education structures seem to contribute to this impairment. Research of young children reveal interesting and significant insights in their own transitional development through meaning.

Presentations (in presentation order)

Bowie, Bob

Religious knowing and hermeneutics in the evacuated space of intelligible religious education and faith development

This paper explores some of the literature that frames a proposal that education (in religion and worldviews) needs to be more embodied, inter-relational, less framed around subject/object binaries, winner looser binaries and more open to multi-dimensional meaning. This paper explores thinkers from different disciplines who provide overarching narrative explanations in which I connect the concern about texts to the nature of the subject and its contribution to worldview. The Jesuit, Fr John Moffat, wrote the Resurrection of the Word, a Modern Quest for Intelligent Faith (2013). His principal interest is, as the book describes, the hunt for an intelligent faith, and by that, he means one that can intelligently talk with the insights of the modern world. The philosopher J L Austin's contribution to the William James Lectures How to do things with words (1962), in which he critiqued what he saw as philosophical positivism's failure to grasp a more nuanced understanding of meaning. The cognitive linguists George Lakoff and Mark Johnson's Metaphors We Live By first published in 1980 with a revised edition in 2003, whose seminal work has transformed many disciplines in understanding the powerful presence of metaphor, critiquing the objective – subjective binary. Dr Ian McGilchrist (lecturer in poetry, brain scientist and writer on the history of thought) and his seminal work The Master and His Emmissary. (2009).

Casson, Ann

The interpretation and expression of the Christian tradition in Church of England primary schools: an empirical study of five church primary schools.

Schools of a religious character are embedded within organised institutional worldviews. However, they function within the context of various other worldviews (religious and non-religious); this generates a dynamic process of interaction and negotiation between worldviews, institutional and personal. This negotiation process is particularly complex in schools such as Church of England primary schools that aim to serve the local community. This paper considers how this interpretation and negotiation process is visible in the church school pupils' expressions of lived religion in school life. It draws on focus group interviews with staff, parents and pupils in fifteen Church of England primary schools. The data forms part of the Faith in the Nexus project, an extensive mixed-methods empirical research study investigating how twenty church primary schools in England facilitated opportunities to explore faith in the home. (Casson, Hulbert, Woolley, and Bowie, 2020). The Nexus project was undertaken by the National Institute for Christian Education Research at Canterbury Christ Church University. The findings illustrate the variety of ways church primary schools negotiate the expression of an institutional worldview and interpret Christianity as a lived religion. A brief analysis is given of Church of England primary school pupils' descriptions of lived religion. The paper concludes with a consideration of the value of routine encounters with lived religion and how these experiences may influence a sense of belonging to the church in church primary schools.

SYMPOSIUM 2.

Chair: Meyer, Karlo

Symposium title: Exploring and Engaging Ambiguity in Religious Education

Facing clashes of cultures, political orientations and religious traditions, it is crucial on a religious, on a political and on a social level to recognize, to cope with and to manage ambiguities rather than fostering simplified thinking in black and white, the goodies versus the baddies and so on. The theme is relevant today, will be relevant in the future and can cover different levels. It has a) a political dimension (e.g. facing populism or political polarization and aiming to tolerance and respect), b) a psychological dimension (e.g.

with ambiguous perceptions and emotions inside one's self; that can cover aspects where I consider myself as "strange"), c) a religious dimension (e.g. in inner-religious experiences of the transcendence/god/the ultimate or in theological terms like "guilt" or "mystery"). These dimensions are interrelated but there can be different accents. In a religious orientation, the dimension of the transcendence becomes centrally important in connection to the others. Even secular persons should be aware of it. In a secular orientation, the psychological aspect may be regarded as central. Theologians have to consider this as well. An aim for RE could be constructive engagement, appreciation and a differentiated critical view, considering ambiguities in these dimensions. To put it metaphorically: Like sailors speak of "engaging with the wind", which cannot be controlled; matters of ambiguity are pedagogical important, not to be "solved" but to be explored, to be "engaged in" and to strengthen the ability to cope with them on different levels.

Presentations (in presentation order)

Lorenzen, Stefanie

Engaging Ambiguity in didactical concepts of religious education: an overview

The aim of the paper is to reconstruct different conceptual layers of the term "ambiguity" in the didactic field of RE: To what kind of ambiguity do different concepts of RE respond? What is their "strategy" to "manage" this phenomenon? The analysis will help to structure the field for further research. The following outline gives a first impression: a) Engaging ambiguity within one specific religious tradition: Christian theology has to deal with the "strangeness" of "God's Word" within "the world". Some historical concepts of RE (e.g. concepts based on liberal vs. dialectic or kerygmatic theology) can be interpreted as differing strategies to deal with this theological ambiguity. b) Engaging ambiguity between different Christian denominations, different religious traditions / world views: Concepts of ecumenical, interreligious and intercultural learning can be seen as reactions to a growing need to manage religious and cultural ambiguities, resulting from the tension between "the own / the familiar" and "the other" in the encounter of different Christian denominations and / or different religious traditions (cf. Meyer 2019). Concepts of ethical learning (cf. Lindner 2017) also fit in this category, responding to a similar problem of moral ambiguity in pluralistic societies. c) Engaging ambiguity within the self: The management of contradictory emotions or role expectations is an important part of (post)modern identity concepts (cf. Krappmann). This concerns the field of psychological ambiguity. The paper will show how this aspect is treated in RE concepts of "social learning".

Meyer, Karlo

Ambiguity, empirically: different concepts, different scales and consequences

Learning to cope (or engage) with ambiguous matters – for example facing strangeness (ethically) or mystery (theologically) – can be described as a general aim of RE. Nevertheless, we know only little about the ambiguity tolerance of youngsters. My presentation gives a first overview about general concepts of measuring ambiguity tolerance, their advantages and problems; as an concrete example, the acceptance of strange persons among 16 year olds is chosen, data will be presented and first consequences for RE are drawn. Therefore, the presentation is divided into three parts: 1.) Different concepts of ambiguity (e.g. concepts of Frenkel-Brunswick or G. Müller-Christ/G. Weßling) and resulting scales for empirical research are discussed (e.g. the scales of N.Y. Stanley Budner or J. L. Herman). 2.) The classical scale of Budner was taken up in a representative survey with 2200 pupils in protestant schools in Germany, in the beginning of 2019. Now, the youngsters have returned the questionnaires, but the calculations are not finished (in summer 2019). The results can be presented in 2020; they will be discussed and compared. 3.) The final part of the presentation changes the levels and asks for practical consequences. How can we deal with the result that in some classes the tolerance is very low? Can a minority of rather tolerant pupils support teaching higher tolerance? Can there be deduction from this (ethical) field to other field of ambiguity (e.g. the theological)? Are there options/ideas for a scale measuring rather theological/religious aspects of ambiguity?

Schlag, Thomas

Ambiguity, politically: Challenges for RE in times of populism and political polarization – theological and didactical perspectives

The main aim of this paper is to discuss, whether religious education, due to its specific educational means, can contribute to the cultivation of democratic consciousness and to a culture of productively dealing with political polarization, and if so, how this can happen. This is not only an academic, but a highly actual issue: Because the rise of populism has become a Europe-wide phenomenon. Political disputes are increasingly being conducted on the basis of a “black-and-white” or “either/or” logic, thus leading to considerable tendencies of societal polarization. Apparently, there is less and less room for rational dialogue in European societies and the willingness to seriously seek consensus within the framework of democratic opinion-forming seems to have diminished noticeably. At the same time, it must be noted that a considerable potential for conflict is ignited not least by the question of cultural and religious affiliation. These dynamics are obviously reflected in the reality of school and thus also in religious education. Nevertheless, the circumstances are far more complicated and highly ambiguous than they appear at first glance. This applies not only to the question of political claims to truth, but also to all concepts that claim unambiguous answers to questions of identity and belonging, strangeness or otherness. This presentation discusses what religious education can contribute to dealing with these tensions in theoretical and practical terms: What theological potential does religious education have for dealing productively with ambiguity? Is it possible to transpose the didactic concept and practice of “learning difference-competence” into the field of politics? These questions will be discussed from a theological-hermeneutical and didactic point of view on the one hand and concretized on the other hand on the basis of case studies from religious educational practice and its possible positive outcomes.

**Schwarz, Susanne
Ambiguity - in school material**

Religion processes and produces ambiguity when reality is processed and interpreted. One of the tasks of religious education is to clarify the connection between ambiguity and religion as well as ambiguity and reality. A further task of religious education is to reflect on the appropriate handling of ambiguity. Learning and teaching in religious education takes place with the help of school material, which gives pupils access to the relevant content and its means of processing. (School material means mainly textbooks, but some more material will be added.) But how do these media deal with the phenomenon of ambiguity in religion and reality? How is the phenomenon itself presented in school material? What kind of handling of this phenomenon is suggested in school material to the pupils? Which didactic aims of religion are connected with the theming of the phenomenon? What ideas of the students' ability to understand and deal with ambiguity underlie the presentations in school material? This presentation is dedicated to these questions. Starting from a clarification of the underlying concept of ambiguity and the psychological learning conditions of the pupils with regard to ambiguity and ambiguity tolerance, school materials will be analysed. Based on the theoretical considerations, guiding questions for the analysis of the material will be developed and applied.

**von Brömssen, Kerstin
Exploring ‘The Ethics of Ambiguity’ by Simone de Beauvoir**

The aim of this presentation is to explore the work ‘The Ethics of Ambiguity’ (‘Pour une morale de l’ambiguïté’) by Simone de Beauvoir published in 1947. ‘The Ethics of Ambiguity’ consists of three parts and a short conclusion where de Beauvoir puts out the philosophical underpinnings of her stance on an existentialist ethic. de Beauvoir’s most illuminating argument in this work is her description of the development of man and the order of human beings who face the ambiguity of existence. In the symposium, questions will be discussed on the interpretation and meaning of the concept ambiguity, and how de Beauvoir’s way of seeing human beings might relate to education and Religious Education in our neoliberal conditions.

**SYMPOSIUM 3.
Chair: Schreiner, Peter
Symposium title: Facing the Unknown Future. Religion and Education on the Move**

Recently the research group ENRECA (European Network for Religious Education in Europe through Contextual Approaches) decided to focus on 'time' related to religious education in its broadest sense. The place and space of education and religious education is 'in between' the past and the future. The contributions are rooted in a context of plurality not just of religious traditions but in young people's modes of relationship with those traditions, with new expressions of religiosity and secular worldviews. They are also positioned against a background of the changing place of religion in society over time and projections into the future. The 'decline of religion' or of institutionalised religion, the 'spiritual turn' or the 'individual turn' have been frequent themes. The presented research explores biographies, scriptural hermeneutics, religious narratives, ecclesial pronouncement, sermons and a medieval board game all find their way into the mix. Subtle nuances are found, variations, contradictions and complexities in young people's positions. The relationship between values and religion is a common theme. Concepts of hope, of agency, of prediction, expectation and desire are identified and implications for Religious Education considered. The ethical dimension is particularly marked. The overall aim of the symposium is to share research findings, and to identify strategies and approaches that are sustainable for the purpose, both for practice and for the near and further away future of RE with a special focus on the personal development of the learners.

Presentations (in presentation order)

ter Avest, Ina

Religion and Education on the Move –from a well documented past to an unknown future

In the sixties and seventies 'guestworkers' in the Netherlands from Turkey were followed by their wives and families, within the scope of family reunion. Little is known about the wives' experiences— the mistresses of the house enabling their husbands to earn a living and their children to be educated in the Dutch educational system and to be successful in the Dutch plural and secularizing society. This part is missing in the history of guestworkers in Ede. A 'snow ball' method was utilised to identify and capture the voices of eight Moroccan women who participated in individual in-depth interviews. Furthermore four Turkish women and another group of 12 Moroccan women told their story in a focus group interview. During a second meeting the 12 Moroccan women made a painting of their first experiences in the Netherlands. The interviews started with an open question, like "When did you arrive in Ede, and what do you remember of your start in Ede?" This open start allowed every woman to present her migration narrative in sequences as they came to her mind (Rubin & Rubin 2003). Based on the preliminary results a critical examination of the role of religion in the migration narratives of the first generation to enable Dutch people and persons with a migrant background - to learn who they are in order to develop a balanced (hyphenated) cultural and religious identity in the Dutch society.

Schreiner, Peter

Religious Education in Transition

The paper uses the concepts of transition and marginalisation to analyse the current situation of Religious Education (RE) in Europe. Although there are different concepts and models of Religious Education trends toward marginalisation can be observed in different contexts. Examples from Germany and England are presented that deal with the existing situation and provide initiatives to sustain Religious Education in future. The purpose of the paper is to contribute to the discussion about the place and value of Religious Education in general education and in the state school system. If there is no place for RE, if RE is marginalised in the school curriculum and in the perception of head teachers, questions of aims and quality are less important than they would be for an RE with a proper status. If RE is to have an impact as part of general education, the subject needs a recognized and stable status. This article draws attention to trends of marginalisation and transition of Religious Education that go beyond national concerns and that jeopardize the subject. The underlying thesis of the article is that these trends can be identified through examples in different contexts irrespective of the existing approach to Religious Education and irrespective of the labels for the concepts of Religious Education such as 'confessional' or 'non-confessional' or 'religious studies'. It is also argued that these trends need more attention and recognition from scholars, policy makers and practitioners to provide a sustainable perspective for Religious Education in Europe.

Sporre, Karin

Future ethics education in compulsory school – what?

What might be learned in ethics by children in compulsory school as part of their RE education? In this paper this is discussed against the background of three contemporary and future challenges: rising nationalism(s), climate changes, and growing religious plurality. Methodologically the presentation combines a re-reading of research results from the Swedish EhtiCo-project, with a discussion on in what substantive and procedural knowledge in ethics education could consist. In the paper Reiss' (2018) distinction of two approaches to learning 'powerful knowledge' and 'flourishing' are taken to represent substantive and procedural knowledge, respectively. The empirical data are from international curricular comparisons, and focus group interviews with Swedish teachers and students. Based on the emphasis on substantive vs. procedural knowledge the analysis of data points to the integrated character of content and skills in ethics education. Given the study's background in the Swedish context, the limited 'moral reasoning approach' of its RE syllabus is critiqued. Ethics education for today and tomorrow must be multidimensional and address the societal challenges without neglecting the call from everyday life relations and interdependence. On a general level education, RE included, is an enlightenment project, challenging ignorance, superstition and an escape to 'alternative facts'. The presentation elaborates on a few examples of ethics education shedding light on these more general conclusions with a focus on the relation between substantive and procedural knowledge. The three challenges represent Kairos-moments here reflected over in relation to how to organise education given the knowing within the tradition of ethics, representing Chronos.

Skeie, Geir

Religious education research – does it prepare us for the future?

Research based knowledge is often pictured as a resource for understanding the past and present and thereby to equip us for planning the future. The paper discusses some aspects of research in religious education in light of the past-present-future perspective. Religious education is a small field of research compared to other academic areas, but it is growing, and its transdisciplinary character makes it difficult to overview. What are the areas of interest in this research and how does this fit with some of the challenges that are mentioned in debates about future society and education? How well does religious education research communicate with other research in the field of education and religious studies? International policy developments suggest that there is a stronger demand for research-based legitimization of core content and teaching methods in religious education curricula, and this may influence the way we see research in the future.

Leonhard, Silke

Recollection, transition, interruption: Temporal impact of religious celebrations in a public school system

This contribution will outline the intertwinement of religious time and secular school system. In spite of the rising secularism of the German school system, in many public schools people accept religious services as part of school culture. Notably (also multi-religious) celebrations and creative ways of services are explored according not only to the growing plurality but to the shifting of lifetime to all-day-school. These services and religious celebrations at school that consider different situations, contextual prerequisites, and conditions share three points. First they deal with important religious dimensions like the encounter with and negotiation of religious practise. Second they include several pedagogical ambitions despite the theological discrepancy of learning and celebrating. Third they implicate different concepts and notions of religious time and their impact for subjects as well as for the school system. Based on short phenomenological descriptions of three different types of religious school celebrations (ceremonies at school start, Christmas ceremony, memorial ceremony) I will reflect on the impact of kairotic moments and interruptions for Religious Education. The shaping of religious time in school ceremonies is embedded in concepts of transition like rites de passage, cultural memory, and human vulnerability. A sustainable understanding of Religious Education has to respond to the pathic dimension of life and to discuss the role of religious practise.

Sigvald Fuglseth, Kåre

The future as anonymous

Anonymity has both positive and negative functions in a multi-religious society. In modern and multicultural societies, the function of anonymity has developed in one sense. Anonymity can also be used to describe our relations to the future, both individually and collectively, as an indispensable condition. The future is not just unknown, but more anonymous, i.e. we plan personally from known categories that are concrete, to abstract, unknown and in a certain sense anonymous action. From our experiences we build up a system of relevance in our stock of knowledge that is typified, and we act and plan on the basis of these typified actions or schemes. The paper builds on theories of actions from Thomas Luckmann (1992, Theorie des sozialen Handelns) and Alfred Schütz (Schütz 1971, Das Problem der Relevanz, cf. Schütz and Luckmann Schütz, A., & Luckmann, T. (2003). Strukturen der Lebenswelt). This insight also has consequences for the planning of education for the next generation and to understand how our understanding of the past and present determines how we see and plan for the future human beings. In addition, education and teacher competences cannot be uniquely formal (e.g. to learn to learn) but must use examples from past and present. I'll argue that and how this insight from the theory of actions and of planning, should be paired with the categorical way of educational thinking from the German Fachdidaktiker Wolfgang Klafki.

Ipgrave, Julia

The Impact of Time on Religious Practice and Belief in the Experiences and Perceptions of Young People from the United Kingdom.

Recent studies of the (non)religion of younger generations have been used as indicators of changes in the religiosity of UK and western society. Results have fairly consistently declared that young people are less religious than older people, at least in terms of institutional religion, and these perceptions have influenced developments in religious education. Various theories have been advanced for such trends. Most gravitate around three effects which constitute different operations of time: the *age* effect where different religious patterns relate to stages of life; the *generation* effect whereby patterns of religiosity have changed from generation to generation; the *period* effect whereby religion is impacted by significant events and cultural changes. In the process of identifying a trend, several researchers have nevertheless admitted that young people's relationship with religion is more complicated and varied than is commonly understood.

This contribution employs findings from qualitative studies of young people's perspectives on religion across the four nations of the UK over a 10 year period. It will show how the three effects play out variously in the young people's experiences and perceptions of traditional forms of religion. Their diverse responses to religion will be analysed by superimposing on the three-effects (age, generation, period) another time-related axis particularly pertinent to traditional religion and oriented to future and past: transmission, memory and heritage. It ends by considering the value of this analytical model for interrogating the effect of the pandemic event on young people's perspectives on religion.

Bakker, Cok

Time to Contextualise RE from the Perspective of 'Time'

ENRECA, the "The European Network for Religious Education in Europe through *contextual approaches*" (ENRECA) was set up in 1999, some twenty years ago. Because of the 20th anniversary a book was published concentrating on the dimension of 'TIME' as a contextual factor of RE (it came out that most of the former publications of ENRECA deal with the contextual factor of 'SPACE' and 'PLACE'). In the collaborative project an analysis is made of the characteristics of our present time and a more detailed analysis is presented by distinguishing four different perspectives on – or dimensions of – time:

- Time as 'Chronos'
- Time as 'Kairos'
- The temporal dimension of 'Hope'
- The temporal dimension of 'Tradition'

Chronos is time as it is usually understood in our age: sequential time, the time of clocks and calendars.

Kairos stands for a much more subjective and dynamic understanding of time; time as it is experienced.

Hope is the pedagogical 'must'; without hope no argument to educate. The unavoidable tension between

the ‘here and now’ and the hope once to see the ‘not yet’ realized in future, appeals to the factor of time. And the notion of *Tradition*, highly relevant to religions and philosophies of life and interpreted as a dynamic concept, refers to the handing over of ideas and beliefs from generation to generation, through the ages.

With this a short overview of the published book is presented and a framework is created for the additional contributions of the symposium at the same time.

SYMPOSIUM 4.

Chair: Sporre, Karin

Symposium title: The child and curriculum. Changing existential questions and educational responses in curricula.

The symposium presents preliminary findings from the four-year research project ‘The Child and Curriculum. Existential Questions and Educational Responses’, that aims at generating knowledge on children’s existential questions as educational concerns; both as expressions of their worldviews and as questions seeking knowledge. In the project a newly generated data material is compared to archived data material from empirical projects from 1968 and up until the early 2000s with a focus on children’s expressions of “existential questions”. Educational responses are studied through written curricula from Sweden, Norway, Denmark and Germany, through examples of RE didactical approaches, as well as contemporary interviews with teachers. The project is interdisciplinary combining curriculum studies, the history and philosophy of education, in dialogue with empirical materials on children’s existential questions and teachers’ classroom practices. The symposium focuses on the historical, curriculum political and education theoretical frame for understanding the role of children’s existential question in written and practiced curriculum (cf. Lundgren 1981), and address the following questions: 1) How did experimental projects explore children’s existential questions? The case of the UMRe project 1968-1973 in a curriculum policy history perspective; 2) How did children respond to questions and tasks concerning existential questions and understandings? Preliminary re-analyses of children’s existential responses in the UMRe project 1968-1973. 3) What intentions to respond to children’s questions are identified in the written curricula of the countries mentioned above? In the overall introduction to the symposium the terminology of worldview, life-interpretation and existential questions is briefly commented on.

Presentations (in presentation order)

Buchardt, Mette

Experimental education projects and their data collection in a curriculum policy history perspective. The case of the UMRe project 1968-1973

During the 20th century increasing amounts of data were collected in connection with engineering of the modern states, e.g. the education systems. From the 1960s onwards in the Nordic welfare states this was often produced in experimental educational projects. Besides developing pedagogical practice, such projects sought to improve – whether by informing or challenging – the existing educational policy. This is also the case with a series of projects on children’s existential questions conducted between 1968 and up until the early 2000s. The studies were mainly based at The Stockholm Institute of Education (Lärarhögskolan i Stockholm) and performed by scholars and practicing professionals, and later led by educational philosopher and scholar Sven Hartman. In a curriculum policy historical perspective, the data collections and the experimental projects they formed part of, are themselves to be understood as curriculum; as part of society’s selection of knowledge and experience for upbringing, including the processes that selectively institutionalize relevant experience into curriculum policy (Lundgren 1981). Based on the case of UMRe: Undervisningmetodik - religionskunskap [Instruction Methodology – Knowledge of Religion], taking place from 1968-1973, the presentation addresses the question of how experimental projects explored and influenced curriculum concerning children’s existential questions, and more specifically: How the project moved from aiming at finding methods for how the policy-aim of objective RE could be handled pedagogically, and into approaching children’s question as a knowledge area of its own, and how this was influenced by and became a part of the negotiations and battles about religion and education in Sweden.

Osbeck, Christina**Children's worldviews and existential questions – Central perspectives to Swedish children today and fifty years ago**

Through re-analyses of children's written responses to questions and tasks concerning existential questions and understandings from the seventies the aim of this paper is to explore fruitful ways to analyze such responses, in order to identify what kind of (existential) responses the children express as well as their ways of doing it. The experimental education project UMRe: Undervisningmetodik - religionskunskap had a direct relation to the education political governance of Sweden, being financed by Skolöverstyrelsen [The National Board of Education], at time the central ministerial governing institution of schools. The aim was to pedagogize (Bernstein 1990) "objective teaching in Religion Studies", based on the pedagogical principle of MAKIS "Motivation – Activity – Concretizing – Individualization – Cooperation," that was stipulated in the Curriculum reform of 1962. Like UMRe, also the concept of MAKIS was designed by scholars from The Stockholm Institute of Education (Lgr62; SÖ-report 2, 5; Westling & Pettersson 1973,1). From a wide range of activities, including interviews with pupils on their attitude to e.g. Religionskunskap and development of instruction materials, also the study "What are children's existential questions?" was conducted, with written responses from 377 pupils from six schools in different Swedish regions. On this basis, the presentation also formulates ideas for how to explore children's responses to questions and tasks concerning existential questions and understandings at present. In addition, the paper presents findings concerning how the result patterns correlate with gender and socio-economic background.

Sporre, Karin**Children's questions and responses in written curricula**

In this paper results from a comparison of the present-day Swedish curriculum, Lgr11, revised 2019, and curricula in use in Norway, Denmark and the two regions of Germany, Berlin-Brandenburg and Bavaria is presented. The main question being: What intentions concerning responding to children's questions can be identified? The reasons for the selection of curricula are a) the three Nordic countries are similar by having a theme of existential questions within their RE-education, although differently approached; b) the choice of two regions in Germany is made to explore differences between a confessional-oriented German RE-education and the three Nordic countries having a non-confessional RE-education. Primarily the RE-curricula are analysed regarding the intentions of responding to children's questions, but the general, introductory parts of the respective curricula can also become relevant to study. From a methodological point of view this paper represents an inductively initiated content analysis of curricular policy. Within the research project the works of Bernstein (e.g. 1990) and British RE-didactical approaches (Grimmit, 1987), Jackson (1997) Erricker (2010) and Wright (2004) exemplify theoretical tools that can come to be of use, also in this particular paper. An operationalisation of the project's use of the concept 'existential questions' and its inclusion of knowledge seeking questions into the terminology of existential questions is also needed. If time has allowed for a diachronic study of Swedish curricula from the 1960s onwards to have taken place, results from that will also be reported, but the described synchronic comparison of curricula is prioritized.

