

# SIG19 Religious and Spiritual Education Newsletter Spring/2009

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*The Religious and Spiritual Education SIG is advocating research on religious and spiritual development that includes cognitive, social and emotional components. Values and beliefs are important aspects in religious and spiritual education which need a discussion forum of their own.*

## EDITORIAL

This is the eighth *EARLI SIG 19: Religious and Spiritual Education Newsletter*. The purpose of our special interest group is to endorse discussion on the importance of religious and spiritual aspects of education. The Newsletter notifies the special interest group members about upcoming events as well as recent or forthcoming publications on the field.

In this issue we have some additional information on the forthcoming 13<sup>th</sup> Biennial Conference EARLI 2009 arranged in Amsterdam next August. This includes the description of our special interest group sessions, namely the **Invited Symposium 'Current Research in Religious and Spiritual Education'** and the **Future Session 'The future of religious and spiritual education'** organized there.

Furthermore, we are introduced to the contents of the **Journal of Empirical Theology** special issue on **Religious and Spiritual Education**, which our SIG 19 Coordinators, **Kirsi Tirri** and **Theo van der Zee**, are presently working on as the Guest Editors.

Our Newsletter Editorial team is also happy to be able to present **three interviews of our special interest group members** in this issue. In the first one, we learn why **Ismo Pellikka**, Senior Lecturer in RE, History and Ethics from the University of Joensuu, regards networks like EARLI and our SIG irreplaceable! Secondly, we find out that **Ray Godfrey**, Reader in Education Statistics at the Canterbury Christ Church University, does not want to be constrained by paradigmatic assumptions – and besides that, we also discover several reasons for him to appear as The Perfect Friend for any junior researcher! Thirdly, we learn why **Paul Vermeer**, Assistant Professor of Practical Theology at the Radboud University Nijmegen, decided to 'quit the army' after seven years, and what he regards as the core of religion.

In the Announcements section, we hear about a Call for Papers for **Prospects – UNESCO Quarterly Review of Comparative Education**, which will be featuring a **Special**

**Issue on 'Policies and Practices of Holocaust Education: International Perspectives'**, wherein Zehavit Gross and Doyle Stevick contribute as the Guest Editors.

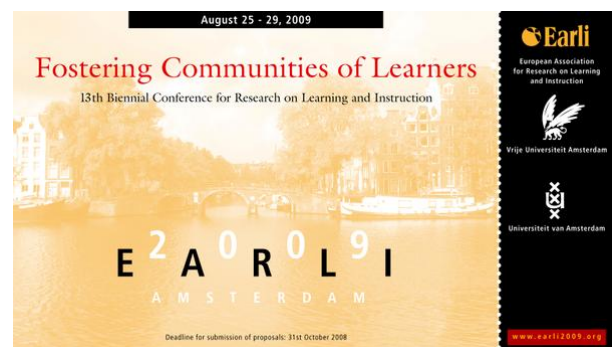
Lastly but very importantly, we are, as usual, featuring a list of some recent publications by our SIG 19 members, as well as an up-dated list of the SIG members.

We hope you will find the present issue of the SIG 19 Newsletter both informative and enjoyable! We also hope it reaches all your friends and colleagues working on the field of Religious and Spiritual Education, so that we can welcome them, too, to our inspiring Special Interest Group!

On behalf of the EARLI SIG 19 Newsletter Editorial team, I want to wish you all an enjoyable spring – and we of course wish to see you all both in Amsterdam (2009) and Malta (2010).

*Arniika Kuusisto*  
Co-Editor  
University of Helsinki  
Finland

## FORTHCOMING EARLI CONFERENCE August 25-29, 2009



## Our SIG 19 at the 13<sup>th</sup> Biennial Conference EARLI 2009

As you probably all know, the next biennial conference of EARLI will be in Amsterdam, 25-29 August, 2009. Our SIG 19 will be present at this conference with a business meeting (!) and two special sessions: an invited symposium and a future session. Please, check the conference programme for the exact time schedule. To inform you about the two sessions, we present a short introduction.

### 1. Invited Symposium: Current Research in Religious and Spiritual Education

Due to processes of individualization and secularization religion has increasingly been banned from the public to the private domain. However, in recent times religion puts itself back on the agenda and thus it 'de-privatizes'. These developments evoke various questions. What consequences do recent developments have for the significance of religion in the domains of development and learning? How is dealt with religion in educational settings in a meaningful way nowadays? How do teachers and educators enhance religious development, learning and involvement? Spirituality is a related field of research. How do teachers and educators enhance spiritual development, learning and involvement? This symposium focuses on empirical research. Contributions from Kirsi Tirri (Helsinki), Terry Lovat (Newcastle, AUS), Arniika Kuusisto (Helsinki) and Theo van der Zee (Nijmegen). Discussant: Fritz Oser (Freiburg).

### 2. Future Session: The future of religious and spiritual education

In this "Future and Vision" session, trends in research on religious and spiritual education will be discussed. Both fields of research have used different concepts. The discussion addresses the question of effective ways to research religious and spiritual education within and outside of the classroom. The most important approaches will be presented and discussed with respect to their advantages and disadvantages. In this session the discussion will have a more fundamental or philosophical approach. Contributions from: Mike Radford (Canterbury), Martin Ubani (Helsinki), Petri Nokelainen (Tampere), Siebren Miedema (Amsterdam). Discussant: Kirsi Tirri (Helsinki).

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## Coming Soon: Journal of Empirical Theology *Special Issue on Religious and Spiritual Education*

In the about to published special issue of the *Journal of Empirical Theology* ([www.brill.nl/jet](http://www.brill.nl/jet)) five contributors, who presented earlier versions of their papers at the 2008 EARLI SIG Religious and Spiritual Education Conference in Canterbury (UK), introduce their research on religious and spiritual education. By bringing these researchers together within this special issue, guest editors Kirsi Tirri and Theo van der Zee aim to introduce recent research done in three research groups in Europe: Nijmegen, Würzburg, and Helsinki.

In their contribution based on a survey research, van der Zee and de Jong (Nijmegen) aim to find out whether inspiration fill and emanate from teachers in Catholic schools in the Netherlands. Kuhn (Würzburg) presents findings of her intervention study in Catholic religious education at state-run secondary schools in Germany. Goal of her study is to discover whether students who are asked to take the perspective of another person's life and conflict are influenced by both their own attitudes and their perception of that person.

Kuusisto (Helsinki) studies the religious socialization of young people who grow up within a relatively coherent religious minority of Adventist's communities in the increasingly pluralistic societal context of Finland. Tirri, Nokelainen, and Mahkonen (Helsinki) explore the moral and religious reasoning of mathematically gifted adolescents, who attend a special boarding school for gifted students in Finland. Finally, Hirsto and Tirri (Helsinki) study the relationship between motivational approaches to studying theology and spiritual sensitivity.

The articles in this special issue provide findings of recent research on religious and spiritual education, as well as point to the considerable work which yet remains to be undertaken. The issue is definitively worth the while!

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## INTERVIEWS

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### FOCUS#1

#### ISMO PELLIKKA

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#### **F A C T F I L E**

**Who** Ismo Pellikka  
**Title** Senior Lecturer in RE,  
History and Ethics  
**Age** 47  
**Institution** Joensuu  
University, Savonlinna  
Dept. of Teacher Education  
**Country** Finland  
**Family** one wife, four  
children

#### 1. Please describe your work.

I have been working in my Dept. since 1992. Originally, I only had the responsibility of two subjects: RE and history education. Today I find myself lecturing also of moral education, professional ethics, multicultural education and even the pedagogy of ICT. My students are either future primary school teachers or pre-school teachers. I usually consider my work as very challenging and rewarding and also very varied. But, then again, I sometimes have my little moments of despair and lack of confidence.

#### 2. Describe your path how you became a researcher.

I usually describe myself as a "lecturer" in the original meaning of word, i.e. as the one who selects the best studies that are available and reads them to students. I have given my best to preparation and delivering of my lessons and lectures. My path to research has been a winding one. I have been working on Russian Orthodox spirituality since 1988, and only during recent years I have been able to scribble a couple of articles of educational issues. And they are hard to reach; they have appeared either in Finnish or Estonian! Most of my discussion of educational issues has taken place in the form of several international congress papers. I have written some 10 referee articles in international publications.

#### 3. What are your current research interests?

I am still working on human spirituality! My interest in Orthodox spirituality has not left me, and I am becoming more and more involved in the study of my students' spiritual views. I often ask them to write essays or log books while attending my courses, and these writings seem to reveal some very interesting views of students' thinking and spirituality.

#### 4. Who has influenced your career most and in which ways?

Many persons, both living and dead, have influenced my career and personal and professional choices. My RE teacher

in high school was probably the most prominent one; he was able to combine a critical study of religion and deep spirituality in his teaching and in his way of life.

#### 5. What do you feel are currently the most important areas of research in Religious and Spiritual education and why?

I think we need networks (like EARLI & SIG!) consisting of teachers and scholars of RE. This kind of networks are irreplaceable when it comes to finding out the best practices and best research of what is available. Of course we do need research. But are we aware of what is done in the study of RE in Europe, for example?

#### 6. Please define shortly what you mean by religion and spirituality.

"To see the world in a grain of sand" applies both to religion and spirituality.

#### 7. Please recommend us a good book to read

"The Intimate Merton. His Life from His Journals" (ed. by Patrick Hart & Jonathan Montaldo).

#### 8. Web link

<https://spaces.joensuu.fi/display/~ismopel>

#### 9. Ismo's research key words

spirituality (ancient and modern), pilgrimage, history of education.

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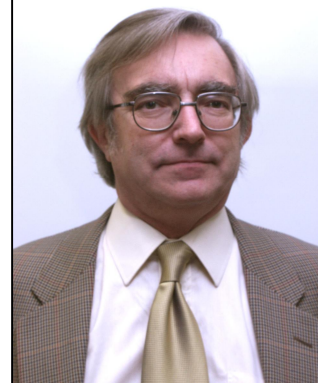
## FOCUS#2

### RAY GODFREY

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#### **F A C T F I L E**

**Who** Ray Godfrey  
**Title** Reader in Education  
Statistics  
**Age** 61  
**Institution** Canterbury  
Christ Church University  
**Country** UK  
**Family** Married with three  
adult children.  
**Research key words**  
research paradigms; faith  
schools; equality in  
education



#### 1. Please describe your work.

Mostly people want me to collaborate because of my ability to use statistics rather than just go through the steps. My self-image gives more emphasis to designing and analysing research of all types in ways that is not constrained by paradigmatic assumptions. I also write unpublishable philosophical papers on this topic. I spend a lot of time trying to

rescue researchers when it is too late. One of my favourite aspects of my work is refereeing papers. As a polymath who is almost guaranteed to take an interest in anything that is put in front of me, I tend to receive the papers that do not quite fit the system, which is fascinating. For really promising papers, I have been known to give authors a great deal of assistance turning their work into an international publication.

## 2. Describe your path how you became a researcher.

I always said I would never engage in empirical research, as a maths educator I knew that you need a vast number of studies before anything of real use can be established; so a single study seemed to be too much effort for the small returns. I also used to think that statistical approaches missed the point of human activity.

However, at one point I was eased out of teaching people to teach maths (something to do with making them think too much) and had to switch to teaching on the maths degree. The only gap in the department was for a statistician; so they sent me off to get a MSc in stats. Suddenly, a large number of researchers from across the university wanted to be my friend. Five years later I had virtually stopped teaching and was engaged in research in history, science, psychology, education, nursing, ....

## 3. What are your current research interests?

My main abiding interest is in the process of research itself, but my main substantive topics at the moment are multi-agency working, the evaluation of social/educational projects, character education and the faith schools controversy in the UK. The last one is linked to another abiding interest – what used to be called racism when I was younger.

## 4. Who has influenced your career most and in which ways?

Probably my parents, who gave me an intolerance of hypocrisy and self-deception together with a strong tendency to regard other people as being as important as me. This has been great for self realisation, but has prevented me from having what I would call a career.

Other than that, I just do what turns up to do – all quite spiritual really – so I have to thank the professors and others who have put interesting things in front of me.

## 5. What do you feel are currently the most important areas of research in Religious and Spiritual education and why?

Having studied Latin, Greek, Ancient history and Philosophy, the only profession open to me was RE teacher; so I have been interested in research in this area for forty years. Personally, I gave up teaching RE after about two years because I failed to work out how to communicate my very sophisticated thoughts in a way that would be of any value to the alienated young people I was confronted with. I do not think things have changed much, though researchers seem much more aware of the complexity. These days, the most urgent aspect of this problem is teaching in a multi-faith society. I suspect the way forward is to look at a distinction between faith and religion, descriptively in the first instance – I am not offering to start this at my time of life.

## 6. Please name three publications of your own, which you would like to represent here, and describe the reason for choosing each particular item.

### Publication #1

R. Godfrey (2004) 'Meta-analysis and qualitative data: insights from the history of probability' *Building Research Capacity* February 2004, 7, pp. 9-11.

*Reason:* This is almost the only piece of serious methodological reflection that I have managed to get published – and only in an abridged form. It anticipates the inclusion of qualitative findings in quantitative analysis.

### Publication #2

R. Godfrey (1984) 'John White and the Imposition of Autonomy', *Journal of Philosophy of Education*, 18(1) 1984, pp. 115-117.

*Reason:* This was my first ever academic publication. It encapsulates my complete lack of confidence in ever regarding an educational decision as justified.

### Publication #3

R. Godfrey & A. Morris (2008) 'Explaining high attainment in faith schools: the impact of Religious Education and other examinations on pupils' GCSE points scores' *British Journal of Religious Education*, 30(3) September 2008, pp. 211-222.

*Reason:* I finally managed to get someone to publish a paper that I was satisfied with. Mostly empirical research has to be dressed up with interesting but unjustified conclusions in order to get through the editorial process.

Note that my three favourite papers have never been published.

## 7. Please define shortly what you mean by religion and spirituality.

Religion is a set of cultural practices and the like, related to what might be called a religious faith but not necessarily closely related.

I would not define spirituality. Any words I used would have totally different meanings for the people reading the definition. A definition (by definition) would set limits and the point of spirituality is always to remember that there is something beyond.

## 8. When and how did you become involved in EARLI?

I was brought along to Gothenburg to present a paper written with Prof Carol Aubrey of Warwick University relating to early mathematical development across Europe.

## 9. How would you describe the role of SIG19 in EARLI?

Much of the work that is produced at EARLI conferences is the sort of thing that gives positivism a bad name. Much of the rest amounts to fluffy minded attempts to avoid positivistic approaches to things that need a positivist approach. I would like to think of SIG 19 as a small island of rationality in the middle of all this. The 2008 SIG conference was most encouraging.

## 10. Good book to read

Wittgenstein's *On Certainty*

## 11. Greetings and wishes for EARLI SIG 19

Please do not tie yourselves up in paradigmatic labels. Keep the faith. Have fun.

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## FOCUS#3

### PAUL VERMEER

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#### F A C T F I L E

**Who** Paul Vermeer

**Title** Dr.

**Age** 47 years

**Institution** Radboud University Nijmegen

**Country** The Netherlands

**Family** Married and two children

**Web link**

<http://www.ru.nl/religiewetenschappen/>

**Research key words**  
Religious education, youths and religious socialization

#### 1. Please describe your work.

My work consists of two parts: teaching and doing research. In the faculty of religious studies I teach BA-courses on: pedagogy of religion, sociology of religion and a course on religion and public policy in the Netherlands. Apart from this, I am also involved in the teacher education master programme of the Radboud University. As regards my research activities, I try to spend two days a week on my research concerning the longitudinal effects of a religious upbringing in the family.

#### 2. Describe your path how you became a researcher.

I first finished a teacher education programme for teaching history. After that, I started studying theology. I graduated in 1987 and subsequently worked for four years as a PhD-student in theology at the University of Tilburg. Next, I spend seven years in the Dutch army as a chaplain, before I became an assistant professor of practical theology at the Radboud University Nijmegen in 1999. The latter is my current position.

#### 3. What are your current research interests?

As mentioned above, my current research interests regard processes of socialization.

#### 4. Who has influenced your career most and in which ways?

Prof. dr. Hans van der Ven. He gave positive advice when I applied for a PhD-position in 1987. He was also the main supervisor of my PhD-project and he taught me the necessary research skills. In 1999 he asked me to quit the army and to accept a position as an assistant professor at the Radboud University, which I did.

#### 5. What do you feel are currently the most important areas of research in Religious and Spiritual education and why?

That depends on the context you are talking about. In view of the school, I would say that it is very important to reconsider the aim, methods and contents of religious education so that it fits the school as an increasingly secular institution. In this respect, I think it is also very important to reflect on the general pedagogical significance of religious education in order to defend its legitimate place in the school as such. As regards

the context of the family, i.e. the context I am studying at the moment, the question that intrigues me most is why the religious transmission in the family most of time does not have a long-lasting effect on religiosity later in life. At least, the latter is one of my most important, preliminary findings of my research until now.

#### 6. Please name up to three of your own publications that you would like to present here; and the reason for choosing each particular item.

##### Publication #1

Vermeer, P. (1999). *Learning theodicy. The problem of evil and the praxis of religious education*. Leiden: Brill

*Reason:* My doctoral dissertation. I took me quite some time to finish it, but I am still proud of it.

##### Publication #2

Vermeer, P.; Vossen, H.J.M.; en Van der Ven, J.A. (1991). Theodicy and Rationalization. In: *Bijdragen. Tijdschrift voor filosofie en theologie*. 52, 3, 293-317.

*Reason:* My first publication. That is always special, I think.

##### Publication #3

Vermeer, P. (2004). Learning Religion in a Plural Society. In H. Lombaerts & D. Pollefeyt (Eds.), *Hermeneutics and Religious Education* (pp. 153-172). Leuven: Peeters.

*Reason:* This was originally written as a paper to be presented at a conference at the university of Louvain in Belgium. The organizers of the conference liked it that much, that they asked me not to present it as a paper during one of the workshops but as a public key-note.

#### 7. Please define shortly what you mean by religion and spirituality.

For me religion in one way or another has to do with the belief in some kind of transcendent reality. Transcendence, I would say, it still the core of religion. Spirituality I find very difficult to define. It has become a very popular term nowadays that is used by many people in order to refer to a wide variety of different things, feelings, experiences, mental states and so on. For me, the concept of spirituality is too fuzzy, which is why I do not like it.

#### 8. When and how did you become involved in EARLI?

I became involved in EARLI in 2008. So I am a relatively new member. The reason I became involved was, that I wanted to attend the SIG19 conference in Canterbury last year.

#### 9. How would you describe the role of SIG19 in EARLI?

First, I think it is important that SIG19 calls attention for religious education in educational research as such. Secondly, SIG19 can also call attention for more normative, pedagogical aspects of education. If I look at the official EARLI journal *Learning and Instruction*, I sometimes gather the impression that especially the learning theoretical and instruction technological aspects are studied and that normative aspects are often neglected. SIG19 could point at this, what I would call, deficiency.

#### 10. Good book to read:

Herman Hesse's *Narziss und Goldmund*. My all-time favorite. I read it in German a few years ago and I do not know the title of the English translation.

#### 11. Greetings and wishes for EARLI SIG 19:

Hope to see you all next year in Malta.

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## ANNOUNCEMENTS

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### CALL FOR PAPERS

**Prospects – UNESCO Quarterly  
Review of Comparative Education  
Special Issue on ‘Policies and  
Practices of Holocaust Education:  
International Perspectives’**

#### Guest Editors

**Zehavit Gross**, Bar-Ilan University, Israel

**Doyle Stevick**, University of South Carolina

This issue of *Prospects* will explore the actual policies and practices of Holocaust education in countries and classrooms around the world.

Worldwide, Holocaust education is entangled with contemporary political controversies and geopolitical struggles, perceptions of the state of Israel and the situation of the Palestinian people. Perhaps because Holocaust education is highly politicized, we do not have much sober empirical research about the actual policies and practices of Holocaust education around the world. This issue seeks to provide a solid empirical basis for discussions of Holocaust education, its policies and practices, and the broader political contexts that facilitate or inhibit it.

Holocaust education is linked not just to history, but particularly to civic education issues. Studying the Holocaust is often justified by the need to help secure the future against further violations of human rights whether based on ethnicity, religion, gender, sexual orientation or disability. Does it accomplish those ends? At a time when many societies are more diverse than ever before, legitimate concerns about nationalism and xenophobia underscore the importance of an inquiry into whether knowledge of the Holocaust does function to develop mutual understanding and respect.

The guest-editors invite contributors from diverse fields, perspectives and societies to submit research about any aspect of Holocaust education. Does Holocaust education change attitudes towards minority groups? Does linking commemoration and classroom study support or undermine its adoption? Has research into Holocaust bystanders helped to address bullying in schools? Does adoption of a Holocaust day in schools lessen the time devoted to the subject by limiting it to one designated day? Does emphasis on the unique aspects of the Holocaust lessen its impact in societies that have strong national narratives of suffering? Does linking national suffering and academic study of the Holocaust prevent students from understanding the particular dynamics of the Holocaust? Does the historical knowledge and understanding of the Holocaust decline when emphasis is placed on contemporary applications? Does the emotional power of the Holocaust make teachers feel unequipped to handle the subject adequately?

These are difficult, contested and heated issues. The editors believe that these questions can best be discussed if high-quality, sober empirical research can provide us with data about these and related issues.

This special issue of *Prospects* is scheduled to be published in March 2010. To be considered for publication, manuscripts (7000-8000 words) should be submitted via email to the *Prospects* Editorial Office at: [ibe.prospects@unesco.org](mailto:ibe.prospects@unesco.org), by 1 May 2009. Earlier submissions are encouraged.

For more submission guidelines, please check the journal website (<http://www.springer.com/education/journal/11125>). After an initial screening, the guest-editors will send out for blind, external review only those manuscripts which are developed sufficiently to warrant such review. Please address any questions you may have about this special issue to Simona Popa, *Prospects* Assistant Editor, at: [ibe.prospects@unesco.org](mailto:ibe.prospects@unesco.org).

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## SIG 19 Newsletter

### NOTES AND GUIDELINES

We want to encourage a wide participation in SIG19 and in the newsletter. If you intend to contribute to the newsletter, please take into account the following issues. You can make suggestions concerning to content of the SIG19 and the newsletter. However, the editors retain the rights to alter and modify the contributions.

*Interviews:* In each newsletter we will focus on two or three researchers connected to the SIG19. One of the covered researchers is preferably a junior researcher. Please do not hesitate to make suggestions concerning the interviewees.

*Reviews:* In this section the SIG members can review different things, such as, books, articles and conferences, etc. Please do not hesitate to contribute and to present also your own works. A review should not exceed 250 words.

*Special feature:* This section we feature some interesting and inspirational aspect concerning the SIG19 areas of interest. The author is invited by the editors with regards to the suggestions by the members. The contributions should not exceed 500 words.

*Announcements:* If you feel that there is something relevant happening in the interest areas of SIG19, please use this section. Such things are up-coming conferences and projects. This section can also include propositions for shared projects. The announcements should be 100 words at maximum.

*New members:* We wish new members warmly welcome to our SIG. 19! We will list the new members in this section after we have been informed by them.

#### Publication & contact:

The newsletter is published twice a year. If you intend to contribute to the newsletter, please take into account the following dates. Please send your contributions and suggestions to: [arniika.kuusisto@helsinki.fi](mailto:arniika.kuusisto@helsinki.fi) or [f.willems@iko.ru.nl](mailto:f.willems@iko.ru.nl).

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## EARLI SIG 19 MEMBERSHIP

### How to join us?

To become a member, you must first become a member of EARLI. For more information, please visit the EARLI website: <http://www.earli.org/>

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## RECENT PUBLICATIONS BY SIG19 MEMBERS

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Lovat, T. (2009 in press). Improving relations with Islam through religious and values education. In K. Engebretson (Ed.) *Handbook of interfaith religious, moral and spiritual education*. New York: Springer.

Semetsky, I. & Lovat, T. (2008). Knowledge in action: Towards a Deleuze-Habermasian critique in/for education. In I. Semetsky (Ed.). *Nomadic education: Variations on a theme by Deleuze and Guattari*. (pp.171-182) Rotterdam: Sense Publishers.

Lovat, T. & Samarayi, I. (2008). Restoring justice to Islam: An historical, theological and artistic exploration. In M. S. Becker & J. N. Schneider (Eds.), *Human rights issues in the twenty-first century*. (pp. 27-72) New York: Nova Science Publishers.

Lovat, T. (2009 in press). Synergies and balance between values education and quality teaching. *Educational Philosophy and Theory*,

Lovat, T. & Semetsky, I. (2009 in press). Practical mysticism and Deleuze's ontology of the virtual. *Cosmos and History*,

Douglas, B. & Lovat, T. (2009 in press). Dialogue amidst multiformity: A Habermasian breakthrough in the development of Anglican Eucharistic theologies. *Journal of Anglican Studies*,

Douglas, B. & Lovat, T. (2009). The integrity of discourse in the Anglican Eucharistic tradition: A consideration of philosophical assumptions. *The Heythrop Journal*, 48: 1-15.

Lovat, T. (2008). Towards a new complexity science of learning and education (Invited Response). *Educational Research Review*, 3: 79-81.

Lovat, T. & Clement, N. (2008). The pedagogical imperative of values education. *Journal of Beliefs and Values*, 29: 273-285.

Lovat, T. & Clement, N. (2008). Quality teaching and values education: Coalescing for effective learning. *Journal of Moral Education*, 37:1-16.

Lovat, T. & Clement, N. (2008). Values education: Bridging the religious and secular divide. *Journal of Religious Education*, 56: 40-49.

Lovat, T., Holbrook, A., & Bourke, S., (2008). Ways of knowing in doctoral examination: How well is the doctoral regime? *Educational Research Review*, 3: 66-76.

Lovat, T. & Gray, M. (2008). Towards a proportionist social work ethics: A Habermasian perspective. *The British Journal of Social Work*, 38: 1100-1114.

Bourke, S., Holbrook, A., Lovat, T. & Fairbairn, H. (2008). Consistency and inconsistency in PhD thesis examination. *Australian Journal of Education*, 52: 36-48.

Gray, M. & Lovat, T. (2008). Practical mysticism, Habermas and social work praxis. *Journal of Social Work*, 8: 149-162.

van der Zee, T. (2008). Morality and feelings in religious education. In K. Tirri (ed.) *Educating Moral Sensibilities in urban schools*. (pp. 107-124) Rotterdam: Sense Publishers.

van der Zee, T. & Hermans, C. & Aarnoutse, C. (2008). Influence of students' characteristics and feelings on cognitive achievement in religious education. *Educational Research and Evaluation*, 14, 119-138.

de Jong, A. & van der Zee, T. (2008). *Inspireren tot participatie. Onderzoek naar inspirerende activiteiten en leraren op katholieke scholen*. [Inspiring to participate. Research into Inspiring Activities and Teachers in Catholic Schools]. Budel: Damon.

van der Zee, T. & de Jong, A. (2009). Teachers as a source of inspiration in Catholic schools, *Journal of Empirical Theology*, 22: 1.

van der Zee, T. & Alii, E.T. (2009). *Godsdienstpedagogiek. Dimensies en spanningsvelden*. [Religious education. Dimensions and Fields of Tension]. Zoetermeer: Meinema.

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## Changing Societies – Values, Religions and Education

Nordic Conference of Religious Education (NCRE)

Umeå University 9-13 June 2009

<http://www.umea-congress.se/changing2009/>

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## LIST OF SIG 19 MEMBERS

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