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Shifting borders in Religious Education

XIII Nordic Conference on Religious Education

15.-18. June 2015, University of Tartu, Estonia

Welcome!

We are delighted to share with you four days of the Nordic Conference on Religious Education '*Shifting borders in Religious Education*'. It is hosted by University of Tartu, which was founded in 1632 by King Gustavus Adolphus of Sweden. The university, modelled after the University of Uppsala in Sweden, was intended to pursue research and advance learning in a wide variety of disciplines. The University of Tartu is now the leading centre of research and training and the only classical university in Estonia. There are two fields of study in the Faculty of Theology: theology and religious studies. 2011-2016 the faculty works with the theme „Secularization (de-institutionalization and de-Christianization): Religion in Estonia from the Modern Period to the Present”.

During our conference we want to explore, discuss and question different kinds of borders in Religious Education. There are borders, sometimes strong, sometimes invisible, between countries, religions, people. The borders may be also in ourselves. The borders give shape or they may separate. Sometimes the borders may be floating, changing and shifting.

The conference is aimed at exploring shifting borders in religious education: between secular and non-secular, between past and present, between research and practice, between different methodological schools of research, between different school subjects, between different geopolitical contexts.

The keynote speakers are:

- Dr Atko Remmel and Marko Uibu, University of Tartu
- Dr Jenny Berglund, University of Södertörn
- Dr Marju Kõivupuu, University of Tallinn
- Prof Fyodor Kozyrev, Russian Christian Academy for the Humanities

The University of Tartu provides WIFI in all the university buildings – both Eduroam as well as a public WIFI.

In case of problems feel free to contact us : +372 5208 026 (Olga)

We hope you enjoy your stay in Tartu and have interesting and thought provoking conference.

Olga Schihalejev

Associate Professor of Religious Education
Faculty of Theology
University of Tartu

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- Hannele Päiviö, University of Helsinki
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Map



- 1** – The main building of Tartu University: sessions, Ülikooli 18
 - a** – front: Tartu excursion in English;
 - b** – back: Tartu excursion in Swedish;
 - Foyer of the main building: Tartu excursion in Finnish
- 2** – Keynote lectures, Jakobi 2
- 3** – Universities Café: lunches, Ülikooli 20
- 4** – Restaurant Dorpat: dinner on Monday, Soola 6
- 5** – Parking at Theatre Vanemuine: departure for trips, beginning of Ülikooli Street

Program

Monday, 15.06. Borders between secular and religious

- 12.30-14 Registration: + refreshments / Ülikooli 18-227
- 13-14 Guided walking tour in Tartu a) in Finnish (Foyer of the main building);
b) in English (in front of the main building)
- 14.15 Opening of the NCRE XIII / Jakobi 2-226
- 14.30 Keynote lecture I **Atko Remmel and Marko Uibu**, University of Tartu / Jakobi 2-226
"Shifting Boundaries Between Secular and Religious: Religion, Spirituality and Non-Religion in Estonia" (*abstract p 12*) *Respondent: Geir Skeie; Chair: Olga Schihalejev*
- 16 Refreshments / Ülikooli 18-227
- 16.30 Paper session 1 (abstracts p 17-20) / Ülikooli 18

Slot 1A. Dialogue and clashes between religious background of students and RE approach / room 307 *Chair: Camilla Stabel Jørgensen*

Leni Franken (University of Antwerp) "Shifting Borders in Religious Education: RE in Belgian Catholic Schools" *Respondent: Kaarina Lyhykäinen*

Agnieszka Szumigalska (Masaryk University/ VU University Amsterdam)
"Muslims in the Dutch system of education: Between integration and separation"
Respondent: Jenny Berglund

Slot 1B. Discourses of religion in Religious Education / room 226 *Chair: Sissel Undheim* **David Lifmark** (Högskolan Dalarna) "Translating confessionality in non-confessional Swedish RE text books" *Respondent: Jenni Urponen*

Karin Kittelmann Flensner (University of Gothenburg) "Discourses of religion. Classroom practice of Religious Education in the context of plurality"
Respondent: Saila Poulter

Slot 1C. Teachers of RE and teacher education / room 228

Chair: Gabriel Omotosho Adebayo

Anders Sjöborg, Maximilian Broberg, Malin Löfstedt (Uppsala University)
"Balancing on the borders: Swedish RE teachers' experiences of RE in a secularized and diverse society" *Respondent: Hannele Päiviö*

Lars Samuelsson & Niclas Lindström (Umeå University) "Traditional vs secular: Which values are reproduced in Swedish teacher education?" *Respondent: Sturla Sagberg*

Slot 1D. Open forum /room 230 *Chair: Marjaana Kavonius*

Lakshmi Sigurdsson (University College UCC)
"Didactics of Dialogue and Reconciliation in Religious Education"

- 18.15 Dinner at restaurant Dorpat

Tuesday, 16.06. School subject RE on different kinds of borders

9 Keynote lecture II **Jenny Berglund**, Södertörn University /Jakobi 2-226

“Religious education on the borders” (*abstract p 13*)

Respondent: Risto Aikonen; Chair: Gunnar Gunnarsson

10.30 Refreshments / Ülikooli 18-227

11 Paper session 2 (abstracts p 21-25) / Ülikooli 18

Slot 2A. Research on students /room 226 Chair: Raili Keränen-Pantsu

Antti Räsänen (University of Helsinki) “Religious Judgment Test as an Indicator of Religious Development; Test Construction, Validity and Empirical Findings”

Respondent: Jørgen Straarup

Gunnar J Gunnarsson (University of Iceland) “Young people’s discourse about religion in a multicultural society” *Respondent: Malin Löfsted*

Anuleena Kimanen (University of Helsinki) “Steps of Inter World-view Dialogue - Step One: Defining Pupils’ Attitudes and Perceptions” *Respondent: Lakshmi Sigurdson*

Slot 2B. Teacher profession / room 228 Chair: Maximilian Broberg

Ole Kolbjørn Kjørven (Hedmark University College)

“Conceptualizations of religious literacy and the implications of empirical research” *Respondent: Aino-Elina Kilpeläinen*

Camilla Stabel Jørgensen (Høgskolen i Sør-Trøndelag) “The border between textbook-religion and religion as experienced by teacher students on excursions” *Respondent: David Lifmark*

Slot 2C. Digital age and RE / room 230 Chair: Tryggve Andreassen

Risto Aikonen (University of Eastern Finland) “Finnish religion teachers encountering technological devices and WEB 2.0 applications in religious education - Perspectives from 5th and 9th grade”

Respondent: Hanna Zipernovszky

Sissel Undheim (University of Bergen) “Lego-religion in the classroom. The potential use of children’s popular culture in the teaching of religion and ethics”

Respondent: Phra Nicholas Thanissaro

Hanna Zipernovszky and Elisabeth Raddock (Umeå University)

“The increasing significance of exclusion respective inclusion due to cyberbullying – A pilot study to identify the problem” *Respondent: Laima Geikina*

13 Lunch / Ülikooli 20

14 Paper session 3 (abstracts p 26-29) / Ülikooli 18

Slot 3A. Symposium /room 307 *Chair: Martin Ubani*

Martin Ubani (University of Eastern Finland), **Arto Kallioniemi**, **Saila Poulter**, **Vesa Åhs**, **Anuleena Kimanen** (University of Helsinki) "Teaching experiments, worldviews and integrative practices: New research on Finnish religious education"

Respondent: Christina Osbeck

Slot 3B. RE and crossing with other subjects and life-experience / room 228

Chair: David Carlsson

Marie von der Lippe (University of Bergen) "Religion and terrorism in religion education"

Respondent: Sara Irisdotter Aldenmyr

Gabriel Omotosho Adebayo (University of Helsinki) "Appraising Shifting Borders in Religious Education: Promoting Needs Assessment Approach" *Respondent: Sören Dalevi*

Wilhelm Kardemark (University of Gothenburg) "Shifting borders within the urban religious landscapes" *Respondent: Tapani Innanen*

Slot 3C. Open forum / room 230 *Chair: Fredrik Jahnke*

Stephanie Sannemann-Damström (Helsingfors Universitet) "Does profound understanding of one's own religious symbols facilitate the understanding of other religions? The shifting border of symbols between power (politics) and love (agape) in upper religion classes"

Raili Keränen-Pantsu (University of Eastern Finland), **Essi Ikonen** (University of Helsinki) "Narratives in RE – searching for (common) meanings or building borders?"

15.45 Refreshments / Ülikooli 18-227

16.15 Paper session 4 (abstracts p 30-33) / Ülikooli 18

Slot 4A. The views of young Swedes / room 307 *Chair: Teija Pitkänen*

Karin Sporre (Umeå University) "Children, sustainable development and hope"

Respondent: Vesa Hirvonen

Jørgen Straarup (Södertörn University) "Importance of religion according to primary school students aged 10, 13 and 16" *Respondent: Antti Räsänen*

Slot 4B. Ethics /room 226 *Chair: Sari Murtonen*

Olof Franck (University of Gothenburg) "Ethical literacy – a question of knowledge? An inquiry of the presentation of ethics in some textbooks with regard to the syllabus for RE in compulsory school (Lgr11) in Sweden"

Respondent: Karin Kittelmann Flensner

Staffan Nilsson (Södertörn University) "Ethics and the lack of moral competence"

Respondent: Leni Franken

Slot 4C. Theory informs RE didactics /room 228 *Chair: Martti Häkkänen*

Sara Irisdotter Aldenmyr (Dalarna University) "A Therapeutic Health Turn in Education- a case for RE?" *Respondent: Gunnar Gunnarsson*

Sören Dalevi, **Kristian Niemi** (Karlstad University) "Discussing didactics of Religion in a Swedish context" *Respondent: Agnieszka Szumigalska*

Slot 4D. Open forum / room 230 *Chair: Ragnhild Strauman*

Tove Nicolaisen and **Halldis Breidlid** (Oslo and Akershus University College of Applied Sciences) "Religious stories in the Third Space. A Literacy Perspective"

18 Guided walking tour in Tartu (2nd time) a) in Finnish / Foyer of the main building;
b) in English / in front of the main building; c) in Swedish /back of the main building.

Wednesday, 17.06. Borders between past & present

9 Keynote lecture III **Marju Kõivupuu**, University of Tallinn / Jakobi 2-226
“Spatio-Temporal Orientation in the Religious Landscape” (*abstract p 14*)
Respondent: Marie von der Lippe; Chair: Antti Räsänen

10.30 Refreshments / Ülikooli 18-227

11 Paper session 5 (abstracts p 34-40) / Ülikooli 18

Slot 5A. Young people and their tradition / room 307 *Chair: Essi Ikonen*

Bernd Krupka (Kirkelig utdanningscenter i nord) “Christian identity, individual religious experience and religious background – some findings from an international study on protestant confirmants and their religion.”

Respondent: Linda Vikdahl

Dzintra Ilisko (Daugavpils University) “Shifting borders of religious education towards expanding the frames of solidarity” *Respondent: Anuleena Kimanen*

Phra Nicholas Thanissaro (University of Warwick) “Home Shrines as expressions of Buddhist Religious Intelligence and Virtue” *Respondent: Inkeri Rissanen*

Slot 5B. Philosophical issues in RE / room 226 *Chair: Stephanie Sannemann-Damström*

Sturla Sagberg (Queen Maud University College)

“Holistic Religious Education - is it possible?” *Respondent: Vesa Åhs*

Vesa Hirvonen (University of Eastern Finland) “The child in philosophical and educational texts in the Middle Ages” *Respondent: Ole Kolbjørn Kjørven*

Laima Geikina (University of Latvia) “Crossing the borders...from them to us”
Respondent: Kristian Niemi

Slot 5C. Perspectives from 20th century / room 228 *Chair: Olof Frank*

Irina Paert (University of Tartu) “Teaching RE in Russia: understanding modern debate through historical lens” *Respondent: Fyodor Kozyrev*

Hannele Päiviö (University of Helsinki) and **Kaido Soom** (University of Tartu)
“Youth Summer Days a Soviet Ritual of Passage in Estonian SSR”

Respondent: Irina Paert

Martti Häkkänen (University of Helsinki) “Peter Biehl symboltheorie 1980-2000”
Respondent: Wilhelm Kardemark

Slot 5D. Symposium / room 230 *Chair: Staffan Nilsson*

Tapani Innanen, Aino-Elina Kilpeläinen, Teija Pitkänen, Jenni Urponen
(University of Helsinki), **Sari Murtonen** (University of Eastern Finland), **Ragnhild Strauman** (The Arctic University of Norway)

“Hymns, songs, and singing as religious education”

Respondent: Oddrun Bråten

13 Trip to Southern Estonia (with lunch and conference dinner, back at 23)

Thursday, 18.06. Borders between research methods

9 Keynote lecture IV **Fyodor Kozyrev**, Russian Christian Academy for Humanities / Jakobi 2-226 “Turning Toward Subjectivity in Religious and Values Education Research” (*abstract p 15*) *Respondent: Arto Kallioniemi; Chair: Karin Sporre*

10.30 Refreshments / Ülikooli 18-227

11 Paper session 6 (abstracts p 41-44) / Ülikooli 18

Slot 6A. Symposium / room 226 *Chair: Karin Sporre*

Mette Buchardt (Aalborg University), **Oddrun Bråten** (Høgskolen i Sør-Trøndelag), **Christina Osbeck** (University of Gothenburg), **Geir Skeie** (Stockholm University), **Martin Ubani** (University of Eastern Finland)
“Epistemologies of Religious Education – Examples from Denmark, Finland, Norway and Sweden”. *Respondent: Bernd Krupka*

Slot 6B. Researching teachers / room 228 *Chair: Halldis Breidlid*

Inkeri Rissanen (University of Tampere), **Elina Kuusisto**, **Arniika Kuusisto** (University of Helsinki) “Developing teachers' interreligious and intercultural competences in teacher education: Case study on a pilot course”
Respondent: Lars Samuelsson

David Carlsson (University of Gothenburg/University of Gavle) “Constructions of RE teacher knowledge in supervision conferences” *Respondent: Niclas Lindström*
Tryggve Andreassen (Queen Maud University College) “RE for training Servant Leadership” *Respondent: Dzintra Ilisko*

Slot 6C. Open forum / room 230 *Chair: Tove Nicolaissen*

Olga Schihalejev, **Triin Käpp** (University of Tartu) “Values game – inculcating, clarifying, developing values or educating character?”

13 Lunch with country meetings / Ülikooli 20

14 NCRE General meeting and closing ceremony / Jakobi 2-226

Borders between work and leisure

15-22 An optional trip to the orthodox monastery in Pühtitsa and old-believers villages near lake Peipus with snacks on the bus.

Abstracts

Keynote lectures

Monday

About: Atko-Sulhan Remmel (PhD) is a researcher of church history at the Faculty of Theology, University of Tartu. His research interests include antireligious policy and atheistic propaganda in Soviet Era, history and sociology of nonreligion and atheism, relationship between science and religion. He participates in targeted financing programme Secularization (de-institutionalization and de-Christianization): Religion in Estonia from the Modern Period to the Present and in the work of the CECT and is a member of the Collegium of the Olympiad of Religious Education.



Marko Uibu is a PhD fellow of religious studies at the Faculty of Theology, University of Tartu. His research focuses on alternative spiritual practices and practitioners in Estonia. He also participates in targeted financing programme Secularization (de-institutionalization and de-Christianization): Religion in Estonia from the Modern Period to the Present and in the work of the CECT.

Title: *“Shifting Boundaries Between Secular and Religious: Religion, Spirituality and Non-Religion in Estonia”*

Abstract: After nearly 50 years of ideological state-driven ‘forced’ secularization during Soviet Era, Estonia could be seen as an exemplar of a secular country. According to several surveys, the importance of institutional religions in Estonia and the belief in God are among the lowest in Europe. On the other hand, there is a high level of beliefs in spirit or life force and relatively strong presence of alternative-spiritual ideas and practices. Therefore, Estonia offers a perfect opportunity for studying the developments of spirituality and religion as well as non-religion or secularity, and allows us to address the question whether we are facing the decline (secularization) or the changing nature of religiosity (e.g. ‘spiritual revolution’). Estonian situation is further complicated by overwhelming (non)religious illiteracy and secularization of language as a main product of Soviet experiment in secularization. Without the primary socialization into religion and the diminished authority of religious institutions due to the historical aversion towards Christianity, the visibility of religion is low and religious-spiritual involvement takes fluid and ambivalent forms. Based on the empirical studies among Estonian spiritual practitioners and nonreligious populace, the paper sketches the key elements of nonreligiosity and new spirituality in Estonia. Our findings demonstrate the remarkable overlap in traditionally ‘religious’ and ‘secular’ values, beliefs and practices – an indication of the ‘porous’ or blurry boundaries between the two. We argue that actualization of beliefs is mostly situational and depends on people’s backgrounds and inclination either for religious, spiritual or secular sources. Therefore, religious/nonreligious identities or beliefs should not be treated as something fixed but rather as indicators of general attitudes and wider social situation.

Tuesday

About: **Jenny Berglund** (PhD) is Associate Professor and senior lecturer at Södertörn University, School of Historical and Contemporary Studies. Her particular area of interest concerns the matter of minority religious education. Recently she has been involved in a research project called TRATEBBB (Teaching Religion and Thinking Education at the Baltic-Barent Brim), which was designed to study religious education at four sets of "twin-schools" located on either side of four state boundaries in the Baltic-Barent region. In her lecture she will discuss the present state of religious education by drawing on the findings of the project.



Title: *“Crossings and Crosses, new perspectives on religious education”*

Abstract: Migration has been a permanent feature of Europe as an evolving geo-political and geo-cultural entity. What is, however, rather new today is the way ethnic diversity combines with multifaceted globalization as well as democratization and secularization to dissolve and/or reconfigure ethnic, economic, gender and religious borders.

One challenge this poses is how to meet the educational needs of all students and do so on the basis of some generally persuasive conception of “common good”. This in turn entails educational policies that are culturally sensitive but not exclusive, and enhance educational, socialisation and personal development opportunities across different communities. A notable outcome in this regards is the extent to which, despite many clear differences in the provision of religion education (e.g. confessional or non confessional, secularist or multiculturalist) in European countries almost all include exploration of minority religions. This greater inclusivity and generally positive approach to diversity is also found at the supranational level, for example in the Council of Europe’s educational agenda and guidelines.

This paper is focused on one of the early forms of trans- or multi-nationalization of education, namely schooling around territorial borders where peoples on both sides of the divide are in regular contact, often in certain respects to an even greater extent than with their respective countries central administration. How might these cross-border transactions affect education? Do apparently close neighbourly relations translate into taking notable account of the culture and religion of the territorial Other in teaching? Or does education, despite the supranational and other pronouncements remain an essentially a national product? These issues are addressed in this paper by drawing on a cross-disciplinary research project on religious education in four border areas around the Baltic Sea.

Wednesday



About: Marju Kõivupuu (PhD), is a senior researcher in the Center for Landscape and Culture of Estonian Institute of Humanities at Tallinn University. Her main research areas are cultural geography and nature conservation. Kõivupuu's field of study has been predominantly interdisciplinary, including research about medical folklore, religion studies, death culture and (Christian) folk belief about man and nature relations. The latter research direction is related to the target project "Landscape Practice and Heritage" of the Centre for the Landscape and the work of the CECT.

Title of the lecture: *"Spatio-temporal orientation in the religious landscape"*

Abstract: Multicultural and multireligious world of the 21st century has caused significant changes in religiousness, especially in the old world. As a counterbalance to the scientific world, there is growing interest in the religions of indigenous people and the orient; different alternative religious movements (New Age, Reiki) are spreading, neopaganism, etc. Characteristics specific to religion can more or less be found in different fields in the society such as politics or pop- and consumer culture (spending a day with the family in a shopping centre), tourism (so called pilgrimages with luxurious buses and staying in hotels) or mass media, but also social care (different religious groups offer welfare services such as soup kitchens or humanitarian assistance for the excluded), medicine (from healers and alternative spiritual practices), or transitional rites related to focal points of our lives such as birth and marriage. Religion and its artefacts have become a part of (and often problematic) culture or cultural heritage, like sacral buildings, architectural monuments, concert- or exhibition halls or decaying ruins on landscapes. Terms such as "Christian world" (Christendom) or "Muslim world" are losing their religious-geographical meaning in post-religious or post-Christian world. The above described processes are also happening in sparsely populated post-socialist Estonia with its religious landscape what can be described, according to PhD Ringo Ringvee, as a collage that consists of very different phenomena which can be related to the term religion or religiousness. Religious phenomena have a remarkable position in the Estonian culture, even if it is considered as one of the most secular societies in Europe. My presentation deals with the relationship between heritage, people and religion in the 21st century and the different ways how religiousness is lived, expressed and experienced. I will draw on my fieldworks in Southern Estonia and experiences my students have reporter about their fieldwork.

Thursday

About: Fyodor Kozyrev is a Professor of Russian Christian Academy for Humanities (RCHA) in St. Petersburg and the Head of the Institute of Religious Pedagogy at RCHA. He is known in Russia as the author of several theological essays, two monographs on the theory of religion education (2005, 2010) and of over a hundred publications on pedagogical topics. In 2006-2009 Prof. Kozyrev was a coordinator of REDCo project in Russia. Since 2010 onwards he is active in school practice, developing an interpretative approach to RE according to the previously propounded concept of “religion as a gift”.



Title of the lecture: *“Turning Toward Subjectivity in Religious and Values Education Research”*

Abstract: New developments in religious and value education are determined considerably by an epistemological factor. The turn toward subjectivity both in educational practice and research marks the big paradigm shift in late (or post-) modern culture from scientific ideals of natural sciences to that of humanities. Rehabilitation of metaphysics, awareness of intentionality and wider understanding of rationality are parts of the process stimulating more creative approach to religious studies and teaching. Opened first in phenomenology, this humanitarian approach was later described as developmental or learning-from-religion approach considering religion neither as a stance of belonging, nor as an external fact, but rather as a personal gift. The paper offers a framework for conceptualization of the paradigm shift and for the analysis of humanitarian methodology as distinct from the methodology of natural sciences. Eight premises specific for the former and useful to draw a borderline between the two are presented for further discussion. They are existential, phenomenological, hermeneutic, idiographic, dialogical, holistic, teleological and constructivist premises. Examples are given on how they work in the field of religious and values education research.

Collegial papers, symposia and open forums

Description of the types of sessions

Paper presentation

About. The papers may address aspects of the conference theme or other topics. The abstracts should be 250-300 words, full papers about 2000 words. The length of a paper may exceed this; however more time will not be given for its presentation.

Procedure. Paper sessions will be arranged as parallel sessions and they will be grouped according to theme of the day. Paper sessions are oral presentations of 2-3 papers, followed by a response of a discussant and a discussion. Each paper presentation will last for about 15 minutes, then the discussant will have 5 minutes and finally there will be room for 10 minutes of discussion. All paper presenters will be asked to be a discussant on one paper.

Symposium

About. We invite groups of researchers to present a theme for debate or a collection of small papers in order to shed light on a particular question. The abstract for a symposium should be 250-300 words, full contribution about 3000 words. Both should be presented for a whole symposium, not separate contributions. The names of presenters and discussants should be included both in the abstract and the full paper.

Procedure. The session should be directed by one chairperson, with four to five presenters, and one or two discussants. A symposium has 1 hour and 45 minutes at its disposal: 60-75 min for presentations, 10-15 min for a discussant and 15-30 minutes for general discussion.

Open forum

About. Open forum format serves two purposes – opens up room for discussions and also it is a opportunity to share our good practices how to facilitate discussion in our teaching. Anything fresh and working is welcome here (use of short videos, pictures, open room method, round table, panels, etc). Instead of research-based paper a proposal will consist of description of the procedure how the discussion will take place, what questions will be touched. Also questions what were raised in key note lectures may be further developed. The abstracts should be about 250 words, full contribution 500-1000 words. Please, indicate the length of the planned open forum.

Procedure. Every contributor to an open forum has 45 minutes at its disposal to facilitate discussion between people who come to an open forum. Introduction to the discussion may be very different - use of a photo, short video, story etc etc. Make sure the introduction does not take more than quarter of time and the rest engage the audience into discussion of your chosen topic! One session has two open forum sub-sessions.

Session 1, Monday 16.30-17.40

Slot 1A. Dialogue and clashes between religious background of students and RE approach (room 307)

Leni Franken (University of Antwerp)

“Shifting Borders in Religious Education: RE in Belgian Catholic Schools”

Abstract. In spite of secularization and religious pluralism, the majority of all schools in Belgium are still Roman Catholic Schools, where (semi-)confessional religious education is a compulsory subject and where neither an alternative subject, nor exemption, is possible. As providers of good education, these schools in Belgium are substantially subsidized by the state. This kind of ‘privatizing’ education is not a problem if the state can control these schools (which is the case in Belgium) and if the freedom of education is guaranteed for all students. As I will argue, this is only formally the case in Belgium anno 2015: it is not allowed (any longer) for Catholic schools to refuse non-Catholic students and for that reason, the freedom of education is de iure guaranteed for all students. De facto, however, students who do not want to take Roman-Catholic RE are not welcome in Catholic schools and this is problematic: given the fact that the number of believers is not in proportion with the number of Catholic schools any longer, that there are not enough ‘secular alternatives’ (state schools) in Belgium and that exemption for RE is impossible in Catholic schools, real freedom of education (and of religion) is not guaranteed for all Belgian students. Accordingly, a shift in the Belgian educational system seems necessary. In the long term – and in ideal circumstances – the number of Catholic schools should be in proportion with the number of students/parents choosing for these schools. In the short term, however, this strategy is for pragmatic reasons not recommended. Therefore, I propose a system in which RE in substantially subsidized faith-based schools is no longer compulsory. I will argue that such a system does not lead to an infringement of the internal freedom of religion of faith-based institutions and that it is, in the short term, a highly recommended system in order to guarantee real freedom of education for all Belgian students.

Agnieszka Szumigalska (Department of International Relations and European Studies, Masaryk University) *“Muslims in the Dutch system of education: Between integration and separation”*

Abstract. The shape of the system of education (religious and worldview profile of education in particular) may be perceived as a litmus paper which indicates the concepts of religious freedom, state neutrality and separation of church and state, as well as the notions of integration. This view appears to be still appropriate nowadays, considering the processes of cultural diversification and resurgence of interest in religion in contemporary Europe. In the last few decades, the education issue has reappeared in many European countries (e.g. in the Netherlands, France, UK) in the contexts of changing socio-cultural conditions, i.e. cultural diversity of societies. In this regard the presence and activity of Islamic minorities is given particular attention.

This paper deals with the case of the Netherlands, i.e. the foundations of the Dutch system of education, its perplexities and developments in the light of the increasing presence and activity of Islamic communities. Here, special attention will be paid, first, to the historical background of the Dutch system of education (primarily the period of social pillars). Contemporary solutions in the system of education will be placed in a broad historical and socio-political context, which is aimed to reveal the extent of continuity and change. Second, the developments in the processes of law and policy making will be presented with reference to education (the conditions of the organization of religious instructions at public schools and the establishment of Islamic schools). Third, the analysis of Dutch Muslims’ opportunities and main challenges in the field of education will be investigated. The notions of freedom (of religion and of education), and integration versus separation form the basic point of departure for the hereby presented analysis.

Slot 1B. Discourses of religion in Religious Education (room 226)

David Lifmark (Högskolan Dalarna)

“Translating confessionality in non-confessional Swedish RE text books”

Abstract. Sweden is often referred to, for example in the World Values Survey, as a nation where traditional religion plays a comparatively small part in people’s lives. There is an active atheistic movement inspired by international authors and in national media religion is often discussed in relation to oppression and terrorism. In politics, the third biggest party in the national parliament, The Swedish Democrats, has built its success largely on hostility towards Islam. If many pupils are alienated towards religion and people belonging to a religious confession, this means a challenge for RE teachers and authors of RE textbooks. Since the 1960-s, the concept “life questions” has been proposed as a way to bridge the gap between the pupils - with their own thoughts on the meaning of life, suffering, love etc – and the religious traditions studied in RE, traditions which contain reflections on and answers to these existential questions. Focusing on existential issues can be viewed as a way of ‘translating’ thoughts and beliefs from a confessional context, to the minds of pupils outside religious traditions who may find religion strange or even threatening. This paper deals with how two textbooks for upper secondary school, in my interpretation, aspire to ‘translate’ religious life and thinking, for readers who are unfamiliar with these phenomena.

Karin Kittelmann Flensner (University of Gothenburg)

“Discourses of religion. Classroom practice of Religious Education in the context of plurality”

Abstract. The paper will analyse how the school subject of Religious Education is constructed in practice through discourses of religion articulated in the classroom by teachers and students. In the Swedish mandatory, integrative and non-confessional school subject of Religious Education all students are taught together regardless of religious or secular affiliation. The subject deals with all major world religions, important non-religious outlooks of life and ethics and shall be non-confessional. Thus, in the classroom, individuals who identify with diverse religious and non-religious outlooks of life, with different understanding of what religion could be and what it might mean to be religious, meet. In this pluralistic context, what discourses of religion becomes hegemonic in the classrooms? How does this influence the construction of the subject of Religious Education? How do these discourses affect the possibility for reaching the aim of Religious Education that concerns understanding and respect for different ways of thinking and living in a society characterized by diversity? The paper is based on findings from participant observation of 127 Religious Education lessons at three upper secondary schools in Sweden both at Vocational programs and Higher education preparatory programs. Discourse analyses (Howarth, 2000; Laclau & Mouffe, 2001) is used as theoretical and analytic approach. The findings indicate that a western secular discourse was hegemonic in the classroom practice and dominated the talk of religion, specific religious traditions and believers of different faiths. Simultaneously there were a spiritual and a national discourse of religion that in some respect challenged the hegemonic discourse, but also enforced it.

Slot 1C. Teachers of RE and teacher education (room 228)

Maximilian Broberg, Malin Löfstedt, Anders Sjöborg (Uppsala University) *“Balancing on the borders: Swedish RE teachers’ experiences of RE in a secularized and diverse society”*

Abstract. Teaching religion in a multicultural, pluralistic society can be both challenging and demanding. A recent Swedish report shows that Religious Education (RE) teachers often avoid sensitive issues concerning values and existential questions, and prefer instead to focus on facts, which in turn leads to pupils losing motivation and interest in the subject (Swedish Schools Inspectorate 2012). The present project concerns how teachers of RE handle tensions in their work, tensions connected to the changes that have taken place in Swedish society over the past thirty years. Religion has moved from being a private concern to a position today where religion is both much more visible and more frequently discussed in the public arena. This also affects schools and teaching. The purpose of this project is to explore what tensions teachers of RE in secondary schools perceive and what they are doing about them. The present paper will exhibit some first results from a nationally representative survey among RE teachers in Sweden, which puts in focus how teachers view their role as teachers of RE in a societal context. The survey is a part of a project which aims to shed light on how teachers handle the different tensions they face in their role as educators in an increasingly diverse society. To understand teachers’ exploration of the intersection of personal/professional in this regard will contribute to the wider discussion on the possibilities for teaching religion in contemporary Western societies.

Lars Samuelsson & Niclas Lindström (Umeå University)

“Traditional vs secular: Which values are reproduced in Swedish teacher education?”

Abstract. Using the World Values Survey (WVS) as a background the paper discusses a tension between generally shared values among Swedish teacher students and the educational values established by The Swedish National Agency for Education (SNAE). WVS (2014) maps evaluative differences between countries based on the extent to which their populations embrace non-secular traditional values, e.g. nation and religion, and secular self-expression values, e.g. individual choice and responsibility. Sweden stands out as a country that rejects traditional values and embraces self-expression values (Inglehart 2006). The educational values established by SNAE (2011) include both traditional values, such as “sharing a common cultural heritage”, and self-expression values, such as “individual freedom and integrity”. However, according to WVS the former values are gravely underrepresented in the Swedish population, generally. Against this background, we investigated the evaluative outlook of 153 teacher students. The result indicates that these students do not differ in any significant respect from the population in general as regards secular vs traditional evaluations. An important upshot of this result is that the traditional values emphasized by SNAE are scarcely represented among the teacher students, which makes it questionable whether they will be present in their future teaching. It is a widely accepted idea that teachers tend to reproduce a set of values in their pedagogical practice, consciously and unconsciously, dependent on their own background, resulting in shared ways of thinking, valuing and acting (Bourdieu 1970). Given that there are important educational values among the traditional as well as the self-expression values the imbalance of the evaluative outlook of the students is especially troubling from the sociocultural perspective emphasized in the official documents, where learning is considered to be an essentially social process and not just an individual affair.

Slot 1D. Open forum (room 230)

Lakshmi Sigurdsson (University College UCC)

“Didactics of Dialogue and Reconciliation in Religious Education”

Abstract. The purpose of this open forum is to create a dialogical platform that will examine practical approaches to controversial issues, conflicts and reconciliation in religious education. The forum draws on experiences from the international teacher education program, Didactics of Dialogue and Reconciliation (DIDAR), developed at UCC, Copenhagen. Focus in the DIDAR program is an open investigation of the challenges and possibilities posed by different dimensions of diversity in education: cultural, religious, political, educational and linguistic. The synergy of internationalization does not happen automatically just by bringing students from different countries together in the same classroom. So what does it take to facilitate intercultural and interreligious dialogue in diverse educational settings? With participants from Lebanon, Turkey, Germany, Spain, Austria, Switzerland, Russia, Iceland, and Denmark the intention of DIDAR was to include the various positions and preconceptions of the students in the development of new didactic approaches to dialogue and conflict-transformation in school culture and in subjects such as history, religious education and social studies. Drawing on the experiences from DIDAR this open forum will facilitate practical exercises in dialogue and conflict-transformation in relation to religious education. We will explore and discuss basic concepts, values and distinctions such as: Religious – secular; tolerance – intolerance; equality –difference; conflict – reconciliation. The forum will introduce a theoretical framework for dialogue based on the political philosophy of Hannah Arendt (concepts of plurality, freedom and visitation), the educational philosophy of Gert Biesta (2013), and basic principles of conflict theory (Vindeløv, 2012). Discussions will be highly structured in order to facilitate active listening, thinking and sharing on an equal basis.

Session 2, Tuesday, 11.00-12.45

Slot 2A. Research on students (room 226)

Antti Räsänen (University of Helsinki) *“Religious Judgment Test as an Indicator of Religious Development; Test Construction, Validity and Empirical Findings”*

Abstract. The aim of the paper presentation is both descriptive and comparative. Firstly, data analysis of latest RJT (=Religious Judgment Test) data will be introduced and secondly the data will be compared to earlier data sets that were gathered in 2006–2008. RJT is a quantitative questionnaire that consists of statements that are developed on the basis of religious judgment theory created by Swiss scholar Fritz Oser. Therefore the frame of reference of the presentation shortly processes the basics of religious judgment theory and the development process of RJT. The statements of RJT describe five dimensions that represent five developmental stages of Oser’s theory. Also, background and independent variables are included into RJT instrument. The empirical share of presentation will be executed in two phases. First the results of a survey that was conducted in Winter 2015 will be described. And secondly, three data sets – i.e. Finnish children in late childhood (11 – 12 years), adolescence (14-16 years) and adulthood – are compared in RJT test variables. Age comparisons are accomplished, some gender differences and other associations as well. The research data are based on three surveys. The data among children (Late childhood data) was gathered in 2006 among Finnish 6th graders and it consists of N = 168 respondents. In 2007 and 2008 (N = 657) adolescents participated in RJT in four different areas in Finland. Most recent data is from Winter 2015, when N = 400 Finnish adults were involved in RJT test. Key words: Religiousness in life cycle, Religious Development, Religious Judgment Test, Religious Education.

Gunnar J Gunnarsson (University of Iceland) Co-authors: Hanna Ragnarsdóttir, Gunnar E. Finnbogason, Halla Jónsdóttir

“Young people’s discourse about religion in a multicultural society”

Abstract. In a four year (2011-2014) research project on life views and life values of young adults (age 18-24) in a multicultural society in Iceland, a survey was conducted among students in seven upper secondary schools in the Reykjavík area and other areas of Iceland in 2011 and 2012. The findings from the survey indicate that although the majority of the participants in the research project are of the opinion that human beings always need something to believe in and that it is important to be convinced about one’s life view or belief, many of them are not of the opinion that religions are important in the society, religions have a little influence on their views, and religious activity seems not to be important part in their life. This also applies to those that claim to be religious or belong to a religious organisation. At the same time the participants generally have positive attitudes towards ethnic and religious diversity.

The findings from the survey provided a basis for focus group interviews with mixed groups of students in the schools in 2013 and 2014. In the paper the focus is on the findings from the focus group interviews with a special attention to the young people’s discourse about religion and religious experience in a multicultural society in Iceland.

Anuleena Kimanen (University of Helsinki)

“Steps of Inter World-view Dialogue - Step One: Defining Pupils’ Attitudes and Perceptions”

Abstract. This paper presents some preliminary results of a survey connected to an action research project. The aim of the action research project was to develop practice of enhancing dialogue between worldviews in a school context. In an action research process it is vital to gather as much information as possible on the young people’s perceptions and their starting level. In this project, a survey data with 563 respondents was collected. Preliminary qualitative content analysis of the responses to the open questions suggests that only small part of the pupils think that dialogue between worldviews is unnecessary or impossible. However, some pupils had very hostile attitudes towards dialogue – or to be more precise, towards religions. Among things that hinder discourse the respondents mention fear of being different or discriminated, or previous experiences. The lack of understanding between religious and non-religious people was explained by confusion but also mere different world-view. The pupils thought that in order to have peaceful dialogue young people should change attitudes and gain understanding through interaction. The implications of these results to classroom inter world-view dialogue include sensitivity to the fear of deviation and raising the dialogue skills little by little.

Slot 2B. Teacher profession (room 228)

Ole Kolbjørn Kjørven (Hedmark University College)

“Conceptualizations of religious literacy and the implications of empirical research”

Abstract. Conceptualizations of religious literacy in RE, with reference to the works of Diane L. Moore and Andrew Wright, are dominated by understanding literacy as a given standard, as a normative and technical variable for what teachers should teach and/or what students should learn. Most importantly, these conceptualizations of religious literacy rest on a rather instrumental understanding of knowledge and knowledge transfer, and also on rather weak empirical basis. In this paper I present qualitative empirical research on nine RE teachers' literacy practices. The paper focuses the attention on the role of RE teachers' formal education and religious affiliation when they read and interpret a key subject knowledge matter in RE: the biblical parable The Prodigal Son. To describe and also explain these literacy practices, I apply the reader-response theory of Louise M. Rosenblatt, which highlights the role of a particular reader and a particular text, and most importantly, the contingent relationship between the two in the process of meaning-making. The analyses of the RE teachers' transactions with The Prodigal Son show that formal education and religious affiliation both affect the literacy practices, but not deterministically as solid entities. Rather, I found that their influence was decided by the decisions made by the RE teachers, that is, in the way they were brought into the transactional processes of meaning-making. Thus, I argue that it is necessary, both with reference to the theory-building of religious literacy and in the practice of teaching for religious literacy in the schools and in teacher education, to highlight the decisions which actually prove significant in actual religious literacy practices.

Camilla Stabel Jørgensen (Høgskolen i Sør-Trøndelag) *“The border between textbook-religion and experienced religion in teacher students' writing”*

Abstract. Research on excursions focusing on pupils have shown that it is a cherished activity, valued highly by teachers and pupils as a way to learn about religions. Teacher students also cherish excursions, and consider them valuable for their understanding of the religions whose gathering-houses they have visited. What kind of knowledge they acquire by going on excursions is the focus of this paper. The data investigated is reflection texts written by RE-teacher students during the three first years of their education (60 ect of RE). The texts investigated were written in relation to excursions at the beginning and at the end of their RE education. The analysis shows a difference between the first and the last in the employment of categorical statements and epistemic modality. This difference is further investigated through positional analysis inspired by Bakhtin. The revealed pattern indicates that difference in application of categorical statements and epistemic modality is related to the student-writer's prior acquisition of knowledge from other sources, such as textbooks. The study thus indicates that the learning potential of excursions resides in the border between textbook-religion and religion as experienced by teacher students on excursions.

Slot 2C. Digital age and Religious Education (room 230)

Risto Aikonen (University of Eastern Finland)

“Finnish religion teachers encountering technological devices and WEB 2.0 applications in religious education - Perspectives from 5th and 9th grade”

Abstract. The purpose is to describe the ongoing research project of how the Finnish religion teachers have adopted the use of technology and Internet-based applications in religious education. In Finland during the latest decades the pedagogical themes in doctoral thesis focused on Religious Education has been almost vanished. The topics have been dealing with the teacher, pupils or the subject, but the pedagogical approach has been missing for a long time. Referring to above mentioned remark my topic is a trailblazer in two terms. It is focusing empirically on RE pedagogy and it is exploring the well-known phenomenon; the use of ICT in education. I am focusing on the pedagogical use of various technological devices and the Internet based application both in the Orthodox Religion education (ORE) and in the Lutheran Religion Education (LRE) in Finland on 5th and 9th grade. I collected the data by an e-questionnaire in spring 2012. The questionnaire has both questions based on assertions and open-ended questions. Most of the data collecting was made by assertions having a Likert scale from 1 to 5. I've include both primary school teachers (n= 341) and subject teachers from secondary schools (n=193). Teachers have described themselves as users and told about their ways and experiences as users. As well, in some terms it can be reached a conclusion how teachers will use devices and application. The nature of this research is also to map this, for the present unknown issue in RE. In addition, what kind of a role has education, age, gender, religious background or teaching circumstances for usage? Within the conclusion remarks, I will summarise briefly the results to above-mentioned topics.

Sissel Undheim (University of Bergen) *“Lego-religion in the classroom. The potential use of children’s popular culture in the teaching of religion and ethics”*

Abstract. This paper will discuss the use of children’s popular culture in integrative religious education as a potential means of engaging students and in taking a student-centred perspective. Most available research on popular culture and education focus on secondary school and higher education. This paper, in contrast, will look at popular culture as a resource in RE education for the younger students in elementary school. The starting point will be some samples of religious references in the multi-media Lego products "Lego Ninjago" and "Lego, Legends of Chima". These products have been very popular the last couple of years, particularly among boys aged 5-12. The multi-media marketing and the global distribution of these Lego products make them excellent examples of how “religion everywhere” (cf. Gilhus 2013) also includes children’s popular culture. By looking at the “religious vocabulary” of these Lego toy worlds, the paper will discuss how children’s popular culture may be seen as both resources and obstacles for teachers and students when teaching and learning about various religious traditions. Expanding from the specific case of “Lego-religion”, the paper will conclude by suggesting some future possibilities in the field of didactics of religion and children’s popular culture.

Selected references: - Cheung, Chi-Kim: “The use of popular culture in the teaching of ethics/religious education: A Hong Kong case”, *Religious Education* 2010: 197-220 - Dial-Driver, Emily, Sally Emmons and Jim Ford (eds.): *Fantasy Media in the Classroom: Essays on Teaching With Film, Television, Literature* McFarland 2012 - Gilhus, Ingvild Sælid (2013): “All over the Place’: The contribution of New Age to a spatial model of religion”, Steven J. Sutcliffe and Ingvild Sælid Gilhus (eds), *New Age Spirituality. Rethinking Religion*. Durham:Acumen 2013:35-49

Hanna Zipernovszky & Elisabeth Raddock (Umeå University)

“The Increasing Significance of Cyberbullying - A Pilot Study to Identify the Problem”

Abstract. Along with the development of new information technology the understanding of educational tasks have been broadened. 88 percent of children between the ages 13-16 in Sweden in the academic year 2012/2013 said that they use social media every day or a few times a week and 96 percent have a Facebook profile. The internet is also the most important news source for the young people 12 years and older and it is an increasingly significant medium for their school work. This yields a wider view for teachers, especially in RE, to consider the questions regarding bullying through the perspective of the new media. The definition of Cyberbullying is being widened as the growth of the virtual world goes on. It is high time for mapping what forms of Cyberbullying are mostly related to a religious background and need to be treated in the frame of religion as a subject in schools. We present at the conference the first phase of the pilot study, a survey as well as a focus group study with selected groups of 18-25 years old young people in Northern Sweden to gather experience towards understanding the phenomena of cyberbullying and the relationship between competence and occurrence.

Keywords: Electronic bullying, Social media and religion, Educational aspects of cyberbullying.

Session 3, Tuesday 14.00-15.45

Slot 3A. Symposium (room 307)

Martin Ubani (University of Eastern Finland), **Arto Kallioniemi**, **Saila Poulter**, **Vesa Åhs**, **Anuleena Kimanen** (University of Helsinki) *“Teaching experiments, worldviews and integrative practices: New research on Finnish religious education”*

Abstract. This symposium aims at discussing the ongoing research activities in the field of RE in Finland. In recent years, there has been increasing debate on RE as a school subject that provides education according to a specific religious tradition. As empirical studies show, Finland has undergone tremendous social change during the last few decades and Finnish religiosity is rapidly changing. There is a serious lack of classroom studies in the field of RE in Finland and a need for study of RE pedagogy and different RE models is pressing. As some schools have started integrative practices in RE, new research initiatives have recently emerged. These four separate research projects aim at investigating new innovative practices of RE from the perspectives of didactics, classroom interaction and teacher’s, students and different stakeholders. Together we will cover issues such as authenticity, meaningfulness, Ethics and dialogue in education. In the studies, both quantitative and qualitative research methods are employed. Furthermore, broader societal and philosophical dimensions of integrative practices of RE will be analysed in order to create theoretical analysis of religion, RE and worldview education in a secular society which will provide important insights for designing religious education in plural school settings especially considering religious and non-religious backgrounds of the students. Instead of adopting a biased secularist paradigm as the grounds for integrative practices, epistemologically plural, dialogical basis for RE will be searched.

Slot 3B. RE and crossing with other subjects and life-experience (room 228)

Marie von der Lippe (University of Bergen) *“Religion and terrorism in religion education”*

Abstract. While terrorism is seen as a great challenge in modern societies, few studies address how terrorism is dealt with in school. Terrorism and violence committed in the name of religion and/or ideology are sensitive issues and not given topics within education. By using qualitative data gathered from students aged 18-19 in religion education classes, this paper examines how the terrorist attacks that hit Norway 22 July 2011 have been worked with in Norwegian schools and the subject Religion and ethics. The results show that little has been done. Based on these findings the paper discuss whether teachers are equipped to deal with such issues, and how prepared they are for dealing with sensitive and challenging issues in a plural and often politicised context.

Gabriel Omotosho Adebayo (University of Helsinki) *“Appraising Shifting Borders in Religious Education: Promoting Needs Assessment Approach”*

Abstract. Keen observers of religious education (RE) will concur that the subject has gone beyond the old tradition which mainly aims to ‘convert’ or keep learners in a particular faith. This is apparent in the characteristic reconstructions of the borders of RE by many contemporary researchers, educators and intergovernmental institutions. The incessant shifting of borders in RE is continually networking RE with other subjects and the topical issues it would not have traditionally dealt with. The border shifting has ushered in topical issues such as religion and democratic citizenship, religion and human rights, religion and environments, religion and security, cultural and religious diversity among others into RE. The paper appraises that the foregoing is not occurring in vacuum. It discusses that shifting of borders in RE are largely propelled by two major forces of needs – societal and intellectual needs. So the study discusses that needs assessment theory should be employed to analyze shifting of borders in RE as this approach is largely unexplored hitherto. The paper bases its analyses on the explicit and implicit submissions of some researchers, religious educators and intergovernmental organizations in Europe that the educational curriculum on religion in European countries should include the aforementioned topical issues about border shifting in RE. A significant note underlining the analyses is that many European countries are yet to duly incorporate the aforesaid topical issues into the curriculum of RE. Rather than ensuring and maximizing compliance, some governments (such as Finland) planned “to cut down on religious education” as recent as 2012. The paper also discusses that the application of needs assessment theory in analyzing shifting of borders in RE (vis-à-vis the aforesaid topical issues) is essential because it could be resourceful in stimulating and enhancing the intellectual, societal and governmental appreciation of RE as a school subject.

Wilhelm Kardemark (University of Gothenburg)

“Shifting borders within the urban religious landscapes”

Abstract. This paper aims at discussing potential insights from geographical studies of religion in relation to religious education, and the university training of RE-teachers. The point of departure for these discussions will be taken in literature and insights made during a recently performed pilot study of the religious geography of Gothenburg as well as experiences of working with the training of RE-teacher students. As the paper will show, the benefits of taking geographical perspectives in teaching is that they can function as a means for approaching matters of materiality as well as how economic and demographic factors influence the religious life.

Slot 3C. Open forum (room 230)

Stephanie Sannemann-Damström (Helsingfors Universitet)

“Does profound understanding of one’s own religious symbols facilitate the understanding of other religions? The shifting border of symbols between power (politics) and love (agape) in upper religion classes”

Abstract. Our society is filled with pictures, both plain pictures and sequences of pictures (videos). Furthermore we use pictorially lingual expressions. In the fast flow of changing pictures and information we miss the time to reflect and we easily become a victim of this information flow. Within the capitalistic culture we become a victim of the commercial intention, which allows a certain shallow religiosity but opposes to deeper religious reflections, not regenerating market value. I assume that superficial knowledge of religion can easily be misused for political interest and my research should hopefully help among other researches to avoid misuse of people’s religious convictions. The religious language is based on symbols which are shortcuts to a complex paradigm of thoughts. Symbols open the way to an abstract thinking, and by involving the emotions this abstract thinking doesn’t remain brainy reflection, which, I believe, can - when excluding emotions - easily turn into the spring of evil, as no judgment of good and evil are included. Banality spreads evil, as the lack of reflection is weakening the mind and will. Banality in religion is turning people into instruments of more sophisticated willpowers within and outside the religious organisations.

Raili Keränen-Pantsu (University of Eastern Finland) & **Essi Ikonen** (University of Helsinki)

“Narratives in Religious Education – searching for (common) meanings or building borders?”

Abstract. There is a vast consensus in the field of education that education should be meaningful. However, there is no consensus on what makes education meaningful. On the one hand, education can be understood as purely cognitive, when something is meaningful if the substance matter to be learned forms a meaningful whole with the previous knowledge in the person’s belief system. On the other hand, education can be seen meaningful when it touches the personal life of an individual and when the learner considers the process of learning as meaningful regarding to her life projects. Religious education (RE) has good potential for being meaningful. For example, existential and ethical questions that are in the heart of RE, will apply to everyone’s life. When a child learns to speak she makes narratives about her own life. After her strategies of thinking have developed she tries to place her personal story in the broader context of narratives of the society. However, many researches show that traditional structures and great narratives that gave meaning for questions concerning existence, identity and values, have lost their plausibility in the modern times. The challenge today is that most of the students come from secular background so that they are not familiar with religious traditions which may seem very far from their own life questions. In Finland, for instance, the new national curriculum to be introduced in 2016 will link the themes from the Bible stories, existential questions and students’ everyday life questions together. In this paper we discuss the possibilities of narratives in making religious education meaningful. In addition, we ask what should be taken into account when using stories in multi-worldview RE classes. What is the responsibility of the teacher in choosing and telling the stories? Whose stories should we tell? Introduction includes some demonstration material. Participants will be invited to take part to a discussion based on arguments which is collected using technology such as tablets and mobile phones.

Session 4, Tuesday 16.15-18.00

Slot 4A. The views of young Swedes. (room 307)

Karin Sporre (Umeå University) "*Children, sustainable development and hope*"

Abstract. From a psychological perspective Swedish researchers have studied worry, hope and identified coping mechanisms among children in relation to climate change and sustainable development (e.g. Ojala 2013). In another study by Jonsson et. al. (2012) visions of the future were studied among Sámi children in northern Sweden; these visions expressing both fear and hope when thinking of the future and climate change. This latter study reminds of a tradition of earlier Swedish studies by Hartman (1986) and Hartman & Torstenson-Ed (2007) where children's views on vital issues (Sw. livsfrågor) are taken seriously and researched with the purpose of exploring the views of children and respecting their thinking in its own right. Given the complexities of global sustainable development and the inevitable importance of it for the future, issues of how this is understood and handled by children represent most crucial knowledge. This knowledge also has educational importance for how education on these issues can be adequate. The purpose of this paper is to explore issues of hope as expressed by children aged 8-15 years in relation to sustainable development. The material for analysis will be parts of the material from the earlier studies by Hartman and colleagues from the late 1970s until the early 2000s. When addressing hope a multitude of approaches could be chosen. In this particular study the South African experience of struggle against apartheid and the way hope came to be expressed during those years and afterwards in written expressions will serve as a source for identifying existential aspects of hope. South African authors whose texts will be studied include Desmond Tutu, Denise Ackermann, Jonathan Jansen and others. Methodologically speaking this study is a study of texts through qualitative content analysis where the material by Hartman and colleagues was collected in Swedish schools.

Jørgen Straarup (Södertörn University)

"Importance of religion according to primary school students aged 10, 13 and 16"

Abstract. The broad categories of 'religion' and 'culture' are – and should be – discussed continually in humanistic and educational research. Among researchers one may at times observe agreement about a suitable use and understanding of the terms, but when trying to apply them directly to children, researchers may not take for granted that children's understanding of the terms and concepts. Whether or not children understand 'religion' and 'culture' in the same way as researchers, is in fact an open question, which should be investigated empirically. The collaborative research projects EDEN (Encountering Diversity in Education, Univ. of Helsinki) and CARDIPS (Cultural and Religious Diversity in Primary School, Södertörn Univ., Univ. of Tartu) have during the years 2012–2015 made empirical investigations in Estonia, Finland and Sweden with parallel questionnaires in four languages (Estonian, Finnish, Russian, and Swedish). One of the areas covered by the questions to the students is what kind of importance they give to religion. Is it something central to their and their families' life styles, or does religion lack significance in their lives? Analysing the three age groups separately (3rd, 6th and 9th grade), and comparing the outcome between them, the analysis attempts (a) to describe the understanding of the concept religion in the students' answers, (b) to describe the differences between the age groups in each national setting, (c) to probe the validity of the students' views about religion, and (d) to compare the understanding of religion among students with and without a religious commitment (such as going to church with parents, taking part in Sunday school or Koran school).

Slot 4B. Ethics (room 226)

Olof Franck (University of Gothenburg)

“Ethical literacy – a question of knowledge? An inquiry of the presentation of ethics in some textbooks with regard to the syllabus for RE in compulsory school (Lgr11) in Sweden”

Abstract. Which representations of ethics is produced and, perhaps, reproduced in the literature published to serve as textbooks in the teaching in accordance with the present syllabus for RE in compulsory school in Sweden, implemented in 2011? This syllabus has, by some debaters, been questioned on the ground that it doesn't give enough room for critical reflection and existential action competence. Not the least given that many teachers seem to plan their education in accordance with the structure and the content of the textbooks used, it may be interesting to inquire to what extent the textbooks intended to be used in the teaching indicate a priority of informational knowledge about ethics, rather than a vision of developing practical knowledge, perhaps expressible in terms of “phronesis”, or an ethical competence, anchored in a broader epistemological fundamental idea about the role and the aim of educational ethics. The concept of ethical literacy is introduced and penetrated with regard to some approaches in normative ethical theory such as virtue ethics, and with reference to some interpretations of the concepts of critical literacy and religious literacy respectively. It is also related to the concepts of analytical and normative ethical competence respectively. The conclusions of this analysis are applied to the presentations of ethics in the chosen textbooks. The relation between these presentations and the formulations on ethics in the syllabus is then made the object of analysis. The inquiry reveals some important dimensions relevant for a discussion on the aim of educational ethics in compulsory school, such as this is expressed in some textbooks used.

Staffan Nilsson (Södertörn University) *“Ethics and the lack of moral competence”*

Abstract. In this paper I will argue that a conception of moral competence (and development) should be articulated and reflected in moral education. But this is not always the case, which will be exemplified and discussed primarily in relation to ethics and moral education in the Swedish school, in regard to the curricula. For the discussion of moral competence I will among other things use the documentary film Citizenfour and some theoretical arguments concerning the limitation of ethics and the moral agent, especially in modern western moral philosophy and ethics. This narrow understanding is limited, following Alasdair Macintyre, in relation to the history of ethics. But it becomes problematic, I will argue, not at least in relation to moral education.

Slot 4C. Theory informs RE didactics (Room 228)

Sara Irsdotter Aldenmyr (Dalarna University)

„A Therapeutic Health Turn in Education- a case for Religious Education?“

Abstract. Lately, in educational research and debate, there have been discussions on a trend sometimes named as a ‘therapeutic turn’ in education. Prior studies have shown that therapeutically oriented and systematically organized activities seem to support other ethical orientations than the ones supported in traditionally established school subjects or in the everyday communication in schools, not least since they are targeted on behaviour and thereby implicitly and sometimes without the teachers’ awareness constitute ethical norms (cf. Bergh, 2013, Irsdotter Aldenmyr & Grönlien Zetterqvist 2013). This calls for research on in which ways the pupil, here understood as “the Other”, is constituted within the communicative acts of therapeutic education and social-emotional training and if and how this turn also affect other, more traditionally established subjects such as Religious Education. It is suggested that the socio-emotional turn is a wider turn, and that it is called for to investigate whether a health oriented turn in general in education is connected to this trend of therapy. If so, it is also called for to scrutinize what values and norms are transmitted in education. The present paper will discuss the theoretical aspects of such an analysis and begin to study some policy and steer documents.

Sören Dalevi and Kristian Niemi (Karlstad University)

“Discussing didactics of Religion in a Swedish context”

Abstract. In Sweden, the didactics of religious education is perceived as a relatively new field of research. In this study we show that, in fact, the field has very old roots and that there were the beginnings of an academic field of research in the 1970s. The latter has in large parts been neglected or forgotten. We suggest that there currently is a lack of debate concerning the fundamental views of what the subject should be, as well overarching goals the lack of a “big picture”, if you will and that active teachers might lack a professional vocabulary. One might even question if there indeed is a field of didactics of religious education in Sweden. In this essay, we seek to look at that question. The main material is an overview of titles used in RE teacher’s education, which illustrate the debate among scholars of religious education, as well as academic reviews of the subject. This is supplemented by interviews with three teachers. The study shows a fragmented field. No serious attempt is made at defining what the didactics of religious education is in a Swedish context. Few insights are implemented from the international field, such as Germany and England, nor even from the neighbouring countries Norway and Finland. This has repercussions for the teacher’s reflection on their practice.

Slot 4D. Open forum (room 230)

Tove Nicolaisen (Oslo and Akershus University College) *“Stories in third space”*

Abstract. The paper discusses didactical approaches to narratives on interreligious borders. 15 years ago Halldis Breidlid and I developed a didactical model about religious narratives in common multifaith Religious Education in Norway (Breidlid / Nicolaisen 1999; 2000; 2004; 2007; 2011). The basic idea is that all stories have three dimensions; the human existential dimension, the specific religious dimension and the common religious dimension. The paper emphasizes that this didactical approach creates a third space (Bhabha 2008) or a realm of between (Buber 2002; Leirvik 2014 a/b), and as a consequence of that, it actualizes the question of ownership to stories. Is there a specific ownership to stories? Should narratives in RE be regarded as part of common cultural resources, as “world stories”, and be shared in hospitality? A challenge is how to deal with parallel and conflicting / rivaling stories in Judaism, Christianity and Islam. I argue that postcolonial theory can shed new light on the encounters of these stories. Drawing on Bhabha (2008:157-158), the paper discusses possible interactions of stories. When people and texts meet in third space, there will always be ambivalence and instability concerning meaning. According to Bhabha displacement of meaning is typical of third space communications. A story’s “original” and “authorized” meaning will be subject to new understandings. “The others” internalizes “our” stories in their own ways and vice versa. The encounters between pupils in RE classes can create common places for interpretations and also new relational processes. Can interpretations of stories in this third space develop a search for a common language characterized more by instability, movements and change than by well-defined borders? Is it possible to improve RE didactics in this direction?

Halldis Breidlid (Oslo and Akershus University College) *“Stories in RE: A literacy perspective”*

Abstract. According to Gee, ‘literacy’ is ‘mastery of a secondary discourse’ (Gee, 2008). Students come to school with their primary discourses’ while they have various experiences with ‘secondary discourses’. Established working methods in school rely on secondary discourses with which some students are familiar due to access to books and frequent references to texts. Others do not have the key to understand various discourses due to lack of pre-understanding and experience. In a learning perspective it is crucial to have interpretational keys in order to handle secondary discourses and be capable of reading a text from various perspectives and within various discursive frameworks. Within my Literacy project (2010-2013), I explored two areas in RE related to stories from religious traditions (Breidlid, 2014). One addresses various ‘dimensions’ in stories from religious traditions, like - the human dimension - the religious dimension - the specific religious dimension In a learning context, the students need to move from the perceptual phase towards the reflective phase in order to learn from meta-perspectives and secondary discourses which involves the ability to identify the multitude of meanings in the story. The other area is ‘parallel and contradicting’ stories (Breidlid & Nicolaisen, 2011). Students familiar with discourses and stories different from the primary discourse at home normally have an advantage in meeting contrasting stories in school as they have already developed competence in handling conflicting expressions, in contrast to those students who lack such familiarity with secondary discourses. Both handling of irreconcilable discourses as well as the ability to identify and explain the multitude of meanings in a religious story is a sign of literacy. I have explored the students’ literacy competence in these two areas and am presenting some of the results in this paper.

Session 5, Wednesday 11.00-12.45

Slot 5A. Research on students (room 307)

Bernd Krupka (Kirkelig utdanningscenter i nord)

“Christian identity, individual religious experience and religious background – some findings from an international study on protestant confirmants and their religion”

Abstract. In 2008 and 2013, the author contributed to an international survey on confirmation work in 9 (2008:7) European countries (www.confirmation-research.eu). In both cases, the study gathered answers to approximately 130 to 150 questions on religious attitudes, expectations and experiences in confirmation training and related issues at the beginning and at the end of confirmation time, from the same participants, confirmants and confirmation staff. Especially in 2013, the study represents three different sociological types of protestant churches: Protestant majority churches like the Nordic Lutheran churches, Churches in a bi-or multi-confessional setting like most of the German and the Swiss churches, and Protestant minority churches represented by Lutheran and reformed diaspora churches and by the German Methodist church. In the data, we can discern some trends and differences in the way confirmants construct their individual religious identity and their religious group identity according to their social context. Some of these changes can be interpreted as a transition in the way religion forms individual identity and group identity. The paper will present findings on the confirmants understanding of Christian identity and on the influence of the relation between church and cultural context for their experience of confirmation work and point out some ongoing trends in the way religion is experienced by these teenagers.

Dzintra Ilisko (Daugavpils University)

“Shifting borders of religious education towards expanding the frames of solidarity”

Abstract. Post - modern pedagogy framework advocated by Giroux suggests that education need to attend to multiple voices of difference by opening for students' alternative meanings, perspectives and truth, thus embracing a sustainability dimension. This opens a frame for deconstructing “grand narratives,” revisiting its ontological and epistemological foundations, as well as opening a more inclusive frame for a gender and other faith traditions, thus opening the possibilities of solidarity among the peoples and religions. This means sensitivity and even a solidarity with other faith traditions, non - religious views, by including a gender perspective as well. A genuine openness to other perspectives might enhance a more sustainable religious education. This inclusive perspective fosters a more truthful ways of relating with the others, leading to enlarging frames of solidarity with oneself, others and the nature. The author argues that RE need to re-evaluate its confessional modes of education marked with a transmission of cultural and religious norms strictly within the frame of one confession, and to embrace a critical, and more expanded, inclusive, empowering and transformative pedagogy. RE as seen in a wider framework as encouraging students to embrace their freedom of belief and the freedom of belief of others where the change will lead towards enriching plurality of meanings and understandings in solidarity with others.

Phra Nicholas Thanissaro (University of Warwick)

"Home Shrines as expressions of Buddhist Religious Intelligence and Virtue"

Abstract. A quantitative study explores the values profile of teen self-identifying Buddhists growing up in Britain and the degree to which having a Buddhist shrine in the home links with other features of their Buddhist identity and values. A variety of attitude statements including those concerning personal well-being, discrimination, the media, friends, work, school, Religious Education, family, substance use, collectivism, tradition and religion were rated for levels of agreement using postal and online surveys of 417 self-identifying Buddhists aged between 13 and 20. The 70% with a Buddhist shrine in their home were found to have a greater sense of personal well-being, were more attuned to discrimination and sensitised to the media. Their values were more friend- and family-orientated and they expressed a stronger work ethic. They expressed stricter attitudes towards substance use than those without shrines. They were happier about school and certain aspects of Religious Education, although school exams provoked more worries for them. Those with shrines displayed more collectivist and 'traditional' values and were significantly more positive in their attitude to Buddhism. The paper argues that the attitude patterns described were not so much elicited by the presence of a shrine, but since there was a significantly higher prevalence of shrines in the homes of heritage Buddhists (86%) as compared to the homes of convert Buddhists (43%), the 'shrine-related' values in fact reflected the values of heritage Buddhist teens.

Slot 5B. Philosophical issues in Religious Education (room 226)

Sturla Sagberg (Queen Maud University College)

“Holistic Religious Education - is it possible?”

Abstract. Religious Education reflects the process of increasing diversity of religious and cultural traditions on the level of actual teaching as well as of research. The academic discipline is an arena of communication between theology, religious studies, education, social science and aesthetical disciplines. The school subject and the corresponding area of education in pre-schools reflect this diversity in increasing variety. The child has, however, to integrate what she or he learns into a holistic framework of meaning. ‘Holistic’ in this context refers to the view of the child as expressed in the UN Declaration of the Rights of the Child of 1959, §2, and the Convention on the Rights of the Child of 1989, §27, and on the Holistic Education Study Process of the WCC (Schreiner, Banev, & Oxley, 2005). This paper presents elements from a book that discusses aspects of holistic religious education (Sagberg, 2015). It is claimed that holistic education is more a matter of direction and orientation than of claiming to operate within one given framework of meaning. Research on theology, spirituality and philosophy with children is discussed under the umbrella concept of ‘meaning-making’. The method is systematic-discursive on the basis of some theses from the book and some related empirical studies. It is argued that holistic religious education is possible, viewing education in terms of formation. Holistic religious education also involves looking for living metaphors, of which being on a pilgrimage seems to be meaningful in our time in not only recognising but also crossing borders in search for meaning.

Sagberg, S. (2015). *Holistic Religious Education - and the Complex Web of Religion, Spirituality and Morality*. Münster / New York: Waxmann. Schreiner, P., Banev, E., & Oxley, S. (Eds.). (2005). *Holistic Education Resource Book. Learning and Teaching in an Ecumenical Context*. Münster / New York / München / Berlin: Waxmann.

Vesa Hirvonen (University of Eastern Finland)

“The child in philosophical and educational texts in the Middle Ages”

Abstract. Children have been invisible in the history of philosophy and ideas. It has long been thought that either philosophical texts do not speak about children, or if they do, the children mentioned are not considered as children but as imperfect adults, irrational and uninteresting. It is, for instance, generally believed that in Medieval society, the idea of childhood did not exist; however, a number of researchers have rejected this thesis decades ago. The belief that there was no idea of education in the Middle Ages has also been persistent, although it, too, has been refuted since the 1970's when research started to reveal active pedagogical traditions of the period. My research group will challenge these views by showing that medieval and Renaissance writers had interesting theories on children. The attitude to children in medieval and later texts was twofold: together with madmen, drunkards and animals, they were sometimes mentioned as creatures who acted imperfectly, while on the other hand, their special capacities, such as better learning abilities, better memory and greater openness to revelation, were praised. We shall uncover formation traditions which have been overlooked, in which children were highly respected and were treated kindly; Jean Gerson's (1363-1429) model for instance, according to which an instructor should even become a child himself, smile with the children, babble to them in order to make them believe that he loves them and wants the best for them.

Laima Geikina (University of Latvia) *“Crossing the borders ... from them to us”*

Abstract. The main task of RE as school subject is to develop and expand religious competence. Religious competence can be defined as an integral element of the intercultural competence, which includes skills to work in an interdisciplinary team, to accept diversity and multiculturalism, to work in an international context and understanding of other cultures and their limits. How we can reach this task? We can do that by crossing the borders among: 1) perceiving new knowledge and producing new knowledge; 2) different school subjects; 3) others. At first in the process of teaching and learning in RE, we as teachers need to create an environment where students become learners and researchers in the same time. This point becomes vitally important for the promoting students activity, curiosity, critical reflection, creativity. All these virtues relate with students' experience of otherness and togetherness. Learners not mere knowing self and others, but critically reflect on their experience and mutually create and re-create their own understanding of self and relationship with others. Secondly, outcome oriented education what has been taught in contemporary western education systems, will not reach their goals very soon without integration content of different school subjects, methods, teachers and students in a learning community. The reason is multiplication and globalization of knowledge. The role of school and classroom changes from place where was transmitted and perceived exclusive new knowledge into place where commonly to create and re-create meaning of knowledge. This meaning is coloured by local context/-s. Thirdly, even it is very expensive way, to provide opportunity for students to experience otherness. It means more time and space for common socially important activities. Not only meet with peers from different religious backgrounds, but with any differences – social, cultural, ethnic etc. Tolerance and respect of others rises from knowing each other, having a dialogue, acting together against intolerant, destructive, denying, discriminating attitude and behaviour. This has been described in a pedagogical principal as learning to live together. Presupposition is that if teaching and learning process in RE includes all previously mentioned aspects, this will lead to students become religiously competent or ready to perform successful actions of tolerance, respect of human life and dignity in the situations where they meet diversity.

Slot 5C. Perspectives from 20th century (room 228)

Irina Paert (University of Tartu)

“Teaching RE in Russia: understanding modern debate through historical lens”

Abstract. The introduction of the Fundamentals of the Religious cultures (including Orthodox culture) in Russia in 2009-2014 has been a subject of an on-going controversy. The scholars focused on the politics of the Orthodox church and the constitutional implications of this step. In this paper I would like to look at the Fundamentals controversy and implementation through the lens of the history of RE in the Russian schools. Can we find historical roots of the controversy, or, at least, historical parallels? How is history used in the legitimation of the contemporary concept about RE in Russia? The shift in the teaching of RE in the Russian Empire took place after the revolution of 1905, as a result of the declared religious tolerance RE had become pluralised and pedagogically modernised. Yet, it had remained confessional and was firmly connected with the state-recognized religious groups and the established churches, while the teachers were legitimised representatives of churches and religious communities. Contrary to the expectations of the educational authorities, the RE often provoked resistance from students and it was abolished altogether after the revolution of 1917. Compared to pre-1917, RE in present-day Russia is given much less hours and is less connected with the teaching of the churches but more with culture, moral values and teaching non-cognitive skills. Contrary to the critics, the Fundamentals are not “clericalised” since the clergy is not allowed to teach it in state schools. The RE textbooks undergo a thorough expertise by the educational authorities. Thus the paper shows both a continuity and discontinuity in RE between Imperial (1905-1917) and contemporary Russia, and points to the centrality of the debate on freedom of religion and tolerance in both cases.

Hannele Päiviö (University of Helsinki) & **Kaido Soom** (University of Tartu)

“Youth Summer Days a Soviet Ritual of Passage in Estonian SSR”

Abstract. Before the Second World War in Estonia the dominant church was Lutheran Church and Lutheran confirmation was almost uniformly regarded a threshold of adulthood. The situation changed quite strongly in the time of Soviet Occupation, when religious education and religious upbringing of children was prohibited. Since religious ceremonies were seen the strongest strongholds of still surviving religiosity, the first attacks of antireligious campaign (1958-64) launched in 1958. In Estonia most of the religious rituals a secular equivalent was created and even some completely new were introduced. Youth Summer Days was created in 1957 to compete with still popular confirmation. Confirmation was soon forgotten and religiosity driven almost out of the society by the second half of the 60s. The paper is focusing on the experiences of thirteen participants of Youth Summer Days and their reflections on atheistic upbringing of Soviet society. The data was collected in 2014-15 using qualitative, semi-structured theme interviews, focusing on how interviewees perceived their participation in Youth Summer Days in the context of their childhood, families, school and everyday-life.

Keywords: Education, Atheism, Rites of passages, Youth Summer Days

Martti Häkkänen *“Peter Biehl symboltheorie 1980-2000”*

Abstract. Objective: The purpose of this study is to research the scientific background and core concepts of the symbolic theory of a German theologian and pedagogue, Peter Biehl (1936-2006). In addition, the usability of symbols in the religious and Christian education is explored. Background: In Germany traditionally since 1950 the landscape of the teaching and pedagogics in general was based on several frameworks, e.g. evangelic, hermeneutic, problem-solving originated etc. Peter Biehl, professor in pedagogics and theology in the University of Gottingen wanted to look for a new ways to teach religion, and worked for a theory that was based on cross-scientific elements combining theology, philosophy and psychology. Methods: The study focuses on Biehl’s articles and books published in 1980-2000 and by using the systematic analysis method the symbolic theory is explored with regard to its oppositions and arguments. Results: According to Biehl the symbols are present in all areas of life, specifically in religion. Biehl encourages using symbols in religious education. He emphasizes attaching a religious dispatch to a symbol that then enables transmitting it to pupils in a new, effective way. He explains that in the Christian heritage or in Bible story a pupil interprets the content of the symbol from his/her own context: the pupil affiliates his/her own experiences to the symbol, which leads to his/her, own interpretation. Conclusion: Biehl applies his symbol theory in religious education in an innovative way. His goal was to develop the religious pedagogics to be a creative, holistic process. For the applicability and its effect in teaching further research of Biehl’s theory will be needed.

Slot D. Symposium (room 230)

Tapani Innanen, Aino-Elina Kilpeläinen, Teija Pitkänen, Jenni Urponen (University of Helsinki), **Sari Murtonen** (University of Eastern Finland), **Ragnhild Strauman** (The Arctic University of Norway) *“Hymns, songs, and singing as religious education”*

Abstract. Hymns and spiritual songs in the educational context have been studied in the Nordic countries during last years. A special hymn and song research project was carried out in Finland; several doctoral dissertations will be published as a result of this project, many of them concerning Religious Education. The Danish Babysalmesang, singing hymns for babies, has been studied both in Denmark and Finland. The Norwegian Lutheran Church got the new hymn book in 2013, and the study concerning its educational use is implemented. Singing hymns and songs, and listening to them are a remarkable part of religious and spiritual teaching and learning in informal, non-formal, and formal education.

In this symposium the following presentations will be given: (1) The Danish Babysalmesang in practice; Aino-Elina Kilpeläinen, (2) Religious music as a part of the teaching material in the Finnish school system; Jenni Urponen, (3) The Finnish Hymnal in use at family services and confirmation; Teija Pitkänen (4) The Norwegian Hymnal 2013 in the educational use of local Lutheran congregations ; Ragnhild Strauman, (5) Hymns and Christian songs in communal singing situations as a part of learning religion – experiences of Finnish young adults from childhood to adulthood; Sari Murtonen. Dr Tapani Innanen will be the chair of the symposium.

Session 6, Thursday 11.00-12.00

Slot 6A. Symposium (room 226)

Mette Buchardt (Aalborg University),

Oddrun Bråten (Høgskolen i Sør-Trøndela),

Christina Osbeck (University of Gothenburg),

Geir Skeie (Stockholm University),

Martin Ubani (University of Eastern Finland)

“Epistemologies of Religious Education – Examples from Denmark, Finland, Norway and Sweden”

Abstract. General subject didactics in the Nordic countries has developed in relation to teacher education and the need to bring questions about teaching and learning closer to specific subject-content areas. The discussions started at slightly different times in the different countries, for instance in the 1970s in Norway and in the 1980s in Sweden (Kroksmark, 1989; Ongstad, 2006). However, at that time religious education was already an academic field in the faculties of theology in many of the Nordic countries, namely as religionspedagogik[k](e.g. Osbeck & Lied, 2012). Since then the development of RE and its current position have been rather different in the separate countries, but also the conditions within the same country have varied largely. The aim of this symposium is to examine different conditions for knowledge re/production concerning Religious Education in the Nordic countries and discuss how disciplines work as frames for ongoing developments of knowledge, primarily research contributions. There are several academic disciplines related to RE, and an interesting question is of course how these scholarly communities influence RE. What consequences does it have for the contribution of knowledge – e.g. for research questions asked, examined and answered – if the study is done in history of religion, comparative religion, sociology of religion, theology, pedagogy of religion in a faculty of theology, sociology, communication studies, or psychology or in the educational sciences, and thus in e.g. sociology, history, psychology or philosophy of education? What does it mean for the discussion of quality in the field and the direction of the development that the research area is that varied? And how does that affect the applied didactics of religion? The presentation will draw on current examples from Denmark, Finland, Norway and Sweden and be discussed in relation to different theories of re/construction of knowledge.

Slot 6B. Researching teachers (room 228)

David Carlsson (University of Gothenburg/University of Gavle)

“Constructions of RE teacher knowledge in supervision conferences”

Abstract. The aim of this paper presentation is to present a tentative analysis of what is constructed as “teacher knowledge” of a RE teacher through supervision conferences in Swedish teacher education. The analysis will discuss different categories related to knowledge, skills and dispositions, needed for a RE teacher to teach in upper secondary school. A theoretical assumption is made that joint talk will construct meaning and, in the present case of studying a teacher education practice, that joint talk (and the analysis of joint talk) will construct scientific knowledge about “RE teacher knowledge”. The analysis is based upon an empirical material generated from observations and transcriptions of six supervisory conferences in Swedish RE teacher education held at six different schools in five different cities, organized by three different universities in Sweden. Each supervisory conference is a tripartite dialogue, involving a RE student teacher, a RE teacher educator from university and a RE teacher from school. In the methodological design of the study, interviews with all three participants are included, both before and after the supervision conference. An observation of a RE lesson held by the student teacher before all supervision conferences respectively, are also included. In the presentation a comparison will be included between RE teacher knowledge which is constructed by the triad in the conference talk and knowledge categories in focus when the participants are interviewed individually. To sum up, the presentation will concern a tentative analysis of RE teacher knowledge through the construction of categories based upon observations of a teacher education supervision practice and interviews with the participants.

Inkeri Rissanen (University of Tampere), **Eliina Kuusisto, Arniika Kuusisto** (University of Helsinki) *“Developing teachers' interreligious and intercultural competences in teacher education: Case study on a pilot course”*

Abstract. In this presentation we examine the supporting of intercultural and interreligious sensitivities in teacher education by representing results from an action based case study on a course titled “encountering cultural and religious diversity in schools”. This course was piloted in the University of Tampere, Finland, in the spring of 2014. Previous studies have noted that extensive field experiences as well as opportunities to reflect and mediate these experiences are important in developing teachers' intercultural competence. The purpose of this study was to examine, however, what kind of learning experiences and self-reflective processes can be provoked in that kind of a university course where it is not possible to rely on students' field experiences of working in multicultural context. 31 students teachers from kindergarten teacher, class teacher and subject teacher education programs participated in the course. The data includes their course diaries, pre- and after tasks for the course as well as separate feedback forms. The course diaries depict how student teachers' develop their intercultural and interreligious sensitivity through self-reflection. The developmental model of intercultural sensitivity by M.J. Bennett seemed to work as a useful pedagogical tool in supporting student teacher's self-reflective processes. It was also noticed, however, that one of the important questions in developing intercultural competence in teacher education is how to induce self-awareness and critical self-reflection with those students who are reluctant to delve into that kind of processes and want to believe in the objectivity and neutrality of their own way of thinking. Furthermore, different challenges in developing intercultural and interreligious sensitivities were noted.

Trygve Andreassen (Queen Maud University College) *“RE for training Servant Leadership”*

Abstract. “The teacher is seen as servant first” – this thesis is a variation of the basic wisdom in Servant Leadership-theory (SL) formed by Robert K. Greenleaf in 1969 (Greenleaf, R K 2002:21). “Servant leadership” –theory has gained great acknowledgement internationally and has survived four decades of changing leadership ideals. It has shown to be effective in both public and private sectors worldwide. The purpose of this study is to investigate the application of SL in a major early childhood educator in Norway, asking: is it possible to improve teaching effectiveness at all levels for the sake of Early Childhood Education with this approach coming from Management theory?

Servant-leadership has been defined as “a new kind of leadership model – a model which puts serving others as the number one priority. Servant-leadership emphasizes increased service to others; a holistic approach to work; promoting a sense of community; and the sharing of power in decision-making” (Spears, L et al, 1998:33). My thesis is that this approach is in accord with the statement of values of school and kindergarten in Norway as well as the Convention on the Rights of the Child. The crucial questions are: “Whom do you serve” and “For what purpose”? The state, the parent(s), the students who are going to be the prime/ first educators or the child itself? Is it possible to see everyone involved in education as “servants to the child”? In this paper I combine experience from teacher education with my competence as both Master of Management and theologian. The method is systematic-discursive, based on a case study of leadership culture.

Greenleaf, Robert K. (2002). *Servant Leadership – A journey into the nature of legitimate power & greatness*. NY. Paulist Press. Greenleaf, Robert K. and Spears, Larry C. (ed)(1998): *The power of Servant-Leadership*. San Francisco. Berrett-Koehler Publishers.

Slot 6C. Open forum (room 230)

Olga Schihalejev and Triin Käpp (University of Tartu)

“Values game – inculcating, clarifying, developing values or educating character?”

Abstract. Values education is a controversial topic in the pluralistic world – whose values, on what grounds are taught and how. Values are not “an added” or “excluded” component of teaching, but they are integral and inevitable part of it. Values are included in the teachers’ arrangement of learning atmosphere within classroom, application of activities, teaching strategy, choice of context/content, allowed and reinforced behaviours within classroom, teaching style, imposition of discipline and in their behaviours and attitude towards their students (Veugelers & Vedder, 2003). Centre for Ethics in Tartu University has developed a game for teacher training. The game consists of situations with ethical dilemmas about teachers’ relations to students, parents, authorities and personal relations. Six different solutions to choose from are provided for every situation. Open forum introduces values game as a means to develop teachers awareness of their value laden ethical decisions and means to stimulate teachers and schools to talk about shared values. Open forum introduces shortly four different paradigms of values education (inculcation, values clarification; cognitive-developmental approach; character education). After playing part of the values game, we want to discuss: 1) which approach of values education this game represents 2) how far the cultural setting determines our choices or how universal the answers are 3) how the game could be developed for use in RE teacher training 4) what modifications should be made to use this format in RE lessons?

Trips and tours

Exhibition of icons

„The human and divine world of icons“ in Universities' Art Museum Ülikooli 188, I floor.

Opening hours: Mon-Fri 11.00-17.00

Guided walking tour in Tartu

You will have two options to have a guided walking tour in Tartu. If you arrive early on the 15th of June, you may register at 12.15 and have a walking tour in Tartu at 13. You will be back for the opening of the conference at 14. The tour in English starts in front of the Universities' main building. The tour in Finnish starts at registration room.

The second option to have a walking tour in Tartu is Tuesday at 18 - right after sessions. The tour in English starts in front of the Universities' main building. The tour in Finnish starts at registration room. The tour in Swedish starts from the back of Universities' main building.

Trip to Southern Estonia

The "fitness-ethnographic-nature" trip to Southern Estonia takes place on Wednesday from lunch onwards. Make sure that you have weather-proof clothes and comfortable shoes!

The bus starts in the beginning of Ülikooli Street, in front of theatre Vanemuine.

We will visit Taevaskoda (cliff called Heaven's Hall). Lunch will be served and then you can enjoy sandstone outcrops in the ancient valley of the Ahja River, listen to magical folk tales and visit places of ancient venerations - both by boat and with cick-bikes.

The trip is followed by conference dinner at lake Pühajärve.

We will be back at about 23-24.

Trip to Eastern Estonia

There is an option for an ethnographic tour on Thursday right after the closing of the conference. It costs additional 50€. Prior registration is required.

We will visit unique community at lake Peipus - old believers villages and also the orthodox monastery Pühtitsa, where we have also dinner.

We will be back at 21-22.

Restaurants in Tartu

Dinner on Tuesday evening is not organised centrally. You can choose restaurant of your own taste. To help you we have provided a list of some restaurants in the centre of Tartu (on the map starting from left upper corner). Average main: € - up to 8 €, €€ - 8-13€, €€€ - 14-19€, €€€€ - 20 & more

Crepp, Rüütli 16. A French cafe, which is known for its large delicious warm salads, galettes, quiches and crepes with different fillings and delicious pancake terms. Good price. €

La Dolce Vita, Kompanii 10, is an Italian restaurant with traditional Italian dishes, run by real Italians. Its 40 pizzas are made in a wood-fired oven which is unique in Tartu, and there is a wide range of pasta dishes to choose from. Best pizzas, pasta, minestrone, carpaccio in Tartu. €€

Polpo, Rüütli 9. Restaurant Polpo is located on the ground floor of the hotel London. Restaurant Polpo inspires from Estonian traditions and the temperament of Southern Europe. This is one of the 50 best restaurants in Estonia. Expensive but delicious. €€€

Antonius, Ülikooli 15. Its vaulted arch ceilings are adorned with rare frescoes and glass ceiling recreates the elegant atmosphere of a rose garden. Attractive interior, excellent cuisine, first-rate selection of Old World wines. Expensive but good – those looking for starched linen and candlelight should come here. This is one of the 50 best restaurants in Estonia. €€€€

Hot Pot, Kүүtri 6. Hot Pot is a pan-Asian fusion of many national cuisines from across the continent. Naturally for these types of establishments, it's often best to dine with a friend or three so you can sample the various menu items, which typically come in large-sized portions. €€

Meat Market, Kүүtri 3. Steakhouse – for those who love to eat a lot, carnivores dream ... mainly known for serving meat, but they serve also fish. The grill items are particularly good. €€€

Volga, Kүүtri 1. There's definitely an air of old-fashioned, theatrical luxury about Volga. Certainly a little more upscale than most Tartu choices - you just may want to dust off the bow-tie before dining here. The menu is made up of creative, international choices. €€€

Chez Andre, Kүүtri 3. The menu offers a mix of fantasy and lived experience, being the chef's very personal record of living and working in different countries and climes. The owner's objective is to pair things that don't typically go together (e.g., pasta with fruit). Expensive but good. €€€€

Vassilissa, Kompanii 2. Inviting, relaxing and elegant in a slightly kitschy way, this roomy establishment just off Town Hall Square is exactly what we look for in a Russian restaurant near the Town Hall Square. €€

Taverna, Raekoja plats 20. An Italian restaurant serves pizzas and pastas. Other mains, including various grill dishes, are also available. The interior at this underground tavern is nice and cosy, with stained glass and other artistic touches. €

Werner Café & Lounge, Ülikooli 11. It is one of the best and oldest cafés in Tartu - serve great coffee and have a wide selection of pastries and pies on the first floor. There is a restaurant on the second floor, with nice relaxed atmosphere. A nice place if you want to spend some time and are fond (inter alia) of good cakes and you don't like night clubs or other noisy places. €€

Café Truffe, Raekoja plats 16. Noble and stylish quasi-French cafe where you can eat well. This is one of the 50 best restaurants in Estonia. A simple but great place to have a small meal. €€

Pierre, Raekoja plats 12 / 14. Place for chocoholics. You can start with a full European meal and end up with chocolate truffles. If you are one of those that have a sweet tooth, this is a must. €€

Suudlevad tudengid (Kissing students), Raekoja plats 10. The menu is based mainly on Italian and French cuisine, with additions inspired by the best traditions of Estonian cuisine. Jazz music has inspired the choice of background sounds playing in the café. A cigar room on the first floor offers added value to those customers who enjoy a good cigar. €€

Atlantis, Narva mnt. 2. A traditional restaurant overlooking the river Emajõgi, with piped classical music. Here you get mains ranging from lamb to butterfish, but there's also a tongue-in-cheek nod to Atlantis' Soviet-era name - offering choices like seljanka. You can dine also on the riverside terrace. €€€

Pahad Poisid (Bad boys), Küüni 2. A mainstream classic pub, where sport lovers come. It is a classic pub which offers beer, pub food and a TV that broadcasts sports or music events. €€

Püssirohu kelder (Gunpowder Cellar), Lossi 28. Worth visiting in order to see the pub from Guinness book of records for having the highest pub ceiling in the world, at 11 meters and unique interior. It serves locally brewed Püssirohu Punane lager – a good beer, offers (lousy) Estonian and German food. €€

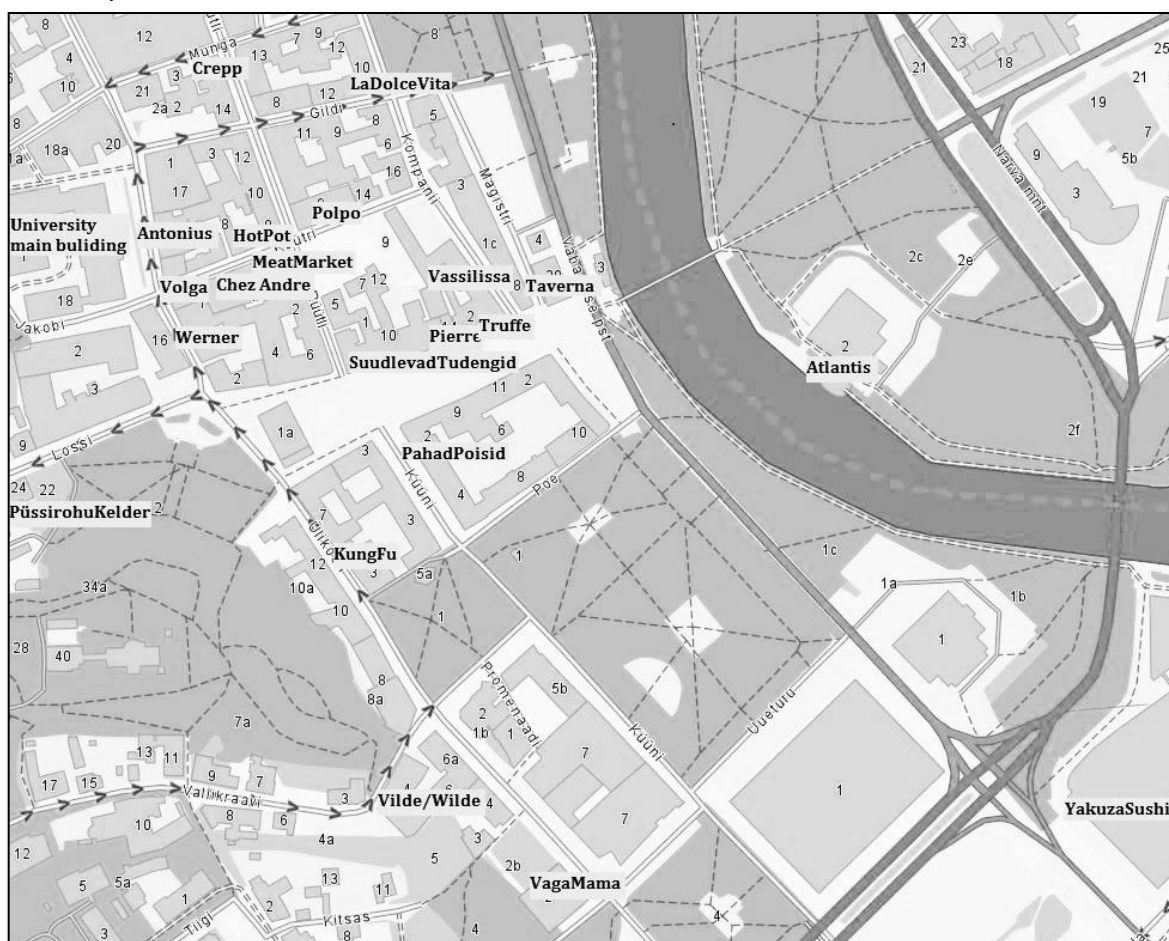
Kung Fu, Ülikooli 5. Best Chinese restaurant in Estonia serves over 100 different Chinese foods. The food is interesting, inexpensive and owned by someone who knows a thing or two about authentic Chinese cuisine. Great place to dine with a small group in order to try a bunch of the dishes out. €

Vilde lokaal, Vallikraavi 4, II floor. It is dedicated to writers Oscar Wilde and Oskar Vilde. The pub with interesting interior and with a large spacious terrace. The extensive menu offers a mix of pubs favourites and international cuisine. €€€

Yakuza Sushi, Turu 2. One of Tartu's best selections of nigiri and maki can be found above the cinema in the Tasku Shopping Center 4th floor. €

Vaga Mama, Ülikooli 2. Vaga Mama is an Asian diner with modern interior in the centre of Tartu serving Chinese, Thai and we recommend especially Nepalese dishes. €€

And many more...



List of participants

Agnieszka Szumigalska	Czech Republic	Masaryk University, VU University Amsterdam
Aino-Elina Kilpeläinen	Finland	University of Helsinki
Anne-Marie Grundstén	Finland	
Antti Räsänen	Finland	University of Helsinki
Anuleena Kimanen	Finland	University of Helsinki
Arto Kallioniemi	Finland	University of Helsinki
Atko Remmel	Estonia	University of Tartu
Bernd Krupka	Norway	Universitetet i Tromsø
Camilla Stabel Jørgensen	Norway	Høgskolen i Sør-Trøndelag
Christina Osbeck	Sweden	University of Gothenburg
David Carlsson	Sweden	University of Gothenburg/University of Gavle
David Lifmark	Sweden	Högskolan Dalarna
Dzintra Ilisko	Latvia	Daugavpils University
Elisabeth Raddock	Sweden	Umeå University
Essi Ikonen	Finland	University of Eastern Finland
Fredrik Jahnke	Sweden	Södertörn University
Fyodor Kozyrev	Russia	Russian Christian Academy for Humanities
Gabriel Omotosho Adebayo	Finland	University of Helsinki
Geir Skeie	Sweden/Norway	Stockholm University/ University of Stavanger
Gunnar J Gunnarsson	Iceland	University of Iceland
Halldis Breidlid	Norway	Oslo & Akershus University College of Applied Sciences
Hanna Zipernovszky	Sweden	Umeå University
Hannele Päiviö	Finland	University of Helsinki
Inkeri Rissanen	Finland	University of Tampere
Irina Paert	Estonia	University of Tartu
Jenni Urponen	Finland	University of Helsinki
Jenny Berglund	Sweden	Södertörn University
Jørgen Straarup	Sweden	Södertörn University
Kaarina Lyhykäinen	Finland	University of Helsinki
Kaido Soom	Estonia	University of Tartu
Karin Kittelmann Flensner	Sweden	University of Gothenburg
Karin Sporre	Sweden	Umeå University
Kristian Niemi	Sweden	Karlstad University
Laima Geikina	Latvia	University of Latvia
Lakshmi Sigurdsson	Denmark	University College UCC
Lars Samuelsson	Sweden	Umeå University
Leni Franken	Belgium	University of Antwerp
Linda Vikdahl	Sweden	Södertörn University
Lone Hindby	Greenland	University of Greenland

Malin Löfstedt	Sweden	Uppsala University
Marie von der Lippe	Norway	University of Bergen
Marjaana Kavonius	Finland	University of Helsinki
Marju Kõivupuu	Estonia	University of Tallinn
Marko Uibu	Estonia	University of Tartu
Markku Päiviö	Estonia	
Martin Ubani	Finland	University of Eastern Finland
Martti Häkkänen	Finland	University of Eastern Finland
Maximilian Broberg	Sweden	Uppsala University
Mette Buchardt	Denmark	Aalborg University
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Oddrun Bråten	Norway	Høgskolen i Sør-Trøndelag
Ole Kolbjørn Kjørven	Norway	Hedmark University College
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Olof Franck	Sweden	University of Gothenburg
Phra Nicholas Thanissaro	United Kingdom	University of Warwick
Ragnhild Strauman	Norway	Arctic University of Norway
Raili Keränen-Pantsu	Finland	University of Eastern Finland
Risto Aikonen	Finland	University of Eastern Finland
Saila Poulter	Finland	University of Helsinki
Sara Irisdotter Aldenmyr	Sweden	Dalarna University
Sari Murtonen	Finland	University of Eastern Finland
Silja Härm	Estonia	University of Tartu
Sissel Undheim	Norway	University of Bergen
Staffan Nilsson	Sweden	Södertörn University
Stephanie Sannemann-Damström	Finland	Helsingfors Universitet
Sturla Sagberg	Norway	Queen Maud University College
Sören Dalevi	Sweden	Karlstad University
Tapani Innanen	Finland	University of Helsinki
Teija Pitkänen	Finland	University of Helsinki
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Triin Käpp	Estonia	University of Tartu
Tryggve Andreassen	Norway	Queen Maud University College
Vesa Hirvonen	Finland	University of Eastern Finland
Vesa Åhs	Finland	University of Helsinki
Wilhelm Kardemark	Sweden	University of Gothenburg

Notes

