



EUROPEAN ASSOCIATION FOR RESEARCH ON LEARNING AND INSTRUCTION

# SIG19 Religious and Spiritual Education Newsletter Winter/2008

Released: 15.02.2008

Coordinators:

Kirsi Tirri, University of Helsinki, Finland  
Theo van der Zee, Radboud University Nijmegen,  
the Netherlands

Newsletter editor:

Frank Willems, Radboud University Nijmegen, the  
Netherlands

[f.willems@iko.ru.nl](mailto:f.willems@iko.ru.nl)

*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 forum of their own for discussion.*

---

## EDITORIAL

This is the fifth EARLI SIG 19: Religious and Spiritual Education newsletter. The purpose of this special interest group is to promote discussion on religious and spiritual aspects of education in the context of EARLI. This newsletter informs the members about latest and upcoming events in the field.

First, let me introduce myself, because I'm the new editor and this is my first newsletter. My name is Frank Willems, and since February 2007 I'm working on a research project named "Teachers' competences for the formation of civic virtues". The aim of this project is to develop a program for stimulating the moral-didactic competence of teachers in Catholic primary education in the Netherlands and finding out to what extent this program really has an effect. The program will be developed especially for Catholic primary schools in the Netherlands. Theo van der Zee, the new SIG19-coordinator, who is a direct colleague of me, has asked me if I liked to succeed Elina Hella and Martin Ubani and become a newsletter editor and I responded "yes" to that question. So I would like to thank Elina and Martin for all their work in the past, especially Martin because he has kindly answered my questions about the trade of SIG19-newsletter editor.

First of all, this newsletter includes an announcement of the SIG19- conference in Canterbury at the end of August. We would like to welcome you all there!

In this issue we have three interviews with the members of our special interest group. In the first interview we are happy to introduce *Dr Mike Radford* from the Christ Church University of Canterbury. In the second interview we will meet *professor Bo Dahlin* from Karlstad University. The third interview introduces *professor Wiel Veugelers* from the University of Amsterdam and the University of Humanistics Utrecht.

Unfortunately we have no special features this time, but we are glad to present two reviews in this issue: Bo Dahlin reviews the doctoral dissertation of Elina Hella. Also included is a review from Paul Vermeer, who works at the Radboud University in

Nijmegen, the Netherlands. He reviewed the new book *Reflecting on faith schools* by Helen Johnson.

Furthermore in this newsletter an announcement of a new bookseries, that are edited by Wiel Veugelers and Fritz Oser. Among the names in the editorial board is Kirsi Tirri.

New in this newsletter is a list of publications of SIG19-members. The aim of this list is twofold: everyone in SIG19 can see what projects and subjects their colleagues are working on, and such a list can provide members a list of articles that could be interesting to their own projects. Unfortunately, only a few members responded to the request to send in a list of publications. We hope to get more response the next time!

Hopefully you enjoy reading this newsletter and we also hope that it reaches your friends and colleagues in the field so that we have a chance to welcome more people to our SIG!

*Frank Willems*  
Editor  
Radboud University Nijmegen

---

## ANNOUNCEMENT

**INVITATION TO THE EARLI  
SIG 19 CONFERENCE  
CANTERBURY, 28th – 30st  
August 2008**

We are happy to invite you to participate in the EARLI SIG19 Religious and Spiritual Education meeting on 28th - 30th August 2008 at Canterbury Christ Church University, UK. We like to inform you about the aims and theme now. Regarding the preliminary schedule, submission of papers and practical things a separate email will be sent to you.

## I. Aims

This conference has at least three aims. The first aim is to foster the scientific community of researchers in religious and spiritual education. Members of the EARLI SIG 19 and other researchers will be given the opportunity to exchange findings of their recent research. The presentation of findings and the discussion can be done in two ways: as paper session, or as workshop. The second aim is to strengthen the interrelationship of the members of SIG 19 and other researchers in the field of religious and spiritual education. The schedule also contains social activities like an excursion. The third aim is to investigate chances and opportunities for establishing an international network of researchers in religious and spiritual education. Therefore, in the preliminary schedule a business meeting is included.

## II. Theme

*Teaching, Learning, and Development in Religion and Spirituality* are central strands in the work of the EARLI SIG 19. In the context of these strands the themes of atheism and agnosticism, and the private/public dimensions of religion and spirituality, have been identified as of particular interest. Contributors, however, are encouraged to interpret these themes broadly.

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? Is religion back on the agenda of public institutions as schools? If so, in what way? How can be dealt with religion in educational settings in a meaningful way nowadays? How can teachers and educators enhance religious development, learning and involvement?

Spirituality is a related field of research. How does spirituality relate to religion? Is spirituality a new and promising domain or subject in schools or other educational settings? How can teachers and educators enhance spiritual development, learning and involvement?

Invited speaker to the conference is Professor Fritz Oser, an international well-known researcher in religious and moral education.

We like to see you in Canterbury! For further details about the conference: [michael.radford@canterbury.ac.uk](mailto:michael.radford@canterbury.ac.uk).

### EARLI SIG 19 Conference organizing committee

Kirsi Tirri, Theo van der Zee, Mike Radford, and Ray Godfrey

## INTERVIEWS

### FOCUS#1

*'Religion is one of the formal articulations through literature, ritual, doctrines, etc. of the spiritual experience of humankind. Spiritual experience however is wider than that articulated in the religious context. It finds further definition in the aesthetic, social and moral forms of public articulation.'*

*Spirituality is the process of definition of what it means to be human, to be self conscious, to be able to exercise freedom, to be morally, socially and personally responsible, to be able to love, to experience our existential condition. I would argue that this condition is not God given but is a product of human construction, that we decide what it means to be human and that we consequently aspire to attain that humanity. Our understanding of the human condition requires continuing justification that involves both passionate and intellectual effort'*  
– Mike Radford

## Mike Radford

*Our first interview introduces Dr. Mike Radford, who works at the Christ Church University of Canterbury. He is one of the organisers of the SIG19-conference in Canterbury in August.*



### FACTFILE

**Who** Mike Radford  
**Title** Dr. **Age** 57  
**Institution:** Christ Church University  
**Country** UK **Family:** Married with three children  
**Research key words:** Spiritual Education, Complexity

**Question:** *First, we would like to know some details about your career. How would you describe your work?*

**Mike:** I am Programme Director for the institution's Doctorate in Education which is a five year part time research programme with some teaching support.

**Question:** *Would you tell us how you became a researcher?*

**Mike:** I have served in primary education as a class and, latterly, head teacher for 15 years and for 20 years as a lecturer in Higher Education. My first degree was in philosophy and I have always had a keen interest in the ways in which the disciplines of conceptual analysis can be applied to educational problems. My work is therefore primarily theoretical in nature. My Ph.D. completed in 1984 was on philosophical and psychological perspectives on concepts of human intelligence and I like to think that I developed a theory of multiple intelligences at approximately the same time as Howard Gardner. Unfortunately I do not have his outstanding communication skills.

**Question:** *Could you tell us a little bit more about your current research interests?*

**Mike:** I am currently writing in two areas, spiritual education and complexity science in educational research. I have previously had papers published in the areas of arts, emotional and social education.

**Question:** *Who has influenced your career most and how?*

**Mike:** Difficult question; in terms of complexity, a career is an 'emergent property' of the 'non linear' and 'dynamic' interplay of a multiplicity of events. It is the interaction between events rather than the events themselves that are of most importance. Having said that, I guess that the philosophical work that is predominant in my thinking and to which I find myself returning is that of the later Wittgenstein.

**Question:** *What do you think are currently the most important areas of research in Religious and Spiritual education and why?*

**Mike:** I am not a particularly religiously minded person and this gives me a keen interest in how non religious people think about the fundamental questions that religions seek to address. I do not believe that these questions are less relevant to the non religious or non believers. My key interest is in the epistemology of religious and spiritual knowledge.

**Question:** *Next we would like to discuss about publications and research. Could you name up to three publications of your own to and tell us why you have chosen these three*

**Mike:**

*Publication #1*

Radford, M. (2006). *Researching Classrooms; Complexity and Chaos*. British Educational Research Journal, 32 (2); 177-190.

*Reason:* This was my first publication in the area of complexity science and educational research and has been followed by three further publications developing the themes in this area. I find complexity science interesting since it fundamentally challenges our thinking about the nature of research in relation to policy and practice

*Publication #2*

Radford, M. (2006). *Spirituality and Education; Inner and Outer realities*. International Journal of Children's Spirituality, 11 (3); 385 – 396.

*Reason:* This paper was warmly received by its referees and deals directly (and I hope successfully) with the inherent problems that arise from a persisting dualism in writings about religious and spiritual experience in education.

*Publication #3*

Radford, M. (2007) *Passion and Intelligibility in Spiritual Education*. British Journal of Educational Studies, 55 (1); 21–36.

*Reason:* In this paper I felt that I had made a fairly clear statement on the distinctive nature of spiritual knowledge and understanding. Whether this is the case or not, readers must judge.

**Mike:** *When and how did you become involved in EARLI? I joined EARLI prior to the 2007 conference. I was invited by David Clarke to contribute to a themed seminar on complexity and educational research and thanks to his efforts in getting that seminar together, I was delighted to discover such an exciting and dynamic community of researchers.*

**Question:** *How would you describe the role of SIG19 in EARLI?*

**Mike:** This SIG provides opportunities to develop research in a crucial and much misunderstood area of the curriculum. It is vital as a research group within EARLI to ensure that spiritual and religious education remain represented.

*Mike's greetings and wishes for the EARLI SIG 19:*

I am looking forward immensely to the conference here in Canterbury in August of this year and am excited at the prospect of reading people's contributions for papers.

---

## FOCUS #2

*'I understand religion as a framework of stories (myths), symbols and actions (rituals), infused with wisdom and created out of various cultural and natural worlds in order to link the human soul with the spiritual world. This is a definition of the 'ideal' of course; in reality religion may be misunderstood and misused for quite other purposes.*

*I understand spirituality as a kind of meta-religious perspective, recognising the spiritual aspects of all religions but also of art and science, and of human cultural life in general. From a spiritual point of view, even atheism and pure materialism are products of the spiritual activity of human beings.'* – Bo Dahlin

## Bo Dahlin

*In the second interview we meet Professor Bo Dahlin, who is a recent member of the SIG19, to learn more about him and his work.*



### FACTFILE

**Who:** Bo Dahlin

**Title:** Professor **Age:** 59

**Institution:** Karlstad university **Country:** Sweden

**Family:** Wife and son

**Book recommended:** *To know as we are known.*

*Education as a spiritual journey* by Parker J. Palmer

**Research key words:** philosophy of education, science education, religious education, phenomenology, phenomenography

**Question:** *Please describe your work.*

**Bo:** Teaching at postgraduate levels and supervising PhD- and Master-students in education. In the little time that is left I do my own research, mostly in various aspects of philosophy of education.

**Question:** *Describe your path how you became a researcher.*

**Bo:** Having spent the years between 20 and 30 studying, travelling and never worked longer than a few months in one place I decided it was time to devote myself to something a bit more permanently useful. An academic career as a researcher in education seemed the most interesting prospect, considering the experiences I had gone through.

**Question:** *What are your current research interests?*

**Bo:** The philosophical and spiritual aspects of education, at all levels.

**Question:** *Who has influenced your career most and in which ways?*

**Bo:** My PhD-supervisor, Prof Ference Marton at the University of Gothenburg (Sweden), has been important for my academic career. He led me into a fruitful area of qualitative research called phenomenography (later developed into the variation theory of learning) and opened up possibilities for post-graduate research. Apart from that, this is a difficult question to answer because the most important influences on my life come from meetings with people not publicly known. It would take a long autobiographical story to explain who they were and how they influenced me.

**Question:** *What do you feel are currently the most important areas of research in Religious and Spiritual education and why?*

**Bo:** In empirical research: To apply phenomenography and variation theory of learning to religious education. In philosophy of education: To become clear about the spiritual dimensions of *all* education, not just religious education. These two areas have to be developed together.

**Question:** *Please name up to three publications of your own, which you would like to represent here. Please describe the reason for choosing each particular item.*

**Bo:**

*Publication #1*

Dahlin, B. (1989). *Religionen, själen och livets mening. En fenomenografisk och existensfilosofisk studie av religionsundervisningens villkor*. (Dissertation) Gothenburg: Acta Universitatis Gothoburgensis. [Religion, the soul, and the meaning of life. A phenomenographic and existential

philosophical study of the conditions of religious education.]

*Reason:* This is my basic work in religious education and it describes my basic perspective on it, grounded in the existential phenomenology of Heidegger and Merleau-Ponty, and many others. Unfortunately, it is in Swedish.

*Publication #2*

Dahlin, B. (1990). Conceptions of religion among Swedish teenagers: A phenomenographic study. *British Journal of Religious Education*, 12(2); 74-80.

*Reason:* This shows what can be done with phenomenographic research in religious education. It is based on a small part of my dissertation but unfortunately it has nothing of the philosophical aspects.

*Publication #3*

Dahlin, B. (2001): The primacy of cognition – or of perception? A phenomenological critique of the theoretical bases of science education. *Science & Education*, 10(5); 453-475.

*Reason:* Although not at all about religious education, it shows the spiritual dimension implicit also in the area of science education.

**Question:** How would you describe the role of SIG19 in EARLI?

**Bo:** To develop empirical research in religious education and philosophical research on the spirituality of education, and to let these two areas cross-fertilize.

*Bo's greetings and wishes for EARLI SIG 19:*

May our work steadily deepen and progress!

### FOCUS #3

*“Moral development can not be separated from identity development. Moral values are embedded in your life history. Your life history is partly constructed by cultural orientations you are living in and partly by your own effort to develop your identity.” – Wiel Veugelers*

### Wiel Veugelers

*For our third interview we have chosen to meet Professor Wiel Veugelers, because he has been a SIG19-member for years and his field of research lies at the border region of moral and religious education. He only needed a few questions to tell a whole story.*



**FACTFILE**

**Who** Wiel Veugelers  
**Title** Prof Dr **Age** 58  
**Institution** University of Amsterdam / University for Humanistics Utrecht  
**Country** The Netherlands  
**Research key words:** moral education, citizenship education

**Question:** Can you tell us something about your life and your path to becoming a researcher? What books, people and movements influenced your career?

**Wiel:** I was born in 1950 in the rural catholic part of the Netherlands. Looking back, I think I was at the right age for growing up with the 'sixties' (start of pop music, student protest, the growing openness of religions, etc.). I dropped my catholic heritage and lived a political and hippy oriented student life. Studying developmental psychology at the University of Amsterdam and living in a dynamic city as Amsterdam shaped my identity further. An identity development characterised as combining personal and collective emancipation.

Developmental psychology at that time was a dynamic combination of psychology, sociology, philosophy and pedagogy. Experience and political action were important concepts like in the work of Paulo Freire and the German Oscar Negt. After finishing university I first worked for three years at an educational experiment for lower skilled adolescents. The official policy was to integrate these youngsters into society. We were trying to raise their social awareness and action. In 1979 I moved to the University of Amsterdam for doing research, experimental projects with schools and teaching student-teachers at the teacher education institute.

A book that influenced me a lot was 'Learning to Labour' (1977) of Paul Willis. Willis showed how working class boys get working class jobs by celebrating masculinity, group identity and avoiding intellectual and formal political activity. Willis showed how these boys in an active and creative way constructed their identity. Willis worked at the Centre for Contemporary Cultural Studies at the University of Birmingham. At that Centre ethnographic researchers published about youth cultures like pop music and football. I used their theoretical concepts to do similar work in the Netherlands. It gives me a scientific alibi to watch football and to play records and visit concerts. However it learns me a lot about identity development of youngsters. My concern was: what can we as social engaged scholars do with these kids? What can be pedagogical goals and practices in working with them?

I became enthusiastic about the early American Critical Pedagogy. Scholars like Giroux, McLaren and Purpel used the work of Freire, Dewey, Frankfurter Schule and French philosophy to develop transformative practices. In particular the book of Giroux 'Theory and Resistance in Education' (1983) motivated me to develop ideas about more emancipatory education. After a while I realised that Critical Pedagogy gives a strong theoretical framework, but was not enough oriented to concrete working in schools and to empirical research. I enlarged my theoretical framework by studying democratic education, moral education, educational change theories, etc. In particular I got interested in the work of European scholars who integrated different traditions like in moral education Fritz Oser, Helen Haste and Kirsi Tirri and in educational change theory Ivor Goodson and Andy Hargreaves. My own work became more eclectic and combined sociological, psychological and pedagogical perspectives.

In the nineties in Dutch public educational debate a renewed emphasis on values was stressed. It was a rather conservative and traditional religious oriented way of looking at education. Many scholars didn't want to take these ideas seriously and didn't want to think about moral education. My point of view was that we should analyse this sociological and that we try to develop more progressive forms of moral education. This is not an anti-religious point of view but looks at the kind of moral values and the kind of educational practices we want to develop. I argue for a critical-democratic type of citizenship in which autonomy and social concern are linked.

Since 2002 I have a professorship at the University for Humanistics for education from a humanistic perspective ([www.uvh.nl](http://www.uvh.nl)). The University for Humanistics is linked to the humanist movement in the Netherlands, and is an institute for 'humanist life stance' and humanist cultural, social and educational practices. We often work close together with religious people who share in general the same moral values.

Our aim is to support youngsters in their identity development, on the development of autonomy, social concern and diversity.

**Question:** You are one of the founders of the SIG Moral and Democratic Education in EARLI. Can you tell us more about your role in the EARLI and how this SIG is linked to SIG19?

**Wiel:** I welcomed the SIG on Religious Education because morality and religiosity have much in common but both have their distinct theoretical traditions. In 2009 EARLI has its bi-annual conference in Amsterdam. I am part of the organising committee. I think Amsterdam is a great place to present research on moral and religious education. Once at the conference in the USA I introduced myself by saying that I work in Amsterdam and that I do research on moral education. A guy in front started to laugh and shouted 'moral education in Amsterdam that must be a hell of a job'. When foreign colleagues are visiting me we walk around in Amsterdam, and many of them have strong memories of earlier visits to Amsterdam, in particular 'in the sixties'. That was part of their moral education.

**Question:** Could you please name up a few publications of your own which you would like to represent here?

**Wiel:**

*Publication #1*

Veugelers, W. & Oser, F.K. (eds.) (2003). *Teaching in Moral and Democratic Education*. Bern/New York: Peter Lang.

*Publication #2*

Leenders, H., & Veugelers, W. (2006). Different perspectives on values and citizenship education. *Curriculum and Teaching*, 21, 2, 5-20.

*Publication #3*

Veugelers, W., Derriks, M. & Kat, E. de (2006). Education and major cultural incidents. 11 september and Dutch education. *Journal of Peace Education*, 3, 2. 235-249.

*Publication #4*

Veugelers, W. (2007). Creating critical democratic citizenship education: empowering humanity and democracy in Dutch Education. *Compare*, 37, 1, 105-109.

**Question:** Do you have a few words to conclude?

**Wiel:** We already take moral education very seriously; I hope teachers get more possibilities to do their moral job in a more transformative way. Sensepublishers invited Fritz Oser and me to start a book series on 'Moral Development and Citizenship Education'. We hope this series support research and dialogue on education on moral values. You are invited to join us.

---

## REVIEWS

Hella, E. (2007). *Variation in understanding of Lutheranism and its implications for Religious Education. Meaning discernment of students and teachers in Finnish upper secondary schools*. (Doctoral dissertation.) Helsinki: University of Helsinki. ISBN 978-952-92-3065-5.

Elina Hella's thesis consists of 4 parts (11 chapters) describing and discussing Hella's theoretical approach to RE, her empirical research within this field, and the results of this research. In addition there are two published papers and a third one in press (with Andrew Wright as second author). The

two published papers are based on empirical data about ways of understanding Lutheranism among Finnish upper secondary students and teachers in RE. The third paper is theoretical (in press, with Andrew Wright as second author). It argues for a particular approach to RE, grounded in the epistemology of critical realism and the so called variation theory of learning.

In her empirical studies Hella uses a particular kind of qualitative educational research called phenomenography. Its aim is to discover and describe the empirical variation of ways of understanding any phenomenon of educational interest. The variation theory of learning has grown out of this empirical research. Put very simply, the theory argues that if the critical aspects of the variation of ways of understanding a particular "learning object" is made explicit in the classroom, the possibility for students to appropriate that way of understanding, which the teaching aims at, increases.

Empirical data were collected from 63 students and 40 teachers. The participants were asked to write a short essay in which they explained the characteristics of Lutheranism to an imagined Catholic listener. Some of the essays were followed up by interviews, in order to clarify ambiguous or vague expressions. Analysis of the data resulted in 5 different categories of ways of understanding Lutheranism among the students, and 4 among the teachers in RE. In both cases there was a logical progression of meaning complexity from the first to the last category. The most sophisticated conception among the students was analogous to the simplest one among the teachers: that Lutheranism is characterized by faith in the love and saving grace of God.

The implication of the variation theory of learning is that the students' different ways of understanding central issues in RE should be made explicit in the classroom and related to the different ways these issues have been dealt with in the various religions of the world. In this way the students can learn both *about* and *from* the various religious traditions, as is the aim of RE both in Finland and in the UK. The usefulness of variation theory of learning in this context and for this purpose is well argued for in the thesis. Hella has a good grip on this theoretical framework and shows that empirical research with a phenomenographic approach is highly relevant for research in RE. Her analysis of data is conscientious and careful, with the use of a co-judge as reliability control.

However, Hella's discussion of the empirical results (the various ways of understanding Lutheranism) is of a rather general character. I think she could have dived more deeply into the actual conceptions found. In other words, there is more that could be said about the actual ways of understanding Lutheranism found in the empirical data and their implications for RE.

Hella is very brave in raising many interesting and important philosophical issues around her approach to RE. Some of these issues are also well treated, others not so well. One problem is that the philosophical perspective on RE Hella and Wright propose in the third paper seems not to be immune to some of the arguments made against what they call 'liberal' RE (with quotation marks). For instance, it is said that 'liberal' RE carries with it its own assumptions about knowledge and reality, which may be incompatible with some religious beliefs. But the same goes for phenomenography and the variation theory of learning – and for *any* theoretically substantial perspective on RE. I would rather argue that phenomenography and variation theory is a particularly good approach to precisely a *liberal* RE.

One could also have wished to hear something about *what*, more specifically, should be learnt *about* Lutheranism, and what should be learnt *from* it. One gets the impression that the image of God is a central aspect, but it is not explicitly stated. On the other hand, the idea of the good life is argued to be central for the proposed approach to RE – then what is Lutheranism's understanding of the good life? Perhaps a good question for further research would be the variation of ways of understanding "the good life" among young people today.

*Professor Bo Dahlin*  
Karlstad University, Sweden

---

Johnson, H. (ed.) (2006). *Reflecting on Faith Schools*. Abingdon: Routledge.  
ISBN 10 0-415-40046-5.

Due to processes of secularization and pluralization today the desirability and legitimacy of faith schools is seriously questioned in many European countries. Against the background of this ongoing debate, this volume encourages readers to consider faith schools as a positive part of, in this case, the English schooling system. For this matter, this volume, first of all, offers two theoretical accounts. One account, written from the perspective of Muslim schools, seeks to promote faith schools by arguing that faith schools are of importance in view of the spiritual formation of children. The other account, written from the perspective of the philosophy of education, instead is very critical towards faith schools and argues that faith schools may hinder the development of children towards autonomy. The right of parents to educate their children according to their own religious convictions is secondary to the right of children to become autonomous persons, it is stated. In the second part of this volume, the attempt is then made to refute this critic. Not by philosophical means, but by qualitative-empirical means. Several qualitative, descriptive accounts are presented, ranging from the personal story of a university chaplain to an interview with a former Church of England secondary school student, in order to show that education on a confessional basis by no means hinders the development of students towards autonomy. In a third and final part, questions concerning the future of the English schooling system are raised from both a historical and comparative perspective. A historical survey of the English schooling system offers the reader an insight into the background and origine of the current debate, while a comparison with Australian Catholic Education is meant to show that faith schools may still have an important educational role to play in a secular society.

As such, this collection of essays offers an interesting insight into the current debate concerning faith schools. Therefore, this volume, and especially the different qualitative, descriptive accounts, is worth reading. What is lacking, however, is a more philosophical defence of faith schools. In my opinion, the positive portrayal of faith schools in the qualitative part of this volume, is simply not sufficient to really refute the philosophical critic raised in the first part.

Dr. Paul Vermeer  
Radboud University Nijmegen, the Netherlands

---

## NEW SERIES

### Moral Development and Citizenship Education

#### Series Editors:

Fritz Oser ([fritz.oser@unifr.ch](mailto:fritz.oser@unifr.ch)), University of Fribourg, Switzerland  
Wiel Veugelers ([W.M.M.H.Veugelers@uva.nl](mailto:W.M.M.H.Veugelers@uva.nl)), University of Amsterdam / University for Humanistics Utrecht, the Netherlands

#### Editorial Board:

Nimrod Aloni, Kibbutzim College of Education, Tel Aviv, Israel  
Marvin Berkowitz, University of Missouri-St.Louis, U.S.A.  
Pietro Boscolo, University of Padova, Italy  
Maria Rosa Buxarrais, University of Barcelona, Spain  
Helen Haste, University of Bath, U.K. / Harvard University U.S.A.  
Dana Moree, Charles University, Prague, Czech Republic  
Clark Power, University of Notre Dame, U.S.A.

Kirsi Tirri, University of Helsinki, Finland / Stanford University, U.S.A.

Joel Westheimer, University of Ottawa, Canada  
William Wu, Hong Kong Baptist University, China

'*Moral Development and Citizenship Education*' is a book series that focuses on the cultural development of our young people and the pedagogical ideas and educational arrangements to support this development. It includes the social, political and religious domains, as well as cognitive, emotional and action oriented content. The concept of citizenship has extended from being a pure political judgment, to include the social and interpersonal dynamics of people. Morality has become a multifaceted and highly diversified construct that now includes cultural, developmental, situational and professional aspects. Its theoretical modelling, practical applications and measurements have become central scientific tasks. Citizenship and moral development are connected with the identity constitution of the next generations. A caring and supporting learning environment can help them to participate in society.

Books in this series will be based on different scientific and ideological theories, research methodologies and practical perspectives. The series has an international scope; it will support manuscripts from different parts of the world and it includes authors and practices from various countries and cultures, as well as comparative studies. The series seeks to stimulate a dialogue between different points of view, research traditions and cultures.

It contains multi-authored handbooks, focussing on specific issues, and monographs. We invite books that challenge the academic community, bring new perspectives into the community and broaden the horizon of the domain of moral development and citizenship education.

**Prospective authors and editors are invited to send their bookproposals to the series editors or to**

[peter.deliefde@sensepublishers.com](mailto:peter.deliefde@sensepublishers.com)

---

## PUBLICATIONS OF SIG19-MEMBERS

In the preparatory stage of this newsletter, all the SIG19-members were asked to send in a list of publications of the last six months, especially those articles within SIG19's field of interest: religious and spiritual education. The aim of this is twofold: everyone in SIG19 can see what projects and subjects their colleagues are working on, and such a list can provide members a list of articles that could be interesting to their own projects.

Unfortunately, only a few members responded to this request. Their publications are listed below and we hope to get more response next newsletter! Of course the members who were interviewed in this newsletter also listed some of their publications in their interview.

#### Terry Lovat

Lovat, T. & Toomey, R. (Eds.) (2007). *Values education and quality teaching: The double helix effect*. Sydney: David Barlow Publishing

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

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

Lovat, T. & Samarayi, I. (2008 in press). 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*. New York: Nova Science Publishers.

Gray, M. & Lovat, T. (2007). Horse and carriage: Why Habermas's Discourse Ethics gives virtue a praxis in social work. *Ethics and Social Welfare*, 1: 310-328.

Lovat, T. (2007). Values education: The missing link in quality teaching and effective learning. In D. Aspin & J. Chapman (eds.). *Values education and life-long learning*. (pp.199-210). New York: Springer.  
<http://www.springerlink.com/content/w663n2i133w24067/>

Lovat, T. (2007). Values education and quality teaching: Two sides of the learning coin. In T. Lovat & R. Toomey (Eds.) *Values education and quality teaching: The double helix effect*. (pp. 1-12) Sydney: David Barlow Publishing.

Lovat, T., Holbrook, A., & Bourke, S., (2007). Ways of knowing in doctoral examination: How well is the doctoral regime?, *Educational Research Review*, (Elsevier)  
doi:10.1016/j.edurev.2007.06.002  
<http://dx.doi.org/10.1016/j.edurev.2007.06.002>

Lovat, T. & Gray, M. (2007). Towards a proportionist social work ethics: A Habermasian Perspective. *The British Journal of Social Work*, (Oxford University Press) 0: bcl396v1  
<http://bjsw.oxfordjournals.org/cgi/content/abstract/bcl396?>

Lovat, T. & Toomey, R. (2007). Values education: A brief history to today. In T. Lovat & R. Toomey (Eds.) *Values education and quality teaching: The double helix effect*. (pp. xi-xix) Sydney: David Barlow Publishing.

Lovat, T. & Douglas, B. (2007). Dialogue amidst difference in Anglican eucharistic theology: A Habermasian breakthrough. *Australian E-Journal of Theology*,  
[http://dlibrary.acu.edu.au/research/theology/ejournal/aejt\\_9/lovat.htm](http://dlibrary.acu.edu.au/research/theology/ejournal/aejt_9/lovat.htm)

Bourke, S., Holbrook, A. & Lovat, T. (2007). Examiners and examination outcomes. In C. Denholm & T. Evans (eds.). *Supervising Doctorates Downunder: Keys to Effective Supervision in Australia and New Zealand*. (pp. 234-242) Melbourne: ACER Press.

Holbrook, A., Bourke, S., Fairbairn, H. & Lovat, T. (2007). Examiner comment on the literature review in PhD theses. *Studies in Higher Education*, 32: 337-356.  
<http://www.informaworld.com/smpp/content?content=10.1080/03075070701346899>

## Dimitris Pnevmatikos

Makris, N. & Pnevmatikos, D. (2007). Children's understanding of human and super-natural mind. *Cognitive Development*, 22, 365-375.

**Abstract:** Barrett, Richert, and Driesenga [Barrett, J. L., Richert, R. A., & Driesenga, A. (2001). *God's beliefs versus moter's: The development of nonhuman agents concepts*. *Child Development*, 72(1), 50-65] have suggested that children are able to conceptualize the representational properties held by certain super-natural entities, such as God, before they achieve representational understanding of the human mind. The two experimental conditions of the present study aimed at cross-checking the above suggestion. One hundred and twenty children aged from 3 to 7 years were involved in both conditions. In the first, a modified perspective-taking and appearance-reality task, similar to that adopted in Barrett et al.'s study, was used. The task in the second addressed another aspect of representational understanding of the human mind, that is, the early emerging of the rule that

knowledge is constrained by perception. The results of the study showed that younger children systematically treat God as a human protagonist regarding the representational properties they process. Moreover, it was found that children are able to reason, accurately, about God's representational properties, only upon reaching their 5<sup>th</sup> year of age, when their representational understanding of the human mind becomes stable and robust.

**Keywords:** Antropomorphism; Representational properties; Supernatural entities; Theory of mind

## Theo van der Zee

Theo van der Zee, Chris Hermans & Cor Aarnoutse (2008, in press). Influence of students' characteristics and feelings on cognitive achievement in religious education. *Educational research and evaluation*.

Theo van der Zee, Chris Hermans & Cor Aarnoutse (2007). The influence of feelings on cognitive achievement in religious education. *Journal of empirical theology*, 20.1, 21-51.

Theo van der Zee (2007). *Religious ideas, feelings and their interrelationship. Research into the effects of religious education in parables on 10- to 12-year-olds*. Berlin: LIT Verlag.

---

## 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.

**Publications of SIG19-members:** In this section we will list the books, chapters, artikels and papers of the members of SIG19, that have been published in the last six months, so everyone has a list of literature that could be interesting to their own projects and everyone can see what projects and subjects their colleagues are currently working on.

**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: [f.willems@iko.ru.nl](mailto:f.willems@iko.ru.nl).

## How to join us?

To become a member of our SIG19: *Religious and spiritual education*, you must first become a member of EARLI. For more information, please visit the EARLI website: <http://www.earli.org/>

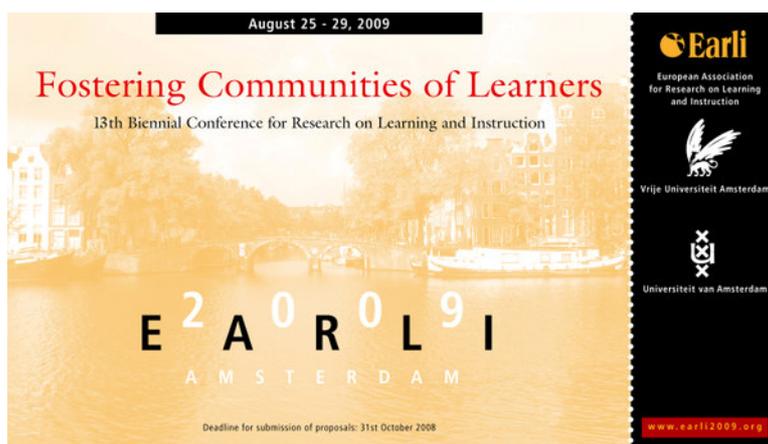
---

### Could you be the fellow newsletter editor?

In the past, there were two editors, but at this moment Frank is the only one. He would like to welcome a colleague, so if you're interested, please contact him at [f.willems@iko.ru.nl](mailto:f.willems@iko.ru.nl)

---

## NEXT EARLI CONFERENCE



### SIG19 members:

Bieri Buschor, Christine; Zürich, Switzerland: [christine.bieri@phzh.ch](mailto:christine.bieri@phzh.ch)\*  
Chavarrita, Romali Rosaly; London University, UK; [romali.rosales@gmail.com](mailto:romali.rosales@gmail.com)  
Court, Deborah; The Pingas Churgin, Ramat-Gan, Israel: [debcourt@inter.net.il](mailto:debcourt@inter.net.il)\*  
Dahlin, Bo; Karlstad University, Sweden; [bo.dahlin@kau.se](mailto:bo.dahlin@kau.se)  
Fisherman, Shraga; Israel: [shraga@orot.ac.il](mailto:shraga@orot.ac.il)\*  
Gellel, Adrian; University of Malta, Malta; [adrian.gellel@um.edu.mt](mailto:adrian.gellel@um.edu.mt)  
Godfrey, Ray; Christ Church University of Canterbury, UK; [ray.godfrey@canterbury.ac.uk](mailto:ray.godfrey@canterbury.ac.uk)\*  
Gross, Zehavit; University of Bar Ilan, Israel; [grossz@mail.biu.ac.il](mailto:grossz@mail.biu.ac.il)  
Hella, Elina; University of Helsinki, Finland; [elina.hella@helsinki.fi](mailto:elina.hella@helsinki.fi)  
Hirsto, Laura; University of Helsinki, Finland; [laura.hirsto@helsinki.fi](mailto:laura.hirsto@helsinki.fi)\*  
Innanen, Tapani; University of Joensuu, Finland; [tapani.innanen@joensuu.fi](mailto:tapani.innanen@joensuu.fi)\*  
Ivanovici, Mina; Adademy of Economic Studies Bucharest, Romania: [mina.ivanovici@ase.ro](mailto:mina.ivanovici@ase.ro)\*  
Jørgensen, Camilla Stabel; Soer-Troendelag University College, Norway; [camilla.jorgensen@alt.hist.no](mailto:camilla.jorgensen@alt.hist.no)  
Kallioniemi, Arto; University of Helsinki, Finland; [arto.j.kallioniemi@helsinki.fi](mailto:arto.j.kallioniemi@helsinki.fi)  
Kitchen, Rick; University of New Mexico, USA; [kitchen@unm.edu](mailto:kitchen@unm.edu)  
Klaassen, Cees; Radboud University Nijmegen, The Netherlands; [c.klaassen@pwo.ru.nl](mailto:c.klaassen@pwo.ru.nl)  
Lovat, Terence; University of Newcastle, Australia; [terry.lovat@newcastle.edu.au](mailto:terry.lovat@newcastle.edu.au)\*  
Maiello, Carmine; University of Freiburg, Freiburg, Switzerland; [carmine.maiello@unifr.ch](mailto:carmine.maiello@unifr.ch)\*  
Mitropoulou, Vassiliki; Thessaloniki, Greece; [mitro@theo.auth.gr](mailto:mitro@theo.auth.gr)\*  
Oser, Fritz; University of Freiburg, Freiburg, Switzerland; [fritz.oser@unifr.ch](mailto:fritz.oser@unifr.ch)\*  
Nokelainen, Petri; University of Tampere, Hämeenlinna, Finland; [hopeno@uta.fi](mailto:hopeno@uta.fi)  
Pnevmatikos, Dimitris M.; University of Western Macedonia, Florina, Greece; [dpnevmat@uowm.gr](mailto:dpnevmat@uowm.gr)\*  
Radford, Mike; Christ Church University of Canterbury, UK; [michael.radford@canterbury.ac.uk](mailto:michael.radford@canterbury.ac.uk)  
Räsänen, Antti; University of Joensuu, Finland; [antti.rasanen@joensuu.fi](mailto:antti.rasanen@joensuu.fi)  
Rollett, Brigitte; Universität Wien, Vienna, Austria; [brigitte.rollett@univie.ac.at](mailto:brigitte.rollett@univie.ac.at)\*  
Sheu, Jen Jang; Taoyuan, Taiwan; [sheu0102@yahoo.com.tw](mailto:sheu0102@yahoo.com.tw)\*  
Tapola, Anna; Vackelsang, Sweden; [Anna.Tapola@hik.se](mailto:Anna.Tapola@hik.se)\*  
Tirri, Kirsi; University of Helsinki, Finland; [kirsi.tirri@helsinki.fi](mailto:kirsi.tirri@helsinki.fi)\*  
Ubani, Martin; University of Helsinki, Finland; [martin.ubani@helsinki.fi](mailto:martin.ubani@helsinki.fi)  
Van der Zee, Theo; Radboud University Nijmegen, The Netherlands; [t.v.d.zee@iko.ru.nl](mailto:t.v.d.zee@iko.ru.nl)\*  
Veugelaers, Wiel; University of Amsterdam, The Netherlands; [w.m.m.h.veugelaers@uva.nl](mailto:w.m.m.h.veugelaers@uva.nl)  
Willems, Frank; Radboud University Nijmegen, The Netherlands; [f.willems@iko.ru.nl](mailto:f.willems@iko.ru.nl)  
Wright, Andy; King's College, London, UK; [andrew.wright@kcl.ac.uk](mailto:andrew.wright@kcl.ac.uk)  
Yinon, Avigail Bracha; School of Education, Ramat-Gan, Israel; [yinon@mail.biu.ac.il](mailto:yinon@mail.biu.ac.il)\*

\* = officially registered. Other members are kindly requested to register their membership op SIG19 at the EARLI-office! Mail to: [fabienne.vangelder@ped.kuleuven.be](mailto:fabienne.vangelder@ped.kuleuven.be).