

SUMMARIA IN ENGLISH

FIRST SECTION: SUBJECT RE ON DIFFERENT KIND OF BORDERS

Jenny Berglund, *On the Borders: RE in Northern Europe*

Around the world, many schools are situated close to a territorial border. In such a situation it is possible, and in some areas probable, that students and teachers interact with people from the other side of the territorial border on a daily or weekly basis. These interactions influence peoples' lives, but how do they affect education? Does a close relation to a territorial neighbour mean that the culture and religion of the territorial *Other* is taken into consideration in teaching? Or is education, despite the recommendations on the supranational level, a purely national product? These issues are addressed in this paper, which empirical material comes from on a cross disciplinary project focusing on RE in four border areas around the Baltic Sea.

Leni Franken, *In Favor of a Shift, against Elimination: the Future of RE in Catholic Schools in 21st Century Belgium*

In spite of recent tendencies of secularization and religious pluralism, most Belgian schools are Catholic schools, where Roman Catholic RE is a compulsory subject. Given the large number of non-Catholic students in these schools, this can lead to a *de facto* undermining of the freedom of religion and education. Accordingly, a shift in the system is required. In the long term, 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 not recommended and for pragmatic reasons, I propose a system in which confessional 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 will guarantee more educational and religious freedom than the actual system does. Finally, I will argue that RE should not be excluded from the curriculum, but that a shift to non-confessional RE is, within a context of secularization, religious pluralism and growing religious extremism, an absolute requirement.

Dzintra Iliško, *Shifting borders of RE towards greater frames of solidarity*

Post-modern pedagogy framework advocated by Giroux suggests that education needs to attend to multiple voices of difference by opening for students' alternative meanings, perspectives and truth claims. This opens a space for deconstructing 'grand narratives', revisiting their ontological and epistemological foundations, as well as opening a more inclusive frame for other faith traditions, thus allowing the possibilities of solidarity among the peoples and religions. This means developing sensitivity and even solidarity with other faith traditions, non-religious views, by including gender perspective as well. A genuine openness to other perspectives might enhance a more sustainable RE. This inclusive perspective fosters a more truthful way of relating with the others, leading to the enlargement frames of solidarity with oneself, others and the nature. The aim of the paper is to re-evaluate confessional modes of RE marked with a transmission of cultural and religious norms strictly within the frame of one confession and to offer more critical, expanded, inclusive, empowering and transformative framework. RE in this paper is viewed in a wider worldview framework that encourages students to embrace their freedom of belief and the freedom of belief of others resulting by enriching plurality of meanings and understandings of others, and a deeper sense of solidarity. This article also elaborates on various understanding of solidarity and suggests guidelines for the religious educators for teaching solidarity in turbulent times.

SECOND SECTION: STUDIES ABOUT TEACHERS

Niclas Lindström, Lars Samuelsson *Which values are reproduced within the Swedish educational system?*

Using the World Values Survey (WVS) as a background the paper discusses a tension between the general evaluative outlook of Swedish teacher students and the educational values established by The Swedish National Agency for Education (SNAE). According to the results from WVS, which maps evaluative differences between approximately 80 countries in the world, Sweden stands out as a country that rejects traditional values and embraces so called secular self-expression values. However, the values established by SNAE include both traditional values, such as "sharing a common cultural heritage", and secular self-expression values, such as "individual freedom and integrity". Against this background we conducted a survey of 179

Swedish teacher students in order to investigate the relation between their evaluative outlook and the values they are supposed to convey to their pupils as established by SNAE. The result of the survey indicates that these students do not differ in any significant respect from the Swedish population in general as regards secular vs traditional evaluations. The fact that the traditional values emphasized by SNAE seem to be scarcely represented among the teacher students, makes questionable whether they will be present in their future teaching. On the assumptions that there are important educational values among the traditional as well as the secular self-expression ones, and that values are reproduced within an educational system, we argue that there is reason to take the imbalance in the evaluative outlook of the students seriously.

Sören Dalevi, Kristian Niemi, *RE Didactics in Sweden – defined by the National Curriculum? Discussing Didactics of RE in a Swedish Context*

RE didactics is a relatively new field of research in Sweden. In this article, the current status of the academic discipline is examined by drawing on empirical material: literature used in teacher education and interviews with active RE teachers. The study finds a lack of reflection concerning the fundamentals of the subject, both on what RE ought to be, as well as on its overarching goals. This absence of a ‘big picture’ also seems to result in active teachers lacking a professional vocabulary to discuss their practice. The article asks whether RE didactics in Sweden is being defined by the national curriculum, instead of being a critical voice contributing to a debate and offering alternative approaches to teachers.

Anuleena Kimanen, *Developing Pupils’ Skills in Inter-worldview Dialogue*

This article presents the design and results of a research and development project that was conducted in Espoo, Finland. The objective was to develop material to enhance inter-worldview dialogue in a school context in the spirit of the teacher-as-researcher movement. Ten teachers and five schools were involved. The focus is on pupils’ experience and on one school. It is mapped both by the pupils’ written reflections and teachers’ observations, and supplemented by feedback and observations from other schools. For the pupils the project provided important experiences that diminished their prejudices and provided them with confidence concerning the possibility of a peaceful dialogue between worldviews. When designing dialogue education

it is worthwhile to take non-religious worldviews into account, to treat pupils' personal worldviews sensitively and to provide pupils with encounters with real young people from diverse worldviews.

THIRD SECTION: BORDERS BETWEEN SECULAR AND RELIGIOUS, STUDIES ABOUT PUPILS

Gunnar J. Gunnarsson, Hanna Ragnarsdóttir, Gunnar E. Finnbogason, Halla Jónsdóttir, *Young people's views on religions in a multicultural society*

With growing cultural and religious diversity in Iceland over the last two decades it is of interest to study young people's views and attitudes in this regard and how they talk about religion and religiosity in a multicultural society. This paper presents findings from a four year (2011–2014) mixed method research project on life views and life values of young adults (age 18–24) in a multicultural society in Iceland. The theoretical framework includes theories on secularization, desecularization and detraditionalization together with discussions on religious diversity.

A survey was conducted in 2011 and 2012 among students in seven upper secondary schools in the Reykjavík area and other areas of Iceland. The findings from the survey indicate that although the majority of the participants 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 little influence on their views, and religious activity seems not to be an important part of their lives. 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 same schools in 2013 and 2014.

In this article, some main results from the survey are introduced, while the focus is primarily on the findings from the focus group interviews regarding the young people's views on religion, religious diversity and religious activity in a multicultural society in Iceland. The findings indicate among other things that although the daily life of the young people is secularised, many of them are of the opinion that it helps to believe or pray, for example in times of difficulties. This indicates that the secularization process has not gone as far

as expected or that some kind of de-secularisation has developed in the wake of the growing religious diversity in Icelandic society.

Phra Nicholas Thanissaro, *Buddhist teen bowing to parents: straddling the border between private and public religion*

Bowing to parents is a Buddhist home practice that links with the spread of religious-led attitudes across a notional border into the public sphere of young Buddhists' lives. A quantitative study sought to map the attitudes corresponding with bowing to parents for teen self-identifying Buddhists in Britain. A variety of statements including those concerning personal well-being, discrimination, work, school, RE, friends, family, substance use, collectivism, tradition and religion were rated for levels of agreement by 417 self-identifying Buddhists, aged between 13 and 20, using postal and online surveys. The 56% who bowed to parents were found to have stronger public-sphere attitudes such as work ethic, resilience to intoxicant use, valuing study and RE. In the private sphere, they were found to have a more positive attitude towards family and Buddhism. Additionally the study found the significance of bowing differed with age – being linked particularly with an increased subjective well-being in early teens and acceptance of hierarchy and parental influence in late teens. Also, the attitudes corresponding with bowing depended on religious style – bowing being linked with Asian values and feeling more religious for convert Buddhist teens, whereas for heritage Buddhist teens it was linked more with in-group mentality. Unlike non-Buddhist adolescents, bowing to parents in Buddhists was linked with wanting to look after parents in old age. The article argues that bowing to parents has the cultural function of bringing religiously-led good into society, acting as a perpetuating structure, binding the Buddhist community together, facilitating mutual respect from adults and a sense of social hierarchy and such deserves to be considered an aspect of Buddhist religiosity.

Fedor Kozyrev, *Turning Toward Subjectivity in Religious and Values Education Research*

New developments in religious and values education are determined considerably by epistemological factors. 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 a 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. They are existential, phenomenological, hermeneutic, constructivist, holistic, teleological, idiographic, and dialogical premises. Two strategies for dealing with new epistemological situation in educational research are described. Examples are given on how they work in the field of religious and values education research.