



Earli SIG 19 Religious and Spiritual Education Newsletter

Spring 2012 Issue

Released: 10.5.2012

Newsletter Editors

Elina Kuusisto, University of Helsinki, Finland (elina.kuusisto@helsinki.fi)

Inkeri Rissanen, University of Helsinki, Finland (inkeri.rissanen@helsinki.fi)

Coordinators

Theo van der Zee, Radboud University Nijmegen, the Netherlands

Terry Lovat, University of Newcastle, Australia

Arniika Kuusisto, University of Helsinki, Finland (*Junior Coordinator*)

European Association for Research on Learning and Instruction EARLI Special Interest Group 19: Religious and Spiritual Education is advocating research on religious and spiritual development that includes cognitive, social and emotional components. Values and beliefs are important aspects in religious and spiritual education which need a discussion forum of their own.

EDITORIAL

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

The SIG 19 Conference, which will be held 23-25 August in Nijmegen, Netherlands, is approaching. In this newsletter we will offer you some information related to the conference and present, for example, the invited lectures. The theme of the conference is "what is religious and spiritual education good for?"

In order to begin orientating ourselves for the conference, we have also asked couple of our members to reflect their expectations of the conference. In addition, we asked them to share their thoughts regarding the future of SIG 19. We hope their thoughts will stimulate discussion that can be continued in August in Nijmegen!

As usual, we have included some news from our field. We want to congratulate Arniika Kuusisto, whose book was awarded as the best PhD dissertation of the year! In this newsletter you will also find the interview of one of our members, Zehavit Gross, who tells us about her work and research interest as well as she shares with us her thoughts related to the central concepts in our field – religion and spirituality.

We hope you find the contents of this newsletter interesting and informative. Again, however, we would like to remind that if you have any ideas concerning the contents of the newsletter or news to be announced, please contact us!

We wish you all a lovely summertime, inspiration for your work and sunshine for your days of relaxation!

Inkeri Rissanen
Newsletter Co-Editor
University of Helsinki, Finland



Note that you can now also join [EARLI group](#) in Facebook for information updates and discussion! There is also an EARLI- group at Linked-In.

“What is religious and spiritual education good for?”

EARLI SIG 19 Conference, 23-25 August 2012
Radboud University Nijmegen, The Netherlands

While societal developments on a global, European and national level orient politicians and policy makers to recognize religion as an important topic in the public sphere, schools and teachers appear to find it difficult to re-orient their educational practices. Inter-governmental bodies as well as governments emphasize the role of education in informing young people about religions and beliefs with a view to mutual understanding and tolerance. In the present individualistic and religio-culturally pluralistic scene schools and teachers appear to find it difficult to enact their task and to meet political and societal expectations on religion and spirituality in education.

It can be argued that the difficulty that schools and teachers face relate to questions on normativity and orientation. What is religious and spiritual education good for? The subject of religious and spiritual education aims to support students to transform their religious and spiritual identity. Aims of identity transformation can be formulated in terms of personal development (e.g. understanding religious and spiritual experiences) or in terms of societal themes or topics (e.g. citizenship, democracy, participation). Does the present difficulty relate to a divergence or even clash of aims and orientations? Can findings of recent empirical research shatter light on this matter?

Or does the difficulty relate to divergence of educational approaches or methods? While policy makers hint at learning about religion to pursue mutual understanding and tolerance, from the perspective of identity transformation learning from religion seems to be the best option. Does recent research on religious and spiritual education provide valuable insights in the desirability and effectiveness of various approaches? Does religious and spiritual education in which students are invited to investigate the value of various religions by including religious ideals lead to desired effects?

The Third EARLI SIG 19 Conference will be organized under the heading “What is religious and spiritual education good for?” at Radboud University Nijmegen, The Netherlands. **Professor Robert Jackson** (University of Warwick, UK) is invited speaker at the conference and he will link policy documents to findings of recent empirical research on religion, education, dialogue and conflict. Invited speakers **Professor Jos Beishuizen** (EARLI President) and **Dr Doret de Ruyter** (VU Amsterdam, The Netherlands) deal with the contributions of worldviews and their pursuit on citizenship.

The EARLI SIG 19 Conference aims to provide a scholarly venue for high quality research in religious and spiritual education with a view to theory formation as well as to enhance educational practices. EARLI SIG 19 members as well as non-members will present findings of their recent empirical research on religious and spiritual education. The conference programme includes ample opportunity for discussion and social interaction.



Invited Lectures

(1) Education about Religions and Beliefs within a Human Rights Framework: European Policy Recommendations and Research

Prof Dr Robert Jackson (University of Warwick, UK)

The events of 9/11 and their ongoing consequences accelerated a process whereby religion is increasingly accepted as a topic for discussion within the public sphere. Various inter-governmental bodies, including the United Nations, through its Alliance of Civilizations programme, have recognised the importance of public education as a means to inform young people about religions and beliefs and to increase tolerance of religious and 'philosophical' difference within a human rights framework. This presentation introduces the complementary work of the Council of Europe and the Organisation for Security and Co-operation in Europe's Office for Democratic Institutions and Human Rights in developing generic recommendations about policy and practice which, together with research findings, can be utilised at individual state level when considering education about religious and philosophical diversity. The Council of Europe's Recommendation of the Committee of Ministers to Member States on the Dimension of Religions and Non-Religious Convictions within Intercultural Education (2008) and the OSCE's *Toledo Guiding Principles on Teaching about Religions and Beliefs in Public Schools* (2007) will be linked to findings of recent mixed methods empirical research conducted in eight European countries as part of the EC Framework 6 REDCo (Religion, Education, Dialogue, Conflict) project. Various issues raised during the ongoing dissemination of European policy documents will be considered.



(2) How does a community of learners contribute to students' worldviews as reasonable citizens?



Prof Dr Jos Beishuizen (EARLI President, VU Amsterdam) and Dr Doret de Ruyter (VU Amsterdam, The Netherlands)

Students are in a phase of their lives in which they acquire more insight into their own personal worldview. Additionally, having relatively recently acquired the legal status of adults, they are expected to mature as reasonable citizens, who acknowledge and respect different worldviews of other citizens and who are able to live in harmony in a society with cultural and religious diversity. The mission of VU University is to contribute to these developments by providing students with the opportunity to reflect on fundamental existential and moral questions in a context of diversity. In this talk we will first explicate why we believe that the contribution of VU University to the development of the students' worldviews and reasonable citizenship is important and what it is good for. Then we will argue that Brown and Campione's (1992, 1996) concept of the *community of learners* creates an excellent learning environment for the reflection about one's own worldview and the development towards becoming a reasonable citizens. We will illustrate this with a less obvious example, namely a module of the bachelor *Science, Business and Innovation* in which students have to design methods to store wind energy.



Further information on: <http://www.ru.nl/theology/research/what-religious/>

Registration and enquiries to:

Conference Manager Maria Venhuizen

PO-Box 9103, 6500HD Nijmegen

+31 (0)24-3611147

conference@rs.ru.nl

THOUGHTS AND EXPECTATIONS REGARDING THE NIJMEGEN CONFERENCE AND THE FUTURE OF SIG 19

We asked Ulrich Riegel and Sturla Sagberg
what kind of expectations they have of the upcoming SIG 19 conference,
and where they think we should head for as a SIG.
Here is what they answered.



Ulrich Riegel

**My expectations
regarding our next SIG-
meeting in August**

I'm still impressed by our last SIG-meeting on Malta. I did enjoy the international atmosphere, the broad spectrum of topics and heuristics, the smooth organization, the location, and the weather. I'm curious whether Nijmegen will be able to organize similar weather, but I'm absolutely positive, that the Nijmegen programme will be as inspiring as the Malta one. At Nijmegen we address a very important topic: What is religious and spiritual education good for? Looking at the conceptual map of religious and spiritual education on international scale we do have a plurality of answers to this question. Should we teach religion? Should we teach about religion? Or is it clever to teach from religion? - just to frame this plurality by the well known core concepts of Micheal Grimmit. In scientific respects, religious and spiritual education is in between two discourses - that of religious institutions and that of educational sciences - which often are not linked together. Even more, the educational discourse is plural in itself. Germans like the concept of "Bildung", the English and Americans tend to think of curricula to be taught. Given this plurality, Nijmegen could be an important junction in these discourses. Nijmegen brings together expertise on religious and spiritual education from different national and educational contexts. Reflecting our question in this group could bring further common grounds in our debate. At least it could evoke the experience, that - on nominal level - different concepts often represent similar ideas of religious and spiritual education.

But it is not just the topic making me travel to Nijmegen. First of all, at Malta I did meet a lot of lovely people. I did learn much about other life

styles, world views, scientific agendas. Some of the people of Malta I could meet at Exeter again. It was great to see, what happened within one year, and to intensify relationship. I'm looking forward to meet most of you at Nijmegen again. Second, I like the manifold research agendas represented in such meeting. It is personal enriching to learn about other topics and methods than the personal ones, to broaden horizon on international scale. Our Nijmegen meeting should be an excellent occasion to get rich experience in this regard.

The future of our SIG

The biannual EARLI-conference at Exeter brought a stunning notion: There had been just a few talks of members of our SIG. In advance of the conference I did learn, that some of our proposals did not survive peer review. Maybe there have been other colleagues that did not offer a proposal, because they imagined not to pass this process. I don't know. Looking at the Exeter-agenda there had been a lot of empirical papers-not exclusively, but predominantly. One may argue, that our SIG has to change into an empirical mode, if it does not want to loose contact with current research. Maybe there is some wisdom in this argument. However, we do have a strong tradition of hermeneutical thinking, which brought about important insights to religious and spiritual education. I do not want to loose this tradition. So my question is, what could be done to strengthen this sort of argument? Reflecting the future of our SIG I do regard this question as cardinal. And I do suggest, that our measure of excellence should be the number of relevant talks on EARLI-conferences. Of course, this is a blunt criteria. But in this case number does represent quality. Talking on EARLI conferences signifies that the proposal did meet the EARLI criteria of good research, as it is evaluated by peer reviewers. And if our proposals do not meet these criteria, we turn into a sect within the educational discourse. In conclusion: Maybe Nijmegen will offer a platform to discuss this matter. In my respect it is basic to our future as EARLI-SIG.



Sturla Sagberg

"WHAT IS RELIGIOUS AND SPIRITUAL EDUCATION GOOD FOR?" SOME REFLECTIONS AND EXPECTATIONS

This is the question posed for the upcoming Third EARLI SIG 19 Conference, with an explicit aim to “galvanize the scientific community of researchers in the field in order to elicit empirical evidence and enhance theory formation”. I understand “galvanize” to mean “stimulate into action” when it applies to people. So what do I expect and hope from the conference? First, I hope for contributions that show empirically how religious and spiritual education affects various aspects of children’s lives and self understanding, both individually and in terms of social commitment. Second, I hope that this research does not stop with the “how” questions, but includes the “what” questions – studies of the subject matter of religious and spiritual education, that is, religion and spirituality. Concerning the “what” questions, the conference question should be analysed further.

Consider an interpretation of the question into “What is religion and spirituality good for?” – an interpretation that is very likely taken by some people. The Japanese philosopher Keiji Nishitani (Nishitani, Keiji. *Religion and Nothingness*. Translated by Jan Van Bragt. Berkeley / Los Angeles / London: University of California Press, 1982) points to the fact that many people ask that question, but claims that it is a faulty question if you are seeking to understand what religion is. His thinking is worth taking into account when we as researchers approach our field of research :

“In one sense, for the person who poses the question, religion does not seem to be something he needs. The fact that he asks the question at all amounts to an admission that religion has not yet become a necessity for him.”

“Religion, to judge from current conditions in which many people are in fact getting along without it, is clearly not the kind of necessity that food is. Yet this does not mean that it is merely something we need to live well. Religion has to do with life itself. Whether the life we are living will end up in extinction or in the attainment of eternal life is a matter of the utmost importance for life itself. In no sense is religion to be called a luxury.”

“Religion must not be considered from the viewpoint of its utility, any more than life should. A religion concerned primarily with its own utility bears witness to its own degeneration.”

Nishitani says that it is a mistake to ask about the purpose of religion for us. A counter-question must be asked:

“Instead, religion poses as a starting point the question: ‘For what purpose do I exist?’ We become aware of religion as a need, as a must for life, only at the level of life at which everything else loses its necessity and its utility...When we come to doubt the meaning of our existence in this way, when we have become a question to ourselves, the religious quest awakens within us.”

The voice of Nishitani is a challenge to a (West-) European approach to religious and spiritual education. I look forward to empirical data, but also to philosophical discussions that dare approach goals for education set by educational, political and theological authorities. The Council of Europe’s “White Paper on Intercultural Dialogue” of 2008 ascribes increasing significance to the role of religious communities in contributing to increased understanding between different cultures, encouraging dialogue between religious communities and public authorities as well as between themselves. Thinkers like Jürgen Habermas express a growing understanding of how important religions are in offering a language that deals with the most difficult areas of life.

Considering the direction of this SIG, I would think that changing conditions for religious and spiritual education in European countries require increased attention not only to how religion can contribute to meaning making and interreligious understanding, but how religious and spiritual questions of life can be presented. You may call it religious and spiritual literacy – not only in a cognitive sense, but in an existential sense. Religion is not a matter of utility, but of life and hope for the future. Recent acts of violence in many countries refer to religious adherence (The Arabian Spring, the terror attack in Norway July 22, 2011). So what is religion, and how can education contribute towards a sound thinking of the role of religion and religions in a new generation? The direction of SIG 19 should be influenced by how we as researchers and teachers approach the most difficult areas of life, because that is where the religious quest starts. This does not make it less important to trace the journey in shifting socio-cultural contexts.

INTERVIEWING ZEHAVIT GROSS

Dr. Zehavit Gross is a senior lecturer and the head of graduate program of Management and Development in Informal Education Systems in the School of Education, Bar-Ilan University, Israel. Her main area of specialisation is Socialisation Processes among adolescents. She is currently involved in four international research projects all over the world.

1. Please describe your work

I am the head of graduate program of Management and Development in Informal Education Systems in the School of Education, Bar-Ilan University, Israel. My main area of specialisation is Socialisation Processes (religious, secular, feminine and civic) among adolescents. My research on 'The World of Zionist Religious Women in Israel' deals with retrospective perceptions of adolescent females in Israel regarding their religious, civic, feminine and Zionist socialisation in school. In 2003, this research was presented in the Israeli parliament (Knesset). In 2007 I was nominated as a representative of the official delegation of the State of Israel to the fifty first session of the Commission of the Status of Women (CSW) in the United Nations. I was chosen as an expert on research in education on the religious child - girl (Jewish and Arab) in Israel and was nominated to give the main address on behalf of the State of Israel in the General Assembly. Currently I am actively participating in four



international projects: One on the world of Jewish schools in Brussels, Paris and Geneva. Recently I was invited by the University of Sydney to replicate this study in Sydney and Melbourne. In addition, I participated in an international study being carried out in Europe dealing with the study of religiosity, values and world views among adolescents. My part in this study involved assessing in Israel 1,200 Jewish and Arab high school pupils (Muslims, Christians, Druze and Circassians). My research on feminism among Jewish women in Toronto and Montreal is sponsored by the Canadian Government (International Council for Canadian Studies Faculty Research Program Award). In 2007 I won a prestigious award for research in Peace Education from the Tami Steinmetz Center for Peace Research (Tel Aviv University). In 2008-2011 I won a grant from the Pratt foundation to conduct a research on Jewish Education in Jewish day schools in Sydney and Melbourne and also in Hong Kong, New Zealand and Singapore together with Prof. Suzanne Rutland. I was nominated as Honorary Research Associate for the years 2010-2013 at the University of Sydney (NSW). I was the editor of a UNESCO special (two volumes) issue on Holocaust Education (2010) together with Dr. Doyle Stavick from the University of South Carolina. I was nominated to Chair the 6th international conference on Jewish Education entitled: Challenges in Jewish Education: Cultural Vitality (27-28 December, 2010). Finally I would like to add that I was nominated as a researcher and a representative of the academia to serve in the advisory board to the minister of education concerning State Religious education in Israel. This is a governmental nomination (approved by the Israeli government).

2. Describe your path how you became a researcher

After completing my MA (hon.) thesis and my PHD (hon.) with an outstanding degree (Cuma Sum Laude) I was invited to have a position at my university and started to conduct independent research. What helped me of course were the awards and grants which I won which enabled me practically to conduct those international research projects which I mentioned above.

3. What are your current research interests?

My current research interests are Religious Education and anti-racist education more specifically Religious education and Holocaust Education. I was invited by UNESCO to edit a special

issue on Holocaust Education- I invited Dr. Doyle Stevick from the university of south Carolina to edit this with me we had so much valuable material that UNESCO has agreed to publish two special issues on this important issue. The two volumes that we have edited are one of the first academic initiatives of UNESCO to analyze academically the scholarship of holocaust education world wide. Currently we were invited to edit by UNESCO a handbook on Holocaust Education that will be published by Springer.

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

I was deeply inspired and influenced by the academic work of Kirsi Tirri, Terry Lovat, Fritz Oser, Hans-Georg Ziebertz, Robert Jackson and Reinhold Boschi. I come from a very traditional religious background where women are not supposed to lead an international career and are expected to have very limited research and academic perspectives. I struggle a lot in order to handle this international career both personally and academically. It is not easy at all and I was privileged to have the opportunity to be expose to some new horizons through the international conferences.

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

I think that the most important areas are gender and religion as I think we don't fully understand the differences between men and women' different ways of thinking and opportunities and that leads to **discrimination**. I think we should devote more time to investigate interfaith education because it can help to create better communication between different kinds of religious people all over the world. I also think we should devote more time to investigate the influence of ICT and the influence of globalization on Religious Education.

6. 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.

#1. Gross, Z. (2010). The chicken grows as the egg decays: 10 War and spirituality as contradictory and complementary forces. *International Journal of Children Spirituality* 15(3), 199-209.

Reason: I was invited recently (2010) to serve as a guest editor for the International Journal of Children Spirituality for a special issue entitled: *The Spirituality of Children at War*. My article: "The chicken grows as the egg decays: War and spirituality as contradictory and complementary forces", examines what happens to spirituality in time of war. By analyzing major masterpieces by Hobbes, Nietzsche, Tolstoy and Victor Frankl, I highlighted current theoretical conceptions in literature on how human beings handle their spirituality in times of war and what impact has it upon their personal world. Lastly, I also presented extracts from *The Diary of Anne Frank* to illustrate and analyze the relationships between children's spirituality and their encounter with trauma, viciousness and atrocity.

#2. Gross, Z. (2012). Multiple religious and secular definitions of secular adolescence in Israel. *Journal of Empirical Theology*. 25 (1) 1-21

Reason: My article Multiple Religious and Secular Definitions of Secular Adolescence in Israel suggests an innovative typology in which religiosity is expressed in terms of unique parameters constituting the concept of religiosity beyond the behavioral dimension. This enables us to suggest a more refined definition of religiosity and thus to construct new, more relevant, syllabi.

#3. Gross, Z. (2010). Holocaust education in Jewish schools in Israel: Goals, dilemmas, challenges. *Prospects*, 40(1), 93-113.

Reason: My article on Holocaust Education in Israel attempts to organize existing knowledge through a meta-analysis of the foundations and basic premises of Holocaust education in Israel based on the major literature in the area. In this article I analyze the major goals and dilemmas. Therefore I also suggested a conceptual framework to organize the periodization of the attitudes toward the Holocaust in general and toward Holocaust education in particular.

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

Spirituality is largely associated with religiosity, as it addresses the connection between the human and the sublime, between the concrete and the abstract and between man and God. Spirituality has traditionally been associated with conventional measures of religiosity like closeness to God, institutional beliefs, and religious practices (see also Pargament, 1999).

Studies that dealt with religiosity have mainly focused on behavioral aspects as its manifestations. Focus on behavior clearly limits the scope of religiosity as a concept, leaving uncharted territory in the human spiritual world that defies positivistic definition. Moreover, it gives rise to a monolithic system of dichotomous definitions in which one who does not conform to the behavioral patterns labeled “religious” is defined as “secular” and vice versa. Modern society, however, endorses differentiation. Spirituality may be manifested among religious and secular people alike, thereby demanding a redefinition of the concept of secularity, not as the absence of religion but rather as an independent entity that embodies various realms of spirituality. Spirituality according to my perception 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. Spirituality is realized in abstract aspects of human life that constitute part of one’s existential secular or religious being. Among other reasons, such as epistemological and ontological changes that western culture and civilization are undergoing in the post-modern era, the recent increase in articles and studies on spirituality may well be a consequence of diffuse and one-dimensional definitions of religious and secular concepts in the modern world (Gross, 2001).

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

My first Earli conference was in 2001 when the conference was chaired and Hosted by Prof. Fritz Oser in Fribourg Switzerland- it was a great conference which I will never forget. It was a great learning experience for me. Fritz has invited me to participate in a special symposium he has organized. At the end of the conference I told Fritz that I will be happy to join the Earli yet there is not a special SIG which deals directly with Religious education and Spirituality and I will be happy to initiate such a SIG- Fritz thought it was a great idea and was ready immediately to help- He introduced me to Kirsi Tirri and suggested that both of us will organize such a special group and he will support it. Kirsi Tirri and I served as the first Co- chairs of the SIG- it was a special opportunity for me to get to know Kirsi who is in my eyes one of the leading scholars in the field of Religious Education and a special and unique person.

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

The role of SIG19 is to add the spiritual dimension to EARLI. To make it more vital, unique and relevant to the post modern world.

10. Greetings and wishes for EARLI SIG 19:

I wish the SIG a lot of success in the future- I hope the number of membership will increase and I hope that the good atmosphere and friendship among our members will continue- this is very very unique. I want to bless the current chairs Prof. Terry Lovat and Prof. Theo Van Der Zee for the wonderful leadership and contribution to the success of the SIG- I think that the future of the SIG will be dependent on it's professional publications and I want to congratulate Prof. Kirsi Tirri, Prof. Theo Van Der Zee and Prof. Ulrich Riegel for the new academic book series *Research on Religious and Spiritual Education* by Waxman- I think it creates some new opportunities for our members to publish and enlarge the scope and the horizons of Religious Education and Spirituality.

Finally I would like to send greetings and congratulations to Prof. Dimitris Pnevmatikos for being elected to the executive committee of EARLI!

We wish to thank Zehavit for this interview!

PAST EVENTS:

At the university of Siegen will take place an international conference about videobased research on competence in the classroom (28.-30.3.2012). The main goal of this conference, which is organized by the local team of Ulrich Riegel, is, to bring together research projects of different didactics. Looking at current state of research, the analysis of classroom-videos is done on a very professional level within mathematics, science and some languages, but there is just few expertise in economics, musc, sports, religious education, etc. To transmit expertise into the letter subjects the conference did invite experts on doing video research and analysing competencies (f.i. Sigrid Blömeke, Fritz Oser, Kerstin Göbel, Tomas Janik), to delineate the conceptual and technical basics of this strand of research. A lot of collegial papers (about 40) out of different didactics will sum up to a tableau mapping the vivid scene of research. The key notes and the best papers will be published in a conference volume. Regarding our SIG, there may be just one problem: The book will be in German language.



DR ARNIKA KUUSISTO'S BOOK WAS AWARDED AS THE BEST PHD DISSERTATION OF THE YEAR

SIG 19 member and Junior Coordinator, Dr Arniika Kuusisto's book was awarded as the Best PhD Dissertation of the Year 2011 by the Finnish Educational Research Association FERA (<http://www.kasvatus.net/>). The book, entitled 'Growing up in Affiliation with a Religious Community: A Case Study of Seventh-day Adventist Youth in Finland' came out in Waxmann's series 'Research on Religious and Spiritual Education,' edited by our SIG members, Theo van der Zee, Kirsi Tirri and Ulrich Riegel, in the spring 2011.

The Educational Research Association vindicates the award nomination in the following way: The choice of topic for Arniika Kuusisto's PhD dissertation is brave and timely in asking, how young people navigate with the negotiations of socialization, values and worldview in the complexity of the contemporary, multifaceted era and find their own agency. Although the study examines a religious context, it has wide applicability to understanding adolescence more generally. The researcher has managed excellently

the interdisciplinary topic, which is mainly Educational and Theological but also includes valuable tones from Educational Psychology and Youth Research. Theoretically well framed and justified empirical part of the dissertation utilizes a multi-method approach.

The FERA justification for the award nomination continues by describing: the data are gathered from various age groups (teenagers, young adults, parents) using surveys, interviews and observation. The study is interweaved into an intact story, where the significances declared by different parties on the same topic, that is the socialization taking place in affiliation with the community, become visible. The dissertation is an article-based dissertation, to which Kuusisto has personally written all of the original publications. The articles forming the entity have been published in international peer-reviewed research series. The compiling thesis part is compact and clear, successfully bringing up themes from the original articles into dialogue. Through the award, the Finnish Educational Research Association FERA states they want to emphasize the importance of multi-disciplinary research on the youth and on multi-faceted nature of educational communities.

The book's publisher, Waxmann, homepages describe Kuusisto's book as follows: How does the religious affiliation of the family affect the growing up process of young people? Religious minority as a socialization context is a scarcely researched topic. However, as a case study setting for examining the experiences of growing up—and bringing up—a relatively cohesive community provides an interesting context. The findings of this study present insights into value education, identity construction, and the negotiations on values and memberships. These are not only of interest for the researchers in the field but also make the book an essential read for the educators working in multicultural, multi-faith settings. The personal experiences presented in the book reveal the sometimes difficult negotiations the youth face in navigating between differentiation and belonging when there is a tension between the values of a minority group and the larger society. Furthermore, the findings demonstrate the diversity within both the majority and the minority communities, as well as exemplify the variety in the paths to a personally meaningful way of belonging.

CONGRATULATIONS, ARNIKA!

LATEST PUBLICATIONS OF EARLI SIG 19 MEMBERS

- Hirsto, L. & Löytönen, T. (2011). Kehittämisen kolmas tila? – Yliopisto-opetus kehittämisen kohteena [A third space for development? Developing university teaching]. *Aikuiskasvatus-lehti* 31 (4), 255-266.
- Hirsto, L. (in press, 2012). Personal projects as motivational approaches to the study of theology –case of spiritual projects. In Theo van der Zee & Terry Lovat (eds.) *New Perspectives on Spiritual and Religious Education*. Münster: Waxmann Publishers.
- Hirsto, L. (accepted, Studies for the Learning Society 2012) Certainty of career choice at the beginning of university studies-Career motives, general strategies and attributions in achievement situations.
- Hirsto, L., Alanne, M. & Huttunen, N. (accepted, PedaForum 2012). Klassisten kielten opinnot teologian opiskelijoiden haasteena yliopisto-opinnoissa. [Ancient languages as a challenge for theology students in their university studies].
- Lovat, T. (Ed.), (2012 in press). *Women in Islam: Reflections on historical and contemporary research*. Dordrecht, Netherlands: Springer.
- Lovat, T., Dally, K., Clement, N. & Toomey, R. (2011). *Values pedagogy and student achievement: Contemporary research evidence*. Dordrecht, Netherlands: Springer.
- Lovat, T. (in press). Values education programs. In J. Hattie & E. Anderman (Eds.), *Handbook of student achievement*. New York: Routledge.
- Lovat, T. (in press). Service learning in the Australian values education program. In T. Murphy (Ed.), *Service learning and educating in challenging contexts: International perspectives*. London: Continuum.
- Lovat, T. (in press). Christian meditation: Window to Christianity's soul. In K. Acharaya (Ed.), *Meditation in world religions*. Mumbai: Somaiya Institute Press.
- Lovat, T. (2012). Values education. In J. Arthur & A. Peterson (Eds.), *The Routledge companion to education*. (pp. 380-388) London: Routledge.
- Lovat, T. (2011). Editorial: Values education and holistic learning. Special Issue. *International Journal of Educational Research*, 50, 145-147.
- Lovat, T. (2011). Values education and holistic learning: Updated research perspectives. *International Journal of Educational Research*, 50, 148-152.
- Lovat, T., Clement, N., Dally, K. & Toomey, R. (2011). The impact of values education on school ambience and academic diligence. *International Journal of Educational Research*, 50, 166-171.
- Lovat, T., Dally, K., Clement, N. & Toomey, R. (2011). Values pedagogy and teacher education: Re-conceiving the foundations. *Australian Journal of Teacher Education*, 36, 30-44.
- Douglas, B. & Lovat, T. (2011). A sacramental universe: Some Anglican thinking. *Pacifica: Australasian Theological Studies*, 24, 1-20.
- Sagberg, Sturla. "Children as spiritual subjects and the significance of educational environments." In *Symmetrical communication? Philosophy and Theology in Classrooms across Europe*, Friedhelm Kraft, Hanna Roose & Gerhard Büttner (Eds.), 113-132. Rehburg-Loccum: Religionspädagogisches Institut Loccum, 2011.
- Sagberg, Sturla, & Ingebrigt Røen. "Social practices of encountering death. A discussion of spiritual health in grief and the significance of worldview." *International Journal of Children's Spirituality* 16, no. 4 (2011): 347-360
- Semetsky, I. & Lovat, T. (2011). Bringing Deleuze's philosophy into discourse on values education and quality teaching: an Australian model. *Policy Futures in Education*, 9, 485-493.
- Rissanen, I. (2012 in press). Teaching Islamic education in Finnish schools: A field of negotiations. *Teaching and teacher education*.
- Willems, F., Denessen, E., Hermans, C., & Vermeer, P. (2012). Students' perceptions and teachers' self-ratings of modelling civic virtues: An explorative empirical study in Dutch primary education. *Journal of Moral Education*, pp. 1-17.
- van der Zee, Theo. (2012). Inspiration, religion and future teachers. Reflections on the basis of empirical research into inspiring teachers at religiously affiliated schools. In Muynck, A. de, Visser-Vogel, E. (eds.). *Religion, Spirituality and Education, Proceedings of the International seminar May 11th 2011*. Gouda The Netherlands: Driestar Educatief.
- van der Zee, Theo. (2012). Inspiration: a thought-provoking concept for RE teachers. *British Journal of Religious Education*, 34 (1), 21-34.

SIG 19 Newsletter

NOTES AND GUIDELINES

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

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

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

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

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

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

Publication & contact:

The newsletter is published twice a year. If you intend to contribute to the newsletter, please take into account the following dates. Please send your contributions and suggestions to:

inkeri.rissanen@helsinki.fi or elina.kuusisto@helsinki.fi

LIST OF SIG 19 MEMBERS

Christine Adrian	Bruce Gellel	c.bruce@qut.edu.au adrian.gellel@um.edu.mt
Laura	Hirsto	laura.hirsto@helsinki.fi
Shirley Terence	Larkin Lovat	S.Larkin@exeter.ac.uk terry.lovat@newcastle.edu.au
Vassiliki Fritz	Mitropoulou Oser	mitro@theo.auth.gr FRITZ.OSER@UNIFR.CH
Dimitris Brigitte Anna	Pnevmatikos Rollett Tapola	dpnevmat@uowm.gr brigitte.rollett@univie.ac.at Anna.Tapola@lnu.se
Kirsi Ray David Theo Christine	Tirri Godfrey Lefrançois Van der Zee Bieri Buschor	Kirsi.Tirri@helsinki.fi rcg1@canterbury.ac.uk davidl@point-net.com t.v.d.zee@iko.ru.nl christine.bieri@phzh.ch
Tapani Frank	Innanen Willems	tapani.innanen@helsinki.fi f.willems@iko.ru.nl
Peter Kati	Fastré Niemelä	peter@level27.be kati.niemela@evl.fi
Ulrich	Riegel	ulrich.riegel@uni-siegen.de
Final2 Robert	Test2 Crotty	tibby_7704@hotmail.com Robert.Crotty@unisa.edu.au
Arniika	Kuusisto	arniika.kuusisto@helsinki.fi
Elina Inkeri	Kuusisto Rissanen	elina.kuusisto@helsinki.fi inkeri.rissanen@helsinki.fi

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/>

NOTE! If your name is not on the list above, please check from the EARLI office earli@ped.kuleuven.be whether you have formally renewed your membership (<http://www.earli.org/renewal>) of EARLI (JURE) and the SIG 19 for 2012!
