Dear members and friends of the EARLI SIG 19,

Welcome to the autumn 2015 issue of our Newsletter! In this issue we are happy to introduce the new SIG 19 coordinating team: Elina Kuusisto has started as new a coordinator succeeding Arniika Kuusisto, and Dan Fleming takes over as a JURE coordinator; Ulrich Riegel continues on the team with Elina and Dan. We take here the opportunity to congratulate Elina and Dan for their new posts, and wish them and Ulrich inspiring collaboration! Furthermore, on the behalf of the SIG 19 family, we thank Arniika for her valuable work as a coordinator. Joining the Newsletter editorial team, we introduce to you Katharina Kindermann who takes over as an editor as Dan joins the coordinating team – welcome on board, Katharina, and many thanks to Dan for his previous work as an editor!

In this issue, we will also begin a new section “Spotlight on Research” which presents current research on the field of Religious Education in SIG 19 member countries; first we turn our spotlight on Germany. For the future issues, we kindly invite you to present current research projects in your countries.

In addition, we have the minutes of the SIG 19 business meeting and some photos of the EARLI conference held in beautiful Limassol, Cyprus last August. Information and call for papers for the forthcoming SIG 19 conference in Siegen, Germany are also presented. We are happy to introduce an interview with Eva-Maria Wüstner who is in the organizing team for the SIG 19 conference in 2016.

Towards the end of the autumn 2015 Newsletter you will find important information about SIG 19 membership and a list of the latest, very interesting publications by SIG 19 members and others linked to the domain of Religious Education.

We wish you all the best as we approach Christmas time!

Marjaana Kavonius & Katharina Kindermann
We would like to introduce the previous and new persons in charge.

**Ulrich Riegel**
SIG 19 – Coordinator

Ulrich Riegel is Professor of Religious Education in the Department of Catholic Theology at the University of Siegen. His recent research is on formal and informal processes of learning in church buildings, competencies of RE teachers, and the spiritual quality of Sunday activities. All these projects are empirically, using both, quantitative and qualitative methods.

**Elina Kuusisto**
SIG 19 – Coordinator

Dr. Elina Kuusisto works as a Postdoctoral Research at the Department of Teacher Education, University of Helsinki, Finland. Her purpose as a researcher is to explore how one’s life purpose can be supported and implemented in schools and universities. Currently she is studying moral education, moral sensitivities (ethical sensitivity, intercultural sensitivity, interreligious sensitivity), and deepening her learning about purpose in contexts of professional and academic education. Kuusisto’s doctoral dissertation examined religious education in the context of volunteer work. Her study showed that volunteer work can be an important avenue for young people to express and realize their purpose in life.

**Dan Fleming**
JURE – Coordinator

Dr. Dan Fleming is Dean of Studies and Senior Lecturer in Theology and Ethics at The Broken Bay Institute in Sydney, Australia. His research interests include moral philosophy, theology, religious education, and moral education. Most recently Dan has been focusing on the origins of moral responsibility in dialogue with philosophy and theology, as well as how it is that religious experience and worldview contribute to the formation of moral understanding and commitment. His work at The Broken Bay Institute draws him into dialogue with teachers of religious education from all around Australia.
Katharina Kindermann
Newsletter Editor

Katharina Kindermann is a new member of the SIG team. She is a PhD student and works as a research assistant at the department of Catholic Theology / Religious Education and the Department of Primary Education at the University of Siegen. Her research focuses are students’ learning processes in the church building and RE teachers’ subjective theories about field trips. She uses qualitative and quantitative methods. You can read more about her projects in the new section “Spotlight on research”.

Marjaana Kavonius
Newsletter Editor

Marjaana Kavonius teaches Ethics and Religious Education at the City of Helsinki and is a PhD student at the Department of Teacher Education at the University of Helsinki. Her research interests include religious and worldview education in general and, especially, how worldview education contributes to the development of a personal worldview and understanding of cultural and worldview diversity. Currently her research focuses on student perspectives, and experiences on Religious Education.
16th Biennial EARLI Conference for Research on Learning and Instruction
25-29 August 2015
Limassol / Cyprus

Towards a Reflective Society: synergies between learning, teaching and research

SIG-Dinner
Terry Lovat

Katharina Kindermann
Cyprus University of Technology
Elina Kuusisto and Arniika Kuusisto
Participants
Laura Hirsto, Katharina Kindermann, Arniika Kuusisto, Elina Kuusisto, Terry Lovat and Eva-Maria Wüstner.

Opening
Arniika Kuusisto welcomed all the participants and opened the meeting.

Greetings from EARLI’s Policy Council Meeting – Making EARLI more transparent
Arniika summarized the discussions of EARLI’s Policy Council Meeting which she had participated alongside the other EARLI SIG coordinators on Monday 24th August in Limassol. Policy Council meets once a year and it will from this year on be a permanent part of EARLI. Its purpose is to make the EARLI organization and Executive Committee (EC) and their policies increasingly transparent and accountable to all members. Thereby, the Budget, financial documents and EARLI strategy for the forthcoming years will be made available for the members (e.g. EARLI website) and discussed more openly than before.

Mottos for the EARLI 30+ strategy
- “Innovation follows consolidation”—to facilitate participation and quality management through transparency.
  - Also EARLI sponsoring will increasingly be focused on innovation rather than consolidation
SIGs (Special Interest Groups) and EFG’s (Emerging Field Groups)
- SIGs were seen as very important for EARLI, however their role can be regarded to be more in the consolidation than that of the EFGs, which are meant to “stand for innovation” by creating platforms also for new, emerging research fields and topics.
- A SIG or a combination of SIGs may turn into and EFG, or the other way round
- Innovative, risky research networks/working groups who might also get EARLI support in terms of funding
  - Networks exploring exceptionally innovative or ‘high risk’ research
  - Temporary funding (6 years)
  - Possible EFG focus e.g. in: New methodological approaches, New forms of interdisciplinary research, New ways of integrating (so far separate) research perspectives
- Strengthening the research community
  - Journals: Learning and Instruction, Educational Research Review, Frontline Learning Research
  - Book series: “New Perspectives on Learning and Instruction”
- The organization of ACS (Advanced Study Colloquium) has led to creation of new SIGs within EARLI. In a similar way, the new EFGs could foster new ways of networking.

**Election of coordinators**

Arniika explained the procedure of electing new coordinators as the terms as coordinators will end for herself and for JURE Junior coordinator Elina Kuusisto this year. She continued that after the call for expressions of interest for the SIG positions as per the Spring Newsletter there were one nomination for the SIG 19 coordinator positions Dr Elina Kuusisto, University of Helsinki, Finland, and one nomination for JURE Assistant Coordinator: Dr. Dan Flemming, The University of Newcastle, Australia. As we had just the right number of nominations for the positions available, there was no need for an election, so the above named SIG members were declared elected in the absence of any objections. Since there were no objection, Arniika congratulated the new coordinators.

**Thanking the previous SIG 19 coordinator**

Elina thanked Arniika for her commitment to SIG 19 with a relaxing present in the form of gift card to a beauty salon. Arniika has served for several years as a Newsletter Editor, JURE Coordinator and Coordinator. Further, she has and is still working as a Guest Editor for SIG 19 Special Issues. Thank you Arniika for your valuable contributions!

**Newsletter**

Elina explained that since Dan has become a JURE Coordinator the Newsletter needs a new Co-Editor to work with Marjaana Kavonius. Katharina Kindermann was asked for the position [which she later accepted and we have warmly welcomed Katharina to the team! Wonderful to have you!].

**Fifth SIG 19 Conference in 2016**

Eva Wüstner presented on behalf of Ulrich Riegel details on next SIG 19 Conference which will be held in Siegen, Germany. She showed the conference webpage (http://sig19atsiegen.de), presented the conference theme “Experiencing Religion and Religious Experience” in Religious Education” and told about the very interesting research areas of the Keynote speakers of the conference. The Keynote Lectures will be held by Professor Ann Taves, USA; Professor Carles Salazar, Spain; Professor Manfred Pirner, Germany, and Professor Mitropoulou Vasiliki, Greece. Eva also told that one of the main aims of the Siegen conference is to provide a platform for mutual discussion and elaboration. The conference organizers will apply for funding from Germany, and Terry Lovat also pointed out that at least in some previous occasion when we regarded the opportunity for an international speaker, we found out that EARLI funds can only be utilized for keynote speakers who travel to the venue from Europe. Conference fees were greeted as reasonable. Finally Eva talked about the importance of advertising the conference among all of our SIG members’ professional and research networks and among colleagues and students, so that as many scholars as possible would be able to find their way to our Siegen meeting.
Special Issue

Terry and Arniika presented the current stage of the process regarding our SIG Guest Edited Special Issue(s). The Special Issue will be published as three volumes of the Journal of Religious Education (JRE). Moreover, as 25 abstracts were submitted to the process, we cannot fit them all in the journal Special Issue. Thus, we are also planning to compile a book which in our SIG Edited Waxmann series “Research on Religious and Spiritual Education” or alternatively, in the EARLI (print & open-access) book series.

Terry also introduced the Journal of Religious Education to us. The journal is originally Australian but has recently been established as a Springer publication with a wider international focus. It is an old journal now in its 62nd year, and is well established in the field. The Journal of Religious Education is also highly rated e.g. on the Australian ERA list sharing the same category with e.g. the British Journal of Religious Education. Furthermore, the journal holds a prestigious editorial board of recognized experts in the field; it has a hard-copy subscriber base of over 700, and is now also available online.

Membership in SIG 19

Arniika highlighted that we all need to remember to renew our membership in the SIG 19 annually/biennially (depending on our on-going subscription). Furthermore, we always warmly welcome new members to our SIG community.

Other matters

Elina brought up that our SIG 19 should make a habit of always nominating some of our members for the EARLI award calls, as we do have some very good candidates for these. That is, the Erik De Corte Award for young scholars, Outstanding Publication Award, and Lifetime Achievement Award.

Dinner

After closing the members’ meeting, we walked together for our dinner venue, the beautiful Greek Restaurant Avli tou Vasilea.

Report by Elina Kuusisto
In Europe, religious and spiritual education happens in a context which is at once increasingly secular and religiously plural. Empirical studies such as World Value Survey or Religionsmonitor indicate a low level of religiosity within European countries (Pickel 2013: 16-21). In the Netherlands, Sweden and the Czech Republic, less than half of the population identify as religious, and in Great Britain, Germany and Spain less than half of the population consider religion or spirituality as important for their life. At the same time the Europe is becoming increasingly pluralistic in religious terms. Global migration, spurred on by a variety of social and economic factors, has transformed what was once a predominantly Christian context into one which is home to a wide variety of religious traditions, including significant numbers of Muslim, Hindu and Buddhist people. These traditions now make up 8 % of the believers in Europe. Moreover, the Christian tradition itself is becoming ever more plural, characterized in a broad spectrum ranging from evangelical and charismatic positions on the one hand to liberal perspectives on the other hand.

As well as various multi-faith issues, this constellation places the problem of religious experience on the agenda. Without neglecting the tremendous challenges faced by this new inter religious and secular context, the conference will give special attention to the topic of religious experience in relationship to religious and spiritual education. Traditionally, religious education addressed students raised in a religious family who lived in predominantly religious communities. For such students, religious experience was built into the fabric of their lives, and religious education in these contexts could build on this experience. Like a catechisms proof, the main task of religious education was to transfer knowledge to the students. The meaning of such knowledge became clear to students in their day to day life: living in a religious neighbourhood and participating in religious practice. Today most students do not share such experiences, because they have less contact with religious communities and do not perceive their everyday experience as having a religious dimension (Streib & Gennerich 2011; Ziebertz, Kay & Riegel 2009). This means that religious education confronts them with issues that do not relate to their world view. Spiritual education faces a similar problem: it cannot build on experiences of its kind, because in the Western world there has been no clearly developed spiritual tradition beyond the religions. Therefore spiritual education has to relate to experiences which are not normally perceived as spiritual. In both cases the problem is twofold:
Students of religious and spiritual education lack appropriate experiences and they show different opinions about what religion or spirituality could be.

This setting raises several important questions. From a theoretical perspective the question is how religious experience can be conceptualized in a context of religious plurality and secularity with the traditional religious traditions as just one option among other options? If spirituality and religiosity are more individualized practices than institutionalized beliefs (Heelas & Woodhead 2005), how does lived religion contribute to such a conceptualization? Do the concepts of spirituality and implicit religion give way to a new understanding of religious experience? From an empirical perspective the question is how religious experience beyond the traditional religious practices can be grasped accordingly? Do traditional empirical methods, both in quantitative or in qualitative paradigm, still fit, or do we have to turn to ethnographic methods? From a didactical perspective the question is how religious and spiritual education can deal with the gap as sketched above. Which concepts and methods can we utilize in bringing religious experience into religious or spiritual education? Which concepts and methods can we utilize to relate every day experience to religious and spiritual concepts?

The SIG 19 conference in Siegen will explore these questions through invited keynote presentations in plenary sessions, and collegial papers in parallel sessions. We therefore invite colleagues to contribute to the parallel sessions through the submission of a collegial paper. Papers not strictly related to the main theme are welcome as well and will be included where possible. Please submit a paper abstract (200 – 300 words) to Eva-Maria Wüstner (eva.wuestner@uni-siegen.de) by November 30, 2015. For further details on the conference please check http://sig19atsiegen.de.

References:

Experiencing Religion and Religious Experience in Religious Education
Ann Taves
(Religious Studies, University of California, USA)

Finding and Articulating Meaning in Secular Experience

Building on the idea that there are no inherently religious experiences, we can extend recent efforts to understand how people come to construe experiences as religious or spiritual to phenomenologically similar experiences that non-religious people construe in secular terms. Empirically, we can ask what experiences non-religious people find most significant and meaningful. Pedagogically, we can draw from traditional religious education and spiritual discernment practices to help non-religious people to more readily find and articulate meaning in secular terms.

Carles Salazar
(Social Anthropology, University of Lleida, Spain)

Believing minds: Steps to an ecology of religious ideas

Religion as a cultural phenomenon manifests itself in two different versions: erudite and popular religion. The first is the work of scholars of religion, particularly prominent in literate cultures, and it gives rise to cognitively costly and elaborate intellectual constructs. The second, by contrast, is a quasi human universal, it appears in all human societies and, even though it is not innate, its assimilation does not seem to require any particularly laborious process of cultural instruction. Whereas erudite religion can be seen as a form of propositional knowledge, as a theory or set of theories about the world and about human beings, popular religion is a form of engagement with the world, a form of relating with the world and with the beings that inhabit that world. Starting off from this
contrast between those two forms of religiosity, the purpose of this keynote presentation is to explore the cognitive, cultural and experiential factors that explain the origins and development of belief in popular religiosity.

Manfred Pirner
(Religious Education, University of Erlangen-Nürnberg, Germany)

Media experience and religious experience.
Explorations of an intricate relationship in the context of religious education

The central hypothesis of the paper is that the notion of ‘religious experience’ needs to be differentiated into different dimensions and ‘levels’ in order to provide for a more fruitful discussion. This applies to the field of religious education as well as to the field of popular media culture. With reference to empirical research it will be argued that in their media worlds youths make experiences that have ambivalent effects on their understanding and appreciation of religion. In religious education media experiences can be productively used as ‘bridges’ to religious experiences, but their ambivalences should also be critically discussed.

Mitropoulou Vasiliki
(Faculty of Theology, Aristotle University of Thessaloniki)
Education in a dynamic world:

Facing the Future

July 4 - 8, 2016
Helsinki, Finland

www.earli-jure2016.org
In this issue we want to introduce a new section to the newsletter: Spotlight on Research. We have an interesting group of members doing research in various fields of religious and spiritual education. Via this new section we want to give an overview of that. In each newsletter we present research findings of one of our members. So feel free to join in!

The church building as an out-of-school learning environment
Ulrich Riegel & Katharina Kindermann (University of Siegen / Germany)

Research Context
Field trips are quite popular as they allow authentic encounter and performative learning. The expectations and hopes concerning out-of-school learning are manifold. However, in religious education – in contrast to natural sciences – there is hardly any empirical evidence on the effects and processes of field trips. Our study steps into this gap. The church building serves as a prime example for an out-of-school learning environment in religious education. We want to know if it is worth going on field trips to the church building or if one should better stay in classroom.

Design and Method
We ran a non-equivalent groups design with 1143 third graders. All participating students passed an instructional sequence about the church building that consists of seven units (see Fig. 1). During the sequence, the students of Experimental Group 1 (E1) did two field trips to their local church. On the first field trip they explored the atmosphere of the church and got an individual and sensory-based access to the building. On their second field trip they learned about liturgical furnishing inside the church. The students assigned to Experimental Group 2 (E2) and Experimental Group 3 (E3) did one field trip to the church. The Control Group (C) passed the whole sequence inside the classroom. To enable the students who stayed at school a learning experience that resembles original encounter we prepared sensory-based learning material (e. g. incense, recorded sounds from the church) and photos and slides of the local church.

Figure 1: Instructional sequence

![Diagram of instructional sequence](image-url)
Before and after the sequence, all participating students filled in a questionnaire. Besides certain background variables (e.g. gender, centrality of religiosity, religious education in the family), we assessed the students’ knowledge about the church building. In the pre- and post-test we also asked the students about their attitude towards the church building. After each of the seven units the students evaluated how interested they were during the lesson. Furthermore, the students that went on a field trip reported about their feelings inside the church building and the teachers gave us a written feedback how they experienced the church visits.

Results
Our results provide an insight into the effects and processes of field trips to the church building and contribute to the current discourse of out-of-school learning.

- Data analysis shows that the instructional sequence leads to a significant learning effect in each of the four groups. However, it is the students of E1 and E2 that show the highest increase in knowledge. Thus field trips can lead to higher knowledge gain, but only if the students have the possibility to familiarize themselves with the new and unknown learning environment before cognitive input begins (for details: Why leave the classroom? How field trips to the church affect cognitive learning outcomes. In: Learning and Instruction, 41 (2016), 106-114).

- The instructional sequence significantly changed the students’ attitude towards the church building in a positive direction. However, this effect is independent of the learning environment (for details: Changing attitudes in religious education? A quantitative study concerning field trips to the church. Submitted to Journal of Empirical Theology).

- Field trips have the power to increase the situational interest in the subject matter compared to analogous lessons inside the classroom. This effect also appears if the church is visited twice (for details: Außerschulisches Lernen und situationales Interesse [Out-of-school learning and situational interest]. In: Zeitschrift für Grundschulforschung, 8(2015)2, 147 – 160).

- The vast majority of the students report about positive feelings inside the church building. One-third of the students made statements that can be qualified as spiritual or religious (for details: Experiencing churches as spiritual and religious places. A triangulative study on childrens’ perception of church buildings on field trips. Submitted to British Journal of Religious Education).

- The RE teachers that went on a field trip with their class cherish the performative power and the authentic experiences. However, they recognize that some children lack sensibility for a holy space what can lead to conflicts and hinder the learning process (for details: Wie Religionslehrpersonen außerschulisches Lernen erleben. [How RE teachers experience out-of-school learning]. In: Schulpädagogik-heute, 11(2015)6, 16 p.)
1. What started your career as a researcher in the area of religious and spiritual education?

To be honest, when I was at school I wasn’t that interested in religion. I was quite distrustful of religion, in the sense that I was scared that it would stop me having my own ideas of what life is about. Because of that, I always had big discussions with my teacher, about whether or not his religion and its institutions were doing good. It was always a subject in which I was quite attentive (in contrast to Latin or physics) because I wanted to provoke my teachers. In contrast to this, I was, at the same time, involved in some youth work at my local church. I had a little music band with other teenagers and we performed in services for young people. Because of the music and of the peer group I always stayed in contact with my church and religious habits. This helped me when I wondered about what subject to study at university. I decided that I wanted to know more about my religion and to find my own way to deal with my questions. I began a teaching degree for secondary schools in theology and German. During this time I got to know my present supervisor. I learned a lot about students and their approaches to religion in his courses. These discussions gave me a lot to think about, and as a consequence of this I focused on religious education. After the last exam and two years of teacher training at school I decided to go back to university to do research in religious education. Since October 2012 I have been working at the department of religious education in Siegen, Germany.
2. What, in your opinion, is the most important area for religious and spiritual education research today?

Because of my own experiences as a student, I think one of the most important areas in religious education is how religious topics can be worded in ways that are accessible and attractive to students. This question predominantly concerns the didactical competencies of teachers: How can the religious tradition and texts be brought in close contact to the world view of students and vice versa? Teachers need to develop subtle tools for this tightrope walk which is a very special area of religious education. I think more research needs to be done to explain this delicate space. This brings me to another important area: How can religious education be organised, taking into consideration the secularization and individualization of religious affiliation? Most of the students (in Germany) don’t present an explicit relation to a denomination or church. Their ideas about religion are mostly pluralistic and at the same time highly denominational. This is a tension the teachers have to deal with. What do teachers need to know and how do they need to be trained so that they can deal with this challenge? My own research project focusses on the professional knowledge of teachers as a basis for developing competencies to plan, conduct and reflect processes of religious education. I discuss both these topics in my PhD thesis.

Eva-Maria Wüstner is part of the organization-team of the SIG conference in 2016.


Research on Religious and Spiritual Education
edited by Theo van der Zee, Kirsi Tirri & Ulrich Riegel
Volume 8

Sturla Sagberg: Holistic Religious Education – is it possible?

Religious education has developed into one of the most exciting and challenging subjects on all levels of education, due to increasing religious and cultural diversity, to interdisciplinary research, and to the fact that many teachers and students search for some sense of holism as well. This book discusses the possibility of a holistic approach to religious education. A point of departure is taken in children’s own voices in their process of making meaning of life and in recent research on the child as subject, followed by discussions on how religion, morality and spirituality can be understood in the context of education. A key concern is how a teacher can support children in their search for meaning and identity when this process involves religion. That concern leads to a study of issues like the meaning of spirituality in education, the relationship between religion and morality, religion as culture, and the meaning of wonder in education and in religion. The book ends with suggestions of some viable metaphors for holistic religious education. This study is a contribution to the dialogue between the academic disciplines that inform religious education, and an invitation to reflective educators in school, kindergarten and church to explore the richness of religious and cultural diversity together with children without losing a holistic outlook on life.

Sturla Sagberg (born 1951) is professor of religious education and ethics at Queen Maud University College of Early Childhood Education in Trondheim, Norway. He has a doctoral degree in theology, and has for many decades taught and done research related to teacher training as well as to church education.
SIG 19 NEWSLETTER: NOTES AND GUIDELINES

We want to encourage a wide participation in SIG 19 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 SIG 19 and the newsletter. However, the editors retain the rights to alter and modify the contributions.

Interviews:
In each newsletter we will focus on one or two researchers connected to the SIG 19. 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 SIG 19 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 SIG 19, 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.

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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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