



EUROPEAN ASSOCIATION FOR RESEARCH ON LEARNING AND INSTRUCTION

# SIG19 Religious and Spiritual Education

## Newsletter

### Spring/2006

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Coordinators:

Kirsi Tirri, University of Helsinki, Finland

Zehavit Gross, University of Bar Ilan, Israel

Newsletter editors:

Elina Hella, University of Helsinki, Finland

Martin Ubani, University of Helsinki, Finland

[earlisig19-news@helsinki.fi](mailto:earlisig19-news@helsinki.fi)

*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.*

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## EDITORIAL

You are now reading the second newsletter of EARLI SIG19. We are very grateful for the supportive feedback we received after the first issue was released. The purpose of this special interest group is to promote discussion on the importance of religious and spiritual aspects of education in the context of EARLI. Therefore, a special forum for this discussion was seen necessary to better serve this purpose. This newsletter was developed as a tool to inform the members of current events and to welcome new members. Please feel free to contact us with your ideas and invite your colleagues to join us! New ideas and people are welcome to enrich and develop our network to better achieve its purpose!

In this issue we want to share the inspiring ideas and insights into the issues of our mutual interest which emerged in the interviews with Zehavit Gross, Adrian Gellel and Andrew Wright - a new member of our SIG! We wish Andrew warmly welcome to our group! Our first special feature by Antti Räsänen introduces religious education in the history of Finnish school system. The second special feature by Theo van der Zee describes the role of the Institute for Catholic Education in developing research on religious education and supporting schools' innovations in the Netherlands. We are happy to announce that a new book Religion, Spirituality and Identity edited by Kirsi Tirri has been published. We kindly thank everyone who has contributed to this newsletter! Active participation in the editorial work by sending us reviews and information on the current issues in the field is very helpful and much appreciated! General information on how to contribute to the newsletter and how to join our SIG 19 by becoming a member of EARLI is offered on the last page of this newsletter. We hope to bring together everyone interested in our shared goal of promoting research and enhancing the development of the field!

Elina Hella  
Co-editor  
Researcher,  
University of Helsinki

## INTERVIEWS

### FOCUS#1

Zehavit Gross

*Zehavit Gross kindly shared her insights into religious and spiritual education with us. She is one of the two coordinators of our SIG 19 and works at the University of Bar Ilan in Israel.*

**Question:** Please describe your work.

**Zehavit:** I'm a researcher and a lecturer in the School of Education, Bar-Ilan University. (Full position). Besides my position, I am a facilitator of conflict resolution groups (religious and secular, Jews and Arabs) within the Campus of Bar-Ilan University, through the Chair for Education, Tolerance and Peace. In July 2004 I was invited to Dresden University in Germany to participate in a special conference which brought together Palestinians, Israelis and German scholars who are committed to Education towards Culture of Peace. In March 2005 I participated in a special panel on peace education with Palestinian scholars in Stanford University, USA.

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

**Zehavit:** I was a lecturer in a religious teachers' college and thought in order to contribute more to the field of Religious Education I should conduct research on this topic. My MA Thesis dealt with Jewish Education among Secular Kibbutzim in Israel - this thesis dealt with Religious Education among secular adolescents in the secular kibbutzim in Israel and was published in Hebrew, as a book entitled: Judaism and Kibbutzim children - Possible Connections in 1995 by Ramot Tel-Aviv University publication. My PHD dealt with a typology of religiosity and secularism among secular high schools in Israel. I have completed both my M.A. and PHD with an outstanding and distinguished degree (Cuma Sum Lauder) and that enabled me to receive a full position in a university setting. I have won several prestigious awards for my scientific work, including the Berl Reptor Prize in 1994 (for an outstanding contribution for research of the kibbutzim in

Israel), the Schupff Prize in 1997 (a presidential scholarship for outstanding PHD students), the Schnitzer Prize in 2000 (for an outstanding doctorate dissertation that has a contribution to society) and the Frankfurter Prize in 2002 (for outstanding contribution to research in Jewish Education) and the Dafna Israeli Prize, 2004 (outstanding contribution to research in Gender Studies). The first research I have conducted after my PHD dealt with Feminism among Religious Zionist Women in Israel. This research was sponsored by The Institute for the Study and Advancement of Religious Education, Bar-Ilan University. This research was presented in March 2003 in the Israeli Parliament (Knesset).

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

**Zehavit:** I am currently actively participating in three international research projects: One through the Rappaport Center on the world of Jewish schools in Brussels, Paris and Geneva. In addition, I am participating in an international study being carried out in Europe (The RaIP Project) dealing with the study of religiosity, values and world-views among adolescents. My part in this study involves assessing in Israel 1,200 Jewish and Arab high school pupils (Muslims, Christians, Druze and Circassians). In addition to that recently I have won a grant from the Canadian government through the Halbert Centre for Canadian Studies to conduct a research on Feminism among Jewish Modern Orthodox Women in Montreal and Toronto.

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

**Zehavit:** My academic work was inspired by the writings of late Prof. Motti Bar-Lev who was a great scholar who contributed to the sociology of the field of Religious Education in Israel. He was both my MA and PHD supervisor. I was inspired by his academic and personal commitment to the field of Religious education.



Zehavit Gross

**FACTFILE**

**Who** Zehavit Gross **Title** PHD **Institution** School of Education, Bar-Ilan University **Country** Israel **Family** Gross **Book recommended** *Absent Minds: Intellectuals in Britain* by Stefan Collini **Key words** Religious Education, Secularization, Socialization, Feminism, Civic Education

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

**Zehavit:** I think that attention should be paid to the issue of the definition of spirituality and religiosity in a post modernist era. Without a clear definition of these terms it will be difficult to enhance meaningful research in the field of religious education. I think that attention should be paid also to the question of secularization in the western world and the awakening of fundamentalism. Attention should be paid to the issue of religious education in relation to peace education, prejudice and discrimination.

**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.

**Zehavit:**

**Publication #1**

Gross, Z. (2003). State Religious Education in Israel: Between Tradition and Modernity. *Prospects*, UNESCO Journal, 33(2), 149-164.

**Reason:**

This article was invited by UNESCO to be included within a special volume they have published concerning Religious Education worldwide. It was translated into five languages.

**Publication #2**

Gross, Z. (2006). The Construction of a Multi Dimensional Spiritual Identity. *Educational Media International*, 43(1), 51-63.

**Reason:**

This article aims to examine how media and computers can serve as a vehicle for the enhancement of spiritual and religious identity and socialization. An innovative typological model (RSTM) for assessing secularity and religiosity and its implications on the need for utilizing advanced information and communication technology (ICT) are discussed. In addition, another innovative theoretical model (KPIF) describes how, through the use of advanced ICT, information is transformed into knowledge and becomes an integral part of the meaning-making and identity-formation process.

**Publication #3**

Gross, Z. (2005). Certainty within an Uncertain World: Religiosity, Values and Worldviews among Jewish Adolescents. In H.G. Ziebertz & W.K. Kay (Eds.), *Youth in Europe. An international empirical study about life perspectives*. Munster: LIT.

**Reason:**

This chapter is part of the RaIP project (the international project that is dealing with religiosity, worldviews and values of adolescents) and it presents the results among Jewish adolescents in Israel. Interestingly enough although these adolescents are situated within an uncertain world, due to the political situation in Israel, they feel certain they are optimistic and hopeful for a better future.

**Question:** Please define shortly what you mean by religion and spirituality.

**Zehavit:** This is of course a very complicated issue. I was invited to write an entry in *The Encyclopedia of Spirituality*, NY, which will be published soon by SAGE Publication and will be dedicated to discuss the issue of spirituality from diverse perspectives. I claim there that an examination of research on spirituality yields three distinct approaches to the relationship between spirituality and religiosity. There are researchers who view spirituality as an integral part of religiosity, those who view spirituality as separate from religiosity and those who view spirituality as synonymous with religiosity. The existence of these diverse trends in current scientific literature epitomizes the conceptual bewilderment and attests the need to widen the scope of definitions of spirituality. Spirituality is an expression of human longing to approach a supreme entity or power situated beyond human control and grasp, thereby expressing the existential uniqueness of humans over animals. Research on religiosity has mainly focused on behavioral aspects as its manifestations. Actually, spirituality is a product of post modernity and secularization. The essence of spirituality seems to lie in secularism rather than in religiosity. If secular people define themselves also as spiritual, as was found in many studies, and if secularism is viewed as the opposite pole to religiosity on a continuum (i.e., less religious means more secular), then additional dimensions are needed to conceptualize secularity. Hence, attention should be given to the parameters for measuring secularity and religiosity from a broader and more diverse perspective, this will open a new way to better understand spirituality in the modern era (see Gross, 2006).

**Question:** When and how did you become involved in EARLI?

**Zehavit:** My first EARLI Conference was in Fribourg University in Switzerland. My motivation to attend this conference was due to the fact that Prof. Fritz Oser, a leading figure in the field of Religious Education, was the Chair of the conference. There in Fribourg University Fritz and I had a long conversation concerning the need to establish the religious and spiritual SIG at the EARLI - Fritz enhanced this idea and in the next conference in Padova the SIG was officially established.

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

**Zehavit:** The main goal of the SIG is to encourage and enhance Religious Education research through international exchange. The main concern of the SIG members is the improvement of religious and spiritual education in a global, pluralistic and secularized world. The SIG is interested both in theoretical research and scholarship relating to the interaction between Religion and Education and the different manifestations of Spirituality as well as on studies of educational practice.

**Question:** Greetings and wishes for EARLI SIG 19:

**Zehavit:** I hope the EARLI SIG 19 will enlarge its scope of participants and will be of interest to researchers who are committed to improve the quality of this world. I hope that the SIG will publish a book concerning spirituality and religious education which will include recent research of the SIG participants.

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## FOCUS #2

### Adrian Geller

*In the second interview we have a pleasant opportunity to get acquainted with Adrian Geller from the University of Malta.*

**Question:** Please describe your work.

**Adrian:** I am in the field of teacher education. My main assignment is to train and form future teachers of Religious Education. Due to limited resources I have to take care of both the formation of those who wish to teach Religion in a secondary school and of the Religious Education component in the course for student-teachers who have chosen to teach in the Primary sector. Furthermore since I am posted in the Faculty of Theology I am also responsible for teaching Catechetics (Catholic Religious Education in a Parish setting) to future Catholic priest. I share this load with another part-time colleague.

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

**Adrian:** Just after finishing my first degree in education, I started to ask questions on how I could help all students, especially those who are normally low achievers, to profit more from their learning experience. This research moved me from the area of learning styles, to instructional design, to constructivism, to individual differences, to adaptive teaching.

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

**Adrian:** At the moment I am interested in current trends amongst Maltese youth. I am in the process of studying to what extent Maltese youth are living the ideal of authenticity as described by Charles Taylor and how they experience the modern malaise of individualism, instrumental reasoning and loss of freedom. Concurrently, I am also designing and planning a research amongst secondary school students attending church schools and their teachers on spirituality issues. In particular, I am interested in researching how they are living their spirituality and its relation to their Catholic background.

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

**Adrian:** Well there are various beckons who have actually pointed the way to me. During my Ph.D., I was particularly influenced by Dick Snow. His main areas of interest were individual differences and Aptitude x Treatment x Interaction (ATI). His major works are in the latter area. I admired him for the very fact that whilst almost everybody in the realm of Educational Psychology and Instructional design insisted that ATI's were myths, he continued to believe in the promise that we can actually adapt to student's individual differences. He legacy rest in the very fact that he worked on the foundations of the area and tried to find and build a new language through which we can do education and maximise possibilities of learning to all students.



Adrian Geller

#### FACTFILE

**Who** Adrian-Mario Gellel

**Title** Lecturer **Age** 31

**Institution** University of Malta  
**Country** Malta **Family** Wife, Andrea; 3yr old Emilia and 1yr old Francesco

**Book recommended** *The Word made Flesh* by Margaret Miles **Web link**

<http://www.weathermalta.net/wbsites/mariovassallo/3/>

**Key words** Adaptive Religious Education, Religious Education Malta, Catholic Religious Education

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

**Adrian:** I feel that we need to define both religious education and spiritual education as dual nature subjects with strong ties with educational disciplines and religious traditions. Religious education understood to be on the borders of both theology and education necessarily depends on balance and on drawing its sources from both major areas. The answer to this discussion is balance. On the one hand, due to its religious nature, religious education must draw its wisdom from the intergenerational experience of by the believing communities. This wisdom should draw attention on guiding principles, directing and sustaining research, and build a theology of action. On the other hand, theology should humbly acknowledge that it is not competent in the art and science of teaching and learning. It is not equipped to analyse the learners, make predictions about effective and efficient learning, prescribe didactic methods and verify desired outcomes. Just as much as religious education would be unthinkable without theological input, so it would be insensible without the input of educational sciences. Its strength rests in the unity of the two disciplines and in their continuous dialogue. The division between the two would only lead to either isolation or lack of direction and purpose. It is precisely in this dialogue that we can find our specificity, academic rigour and the demand for respect from other disciplines.

**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.

**Adrian:**

*Publication #1*

Gellel, A.M. (2001). The Individualised Pedagogy of Christ. *Melita Theologica*, 52, 51-66.

*Reason:*

Besides being my first publication, this research helped me reflect on divine pedagogy as perceived by the believing community.

#### Publication #2

Gellel, A.M. (2006) Sainly Children: Roman Catholicism and the Nurture of Children. In Yust K.M., Johnson A.N., Eisenberg Sasso S., and Roehlkepartain E.C. (Eds.), *Nurturing child and adolescent spirituality. Perspectives from the World's Religious Traditions*. (pp. 83-94). Maryland Rowman and Littlefield.

#### Reason:

It was a good way of researching and reflecting on my own religious tradition and its relation with children during these past two millennia.

#### Publication #3

Gellel, A. (in press). Adapting to the requirements of the individual in the R.E. classroom.

#### Reason:

This is a summary of my research during these past six years. I intend to further develop the area.

**Question:** Please define shortly what you mean by religion and spirituality.

**Adrian:** For me religion is the codified wisdom of different generations from unmemorable times. It is the expression of humans' spirituality. Thus spirituality is the potential of every human being to transcend the here and now, to be connected with self, others and, for most human beings, God.

**Question:** When and how did you become involved in EARLI?

**Adrian:** As soon as I finished writing my Ph.D., in January 2005, I decided to join EARLI. I wanted to assure that I keep in touch with what is happening in the field of Education. When I discovered that there was a SIG on Religious and Spiritual Education I was all the more delighted.

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

**Adrian:** I personally believe that there is need of more dialogue between Religious and Spiritual Education and the rest of Educational disciplines. It is the only way to avoid isolation and to promote the area as a core area of human formation.

**Question:** Greetings and wishes for EARLI SIG 19:

**Adrian:** I really hope that we are able to communicate more with each other and discuss issues and challenges common to us all.

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## FOCUS#3

### Andrew Wright

*We were delighted to welcome Andy Wright to our SIG and chat with him about his work on religious and spiritual education.*

**Question:** Please describe your work.

**Andy:** I am primarily a philosopher and theologian. My research focuses on the development of a critical approach to religious education in liberal societies. I draw on critical realism and Trinitarian theology and take great delight in clothing my essentially pre-modern world view in the current intellectual fashion.

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

**Andy:** When I'm not working from home I normally catch the 9.35 train into London. Oh! Sorry, yes... I understand..... I was an undergraduate theologian at King's, spent a year cleaning hospital floors and generally being a hippy, teacher training at Cambridge University, about eight years teaching religious education in secondary schools, then a couple of jobs at Universities of London and Surrey before moving to King's.

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

**Andy:** Just finishing a book on truth in religious education, and working on a project looking at the religious education of nominal Christian adherents with a little help from some Finnish friends.

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

**Andy:** Athanasius and the Cappadocian theologians, because they showed me how to *think theologically* rather than just *about* theology; Roy Bhaskar, because I find his approach to critical realism difficult to resist, and Class 9B at St Augustine's School because they were the ones who taught me how to teach.



Andy Wright

#### FACTFILE

**Who** Andy Wright **Title** Senior Lecturer in Religious and Theological Education **Age** still young at heart **Institution** King's College, London

**Country** UK **Family** wife, two daughters, three cats, etc. **Book recommended** *Magic Mountain* by Thomas Mann

**Web link**

<http://www.kcl.ac.uk/depsta/education/hpages/awright.html>

**Key words** religious education, theological education, spirituality, critical realism, Trinitarian theology

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

**Andy:** I'm very interested in contextual approaches to religious education and current work on 'theologizing with children'. To my mind contemporary religious education needs to work a little on its ontology, semantics, epistemology and hermeneutics, and of course it's reading of theology. I'm very suspicious of attempts simply to embrace the latest intellectual fashion.

**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.

#### Andy:

**Publication #1**

Wright, A. (1991). *Religious Education in the Secondary School: Prospects for Religious Literacy*, London: David Fulton Publishers.

**Reason:** Guess a father always has a soft spot for his first born!

**Publication #2**

Wright, A. (2000). *Spirituality and Education*, London: RoutledgeFalmer.

**Reason:** I spent five years focusing in depth on the nature of spirituality and spiritual education as part of broader interest in critical religious education; though this book does not go into the academic detail in any great depth, it does give a good summary of my main arguments and conclusions in this area.

**Publication #3**

Wright, A. (2005). *Religion, Education and Post-modernity*, London: RoutledgeFalmer.

**Reason:** It's probably my best effort to date.

**Question:** Please define shortly what you mean by religion and spirituality.

**Andy:** Religion is the human response to that which above and beyond the world bounded by space and time reveals itself as being ultimately real, true, good and beautiful. Spirituality is the human quest for ultimate meaning, truth, goodness and beauty.

**Question:** When and how did you become involved in EARLI?

**Andy:** Well I guess technically I'm not actually involved yet, having only just signed up as a member! Elina Hella, editor of this brilliant publication, e-mailed me a couple of reasons why I should! Apart from finally getting involved in EARLI itself, I was particularly excited at the prospect of attaching myself to two of the special interests groups: Religious and Spiritual Education (SIG 19) which covers my own specialist research area, and Phenomenography and Variation Theory (SIG 9).

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

**Andy:** Well, it will be my first time there, so I guess my main role will be to observe, listen and learn. I'm excited about joining the group, since the spiritual dimension of education is so important. It seems to me that western education is facing something of an identity crisis, lacking any deep and sustainable vision of the big issues. This, I think, is where spirituality comes in.

**Question:** Greetings and wishes for EARLI SIG 19:

**Andy:** Looking forward to meeting everyone!

Interviews: Elina Hella

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## SPECIAL FEATURE#1

### Religious Education and the Finnish school

The first school of Finland was the cathedral school of Turku where the regular teaching started at the end of the 1200's. At the end of the Middle Ages *town schools* under the supervision of the clergy were founded in a few towns. As the consequence of the reformation – according to the program presented by Martin Luther – religious instruction was begun at schools as its own subject. Religious instruction was about teaching catechism in native language.

RE has always been taught in Finnish schools, first according to the doctrine of Catholic Church and then for a very long time according to the Lutheran doctrine. In the past, the clergy have had a great responsibility for the pupils' religious education and it is not difficult to imagine that for many centuries the Church and the school, the cleric and the teacher meant almost the same at least in the small pupils' minds. The situation of course began to change slowly with the administrative difference between Church and school, which begun in 1866 when the decree on elementary schools was approved. According to the decree, the elementary school was to be by its nature a municipally controlled school. The Lutheran Church was first against elementary school, but in the 1880s the attitude started change.

The latest change in Finland that has affected religious instruction and its position is the new Freedom of religion act. The new law has been in force since 1 August 2003 and the consequences of the law are evident in schools' life. Confessional RE, the position of religious minorities, who is able to teach religion and besides should there be RE were the hottest topics in discussion during the law-drafting process. School laws were renewed too, soon after Freedom of religion act.

Today religious education is still a compulsory subject both in Finnish comprehensive schools (7-16 years) and in upper secondary schools (16-18 years). A pupil may have his/her RE according to his/her own religion. Because over 80% of Finns are members of Evangelical Lutheran Church of Finland, the instruction in religion is carried mostly in the creed of Lutheran majority. RE based on the creed of other religious denominations will be organized if these three conditions come true:

1. The denomination must be a registered religious community in Finland.
2. The denomination must have a curriculum (so-called National Framework Curricula) approved by the National Board of Education.
3. Instruction is implemented if there is a minimum of three pupils in one municipality, who belongs to the community and who will take part in this instruction.

For the moment, National Framework Curricula is written for Lutheran, Orthodox, Catholic, Islamic, Adventist, Anthropological Society and Bahai's instruction. During this year, some new curricula will be approved, so the number of them will rise to twelve. Pupils who belong to no religious community are taught Ethics instead of religion, when there are at least three pupils in one municipality forming a study group. In practice many non-Lutheran pupils and many of those, who do not belong to any religious community are studying Lutheran RE too.

*Antti Räsänen*

Lecturer of Religious Education  
University of Helsinki, Finland

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## SPECIAL FEATURE#2

### The Institute for Catholic Education supports primary schools to innovate.

Practices of Religious Education (RE) are changing constantly. Social, cultural and religious developments challenge schools to evolve their practices all the time. Social developments like de-traditionalisation, secularisation, globalisation and pluralisation can be perceived as driving forces for developments at schools and for the subject RE in particular. Schools are tested to innovate in order to respond to these forces. However, the direction in which and the way how schools innovate are far from obvious. Proper research can assist them to determine the right direction and way of innovation.

From the perspective that innovation calls for proper research, the school board of Catholic primary schools has established the Institute for Catholic Education (in Dutch: IKO) in 2001. In the Netherlands religious education is taught only in religiously affiliated schools, not in the public system. Therefore, the IKO works for on behalf of Catholic primary schools (approximately 35% of all primary schools, all fully state funded). This institute is affiliated to the Faculty of Theology at the Radboud University Nijmegen and has two responsibilities: knowledge development and – transfer. For example, research topics are teacher-student interaction in interreligious education, school-parent partnership in child education, realistic learning tasks in religious education, and ritual education. Research on these topics has not only a scientific aim, but equally the aim to support schools with their innovation. All members of the staff have a research task, but also the task to participate in school innovation projects.

With a view to support school development, the IKO has raised a web of relationships of school counsellors, teacher teachers, school board consultants, curriculum designers, teachers and managers. The institute invests a lot in these networks through an annual workshop in the autumn, a book series, a website

([www.iko.kun.nl](http://www.iko.kun.nl): until now only in Dutch), conferences, and learning tools. In the autumn 2006 we start developing a Multimedia Interactive Learning Environment (MILE) for teachers and student teachers, which will scaffold them to improve their professional identity as a (future) teacher at religiously affiliated schools. The networks can be perceived as communities of practice, in which people share their knowledge about school development and RE. At the moment many primary schools participate in research projects, most teacher training colleges use learning tools that are developed by the IKO and most school counsellors on religious affiliation have done one or more professionalisation courses at the institute.

In the past five years the IKO has built up a lot of expertise in doing empirical research on school development and RE (published in the *Journal of Empirical Theology* and elsewhere), but also in how to transfer new knowledge to schools. It has done this in close cooperation with school counsellors, - boards and teacher training colleges, but also with other departments at the Radboud University like the Social Sciences.

The next step in the development of the IKO is not only to strengthen the aforementioned networks, but also to extend the international contacts, like SIG19. Similar research institutes are kindly requested to contact the IKO for further information or exchange.

*Theo van der Zee*  
Researcher and Program Manager IKO  
Radboud University Nijmegen, the Netherlands

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## ANNOUNCEMENTS

**Religion, spirituality, and Identity.** A book edited by Kirsi Tirri has been published in April by Peter Lang. It includes 13 chosen articles from the NCRE2005 conference papers.



NCRE2005 Conference secretary Martin Ubani and Chair Kirsi Tirri  
Photo: Elina Hella

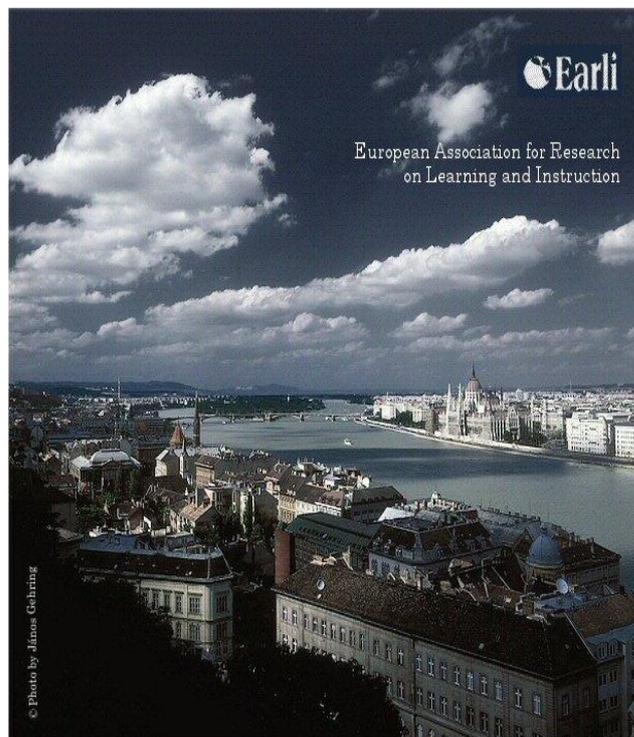
This book brings together recent work by international researchers in the fields of theology and education. The book is divided into three parts. While the first part deals with the theoretical framework, the second part contains empirical studies on religion and spirituality. The third part is about teaching religion. The book presents an updated overview of research on spirituality.

## NEW MEMBERS

Andrew Wright, King's College, London

### 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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**12th Biennial Conference for Research on Learning and Instruction in Budapest, Hungary**  
**August 28 - September 1, 2007**

[http://www.earli.org/conferences/earli\\_biennial\\_conference\\_2007](http://www.earli.org/conferences/earli_biennial_conference_2007)

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## 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.

	Deadline	Publication
Autumn	31.10	30.11
Spring	31.3.	30.4

Please send your contributions and suggestions to:  
earlisig19-news@helsinki.fi

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### *SIG19 members:*

Chavarrita Romali Rosaly, London University, UK, [romali.rosales@gmail.com](mailto:romali.rosales@gmail.com)

Gellel Adrian, University of Malta, Malta, [adrian.gellel@um.edu.mt](mailto:adrian.gellel@um.edu.mt)

Godfrey Ray, Christ Church Canterbury University, UK, [rcg1@canterbury.ac.uk](mailto:rcg1@canterbury.ac.uk)

Gross Zehavit, Bar Ilan University, 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)

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)

Klaassen Cees, Radboud University, Netherlands, [c.klaassen@paw.ru.nl](mailto:c.klaassen@paw.ru.nl)

Lovat Terence, University of Newcastle, Australia, [terry.lovat@newcastle.edu.au](mailto:terry.lovat@newcastle.edu.au);

<http://www.newcastle.edu.au/faculty/educ-arts/staff/lovatterence.html>

Maiello Carmine, University of Freiburg, Switzerland, [carmine.maiello@unifr.ch](mailto:carmine.maiello@unifr.ch)

<http://perso.unifr.ch/carmine.maiello/>

Oser Fritz, University of Freiburg, Switzerland, [fritz.oser@unifr.ch](mailto:fritz.oser@unifr.ch)

Pneumatikos Dimitris, University of Western Macedonia, [dpnevmat@eled-fl.auth.gr](mailto:dpnevmat@eled-fl.auth.gr)

Räsänen Antti, University of Helsinki, Finland, [antti.rasanen@helsinki.fi](mailto:antti.rasanen@helsinki.fi)

Tirri Kirsi, University of Helsinki, Finland, [kirsi.tirri@helsinki.fi](mailto:kirsi.tirri@helsinki.fi)

<http://www.helsinki.fi/~ktirri>

Ubani Martin, University of Helsinki, Finland, [martin.ubani@helsinki.fi](mailto:martin.ubani@helsinki.fi)

van der Zee Theo, Radboud University, Netherlands, [t.v.d.zee@theo.ru.nl](mailto:t.v.d.zee@theo.ru.nl)

Wright Andrew, King's College, London, UK, [Andrew.Wright@kcl.ac.uk](mailto:Andrew.Wright@kcl.ac.uk).

<http://www.kcl.ac.uk/education/hpages/awright.html>

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