Religious 'Others,' Schooling, and the Negotiation of Civic Identities

Interdisciplinary

Symposium

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CONFERENCE ORGANIZERS

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"Humanity is a well with two buckets," said Wylie, "one going down to be filled, the other coming up to be emptied."

SAMUEL BECKETT
—Murphy

INTRODUCTION

Over a year ago we started planning the symposium we are starting today. We started because we worry about a world in which we sense there are growing tensions predicated on a religious/civic dichotomy we believe not necessarily to be real. Saying it is constructed would not be enough for we all know that constructs are (many times unfortunately) consequential. In the workshop we hope to jointly and collaboratively explore the relationship between hegemonic discourses of citizenship, religio-cultural belonging, and the negotiation of civic identities among religio-cultural minority youths in educational settings.

The question of how non-dominant youths negotiate their civic identities as citizens in light of their coexisting religio-cultural identities has been at the center of a heated debate in many modern democracies. Civic identities, as substantive dimension of citizenship, indicate how young people from diverse ethnic and religious backgrounds come to construct active identities as citizens of their countries. They are thus currently understood as important means towards social cohesion in ethnically, culturally, and religiously diverse societies and as such as central for the functioning of democratic societies (Ghani 1998; McLaughlin 1992; Ong 1996; Phillips 2010). 'Universalistic' civic identities, as opposed to 'particularistic' ethnic, cultural, and religious identities through which members of societal groups understand their lives (Lemish 2010), are neither given nor uncontested in modern societies today. On the contrary, their definition and societal acceptance is tied to ongoing social and political struggles over equality and difference within societies based on social closure (Turner 2007; Yuval-Davis 1999). The definitions and boundaries of citizenship and civic identities then serve as constant sites for social and political struggles between dominant and non-dominant groups in the public sphere and in societal institutions.

Many modern societies globally today have rising numbers of citizens who are born into religio-cultural communities other than the dominant (e.g., Muslim, Jewish, Hindu, Christian neo-Pentecostal, Charismatic, and others). The claims of these communities for the public expression of their beliefs and practices in the nominally 'secular' institutions of society have led to the emergence of a public debate over how to handle the 'religious' in the institutions, civic society, and public sphere of 'postsecular' society (Amir-Moazami 2005; Fischer, et al. 2012; Schiffauer 2002). More recently debates especially in European societies, have drawn on both the 'secular-liberal,' e.g., democratic, master narrative of citizenship, as well as the 'Judeo-Christian' narrative of belonging in order to define their citizenries, with both narratives juxtaposing and excluding the religious 'other.' The heated public debate over the right of female teachers to wear headscarves in schools as well as the right of exemption from gym class for Muslim girls are instantiations of the contestation of the religious in the 'secular' realm of educational institutions in Germany and in France (Amir-Moazami 2005; Ewing 2008; Giladi 2007; Yalcin 1998). Locally distinct variations of hegemonic narratives similarly characterize the ongoing public debate in other global settings. The ongo-

ing public concern about the resurgence of the religious - and here especially the religious 'other' - in the public sphere in modern societies indicates that, challenged with an increasingly heterogeneous citizenry, ours societies have to still come to terms with the rights and claims for the public expression of beliefs and practices of their religio-cultural minorities. The current debate strongly speaks to the question of diversity and inclusion in the public sphere and, by implication, to the question of who has the capacity to govern themselves and who lacks such capacities, thus becoming an effective element in the formation of political subjects and their subjectivities (Isin 2012).

In the symposium we want to focus on how the relationship between hegemonic discourses of citizenship and the negotiation of civic identities among religio-cultural minority youths is instantiated in the everyday practices of educational institutions (Brettfeld and Wetzels 2007; Cesari 1998; Dalsheim 2010; Hagan and Ebaugh 2003; Inglehart Baker, Wayne E.; Kastoryano 2004; Peri 2012; Salvatore 2006; Vertovec and Rogers 1998). Research across the disciplines shows that schools and education systems serve as primary-locations for socialization into collective identities, civic identities, and democratic attitudes and behaviors (Banks 1997; Derricott 1998; Halperin and Bar-Tal 2006; Levy 2005; Shine 1999). Schools intend to prepare young people for adult life in society and to function as citizens of the state. They embody a framework that strives to offer young people relevant experiences in the realm of political participation and for the development of civic identities. They are also the space in which non-overt

curricula and practices reproduce the values and norms of society at large (Al-Haj 2005; Bloemraad, et al. 2008; Lemish 2010; Mandel 2008; Pinson 2007b). Together with other socializing agents, the classroom in particular serves as social space in which knowledge, meanings, and identities are discursively performed and shaped, and in which civic identities are continuously negotiated (Pinson 2007b). Here, students engage with societal master narratives, and acquire, contest, and co-construct their civic identities. The "unfinished knowledge" (Davies 2003) of what it means to be a citizen and the ongoing negotiation of civic identities are then the foundation for creating a dialogical space of democratic participation in school. Importantly, however, while master narratives in schools and classrooms might be liberal and secular, their in-built assumptions may not be; while democratic principles and process may be taught in school, societal groups may still be engaged in an ongoing contestation over the democratic rights of minorities (Al-Haj 2005; Derricott 1998; Levy 2005; Pinson 2007b). Thus while religio-cultural minority students in public schools might be exposed to the liberal and secular master narratives of citizenship, they may at the same time have competing experiences about who is "of" the state, ethnically, culturally, and religiously (Asad 2003; McLaughlin 1992). Despite an overtly secular or liberal legislation, non-dominant students in these schools and classrooms may experience exclusion, marginalization, and silencing of their religious and/or cultural practices and identities. In fact, findings suggest that experiences of exclusion of the 'religious other' are the norm rather than the exception. Our aim is to

excavate how implicit and explicit practices in schools and classrooms define citizens and civic identities, and to compare how students from non-dominant religious groups and their teachers make sense of their experiences in schools, and how they in turn negotiate their identities as citizens across various national and cultural settings.

To achieve this aim we have organized session in which these questions will be theorized and explored empirically in presentations and discussion workshops focused in four dimensions:

1) the macro-level of hegemonic formations of citizenship and belonging that characterizes classrooms across a variety of settings, with particular attention to the role of the religious 'other' in these formations,

2) the micro-level of everyday practices through which these formations are enacted in curricula and in the classroom in moments of 'inclusion' and 'exclusion,' in talk and in practice, by teachers and students,

3) the personal experience of moments of inclusion, exclusion, and silencing, and how these moments are in turn tied to the development of multiple and intersecting identities, including religious identities, ethno-cultural identities, and civic identities, and

4) the policy level of ongoing transformations and mutual openings that allow for the construction of a shared civic identity among youths as future citizens. The concern of research and policy is shifting away from the either-or question whether it is religious minorities that have to change or societal institutions, i.e., whether the process towards societal integration of a diverse population into one civic body

works via assimilation of the minority or a perceived loss of 'cultural identity' of dominant society. This dimension explores the conditions provided for youths from non-dominant groups to navigate these identities and to construct 'transversal' (Yuval-Davis 1999) identities as citizens of their countries.

We hope we are all aware the usual way of tackling the questions to we are interested in is to ask about what is special about migrant religious/cultural tradition that it could supply the factors that compose the problem. Thus the focus becomes the minority/migrant or, their religious/cultural groups; as if they would come in a vacuum. The workshop starts from assuming we should prefer a different question. Instead of asking what it is about minority/migrant groups' religion/culture that clashes arise in different diasporic situations, we should ask about the circumstances that different countries arrange for minority/migrant populations to adjust to, work with, and, after a fashion, master.

We are a nice, varied, international group of younger and older scholars; we should have little difficulty making the workshop a pleasant, insightful, and a successful experience.

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06/25/14   WEDNESDAY

11 — 12 am	REGISTRATION OPENS
1 — 3 pm	First Meeting & Thematic Roundtables
3 — 5 pm	PRE-CONFERENCE WORKSHOP
6 — 7 pm	DINNER
7 — 9 pm	CONFERENCE OPENING & KEYNOTE LECTURE

06/26/14   THURSDAY

9 — 11 am	Panel 1: What's the Problem?
11 — 12 pm	Panel 1: Working Groups
12 pm	LUNCH
1 — 2 pm	Panel 1: Open Discussion
2 — 3 pm	Panel 2: Reconsidering "Best Practices"
4 — 5 pm	Panel 2: Working Groups / COFFEE
5 — 6 pm	Panel 2: Open Discussion
6 — 7 pm	DINNER

06/27/14   FRIDAY

9 — 12 pm	Panel 3: Theoretical Approaches
12 pm	LUNCH
1 — 3 pm	Panel 4: Religious Education
3 — 4 pm	Panel 4: Working Groups / COFFEE
4 — 5 pm	Panel 4: Open Discussion
5 — 6 pm	OPEN SPACE FUTURE COLLABORATIONS
6 — 7 pm	DINNER

06/28/14   SATURDAY

9 — 11 am	Panel 5: Beyond the Ethnocentric North
11— 12 pm	Panel 5: Open Discussion
12 pm	LUNCH
1 — 2 pm	CLOSING DISCUSSION
	SYMPOSIUM ENDS

SESSION TOPICS

1. WHAT'S THE PROBLEM?

These are input lectures (up to 20 minutes) in which the friction areas in the intersection of religious minorities, schooling, and the negotiation of civic identities are discussed. The point of each presentation is to highlight ONE particular concept, theme, area, practice, or process that in particular contributes to this friction and/or is overlooked in current research and policy approaches. (Ideally, speakers will consider and address different levels of theoretical conceptualization, including micro- and macro-level practices.

2. RECONSIDERING "BEST PRACTICES"

These are short case studies (up to 20 minutes) in which best practice cases of applied interventions or policy that address the intersection of religious minorities, schooling, and the negotiation of civic identities are portrayed. The objective is to provide close-up descriptions of "good cases" and see what is working in these (and how), and to further consider what is still missing in these relatively successful cases. (In contrast, the point is not to consider worst-case practices.)

3. THEORETICAL APPROACHES

How can we theorize the intersection of civic identities, secular education, and religious others? This panel will give short input lectures (up to 20 minutes) on current and novel theoretical frameworks that allow us to conceptualize these intersections. These include, among others, macrotheoretical approaches, postcolonial studies and new security studies.

4. RELIGIOUS EDUCATION

How do civic education and civic identities enter religious schools? How are religious narratives part of secular education? Which spaces do religious minority students encounter in secular education settings? The panel presentations will discuss the connecting spaces in close-up studies of everyday practices and curricula in schools.

5. BEYOND THE ETHNOCENTRIC NORTH: GLOBAL CASES

In this panel, speakers will present short case studies (up to 20 minutes) of diverse settings beyond the global North that open up to theoretical consideration important variations on the intersection of religious minorities, schooling, and the negotiation of civic identities.

KEYNOTE LECTURE

DAN AVNON
The Hebrew University of Jerusalem

DIVERSE FACES YET COMMON SENSES: EDUCATING FOR CIVILITY IN PLURICULTURAL SOCIETIES

In the background of this lecture are my experiences and lessons from ten years of developing and implementing civic education programs in Israel. The programs were developed at a research, teaching and learning center that we established in 2001 at the Hebrew University of Jerusalem.

The programs we initiated were oriented to revolutionizing civic consciousness in Israel by facilitating a common civic language for Israel's plurality of cultures and languages. We affirmed that our goal was to expedite an emerging shift of common civic perceptions from an overly top-bottom, centralized-state perception of civic identity to a more bottom-up, and civil-society, participatory, responsive and democratic political culture. In all programs we did our best to include members of Israel's social peripheries: Palestinian/Arab Israelis, Jews from under-privileged socio-economic peripheries, religious Jews who usually do not participate in programs considered (i.e., labelled by "others") as liberal, left-wing and/or progressive. I'll say more about our vision and its implementation – with concrete examples – in the lecture.

When setting out on this path we did not follow or implement an educational theory. We operated on the basis of experience and an acute sense of urgency regarding need to change reality, radically. In retrospect it seems to me that we managed to frame a shared sentiment and then created flexible institutional processes and linguistic forms that were commensurate with our intentions (on the one hand) and with reality (on the other "hand"). Our choices of foci, partners, associates, professionals and specialized experts who developed and implemented our programs reflected a set of initial, core assumptions:
• Plurality of faces, cultures, ethnicities and religions are not in themselves a threat to individuals or societies. They become threats to personal and societal well-being when plurality of cultures implies plurality of ethics.
• Plurality of ethics become social and then political problems when there is a lack of agreement on the overriding, guiding ethic that arbitrates normative contestations.
• In the modern era, arbitration of competing ethics is the responsibility of States. States belong to and serve citizens. Hence, a civic education commensurate with core democratic values will teach how to transform states from controlling entities to receptive agencies. That is why we decided to focus on formal, institutionalized civic education of Israel's future citizens.
• If we want to effect change through the educational process, then we have to focus on educating the educators.
• Civic education should stem from and correlate with experience. Shared experiences – where we together perceive an apparently identical reality yet react to it or explain it differently - are the basis of understanding how categories, norms, ideals and prejudices are formed.
• If change in civic consciousness implies

change of perception of the nature of public spaces and also implies acceptance of plurality of faces, then teachers and educators have to be sensitized to the experience of similarity and difference. Shared experience of public spheres should precede conceptualization, theorizing and transmission of "knowledge".

• In sum, if we want to be effective educators of the educators, we need to encourage and enable as much hands-on, shared experiences as possible

• If we want to be realistic about the efficacy of programs, then we should first experiment in controlled conditions. We should therefore set up kinds of educational laboratories within which we can see if our translation of intentions and assumptions are commensurate with actual interactions. Such social laboratories can be either formal or informal educational settings.

• If we want to maximize the limited span of time realistically allotted to structured learning processes, we should try to expose the learners to extreme edges of social reality. Encountering extreme conditions awakens the senses and has longer-lasting impact on behavior.

Some of the assumptions enumerated above are associated in academic minds with offshoots of the much-maligned contact theory (Allport, 1954; Amir 1969). Cross-cultural educational programs that draw on contact theory are attacked for a variety of reasons: for being ineffective when implemented in sites of actual conflict reflecting asymmetrical relations of power (Maoz 2000); for solidifying essentialist discourses of identity and culture (Helman 2002); for actually being a prejudice theory rather than an inter-group

theory (Zuma 2014); for being ineffective in formal education because they disregard the constraining influences of nation-state ideology on inter-group encounters (Bekerman 2002); for erroneously assuming identity and culture as primary or sole reasons for conflict within hegemonic structures power (Bekerman and Maoz, 2005); for disregarding the unintended effect of nurturing bonds of affection between the advantaged and the disadvantaged: such bonds may entrench rather than disrupts wider patterns of discrimination (Dixon et.al., 2012).

The research upon which this lecture draws offers renewed, positive, perceptive on outcomes of educational processes that promote direct contact with (or, "perception of") social reality. Indeed, it proposes that learning through shared experiences is a necessary precondition for simple understanding of inter-human complexities. In this respect this educational journey's interim conclusions are in contrast to those who have given up on working together with "others" who are etched in our minds as existential threats. Parts of this research draw on research conducted with colleagues (Avnon & Benzimam, 2010; Avnon, Jacob & Fiurko, in progress), and is inspired by work done in cognitive linguistics (Lakoff & Johnston 1978, 1999; Lakoff 2002).

WEDNESDAY, JUNE 25 2014

3 — 5 pm

SHLOMO FISHER
Senior Fellow of the Jewish People Policy Institute
& School of Education in Hebrew University

SOCIAL THEORETICAL ASSUMPTIONS AND MICRO-RESEARCH

This theory-oriented workshop will explore macro-frameworks and how they impinge on micro-settings. In the workshop participants will reflect on the macro-assumptions different religious traditions and civic orientations have built into them. Two cases which seem structually similar but show cultural-religious differences will be examined.

Participants will be Junior scholars. Participants are required to read in advance the two studies to be discussed in the workshop.

SESSION PROGRAM

PANEL 1: WHAT'S THE PROBLEM?
JAMES BANKS University of Washington (USA)
TAMAR RAPOPORT Hebrew University of Jerusalem (Israel)
PAUL KOMESAROFF Centre for Ethics and Medicine in Society (Australia)
ZVI BEKERMAN Hebrew University of Jerusalem (Israel)

PANEL 2: RECONSIDERING "BEST PRACTICES"
AMY VON HEYKING University of Lethbridge (Canada)
AVIV COHEN Hebrew University of Jerusalem (Israel)
HELEN HANNA Queen's University of Belfast (Ireland)
BOB MARK Neve Shalam/Wahat al-Salam Bilingual School (Israel)
SABA NUR CHEEBA Anne Frank Centre (Germany)

PANEL 3: THEORETICAL APPROACHES
SAILA POULTER University of Helsinki (Finland)
MICHALINOS ZEMBYLAS Open University of Cyprus (Cyprus)
HYEYOUNG BANG & BRUCE COLLET Bowling Green State University (USA)
BEESAN SARROUH Queen's University (Canada)
SHLOMO FISCHER Jewish People Policy Institute/Hebrew University of Jerusalem (Israel)
LYNN DAVIES University of Birmingham (UK)

PANEL 4: RELIGOUS EDUCATION
AYMAN K. AGBARIA University of Haifa (Israel)
ALIZA SEGAL Ben Gurion University of the Negev (Israel)
SALLY CAMPBELL GALMAN University of Massachusetts (USA)
SARAH J. FEUER Brandeis University (USA)
JOHN PATRICK SHEKITKA Teachers College, Columbia University (USA)

PANEL 5: BEYOND THE ETHNOCENTRIC NORTH
AYAZ NASEEM Concordia University (Canada)
CHARLENE TAN University of Singapore (Singapore)
ANGELINA GUTIERREZ Saint Scholastica's College Manila (Philippines)
ZHENZHOU ZHAO Hong Kong Institute of Education (Hong Kong)
DIETRICH REETZ Centre Modern Orient (Germany)

WHAT'S THE PROBLEM?

JAMES A. BANKS
University of Washington

GROUP IDENTITY AND CITIZENSHIP EDUCATION IN GLOBAL TIMES

Before the ethnic revitalization movements of the 1960s and 1970s, the liberal assimilationist ideology guided policy related to immigrants and diversity in most nations. Global immigration and the increasing diversity in nation-states around the world that have occurred since the 1970s challenge liberal assimilationist conceptions of citizenship and raise complex and divisive questions about how nations can construct civic communities that reflect and incorporate the diversity of its citizens as well as develop a set of shared values, ideals, and goals to which all of its citizens are committed.

The liberal assimilationist conception regards the rights of the individual as paramount and group identities and rights—such as ethnic and religious affiliations— as inconsistent with and detrimental to the freedom of the individual. This conception maintains that identity groups promote group rights over individual rights and that the individual must be freed of ethnic, cultural, and religious attachments in order to have free choice and options within a modernized democratic society. Strong attachments to ethnic, racial, linguistic, religious, and other identity groups promote divisions and lead to ethnic conflicts and harmful divisions within society. Assimilationist scholars argue that the survival of ethnic and religious attachments in a modernized democratic society reflects a "pathological condition," i. e., marginalized groups have not been provided opportunities that enabled them to experience cultural assimilation and full structural inclusion into mainstream society and institutions.

A number of factors have caused social scientists and political philosophers to raise serious questions about the liberal assimilationist analysis and expectation for identity groups within modernized democratic nations. These factors include: (1) the rise of the ethnic revitalization movements during the 1960s and 1970s which demanded recognition of individual as well as group rights by nations and institutions such as schools, colleges, and universities); (2) the continuing structural exclusion of many racial, ethnic, linguistic, and religions groups in nations around the world; (3) the spiritual and community needs that identity groups such as religious groups satisfy for individual group members; and (4) the increasing global immigration throughout the world that has made most nations diverse and multicultural. In 2008, there were 200 million

migrants in nations around the world, which was 3% of the world's population of seven billion.

The is the problem: How can nation-states attain a delicate balance between unity and diversity? Unity without diversity results in cultural repression and hegemony, as was the case in the former Soviet Union and during the Cultural Revolution that occurred in China from 1966 to 1976. Diversity without unity leads to Balkanization and the fracturing of the nation-state, as occurred during the Iraq war when sectarian conflict and violence threatened that fragile nation in the late 2000s. Diversity and unity should co-exist in a delicate balance in democratic multicultural nations.

PAUL KOMESAROFF
Monash University, Centre for Ethics in Medicine and Society Melbourne

NEGOTIATING MORAL EDUCATION IN THE AGE OF MULTICULTURALISM

The development of an ability to make judicious and prudent ethical decisions in working situations is a key objective of all vocational education, especially in medicine and the other health care professions. The moral component of vocational education has, however, often been limited by contestable assumptions about both the nature of ethics and the roles and goals of the pedagogy associated with it. These assumptions have included: a stereotyped concept of ethical decision-making as consisting of rational choices between competing alternatives; an assumed role for moral education as a disciplinary system aimed at regulating such choices; and a concept of individual judgments as being at once inherently subject to infinitely variable, culturally-conditioned imperatives and testable in relation to universally applicable standards of "moral competency". The pedagogical practices that follow from these assumptions have typically focused on the implementation of curricula that cover standardised topics and proclaim conventionalised responses to imagined dilemmas.

All three assumptions and the consequences that have been drawn from them are questionable. While (as with any other discursive apparatus) the regulation of behaviour is certainly a feature of some aspects of ethical discourse, the model of ethics as purely disciplinary ignores another coexisting and contrary core project of ethics: to question and contest disciplinary structures. Ethical decision making is not limited to rational choices from among arrays of competing, pre-existing possibilities. All versions of "moral competency", which form the basis of many theories of ethical development, presuppose culturally conditioned assumptions that must themselves be exposed to ethical scrutiny.

Moral discourses in practical settings are irreducibly multipolar, diverse and differentiated, features that are accentuated in pluralistic, multicultural social environments. They are not containable within universally applicable, instrumentalised structures derived from religion, culture or philosophical argument. There is no system of ethical identities answerable to a policing apparatus of moral competency. There is no delimitable inventory of dilemmas in relation to which the ethical landscape of a field of practice can be mapped.

In addition to regulating behaviour, moral discourse is at the same time directed towards critical scrutiny of existing systems of meaning and the creation of new ones. Ethical frameworks are not subject to a principle of incommensurability similar to that which potentially obstructs communication between epistemological systems. Rather, it is of the nature of ethics that difference is the creative resource that opens up new spaces and stimulates new voices, thereby fuelling new possibilities for dialogue. This does not completely invalidate universal principles of moral decision making, but it does limit their applicability to specific domains and to high levels of generality. To the extent that they exist, such principles refer only to large scale conditions of possibility underlying processes and have little or no bearing on the actual content of ethical decision making.

These considerations have far-reaching implications for ethics pedagogy in the health sciences. They highlight the need for educational approaches that are faithful to the actual practices of ethical decision making, and for the cultivation of multidimensional competencies covering the multiple levels of personal and social experience. The competencies sought would not be outcome or virtue focused but directed towards the facilitation of novel, unobstructed dialogues. The approaches would not seek to implement curricula but to raise critical questions about the concepts underlying curriculum based educational strategies. The principles not only underlie ethics pedagogy in the health sciences but are also widely applicable to educational practice in many other areas of social life.

TAMAR RAPOPORT
Hebrew University of Jerusalem and Columbia University

GENDER AND OTHERING IN RELIGIOUS EDUCATION: PEDAGOGY AND PERFORMANCE

The aim of my presentation is to propose a new lens through which to consider Othering in research on gender, religion, and education. I propose an agenda to steer a discussion focused on the contextual and processual nature of Othering. I am particularly interested in the ways in which pedagogies constitute a mechanism for the corporeal internalization of religious logics that perpetuate the inferiority of the Other. I contend that a deeper understanding of the relationship between religion, gen-

der and education necessitates the unveiling and critical analysis of these embodied practices. Thus my main challenge is to unveil how the engagement with the body is experienced, achieved, and manifested through the practices of disciplining the body. The topic materialized during the course of revisiting and critiquing my academic projects on the intersection between gender, religion, and education which I have undergone since the mid 1990s. In particular, I re-read my studies of *ulpanot*—"Zionis-religious" boarding schools for both indigenous and Russian-speaking immigrant teenage girls in Israel.

I suggest that by considering the ways in which religious students are tutored through the disciplining of the body to embrace and employ the dichotomy between "religious" and "secular," we can better understand how their education contributes to the reproduction of Othering practices, perceptions, and worldviews. We as scholars need to take a deeper and more careful look at the ways in which Othering practices are employed as a means to serve particular authorities and religious logics. I contend that these authorities and logics, like their counterparts in "secular" society, benefit from the classification and maintenance of the Other.

Scholars of many fields of academic inquiry have long devoted attention to the question of the "Other," especially how society, including education, shapes, and becomes shaped by the inculcation and performance of the dichotomy between "us" and "them." Part and parcel of this scholarship is the idea that the Other is not an essential human characteristic, but one emerging from a social process—"Othering." Yet, in educational research and beyond, the meaning of the term Othering is compound; It connotes multiple meanings and is often applied in an inconsistent manner. This results in increased ambiguity surrounding the conceptualization of Othering in the study of fundamental social issues of difference, equality, and multiculturalism in education and elsewhere.

In an attempt to clarify the definition of Othering, I submit a brief, non-exhaustive summary of the use of the term in diverse academic fields, asserting that it mainly refers to the initial and sustaining actions, on the part of an individual or group, that classify another as different and culturally, socially, or politically, and orally inferior. I then put forth the idea that Othering is incorporated in the process of education via pedagodgies—tutoring, learning, and performing engaged in by teachers and students—by revealing the connection between the *pedagogy of Othering* and the use of *Othering practices by students*. I contend that this process cannot be understood without considering the role of the body in Othering, akin to what Chris Schilling (2010) calls "corporeal internalization" (p. 151-2).

I then demonstrate the possibility for analyzing this process by drawing examples from my research in *ulpanot*. Specifically, I point to how religious education nurtures the use of Othering among female students by laying open the relevant pedagogies and practices. I therefore focus on women, Judaism, and Israel as a context. Nevertheless, I believe that this context presents an important starting point for an elaboration of the tutoring, learning, and embodiment of Othering practices more generally in religious education.

The focus specifically on religious girls and Judaism in a certain camp—Zionist religious—raises many questions questions, among them, "What about the boys, who are too often homogenized as the dominant group compared to Othered girls?" Furthermore, my examples relate primarily to an Israeli Jewish context. In my view the related insights should constitute a starting place for comparisons across both national and religious contexts. Other points of comparison may be equally important, including the study of Othering in coeducational facilities.

ZVI BEKERMAN
Hebrew University of Jerusalem
JULIA EKSNER
Freie Universität Berlin

BETWEEN RELIGIOUS/ETHNIC EPISTEMOLOGIES AND THE DEVELOPMENT OF CIVIC IDENTITIES IN WESTERN EDUCATION

Concerned with the potential implications of religious epistemological frames in the development of integrated civic identities. My concern is with how these epistemic frames are displayed in and have an influence on educational contexts inhabited by minority and majority members. My interest tries partially to overcome the essentializing tendencies of cultural sensitive educational approaches and to be inclusive in terms of its addressees for it wishes to dialogue with both majority and minority positions.

The boundaries of citizenship and civic identities serve as sites for social and political struggles between dominant and non-dominant groups in western societies. Empirical studies from a range of western countries indicate that in all that relates to the exclusion of minorities from the public sphere and their alienation from embracing identities as citizens, it is the adoption of civic identities that present the central problem which needs to be addressed.

I believe one of the central problems related to the adoption of civic identities has to do with the master narratives of citizenship in their dialogue with the religious. Western master narratives of citizenship and their enveloping epistemologies are built on different variations of intersecting and accumulating (hidden now) discourses of religion, ethnicity, culture, civilization, and political orientation.

Today religious epistemologies represent a

type of 'subjugated knowledge's', a whole set of knowledges that have been disqualified as inadequate to their task or insufficiently elaborated naive knowledges. They are represented and interpreted within the frames made available by the hegemonic master narratives of citizenship. It should come then as no surprise that migrants and minorities express distrust and sense a strong clash between, their unarticulated perception of civic religious western perspectives and their own religious traditions.

All in all, the tacit endurance of religious ideas, and hence the intertwining of religion and democracy in western societies, has been amply documented.

Religious epistemologies often contradict secular epistemic traditions on what counts as authoritative knowledge, how competing knowledge claims may be resolved, and how theory and evidence can be coordinated. Students who hold these epistemologies are often judged as irrational, pre-modern, or anti-Western by their non-religious peers and teachers.

However, as research has shown, the developmental progression of epistemological reasoning from pre-reflective (including religious reasoning) to reflective thinking (seeing knowledge as constructed) posited by early research is not as linear as it had been assumed.

We posit that, linked to the ongoing pro-cess of re-religionization and re-traditionalization, it is especially the incommensurable positions encountered in everyday classroom discourse and practice that are most important to explore and to understand today. And might hold the key to finding new paths to the construction of civic identities.

We hypothesize that in studying how incommensurable epistemologies encounter each other, several possibilities exist: erasure (as in the public sphere), cultural relativism – regarding these as autochthonous and insular entities in their own right –, and, what has been called, 'plurotopic hermeneutics'.

We suggest that, as today cultures and epistemologies begin to mingle and translation between them becomes inevitable, what is ideally required in classrooms is 'an interactive concept of knowledge and understanding that reflects on the very process of constructing (e.g. putting in order) that portion of the world to be known'.

This is then a call to widen our present discussion on the need to sensitize teachers, curriculum, and educational practice to include an appreciation of the civic and the religious/cultural and the epistemologies that encompass them in educational work.

AMY VON HEYKING
University of Lethbridge

"WE ARE NOT A HOLY HUDDLE": CITIZENSHIP AND COMMUNITY IN A CANADIAN EVANGELICAL CHRISTIAN PUBLIC SCHOOL

In Canada, the role of religion in public schools has been and continues to be a contentious issue. In response to political pressure and legal challenges, most Canadian provinces have restricted or eliminated religious education and religious exercises in public (state) schools. Because Canadian provincial governments have constitutional authority over public schooling, state funding for private schools varies across the country but in the largest province, Ontario, private religious schools receive no public funding. In contrast, the province of Alberta in western Canada has expanded the opportunities for religious education within the public school system. Alberta provides full state funding for Roman Catholic schools, and since 1988, religious alternative programs and schools have been allowed in the public (state) school system. In essence, Alberta has made a commitment that its schools should reflect its increasingly multicultural and multi-faith population.

In 2013, there were 45 religious schools or programs within schools in fifteen public school districts, educating about 8000 Alberta students (about 1.5% of students in Alberta's public schools). Most were non-denominational Christian programs, but there were also Jewish programs, Muslim schools, and schools grounded in aboriginal spirituality. All were fully state-funded religious alternative programs of choice. Critics of these schools argue that they undermine a public system that seeks to build community and foster skills required for citizenship in a pluralist democracy, but they do not draw on evidence about what is actually happening in these schools to inform their position. My research into these religious public schools in Alberta has examined the legal and school board policy frameworks in which these schools operate. It has also included an in-depth ethnographic study conducted at an Evangelical Christian school that has been part of the local public school district for ten years. This study examined the ethos of the school, analyzed how its religious identity is lived out in the curriculum and school culture, and specifically investigated its citizenship education practices. My presentation at the symposium will draw on conclusions I have drawn from these investigations of law, policy and school practice.

In order to address the theme of "Best Practices," I will provide a brief overview of the legal framework that governs the operation of Alberta's religious public schools. Section 21 of the province's

School Act gives school boards the authority to establish alternative education programs that emphasize "a particular language, culture, religion or subject-matter" or that embody "a particular teaching philosophy." School boards across the province have implemented alternative programs such as Montessori schools, language immersion programs and even sports academies under this Section. Importantly, the fact that local public school boards have control over which alternative programs they support has meant that jurisdictions have been able to respond to requests for religious schools in ways their elected trustees feel best represent the will and the needs of their community. Not all school boards in the province have voted to establish alternative religious schools. For example, the public school board in the city of Calgary has refused to support religious schools or programs. In contrast, the public school board in the city of Edmonton includes the widest range of religious schools in North America. As schools within the public school system, these religious schools are subject to a range of public accountability measures: they must teach the provincially-mandated curriculum; the teachers are certified by the provincial teacher certification authority and are all members of the provincial teachers' association; and, they participate in the province's large-scale assessment programs. Advocates of religious alternative schools argue that these accountability measures represent a legitimate effort to ensure that

students gain the knowledge, skills and attitudes they require to thrive in a pluralistic democracy; they provide assurance to taxpayers that the schools contribute to the common good. On the other hand, some private religious schools have refused to negotiate entry into their local school districts because they feel that the public funding comes at too high a cost in terms of the schools' autonomy. Indeed some scholars have suggested that public funding typically results in religious schools that are not significantly different from secular public schools.

In Alberta, the school board policies that guide the operation of religious schools are key to their ability to maintain their faith identities. In the presentation, I will briefly outline policies in different school districts across the province that help accommodate the religious schools' unique ethos: policies regarding school governance, hiring, fee structures and student admission. I will also identify some recent, critical issues that have emerged for religious schools that have resulted in calls for defunding.

Finally, the presentation will detail how the faith commitment of the Evangelical Christian[1] school I investigated in a year-long ethnographic case study is lived out within the context of the school culture, the curriculum and classroom practice. I will focus on how the religious grounding of the school informs its approach to citizenship education. In describing

the school's faith integration and its approach to citizenship education, the paper attends to the range of knowledge, skills, dispositions and attitudes scholars identify as crucial for liberal democracy. I will comment on not just civic knowledge and skills, but also the nature of the interpersonal relationships in the school, students' opportunities for participation and leadership in the school community, strategies of conflict resolution, the critical thinking pedagogy, and attitudes towards people with other worldviews, religious and nonreligious.

AVIV COHEN
Hebrew University of Jerusalem

EXAMINING THE CIVIC EDUCATION GAP FROM A SOCIO-CULTURAL CURRICULAR PERSPECTIVE: LESSONS FROM ISRAELI CIVICS CLASSROOMS

Based on the notion that philosophical assumptions and educational aims are important factors that gear educational processes, the study to be presented focused on the ways in which teachers' assumptions and goals regarding citizenship influence their teaching of civics. The research of this topic was pursed based on a set of comparative analytic ethnographic case studies that observed the different ways in which conceptions of the notion of *good citizenship* manifest in three Israeli high school civics classrooms.

The study's main finding is the identification of a stark disparity between the conceptions of citizenship that were promoted in each of the three cases, despite the a-priori similarities between them. This disparity resulted in the enactment of very different types of civics lessons that influenced the goals, the relation to the curriculum standards, and the pedagogies implemented in these three settings. As a result of these findings, three ideal types of citizenship and civic education will be presented, reflecting these different approaches: (1) a disciplined conception (2) a participatory conception; and (3) a critical conception. An in-depth exploration of this last critical conception will be displayed as a "best practice" model of civic education, illuminating its strengths and pitfalls.

The importance of these findings is in the illumination of a civic education gap, relating to these different approaches. Following the scholarly discourse surrounding this topic, this study contributes to the understanding that not only is there a gap regarding the experiences and opportunities to which the students are exposed, but that the fundamental meaning of the term *good citizenship* is interpreted and promoted in a varying fashion. In fact, this gap implies to the contextual factor of social inequality as it reflects in the classroom settings, in relation to this specific subject matter. Thus this study's relevance for similar countries in which such civic ideals are also contested.

An explanation for this gap is the central role that the civics teachers hold, in relation to their students' opinions, academic levels and socio-economic backgrounds. With the help of the well-known theoretical concepts of "exit" and "voice," this study documented ways in which teachers frame their civics lessons in congruence to their own perception of their students' civic orientations. In this manner this study points to the dangers of such a reality in which teachers choose to promote civic ideals that do not recognize the complexity and multiplicity of this topic. This insight is of high importance when considering the civic education process of religious minorities.

Based on these findings, a presentation of pedagogical strategies as well as a descriptive theoretical model of the civic education process will be brought forth, utilizing these different approaches to citizenship and civic education. This presentation will potentially support teachers in designing holistic educational experiences that touch on a variety of conceptions of citizenship, in contrast to the current reality in which such conceptions are dealt with as mutually exclusive. In this manner, this study promotes the belief that students from various religious backgrounds should have equitable access to the knowledge, values and dispositions that are crucial for promoting democratic citizens.

HELEN HANNA
Queen's University of Belfast

'EVERYONE HAS TO FIND THEMSELVES IN THE STORY': REPRESENTING THE MINORITY IN THE CITIZENSHIP EDUCATION CURRICULUM IN NORTHERN IRELAND AND ISRAEL

It is often suggested that education in ethnically, religiously, culturally or socio-politically divided societies can play a constructive or a destructive role in addressing conflict and division. Although education may contribute towards the transformation of a conflict-affected society, it also may be viewed as a tool in socialisation into the divided status quo, insofar as it acts as the means and the message through which a particular way of living and thinking is passed on to the younger generation. From such a value-laden perspective, the role and content of the citizenship education curriculum may be contested in societies divided along ethno-national lines, where conceptions of citizenship, identity and national belonging vary and often conflict, but where a common curriculum is being delivered to a diverse group. In one such jurisdiction, Northern Ireland, a key division persists between Catholics and Protestants, and in Israel, between (secular) Jewish and Palestinian citizens of the state, and this is reflected in the division of the education system, where the majority of young people study only with those of the same religion or ethnicity.

Against the background of this minority/majority group dichotomy within contested societies and their citizenship education, this paper presents empirical research on citizenship education in Northern Ireland and Israel that was carried out as part of my doctoral studies. Drawing on international law on education (particularly the International Covenant on Economic, Social and Cultural Rights 1966 and interpretative frameworks derived from it), it explores how the citizenship curriculum and educational governance in both jurisdictions appears to represent the identity of minority and majority religio-cultural (or ethno-national) groups, and how citizenship education students and teachers consider this representation. Through exploration of the interpretations of international law that include that education should be 'culturally appropriate' and 'flexible to the needs of a particular community', it explores the extent to which the term 'best practice' can be attached to ideas that emerge from these findings: to proportional representation of the minority in educational governance and curriculum development; to students being able to 'find themselves in the story' of the curriculum in order to engage with and succeed in it; and to offering a differential or common curriculum in a society where students from different ethno-national groups mostly study separately. Significant inter-jurisdiction comparisons are provided, raising further questions about which groups should be included in the curriculum narrative and educational governance, what 'best practice' might mean in similar but distinct jurisdictions, and the potential contribution of international comparisons. It concludes by considering what implications the findings on group representation might have for young people as they negotiate what it means to be a citizen of a divided society in their current and future lives.

BOB MARK
Neve Shalam/Wahat al-Salam Bilingual School

RELIGION AND SOCIAL IDENTITY IN A PALESTINIAN-JEWISH SCHOOL

I will discuss the question of religion and schooling on the basis of my experience with the Wahat al-Salam / Neve Shalom primary school in Israel – a Jewish-Arab bilingual school where I taught for 23 years and where I conducted most of my research work. As I understand it, this symposium is not about the nature or belief system of one religion or another, but about ways in which religion is mobilized in particular contexts, how it is used and what it does. In this regard we should remember that Jewish-Arab education in Israel has taken shape on the background of conflict between the Palestinian and Jewish *national* movements. We work

within a state that is explicitly defined as Jewish, while close to 20% of its citizens are part of an indigenous Palestinian minority. There are social and political structures that present obstacles to Arabs, contributing to a large socio-economic gap between the Arab and Jewish sectors of the country. There are separate Jewish and Arab school systems - which in itself is not necessarily a bad thing - but in this case the Jewish schools are far better funded and there is a large academic achievement gap between Jews and Muslim Arabs. There are also well-polished mechanisms that undermine the legitimacy of Palestinian and other voices that call for fundamental structural change.

Perhaps there is just enough democracy to make it possible for many Jewish citizens to turn a blind eye or to justify structural inequality. Hebrew and Arabic are official languages of the State, but Hebrew is the language of the public sphere. Few Jews in Israel speak or understand Arabic, while Arabs would not manage in Israeli society without Hebrew. Within this reality, the Wahat al-Salam / Neve Shalom (WAS/NS) School appeared in 1984 with the aim of educating Jewish and Arab children together in both Hebrew and Arabic, with all of the classic multicultural aims of learning about each other's cultures and narratives, advancing understanding, tolerance and critical thinking.

If I were to summarize the greatest chal-

lenges that the school faces, teachers would agree that the most complicated practical problems have to do with the attempt to work in two languages. On an ideological level the teachers would probably also agree that the primary points of tension have to do with historical narratives and other political issues. Religion has not frequently been a source of open tension in the school. On the contrary religion always appeared to provide content and color when describing the encounter between cultures and when looking for explanations of how the groups differ. One of the guiding assumptions of the school is that it is important to strengthen the children's Jewish or Palestinian identities, based on the claim that in order for the children to know and accept the other they must know themselves. Religion plays an important role in explaining how that is done. Jewish and Arab children are separated for weekly study of holy books in order to enable them to delve into their cultural roots, strengthening their identities and helping them to understand who they and the other are. With that, the children frequently work together to learn about each other's religions and holidays while preparing special events to celebrate them. Unlike narratives regarding our more recent history, we seem to live at peace with differences in the scriptures over whether it was Isaac or Ishmael who Abraham was told to sacrifice.

The use of religious texts in constructing group identity brings us back to the

questions of how religion is used and what it might be doing. I'll start with the idea that Palestinians and Jews should be separated for study of holy books in order to learn about their cultural roots and strengthen their group identities. Whereas western nationalist movements often competed and clashed with the religious establishment and scriptures, the Bible played a central role in the Jewish nationalist – or Zionist – movement. In its search for a common language, history and geography, the Bible provided this secular nationalist movement with the cultural resources that could unite and mobilize Jews who came from a variety of backgrounds and who had no common language. There is little argument among secular Jews in Israel that Bible studies are important to their children's schooling – not as a belief system but as an important source of literature, history, language development and identity. The Israeli education system has accumulated years of experience developing programs and textbooks teaching the Bible as literature and as history, with an explicit nationalist agenda to create a sense of Jewish continuity in Israel from ancient times. A school seeking ways to strengthen Jewish national identity through study of the Bible can find all of the material and guidance that it needs from the Israeli Ministry of Education. While there may not be a clear nationalist agenda in the WAS/NS program of Bible study, there is little in the way the texts are handled that distinguishes these lessons from those of

mainstream secular Jewish schools in the country. The program seems to meet the expectations of the largely secular middle class Jewish families who reach the school.

The commonsense understanding that the Bible is a central resource in the construction of a Jewish national group does not necessarily have a parallel in the Palestinian group. Language, culture, centuries of sharing the same land and then being singled out to suffer a common political fate in the 20th century, have served to unite Palestinian Muslims, Christians and Druze. Naturally the Israeli ministry of education's goals regarding Islam and Christianity have nothing to do with national identity. It is my understanding that Muslim and Christian children in Israel tend to study Koran and the New Testament separately as sources of moral teaching and belief.

In preparation for this symposium I conducted a brief round of discussions about the Holy Books lessons with a number of Arab parents and teachers involved in the school. I was looking for complications. In the WAS/NS school the Muslims and the (very small number of) Christians work together on Muslim and Christian texts. The distinction between the Koran as literature and as a belief system is not easily made, nor is there agreement that such a distinction should be introduced. Observant Muslim parents and teachers spoke of the important moral

and educational value of the Koran chapters, regardless of the children's beliefs. Not only Christians, but less religious Muslims sit in lessons where the Koran is taught as absolute truth. However Christian and secular Muslim parents alike had no expectation that the Koran would be handled differently than it is, commenting that their particular children will be exposed to different beliefs and that they also have their home influence to rely upon. One conclusion I reached is that the apparent quiet regarding the use of religion in the school may be the result of an unspoken agreement to let sleeping dogs lie. However discussions raised the idea that this unspoken agreement on the Arab side also introduces a degree of pluralism that does not characterize the secular Bible lessons.

SABA NUR CHEEMA
Bildungsstätte Anne Frank

"UNBELIEVABLE – RELIGIONS ON THE AGENDA" – A CASE STUDY FROM FRANKFURT

Currently I am working in a political education institution called Bildungsstätte Anne Frank in Frankfurt. I am working on a project concerning discrimination based on religion. It is called "Unbelievable – religions on the agenda" (Kaum zu glauben – Religionen im Gespräch). The establishment of the project is a reaction to the ongoing debate and media coverage

concerning religion in the past few years. The debates around the Danish cartoon fight, Thilo Sarrazins book on the lack of integration of people with migrant background especially concerning Muslims and many other events in or around Germany suggest that religion is a topic which raise tempers. Observing the debates one might guess that specific human rights norms are marked in contrast to each other. On the one hand it may be the freedom of religion, minority rights and anti-discrimination policies. On the other handy it is the freedom of opinion. The project "Unbelievable" aims at deconstructing this antagonism and clarifying that human rights norms do not contrast each other. Quite the opposite, human rights norms complement one another positively. If someone fights for freedom of religion and minority rights, he/she can only do this credibly if he/she engages for freedom of opinion at the same time – vice versa. Apart from their universal character, it is, in this context, more important to stress the indivisibility, interdependency and interrelation of human rights.

Part of the project is the opportunity for school groups to participate in a workshop "religions in our life together" (Religionen im Zusammenleben). We developed the workshop based on the principles of human rights. One element at the workshop is an analysis of media in the context of religion: working with several covers of famous national pa-

pers (Der Spiegel, Stern, GEO) which addressed religions in various contexts, the adolescents are asked to work on one cover (in small groups) and discuss the following questions: what can be seen on the picture? How is religion addressed? Is it easy or not easy to tell that the picture/cover is discriminating? What happens with affected people? And what happened with people who not directly affected?

Other methods in the workshop deal with questions around structural discrimination based on religion in our society (e.g., religious holidays, headscarf debate) and the adolescents are empowered to think about possibilities of how I/we can change and/or contribute for a better living together.

Another part of the project is the opportunity for teachers and trainers to participate in a training "working in religious heterogeneity" which concerns, apart from an analysis of media as well, more practical training as people in authorities. The experience we made so far is, and this not surprising acknowledging current discourses, the workshops and the trainings lead into a discussion with fatal anti-islamic assertions and statements. Especially teachers state their latent racist ways of thinking which is disastrous considering their power and authority they have of children and the youth.

SAILA POULTER
University of Helsinki

THEORIZING THE INTERSECTION OF CIVIC IDENTITIES, SECULAR EDUCATION AND 'RELIGIOUS OTHERS' FROM POSTCOLONIAL PERSPECTIVE

In this paper I will analyse secularism and secular epistemology using post-colonial theory as a tool-for-thinking in challenging secularist hegemony through which religious worldviews are constructed as the 'Others'. Across Europe different incidents concerning religion demonstrate the pressure to remove religion from the public space to create a supposedly democratic, neutral and equal frame of reference for all citizens. School as a national public institution is a place where civic identities and concept of 'public' and 'private' are negotiated. School is also a place for the production and redistribution of knowledge. However, geopolitics of knowledge is not an issue at school: education pays little attention on questions relating to what counts as knowledge, whose knowledge counts and whose epistemologies are silenced or absent in education.

Postcolonial theory is a critical approach to the construction of knowledge and reality that is epistemologically bound to the colonial nature of modernity. Us-

ing the postcolonial approach as an intellectual tool, I attempt to pinpoint the difficulties that are interwoven into the Western epistemological structure when it comes to the question of education and religion. The Western intellectual tradition, in its 'epistemic blindness', does not recognize non-European ways of thinking and knowing. Knowledge related to religion is considered 'no-knowledge'. Thus, a person holding religious beliefs is not a reasonable liberal subject but a subaltern 'Other'. The other is constructed against white, middle class and secular-Lutheran normal subject of schooling. The criteria for full humanity relate to one's capacity for intellectual creativity and rationality as defined in Western terms.

Focusing merely on Islam would not help to deconstruct the representation of the colonial 'Other' in the Western modern space. Paying attention to "diversity" (to those labelled as the 'Others') in education or welcoming the Other as a guest will not help to deconstruct the epistemological, social and political alterity of the 'Other', either. Postcolonial writers have pointed out the interconnection between Christianity and secularism in the production of colonial knowledge as universal knowledge that denies the knowledge of the colonised. These critiques have enabled an understanding of secularism as a descendent of Christianity. Therefore it is relevant that the analysis of the position of worldviews should not be based on Western perspectives alone.

In this paper I try to make visible how the representation of the 'Other' is epistemologically constructed against the notion of the self. Focusing on the recognition of religious worldviews in the public space, my aim is to illustrate how the Western debate on religion represents a wider form of 'epistemic ethnocentrism' where some worldviews, knowledges and positions are considered as neutral, objective and public, in fact 'non-places', while other value-laden ways of looking at the world are seen as subjective and committed to a 'tradition' or 'religion' and thus, belonging to the private sphere. In a modern liberal state it is secularist principles that regulate speech in the public space. A deep distinction made between religion and non-religion creates the illusion that only religions, especially those with visible differences, have a value-laden stance, while non-religious positions are interpreted from an objective and neutral standpoint. The assertion that religious truth claims need not be taken seriously or that they are inappropriate in public discourse can be interpreted as a form of epistemological colonialism or 'intellectual apartheid'. When knowledge relating to religion is defined as the binary opposition of secular, religion is equated with the private, irrational, violent, anti-democratic 'other' in modern scientific discourse.

A narrow interpretation of religion pays little attention to the differences between religions and the different dimensions

of any given religion, and the Christian root of religio is left unexamined. The 'Christian West' remains a hegemonic worldview from which other religions are defined. In many places, Christianity goes hand in hand with the secularist agenda of modernization, but Islam is created as its antithesis: Islam is theocratic, antidemocratic and anti-Christian. The post-colonial approach challenges to look at the categories of 'secular' and 'religious' differently. Religion that is fixed to the cultural and political history of the West is not a convincing intercultural category and thus represents an ethnocentric concept of religion.

The postcolonial critique does not aim to replace one epistemic position with another. The aim of the postcolonial critique is to challenge local histories that present themselves as global designs. Instead of the supremacy of one voice, I suggest education that examines the liberal-secular system of knowledge that results in otherness and hostility towards religious bodies and standpoints.

This paper argues that absolute secularist principles fail to treat citizens with a religious worldview in a just way in a pluralist society. Purely secular agenda of education obscures the complexity of worldviews and the need for the discussion. Children with distinctive worldview identities are made 'the others' in educational space that is blind to diversity of worldviews. With such an assumption,

secular education runs the risk of creating its own form of totalitarian education that ignores alternatives. The polarized and secularist-based debate on 'religious' and 'non-religious' worldviews has to be questioned and both culturally-based religious and secular hegemonies challenged.

In education we have to raise awareness of historical complexities and the diverse processes of knowledge formation. Rather than emptying the educational space of certain worldviews, we should develop students' abilities to analyse how categories, distinctions and religious otherness are epistemologically, discursively, socially and materially constructed and to develop their ability to reflect on the epistemologies behind different perspectives.

Epistemological pluralism suggests the possibility of the co-existence of many knowledges. It points to new possibilities for thinking, seeing, knowing, relating and being. Epistemological pluralism helps students to reflect the inter-connectedness of different ways of knowing and being. The idea of epistemological pluralism is related to the idea of dialogical pluralism which claims that if science is based on a radically open and fair reflection on the basic assumptions behind every worldview, then there is no reason to exclude religious arguments, a priori, from public debate.

MICHALINOS ZEMBYLAS
Open University of Cyprus

HUMAN RIGHTS IN RELIGIOUS EDUCATION: SOME PERSPECTIVES IN THE CONTENTIOUS CONTEXT OF CONFLICT-TROUBLED SOCIETIES

A broad analysis of the relationship between religion and politics in recent years reveals that 'the political' has been underplayed in religious education, particularly in contentious historical contexts (Gearon 2008a, 2008b; Roebben 2008). Conflict-troubled societies—that is, societies suffering from intractable political, religious and/or ethnic conflicts—are such contentious contexts in religious education becomes further complicated and sensitive area. For example, in societies such as Israel (Bekerman and Zembylas 2012; Silberman-Keller 2005), Northern Ireland (Barnes 2002, 2005; Richardson 2008), and Cyprus (Papastephanou 2005; Zembylas 2008), religious educators are faced with a particularly difficult dilemma when it comes to the relationship between religion and politics. On one hand, if they provide denominational teaching and put too much recognition on religious beliefs, the prospects of forming a community anchored in political culture rather than in ethnic or religious forms of life may be compromised. On the other hand, if religious educators subscribe to liberal secularism and provide non-denominational teaching about religions, then the danger

might be a de-politicisation of religious education or a de-spiritualisation of religious experience—a development that will certainly make unhappy many religious groups. What kind of religious education, then, is suitable in the contentious context of conflict-troubled societies?

Needless to say, there is no simple answer to this question, yet this paper takes up the challenge and argues that debates over the character of religious education in conflict-troubled societies miss an important element, if they fail to consider the contribution of religious teaching to the creation of a political identity and citizenship that is informed by human rights education (HRE) perspectives[1]. HRE is defined as the pedagogical practices and materials that promote human rights values (Andreopoulos and Claude 1997) and includes goals related to cognitive (knowledge and information), emotional (awareness, feelings and values) and action-oriented (skills and actions) components (Tibbitts 2002). HRE has expanded dramatically in the last fifty years and has been gradually included in the education systems of many countries (Bajaj 2011). Although there has been various critiques over the nature and theoretical framework of HRE—which will be discussed later—my overall argument is that the infusion of HRE perspectives into religious education in conflict-troubled societies can strengthen the 'underplayed' political dimension of religious education and may assist political efforts toward peace and reconciliation on cer-

tain conditions; these conditions have to do with the theoretical and contextual entanglement between religion and human rights. This argument builds on the recognition of religion as an enduring and pervasive political force (Bowie 2012) and the idea that the curricular accommodation of religious education needs to be associated to its political significance (Gearon 2012, Papastephanou 2008).

To develop this argument, the paper is divided into three parts, reflecting. First, it begins with a discussion of the entanglements between religion and human rights, especially in conflict-troubled societies; this part of the argument establishes the theoretical and contextual possibilities that are opened from reflecting on the relationship between human rights and religion and its educational implications. Then, the paper moves on to argue that HRE perspectives can reframe religious education in conflict-troubled societies, by emphasising the historical and political aspects of religious education. Finally, the paper explores some fundamental aims of religious education as HRE so that schools in conflict-troubled societies can become transformative forces.

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[1] 'Human rights' is too broad a term: there are human rights standards (e.g. treaties and other legal norms); human rights values (e.g. principles of equality and non-discrimination); philosophy of human rights (e.g. natural rights); history of human rights (e.g. key events and promulgations, such as the development of UNHR) (Zembylas 2013).

BRUCE COLLET
AND HYEYOUNG BANG
Bowling Green State University

RELIGION, SECURITIZATION, AND THE SCHOOLING OF REFUGEE STUDENTS; SOME THEORETICAL CONSIDERATIONS

This paper addresses the securitization of refugee flows in the contemporary era, and the manners in which securitization interrelates with the religious identities and religious obligations of refugee students. The paper draws in particular from critical security studies (most notably the Copenhagen School) to focus on societal security in order to analyze how refugees' religious identities may be perceived in relation to the dominant cultural identity of the hosting society. The school is positioned as a key institution where security discourses may be enacted, and where religious identities may become subjects of and subjected to such discourses. The authors posit that refugee students' religious identities may in some cases aggravate security concerns, or be themselves "securitized". However, in other cases the religious belonging of refugee students might actually serve to lessen security anxieties. The authors draw upon their research with Iraqi refugees in Amman, Jordan and the Detroit metropolitan area of Michigan, as well as with North Korean refugees in South Korea to provide illustrations and data to advance their points.

Security concerns have always accompa-

nied refugee flows. Will refugees present a physical threat? Will they consciously or intentionally undermine the stability of their hosting society? Will they threaten our way of life? These questions seem to have always presented themselves with migrant flows. What is significant regarding the present period however is the degree to which security concerns have shaped the way that state policy makers, the media, and the "global refugee regime" itself frame refugees and refugee movements, and the degree to which the securitization of refugee flows has curtailed the rights of refugees under international law. Human security most fundamentally is founded upon a framework valuing "freedom from fear", or a framework that emphasizes security in the face of political violence (Isotalo, 2009; MacFarlane, 2004; Seidman-Zager, 2010). Critical security studies, and in particular the Copenhagen School as spearheaded by Ole Waever, has drawn acute attention to the manner in which issues previously disconnected from security concerns can be "securitized", including freedom from want, and such concerns such as rights, governance, development, the environment, and health (Seidman-Zager, 2010; Waever, Buzan, Kelstrup and Lemaitre, 1993).

Security concerns regarding refugee groups have heightened since the events of September 11, and the subsequent US-led 'global war on terror'. As Isotalo (2009) notes, the new security discourse and agenda has sharpened even further the bi-

furcation between refugees, asylum seekers, and illegal migrants on the one hand, and the issue of insecurity on the other. Among Western policy makers in particular, a policy of containment has emerged as one of the chief methods for dealing with security threats. Here, the potential security threats of refugee movements are thought to be best contained in the regions of refugee origins, as opposed to regions of transition or settlement. The concentration on containment has involved, most significantly, the tightening if not fortification of geographic borders. This has invariably resulted in threats to refugee safety, as migrants are increasingly forced to make illegal frontier crossings (Grant, 2005). Moreover, Seidman-Zager (2010) writes of the process of securitization as resulted in the "repositioning" of asylum outside of the guidelines established under international law (p.10). This of course has significant ramifications for refugees' rights. As Seidman-Zager notes, "special or emergency measures" might be deemed by states as acceptable and necessary to deal with the threat in question. Such measures may at times actually violate the policies and practices of the United Nations High Commissioner for Refugees (UN-HCR), the chief UN agency mandated to lead and co-ordinate international action to protect refugees and to resolve refugee problems worldwide. These threats might be both real and but also merely perceived (Bauman, 2006; Seidman-Zager, 2010).

Religion may accompany the process of

migrant integration into their host societies through helping to ameliorate the traumas of departure and early settlement, protecting from external attacks and discrimination, and smoothing acculturation to the new environment (Collet, 2010). Portes and Rumbaut (2006) for instance assert that religion may sustain moral cohesion and normative controls, and may help guide human action and assist in important change processes. The authors assert that the most important role of migrant religion is the development of ethnic communities, and the reassertion of national cultures and language. As they write, the road to successful integration "has commonly passed through the creation of ethnic communities and the reenactment of elements of the migrants' culture" (p.304).

Religion may be of particular importance to refugee communities in their resettlement and integration processes because of the psychological trauma that very often accompanies forced migration (Portes and Rumbaut, 2006). Here, religion may help refugees cope with such trauma by providing them with a vehicle for self-understanding, and a language that is familiar and comforting. Studies in fact have found significant associations between religiosity and psychological adaptation among refugee groups (Stoll and Johnson, 2007; Westermeyer and Nugent, 1994). In as much as religion may function positively with respect to integration, it is also important to note that religion, and more specifically religious communities and institutions,

could equally serve to curtail refugees' freedoms, particularly in liberal democratic states. As Kymlicka (1995) notes, minorities within democratic states must also be able to enjoy freedom within their groups as much as they enjoy freedom outside of their groups, including the freedom to leave the religious community if they so desire.

As schools constitute sites where state policies toward minorities are carried out, and where the rights and wellbeing of minority group students may both be exercised as well as suppressed, they operate as key institutions where security discourses may be enacted, and where students' religious identities may become subjects of and subjected to such discourses. Firstly, based on refugee students' religious identities, teachers may treat such students as undesirables, if not as threats to school safety. The same might be said of peers, who may socially ostracize, personally criticize as well as physically confront refugee students in the name of security concerns (Ahmead and Szpara, 2003; Casey, 2008; Collet, 2010; Marshall, 2006). School curricula may also both explicitly and implicitly advance fear if not hostility toward the group in question. This may be done most frequently through such subjects as history, literature, religion and the social sciences through particular framings of the group (Loewen, 1995; Sarroub, 2005). However, fearful or negative depictions of groups perceived to be security threats may also be advanced through other school subjects

such as science and mathematics through the use of illustrations. It should be noted that, interestingly, the school curriculum that refugees themselves have studied prior to migration may also impact the way they perceive their host society, as in the case of North Koreans entering South Korea (Lee, 2010). The above notwithstanding, the religious belonging of refugee students might also serve to lessen security anxieties. This is particularly the case where refugees adhere to the dominant faith of their host society. In some cases, such as with Iraqi Chaldeans or Southern Sudanese Christians in the United States, religion may function positively in school settings by allowing such students to advantage from a curriculum and calendar that privileges the Christian tradition. As well, membership in the dominant religion invariably helps to soften the distinction between "us" and "them", and therein helps to diminish security anxieties (Collet, 2010; 2011).

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i One example of such violation has been the screening for religious identity of Iraqi asylum seekers along the Jordan – Iraq border. See Bruce Collet, "Religion, Forced Migration and Schooling: Varying influences of religious capital among Iraqi Christian refugees students in Jordan and the USA", in Power and Education, Vol. 3, No. 3, 2011.

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ACCOMMODATING MUSLIM MINORITIES IN SECULAR SOCIETIES: THE ROLE OF SECULAR IDEOLOGIES

The accommodation of religious minorities in the arena of public policy is emerging as a sensitive issue facing liberal democratic governments in the Global North. As Muslim communities continue to grow, it is clear that these jurisdictions are facing a significant challenge that will have long-term impacts on the general public, as well as the shape of integration policies. Analyzing how and why states choose to accommodate religious minorities in the ways that they do is integral to understanding this challenge.

One area where calls for state accommodation of religious minorities have occurred is education. Within this sphere, the accommodation of religious needs in public schools and public funding of faith-based schools are the primary issues where religious minorities have focused their demands. My thesis examines four jurisdictions: England, Scotland, Ontario and Quebec. The differing outcomes in these cases spur a two-fold question that I seek to answer: what factors determine why these jurisdictions accommodate Muslim minorities? Moreover, how can one account for the variation in outcomes?

To explain this variation in the four case studies, my research focuses on four factors: i) public and elite conceptions of secularism; ii) public and elite ideas about the "nation", including the nature of sub-state nationalism in Quebec and Scotland; iii) the nature of the historic church-state settlement in education; and iv) the nature of integration policies (such as approaches to multiculturalism, interculturalism, etc.)

The focus of this input lecture will be on the ideational component of my thesis, with a particular emphasis on secular ideologies. I begin first by briefly exploring the role of ideas in politics and public policy. Examining how ideas have come to shape particular worldviews, political discourses and policy prescriptions will be useful in understanding how secular ideologies manifests differently in each jurisdiction, the impacts this has on education policies, and the kinds of debates that occur at both the elite and public levels concerning the accommodation of Muslim minorities.

It is worthwhile to provide a brief literature review on this subject, in order to make connections with the major themes of the symposium. An important point of departure in this discussion is to consider different perspectives on secular ideologies. Casanova (2009) argues that the underlying premise behind secularism as an ideology is that "the political arrogates for itself an absolute, sovereign,

quasi-sacred, quasi-transcendent character…while claiming that "religion" is essentially non-rational, particularistic, and intolerant" (Casanova 2009: p.1058). This provides the foundation of secularization theory, which contends that modern, enlightened societies are premised on the separation of religion and the state. More specifically, secularization theory suggests that the transition from an agrarian economy to an industrial one in the late 18th century ultimately resulted in a transformation of many societies in the Global North. A major thrust of this change was the declining influence that religious establishments (the church, specifically) had in the public sphere. Before industrialization, religious institutions had an integral role in public life, and many intellectuals saw the emergence of the industrial-based economy as a sign that societies would ultimately embrace reason and logic over spirituality (Inglehart and Norris 2010). Secularization theory does have its critics (see Asad 1991), but it cannot be entirely dismissed.

Katznelson and Jones (2010) are two scholars that do not dismiss secularism as a conceptual tool, but seek to nuance it. The authors argue that secularism should be seen as a dynamic process that includes a number of beliefs and values as well as different forms of religions (as cited in Berman et. al., 2013: 9). It certainly is not homogenous. The main contention here is that secularism has many manifestations depending on the societal

context of a particular state. Distinguishing between different types of secularism allows for stronger analytical purchase for scholars in so far that political, social and cultural contexts vary across jurisdictions. This undoubtedly determines what kind of secular form takes root in a particular society, how institutions are ultimately shaped by this specific secular ideology, and how this impacts accommodation.

Berman et. al.,(2013) build further upon this discussion by positing two different forms of secularism: *institutional secularism and cultural-ideological secularism.* The former pertains to major institutions, where "secular states separate religious institutions from the direct exercise of secular authority and the mutual sanction of church and state" (p.9). The authors maintain that this position is not anti-religious but rather anti-clerical. Indeed, it has allowed for religious diversity to flourish. Cultural-ideological secularism, as defined by the authors, is more complicated and contentious. The crux here is that secular culture arose from the separation of the "sacred and profane… which rejected religion as 'superstition' and grounded human agency in the secular world based on instrumental rationality and science" (Berman et. al., 2013: p.10). Secular culture trivializes religious knowledge, dismissing its usefulness in the public sphere. Drawing from Giddens (1991), Berman et. al., (2013) argue that there has been a struggle over the "poli-

tics of knowledge" which pits secular and religious forces over the "control of the institutions and practices of the state" (p.10). This struggle is not unique to a particular region. For example, the fight between secular and religious forces regarding the accommodation of Muslim minorities has been a prominent feature in the four cases being examined. Indeed, this point is of crucial importance to this project, and speaks to key themes of this symposium. This will be further explored in my input lecture.

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LIBERALISM AND RELIGIOUS GROUPS: THE PERSPECTIVE OF RADICAL ORTHODOXY

I would like to open this lecture with the problem that Nissim Mizrachi has recently pointed to: Very often the social groups that liberal academics and social activists would like to help reject the liberal and multi-cultural politics that such academics and social activists advocate. This is especially true in regard to religious and traditional lower class and minority groups. They reject what Mizrachi calls the "liberal isomorphism"- that all identity groups be they ethnic, racial, gender or of sexual orientation are entitled to equal recognition and equal rights, both indi-

vidual and collective. On the contrary, lower class and minority traditional and religious groups are often conservative or right wing and affirm hierarchies of nations/ethnicities, gender and sexual orientation (Mizrachi 2011, 2012)

Liberal academics and activists often react to this state of affairs by arguing that the problem is not in the message itself that they would like to convey but in the way that the message is communicated. Alternatively, liberals attribute the conservative cast of mind of lower class groups to various forms of "false consciousness". According to this approach too, if liberals could only properly "raise the consciousness" of the groups that they wish to aid and dispel the mystification, the transparent truth of multi-cultural liberalism would become apparent and speak for itself. In practice, interviews with activists indicate that they have basically despaired of mobilizing lower class traditional elements (whom they would wish help) to the liberal point of view.

I would like to take up Mizrachi's suggestion that it is not the way that the message is conveyed that is problematic but the message itself. I suggest that in order to truly engage with religious groups, liberals have to enter into critical dialogue with the religious/theological point of view and engage in critical but constructive examination of both secular/liberal social theory and traditional religion.

I would like to mobilize the viewpoint of Radical Orthodoxy (Milbank 1990) in order to advance such a project. In order to advance such a dialogue the epistemological superiority of modern social theory should be challenged. That is, we should question the assumption that religious and theological phenomena have to be understood in terms of the concepts of modern social science (ritual, collective representation, rationalization, resistance, identity) but rather reverse the relationship and that theology should understand social science as advancing what are essentially theological arguments and claims. Such a point of view would understand secularization not merely as a paring away of the superfluous, and the additional, leaving the human and the natural. Rather, it would understand the construction of the "secular" in positive terms, instituting a new regime of knowledge and power which would include the invention of "the political" and "the state."

John Milbank shows how modern liberalism (starting with Hobbes) is archeologically based upon underlying theological ideas. The rights based individual exercising Dominium represents a reflection of God understood as radically simple unified power. This power (as *potentia absoluta*) is unknowable and is only to be apprehended formally in terms of logic. This nominalist conception leads directly into the Hobbesian logic of power. Understood thus, we have the basis for a dialogue – within the space of theology

– between a conception of the universe in which the underlying principle is will (the liberal conception) and which separates between the "is" and the "ought" and an Aristotelian-Thomist conception commonly held by religious groups. In this conception reason, which derives the "ought" from the "is", plays a much more central role. In such a dialogue there can be a much freer exchange of the advantages and shortcomings of both conceptions.

Understanding the theological underpinnings of social theory can help make religious conceptions more intelligible as their resemblance to social scientific theory becomes clear. Thus the commitment that religious groups have to social wholes becomes a lot less opaque if we understand that Durkheim's notion of a "positive" society and "social facts" is in fact grounded in a theological conception (which goes from Malenbranche to de Bonald to Comte) of society and social facts as divinely revealed and which then "hold" the individuals.

A third example of the connection of theology with social theory is Max Weber's "Science as a Vocation" (*Wissenschaft als Beruf*). Understood as modern neo-paganism, Weber's conception of value-neutrality can be shown to be significantly different from that practiced today.

If we adopt this Radical Orthodox approach we can move beyond a concep-tion in which liberals live in a garden of Enlightenment and are surrounded by a jungle of irrational ideas and groups. We can replace this conception with that of a level ground in which theological ideas of various sorts – including those held by liberals and social scientists as well as those held by Catholics, Muslims and Jews can be discussed and tested.

LYNN DAVIES
University of Birmingham

ISLAMIC MOBILIZATION IN SCHOOLS: MORAL PANIC OR CONSPIRACY, ISLAMIC OR ISLAMIST?

This presentation begins with a case study of what is being called the 'Trojan Horse' affair in Birmingham UK. This involves an investigation of alleged Islamic infil-tration into state schools, through ensur-ing a majority on the governing body and introducing Islamic practices such as gen-der segregation, a narrower curriculum excluding sex education or music/dance, insisting on headscarves for girls and women teachers etc. The appointment of a counter terror officer to lead the enqui-ry has provoked much disquiet that this is bracketing the affair with terrorism and once more casting all Muslims as poten-tial extremists. The cause of social cohe-sion is under threat once more.

This leads to a discussion of whether we are talking about Islamic or Islamist mo-bilization. The latter – as a political move-ment concerned with the global spread of Islam, and sometimes with violent con-nections – may indeed be a cause for con-cern. Yet Islamic mobilization may refer to a number of different activities within a Muslim community – charitable giving, volunteering or even multifaith citizen-ship. It may refer to demands for prop-er recognition of a Muslim identity and faith within a school. It is important that there is not a moral panic about schools becoming predominantly Muslim, and acceptance of the implications.

I work within a framework of what I call 'dynamic secularism' (see recent book *Un-safe Gods: Security, Secularism and Schooling*). This secularism is not a hard version but accommodationist within the bounds of human rights and the national legal framework. It does not give religion a special place in governance nor elevate it and make it immune from critique. But it acknowledges that many people need reli-gion and that religion is here to stay. Ac-commodation by Muslims to demands for prayer rooms or different dress in schools can be met as long as they do no harm. Just as there are Christian clubs, there can be Islamic societies. Narrowing of cur-riculum is different, as this can be seen to infringe rights to knowledge or safety – for example learning to swim. And at-tempted indoctrination through religious speakers is also questionable – unless there is balance and a constant multiplic-ity of views.

There is a myth that Islam is incompati-ble with democracy, and in fact there is a thriving organisation British Muslims for a Secular Democracy which acknowledge that secularism is the best protection for religions, allowing no one of them to get the upper hand and dominate minority religions. Like many organisations, they have been commenting on the attempts by hardline fanatic speakers in higher ed-ucation to insist on gender segregation in the audience. The UUK (Universities UK) Council tied themselves in knots try-ing to be politically correct on this, claim-ing it is a free speech issue, and looking ridiculous through ignoring rights. The argument of movements such as BMSD is that equality and human rights must be mainstreamed within Muslim commu-nities. There should be an understand-ing that if one is constantly complaining about Islamophobia, it is crucial to stand up for the rights of other minorities too, eg those in the LGTB community. The 'Nothing Holy about Hatred' campaign – which BMSD supported – gathered pub-lic statements against homophobia from leaders of faith-based organisations. This is reminiscent of analyses of Muslim ex-ceptionalism in South Africa, arguing that Muslims were able to join the anti-apart-heid movement by not claiming particu-lar oppression, but instead acknowledg-ing and joining with the suffering of all. Islamic mobilization in this instance was about collectivity, not exclusion.

Another debate then is about what constitutes active citizenship. Work on extremism, which I have been involved in, looks at the school's role in countering extremist or violent messages and in teaching skills of critical debate about controversial issues. It would seek to challenge extremist views. Yet there is also the argument that for learning about active citizenship, it is better to have extremist views than none at all. Schools can capitalise on these, and use debate to surface what can be unpleasant attitudes rather than deny them – and in so doing deny their holder. Extremist views – whether religious, far right, animal rights - should not be driven underground where they may actually get hardened, but given a platform in what is the relatively safe space of the classroom. We want young people to be idealists, but this should be a critical idealism, stepping outside the tenets of a faith and using secular codes such as human rights to scrutinise their community and society. To have an identity of an active citizen, it has been found to be good to take part from an early stage of learning. Young extremists are potentially critical citizens who can help shape a democracy. The argument is that in a democracy, adolescents with strong ideals should be treated first and foremost as citizens with an interest in politics.

The delicate task then is to search for evidence, not accede to the paranoia of the press about Islamification while at the same time having constant vigilance to ensure that there is a multiplicity of views and alternative narratives in schools. This has to be done together with ensuring skills for active citizenship without violence – nowadays through social media, blogging, campaigning, lobbying and fundraising. Young people are better than their teachers on this. We have to capitalise on skills and idealism as best we can.

RELIGIOUS EDUCATION

AYMAN K. AGBARIA
University of Haifa

DISMANTLING DESPOTISM IN ISLAMIC EDUCATION: ORIGINS AND NEW DIRECTIONS

The purpose of this presentation is to reveal how despotism is constructed and legitimized as ultimately inevitable, favorable and almost irreversible in Islamic religious education curricula and textbooks. On the one hand, it highlights the influence of the corpus of the Islamic political thought tradition, which is widely and well known as The Ordinances of Governance (*Al-Ahkam Al-Sultaniya*). On the other, the presentation points to new directions in the modern Islamic political thought that challenges the foundational values upon which *Al-Ahkam Al-Sultaniya* is predicated: unity and stability. Both values, I will argue, has been politically strategized in service of obedience to despotic regimes and authoritarian practices.

Be it a country in the Middle East or in Western Europe, Islam has always been accommodated in the national education system in ways that reflect the existing traditions of state-church\Mosque relations and in service of each state's political interests in legitimacy, stability, and social cohesion. Unsurprisingly, of all of the subjects in national curricula, the study of Islam as a school subject is perhaps the most closely monitored and strictly standardized by the state. Whether religious or secular, each state has tailored its own official and generic version of Islam that would confer the legitimacy of the political regime, promote civic ideals of discipline and conformity, and serve the state's political interests in stability, cohesion and control.

In this version, Islam is often presented as a monolithic Sunni faith that ignores the sectarian differences and the intellectual and religious debates in Islamic theology and Jurisprudence. Most importantly, for the purpose of this presentation, this official knowledge of Islam heavily draws on insights and lessons learned and reproduced from the tradition of *Al-Ahkam Al-Sultaniya*, which based on literal interpretations to the sacred texts of Islam, renders a-historic, idealistic, and absolutistic model of governance that centers on the duties and rights of the Muslim governor vis-à-vis the public.

Generally speaking, this tradition of political thought, indeed political science, was developed in the ninth century, following the transformation of the Islamic political regime into a monarchy. Heavily influenced by the pre-Islamic Persian political tradition, which provided the newborn Islamic empire and rulers with administrative instruments as well as advices and protocols of effective governance, *Al-Ahkam Al-Sultaniya* provided a

selective reading and interpretation of the Quran and the Hadiths of the Prophet to place the status of the Muslim ruler at the heart of Islamic faith and associate it with doctrinal principals. Moreover, this tradition has regulated religious commands that stricture and even sanction political resistance and contestation. In other words, the corpus of this tradition has prohibited attempts of going out (*Khoruj*) against Muslim rulers, except for rare occasions. *Al-Ahkam Al-Sultaniya* articulated religious edicts that not only limited rebellion against rulers, but that also encouraged ideas and practices of obedience and conformity. Obedience to a despotic regime, in this tradition, has been perceived as a religious obligation especially at times of internal conflicts, and especially when despotism presents itself as benevolent and enlightened.

In this regard, it seems that the expansion of the Islamic empire has generated internal ethnic and sectarian conflicts that challenged the cohesion of Islamic society and resulted in turbulence and unrest. Consequently, rulers and elites, in defence of their dominance and the stability of their regimes, found the political values and practices of *Al-Ahkam Al-Sultaniya* as timely useful. These encourage Muslim believers to obey their rulers and to consider them as embodying the Muslim state's unity and power. In this literature, the worst that could happen and the greatest of all dangers to Islam is not, for example, injustice, infidelity or hypocrisy,

but rather the occurrence of *fitnah*, which means continuous internal civil strife that comes with strong distress and instability. Expressing opposition and exercising resistance are seen as instigating adversary and widening the rifts and divides within Muslim society. Thus, compliance and consistency are seen as valuable assets to maintain the unity, solidarity and stability of the Muslim society.

Having said that, Islamic education textbooks and pedagogies are for the most part in line with the values and practices embedded in and embodied by *Al-Ahkam Al-Sultaniya*. Islam, when rendered, presented and instructed as school subject or as an educational endeavor of some sort or other, is molded into a narrow version that conform with either the modern nation state building policies, or the pressures of the political Islam movements. Both, the modern nation state and the fundamentalist Islamic movements, seeks to confer their authority and to normalize their regime of truth and as permanent, but most importantly as essentially Islamic.

Therefore, a serious engagement with *Al-Ahkam Al-Sultaniya* and its influences and traces through the Islamic education institutions and texts is needed in order to open up Islamic religious education to the demands of citizenship in an increasingly interconnected world of multi-ethnic and multi-religious societies. A more critical approach to this tradition is needed if teaching Islam is to be reformed. To do

so, a new hierarchy of values is in need to prioritize those values and practices that are associated with justice, human dignity, compassion and freedom.

Recent calls to challenge the imperatives of *Al-Ahkam Al-Sultaniya* from within Islamic law and jurisprudence draw on the work of modern Islamic reformers who provide new interpretations of the sacred scriptures of Islam. To change the discourse of obedience to despotism from within, Muslim reformers reclaim ownership on the critical and humanist voices, especially in the filed the Islamic Jurisprudence. Modern Muslim reformers- such as Muhammad al-Ghazali, Yusuf al-Qaradawi, Hassan al-Turabi, and Rashid al-Ghannushi- as they attempted to suggest new interpretations of the sacred texts that would reconcile revelation and enlightened reason, they also started looking again at the main objectives (*Maqasid*) of Islamic law (*Sharia*) in order to re-articulate common interests (*Masaleh*) for all people to preserve and protect.

According to this approach, the various rules and laws of *shariah* in Islam aim at the protection of religion (*din*), self or the right to life (*nafs*), intellect or sound mind (*aql*), family or lineage (*nasl*), and property (*mal*). By its emphasis on meaning, reasoning, and purposes, the maqasid approach provide a powerful tool for reforming Islamic jurisprudence, including what *Al-Ahkam Al-Sultaniya* has stipulated as consensual and Islamic, because it insists

that all political practices are to be subordinated to the mentioned above ultimate goals of *Sharia*. Moreover, according to this approach, any sacred text, whether it is of a command or a prohibition, should be read and interpreted in light of the ultimate objectives of *Sharia*, for this is most likely to bear the greatest harmony with the intention of the Lawgiver.

ALIZA SEGAL
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RELIGIOUS EDUCATION FOR A SECULAR MAJORITY: ON IDENTITY AND MISALIGNMENT

As nations and states the world over grapple with government involvement in religion in an era of increased multiculturalism on the one hand and secularization on the other (see e.g. Fox 2008), government sponsored educational institutions both reflect and shape society's attitudes towards religion. Kuru (2009) contrasts the "passive secularism" of the United States with the "assertive secularism" of France; neither of these countries features religious instruction in its public schools. At the other end of the spectrum, we find countries such as Greece and Finland, in which specific religions are included in school instruction. In the middle are countries such as Australia in which the school system provides the instructional time and space for religious education, with the instruction provided by each denomination.

Religious pluralism as a focal point of religious education has also begun to emerge, along with efforts to intertwine religious and civic education (for a comparative view of both historical and recent trends, see Jackson et. al 2007).

The teaching of a state religion in a secular society poses unique challenges. Schooling is about learning how to *do* certain things, but is primarily about how to *be* whatever type of person it is that will be prepared to join a given society. Drawing upon approaches to identity as fluid, situated, and constructed through activity and especially talk (e.g. Carbaugh 1996, Gee 1999, Sfard & Prusak 2005), it may be said that what people do, through language and other activities, is a way of constructing who they are. Preparing students to join a society entails inducting them into the discursive practices of that society, or what it means to talk, think, believe, and otherwise act as members of that society. This is another way of saying that schooling seeks to foster in students the *identities* of participants in whichever society sustains and is sustained by the particular enactment of schooling. Religious education, whereby students are inducted into membership in societies with ostensibly well-defined norms and values provides exceptionally fertile ground for the exploration of identity formation. When the declared discursive practices of a given religion are not aligned with the enacted practices of a set of adherents, or the "how to be" offered in school are different from the ways of being of students

and teachers alike, the identity work of education may play out in unexpected ways. The case of Jewish education in secular schools in Israel offers a window into questions of alignment, misalignment, and civic identity formation through religious education. Israeli State schools are divided into three systems, two Jewish – State and State Religious – and one Arab (there are also "independent schools," serving primarily the Jewish ultra-Orthodox population, but they are not subject to state curricula). Within the Jewish sector, the divide into State Religious and State bears curricular impact, primarily though not exclusively in the areas of Jewish religious or cultural study. This does not mean that the State – or ostensibly secular – schools do not feature religious content; Jewish traditions, or "heritage," are a focal point in the State schools, which bear the legal mandate "to teach the Torah of Israel, the history of the Jewish People, Israeli heritage and Jewish tradition…" (State Education Law, Israel 1953ff.). Students in Israel's secular schools come from a range of home practices regarding the Jewish religion, ranging from traditionalism to antipathy, yet all are instructed in Jewish tradition.

What does it mean to educate secular-to-traditional kids about a Judaism that may or may not reflect their beliefs and practices? We can imagine several approaches to this issue. At one end of the spectrum lies the heightening of the misalignment, with the resultant objectification and reification of the religion and the

distancing of the student subject. At the other end lies the purposeful alignment of the expressed (or taught) and enacted identities. Scholarship on Jewish education and sociology has in fact begun to critique a static, reified view of Judaism (e.g. Bekerman & Rosenfeld 2011; Horowitz 2002), with Horowitz advocating a shift from the question of "How Jewish are American Jews?" to "How are American Jews Jewish?" The complex Israeli perspective, with Judaism as the majority religion permeating many aspects of society, offers a unique vantage point from which to explore these issues.

The current paper will conduct this exploration through analysis of classroom discourse. In the context of a larger project, in which 112 Language and Literacy classes in seven different classrooms in two State schools were documented (primarily video but also some audio), we found that Jewish contents were integrated into these classes, especially regarding the texts and cultural practices surrounding Jewish holidays such as Purim and Hanukah. The paper will explore two of these lessons. In each of them, the curricular enactment is aligned with a religious discourse that finds elements of both harmony and discord among the participants. Thus the discursive means of both constructing and contesting a [type of] religious identity come to the fore, and cause us to question some of the core conceptions of religious education.

SALLY CAMPBELL GALMAN
University of Massachusetts

"FEAR, WHITE-HOT UPON OUR HEADS": FEMALE RELIGIOUS CONVERTS' TRAJECTOARIES OF LEARNING TO COVER/UNCOVER IN NORTH AMERICAN CULTURAL CONTEXTS

This paper explores the multiple meanings, experiences and trajectories of "covering" for five female converts to Islam, Orthodox Judaism and Protestant Christian Fundamentalism living in secular-assimilationist cultural contexts in the United States and Canada. The term "covering" comes from Kenji Yoshino's interpretation of "toning down unfavorable identities" (2006:4), and is here applied both literally and figuratively, denoting both the process of hiding, passing or otherwise "toning down" one's sociocultural location as religious "other" and the act of physical religious observance, or "covering" one's hair or body unique to some observant strata of women. Narrative analyses of ethnographic data from 2009-2012 suggests that for participants, the act of covering their hair or bodies in accordance with religious identity and observance is paradoxically also an act of "un-covering" or choosing to actively resist the pressure to "cover" or assimilate in a moderately secular cultural context[1]. The political gravitas of the un-covered "other" identity is made more complex by the gendered consequences to that re-

sistance, as has been the case in France around its 2004 ban on "conspicuous religious symbols" and bans on hijab in particular in school settings in other European and North American contexts (Bradley 2004; Economist 2004: 24). For some participants, the act of taking on the "identity kit" (Goffman 1963) of physical observance was a political as well as spiritual imperative, and for others it was a transitory practice that was mediated over time by other identities and experiences. These included hostilities directed at physically observant, and therefore visibly un-assimilated women, resulting in what one participant described as a deeply embodied "fear, white-hot upon [our] heads." While the act of observance is complex and the experience multifaceted, analyses suggest one commonality in the women's experiences: that choosing to non-conform and "un-cover" speaks to the larger complexities of self, learning and agency in a cultural and institutional climate that Yoshino calls a "renaissance of assimilation" (2006: 3).

The intersections of identity and practice in secular society have direct bearing upon religious learning and education. While the mechanisms by which we all learn to cover/assimilate in the first place are part of the intricacies of symbolic interaction and socialization, culturally reproduced and reinforced over time (Blumer 1969; Bourdieu and Passeron 1973), the mechanisms by which one might learn to "un-cover" are less clear, as are concomitant long-term negotiations of self and other. Critical incidents such as spiritual shifts play a role in awakening critical consciousness (Zamudio et al. 2009) and providing the why of un-covering. However, I suggest that the religious education offered to/undertaken by the convert provides the how. While a great deal of attention has been paid to religious conversion in the psychological literature, somewhat less research has been done from an anthropological perspective, and an even smaller percentage of that work has focused on women's personal enactment of practical religious education (Connelly 2009; Cucchiari 1988; Bryant and Lamb 1999; Buckser and Glasier 2003; Deeb 2009; Mahmood 2005). Regardless of an individual's religious affiliation and/or practice, the concept of un-covering in the context of education raises questions: What does it mean to "un-cover"? How do individuals learn to, and think about, resisting the pressure to cover? Study participants learned about and adopting new religious identities using a variety of teaching and learning strategies as an adult. While independent learning using online, text, peer, didactic and face-to-face instructional formats is commonly used by many adult learners, these women are further distinguished in that their learning is not solely about spiritual change but is also a pragmatic lesson in the physical changes of un-covering.

This paper sheds light on these questions by presenting analyses of data collected at two points along participant trajecto-

ries: (1) immediately following religious conversation and incorporation of physical observance and (2) three years later. Narrative analyses of data highlight the critical incidents that contributed to participants' hiding, passing, covering and championing their identities as "other", such as spiritual shifts, having children, grappling with feminist political orientation (Hartman 2005) and negotiating the public schools. For most participants, having children, especially having children beginning to attend public school, was the most significant contributing factor for reconceptualized covering practices and new narratives of belonging. This paper attempts to tease apart how these negotiations may play a role in participants' awakening critical consciousness (Zamudio et al. 2009), increasing observation, or modifying/abandoning religious practice altogether. Implications for reframing narratives of "choice" and raced, gendered experiences of othering in pluralistic societies conclude the paper.

SARAH FEUER
Brandeis University

NEGOTIATING THE NATION-STATE: SCHOOL CURRICULA AND THE RELIGIOUS 'OTHER' IN MOROCCO AND TUNISIA, 1956-2010

Nearly every country in the Arab world incorporated religious establishment, i.e. formal state sponsorship of religion, into their nation-building projects of the last century. Public education became a central, if contested, site for these projects. If independence revealed a broad consensus that Islam should be "the religion of the state," it was less clear how state sponsorship of religion should translate into curricular orientations and, by extension, the treatment of religious minorities in the public schools. As a result of ongoing debates over national identity and the place of religion therein, the scope and content of religious instruction in Arab public schools have varied across time and place. This paper seeks to explain such variation by examining the degree to which two Arab countries, Morocco and Tunisia, have incorporated Islamic education into the national curricula of public secondary schools since independence.

The central claim of the paper is that changes in religious education curricula, including curricular treatments of the religious "other," have been tools employed as part of these authoritarian regimes' broader strategies of political survival. In partic-

ular, curricular orientations have reflected the combined effect of two key factors: the arrangement of supporters and opponents confronting the regimes, and the institutional endowment of the regimes (e.g., whether the regime enjoys a hegemonic party and/or a bureaucracy capable of imposing its will). The main findings of the paper suggest that religious education curricula, and curricular treatments of the "religious other," can become tools at a regime's disposal when confronting challenges to its survival, especially in a context of political authoritarianism.

For each country, I identify three periods corresponding to broad orientations in the religious education curricula of public secondary schools – 1956-1965, 1966-1993, and 1994-2010 in Morocco, and 1956-1969, 1970-1988, and 1989-2010 in Tunisia – and I analyze data on middle and high school exam requirements, weekly hours of Islamic instruction, and the curricula and textbooks of Islamic studies, civic education, and related subjects. Although the paper remains focused on variation at the level of national educational policy, I contend that a greater understanding of this variation is an important prerequisite to understanding the everyday practices within schools that affect the religious identity of students. In a concluding section of the paper, I propose a framework in which policy affects classroom practice, which in turn affects the capacity of individual students to "navigate their identities as citizens," and I offer a short set of re-searchable questions that should be part of an ongoing program of scholarship.

Drawn from a larger project examining evolving balances between secularism and religious establishment in North Africa, the paper sheds light on the ways in which education policy has reflected ongoing negotiations between Arab states and societies over the contours of national identity. The paper's theoretical claims are backed by empirical evidence from my field work in Morocco and Tunisia, including interviews with over 50 individuals involved in crafting education policy, and archival research in these countries and in Germany. The contributions of the paper should appeal to scholars of international education, Middle East studies, and comparative politics.

JOHN SHEKITKA
Teachers College, Columbia University

SECULAR NARRATIVES AND RELIGION IN AMERICAN HISTORY AND SOCIAL STUDIES TEXTBOOKS

My own research in preparation for my doctoral dissertation has focused primarily on the divergences between secular and religious schools in terms of the teaching of history. If the history classroom is an important site for the development of civic and national identity in general, and there is much research to suggest that this is the case (for example Barton and McCully, 2004), it should likewise follow that it is important for the development of religious identity as well, and the development of this religious identity in conjunction with a greater civic identity. In my literature review, there has been some work done on the different ways the religious schools engage in historical topics especially when compared to secular schools (Schweber 2004, 2006). However, most of that research has been limited to the teaching of a few specific events, namely the Holocaust and the events of September 11th 2001, in which the difference between religious and secular interpretations lie in the starkest contrast. Less attention has been paid to other events for which religious and secular readings of these events are less divergent. Of similar value is work that looks at the way in which teachers who identify as either religious or secular look at religious and secular history (Gottlieb & Wineburg, 2012). The work of Gottlieb and Wineburg suggests that religious experts read history differently from their secular colleagues, and with religious convictions navigate their positions as both scholars and members of a faith community. These educators with religious convictions ultimately teach narratives that differ from the dominant secular ones which of course has the ability to shape the ways that their students conceive of their own civic identity.

Another important question is one of homogeneity. Educational research often times looks for the strange and the exotic at the expense of that which reinforces the status quo. So while it might be true that there are some religious schools that teach history quite differently from their secular counterparts as Simone Schweber alleges, are these schools and their respective case studies merely outliers? Are the differences between the religious and the secular only important at the extremes and less important at the center? Furthering the problem, even inside a specific school despite the alleged commonality of values, there are always those individuals who do not necessarily toe the line of official policy. Teachers and students alike could potentially fall into this category. Thus, when discussing how students or teachers think about history at a Catholic, or a Jewish, or a Muslim, or a secular school, it is important to consider that individuals might not ascribe to these larger group orientations. Individual identity may in fact be sharply at odds with the religious identity of the school. The reason, ultimately, is that religious motivations are not the only motivations for why teachers choose to teach at a school or why students and their parents decided to send their children to a specific school (Swezey, 2014). Understanding, at least for the American context, what percentage of history classrooms in religious schools are actually influenced by religious theology and religious narratives is an area worth pursuing, but not necessarily easily answered. That will, allow us to better understand the extent to which the history classroom truly effects the civic identity development of religious minorities.

BEYOND THE ETHNOCENTRIC NORTH

M. AYAZ NASEEM
Concordia University
Georg Arnhold Research Professor,
Georg Eckert Institute

RELIGIOPOLY AND THE CONSTRUCTIONS OF THE RELIGIOUS 'OTHER' IN EDUCATIONAL DISCOURSES IN THE GLOBAL SOUTH

In this lecture I unfold the notion of religiopoly in the context of construction of religious 'other' in educational discourses in the global South. Specifically, I examine how an enemy image of the religious, national and gendered 'other' is constituted in/by educational discourses. In this context I examine the discourses of state and education in Pakistan in order to examine how the educational discourse is influenced by religiopoly to constitute the religious self and the other. I especially focus on the process through which curricula and textbooks construct India, Hindus and non-Muslims as the 'other' and by doing so constitute a Pakistani 'self' that is militarized and nationalistic. I conclude by arguing that the religio-nationalist and militaristic identities are normalized to an extent where they achieve a semi-religious reverence. Thus, religious conflict and war are normalized and peace initiatives are always treated with skepticism.

I introduce the term religiopoly to mean a symbiotic merger of religious and militaro-nationalistic discourses where each discourse retains its originary criteria of formation but where these discourses together form the dominant discourse that constitutes subjects and subjectivities, positions subjects, and spells out disciplinary mechanisms. The symbiotic nature of the merger means that the discourses retain the capacity to compete and contend even within the symbiotic relationship and to separate at some point in the future. I introduce this notion to explain and show that the relationship between militaro-nationalistic and religious discourses has taken a new shape, that of a symbiotic interdiscursivity.

The inter-textuality of these discourses reaches a point that I term 'symbiotic interdiscursivity': a state where two or more discourses while remaining separate and distinct (and even in contention), draw from a common pool of meaning. It is important to understand that the discourses do not merge or fuse to form a new discourse. They retain their shapes, strategies and mechanisms of meaning fixation while entering into a symbiotic relationship. Nor is this symbiotic relationship permanent: it is rather dependent upon the changes within each of the discourses. These changes take place in the discursive third space (inter-textual chains) within these discourses.

This conception of the third space is different from the field of interdiscursivity in the sense that it is located within the discourses rather than outside them as in the case of field of discursivity. The third space can be understood as the space between the meanings of signs fixed within the discourses that are in a symbiotic relationship. Discourses in a symbiotic relationship constitute subjects and subjectivities that are in particular relationship with each other. Meanings of signs (e.g. citizen, patriotic, woman, man) are fixed discursively in each of the discourses. The space between the meanings of signs is the space in which meanings are contested (while the discourses are in a symbiotic relationship), which in turn results in changes within the discourses. These changes may be manifested in a rupture of the symbiosis or in it's strengthening. This is also the space from where resistance is mounted from within the discourses.

In the context of Pakistan, a state (and a society) arguably founded on ideological basis (that of Islam) the political and the religious discourses have been in a state of religiopoly: a symbiotic interdiscursivity, throughout its history. Initially, this symbiosis took the shape of *Nazaria-e-Pakistan* (Pakistan's ideology, manifested in the two-nation-theory that Hindus and Muslims of the Indian sub-continent are two separate nations based on their religious differences). The two-nation-theory drove the demand for Pakistan, a separate state for the Muslims of India. Grounded in the self-other binary the two-nation-theory articulated the diverse Muslim populations of India into a unified nation with the Hindu as its other. The power of religiopolistic discourse in this time can be gauged from the fact that the Muslim religio-political parties in India that were against the partition of India and the creation of Pakistan found it hard to contest it. The discourses of religion and politics contested for meaning making in the newly independent state of Pakistan. However, by mid to late 1970s the two discourses once again came together in a different symbiotic relationship to define what it meant to be a citizen of a post-colonial state that was founded on the basis of religion.

This was the point in time when contestation over the fixation of meaning of what it meant to be a Pakistani citizen came to a head. Islam and Islamic ideology became important nodal points around which new meanings were to be fixed. Religion as a nodal point at this juncture was different from the role it played during the independence movement in the 1940s. From 1977 onwards both nationalism and ideology merged symbiotically to form a nodal point around which the meanings of different signs were set. This is also the time when the alliance between the military and the Ulema, the alliance between the gun and the pulpit (religious scholars) also crystallized.

In the case of Pakistan, religiopoly represents the symbiotic interdiscursivity between the politico-religious discourse and that of the modernizing/nationalist state. Education remains one of the sites on which the symbiosis between the discourses of religion and politics constitutes the subjectivities of the pupil-citizens. Religiopoly constitutes the subject (the nationalist Pakistani citizen) in relation to the religio-political 'other'. Specifically, the educational discourse through pedagogical processes and practices, curricula and textbooks construct India, Hindus and non-Muslims as the 'other' and by doing so constitute a Pakistani 'self' that is militarized and nationalistic. These religio-nationalist and militaristic identities are normalized to an extent where they achieve a semi-religious reverence. Religiopolistic values cannot be looked at critically and cannot be questioned without risk of social, political and religious sanctions. Religious conflict and war are normalized and peace initiatives are always treated with skepticism. In the field of discursivity other discourses, such as the legal discourse, or those of media and economics, draw upon the dominant discourse, i.e., religiopoly, as well as upon each other to constitute power relations between the religious 'self' and the religious 'other'.

CHARLENE TAN
University of Singapore

CONSTRUCTING CIVIC IDENTITIES FOR MUSLIM STUDENTS IN A SINGAPORE MADRASAH

This lecture presents my research findings on the construction of civic identities for students in a madrasah (Islamic school) in Singapore through a new subject 'Islamic Social Studies' (ISS). Through a content analysis of the textbooks of ISS and interviews with key stakeholders of the madrasah, I examine how the madrasah community perceives and negotiate their civic identities in a secular state.

Just under half of the 5.4 million population in Singapore subscribes to Buddhism (42.5%), with the rest adhering to Islam (14.9%), Christianity (14.6%), Taoism (8.5%), Hinduism (4%), other religions (0.6%) and no religion (14.8%). Muslim children in Singapore could choose to receive a full-time schooling at a secular state school (known as 'national school') or a madrasah. There are at present about 4,000 students studying in the six full time madrasahs. Only about 4% of the total Muslim students in Singapore opt to study full-time at one of the six madrasahs from the primary to pre-university levels.

The construction of civic identities for madrasah students in Singapore needs to be situated within a larger national proj-

ect to construct civic identities for Muslims in Singapore. In 2002 the Islamic Religious Council of Singapore (MUIS) (a statutory body to advise the President of Singapore on all matters relating to Islam in the country) embarked on a 'Singapore Muslim Identity project'. In support of the project, MUIS rolled out a new curriculum for the madrasahs, including a new subject 'Islamic Social Studies' (ISS). ISS is a new subject for full-time Muslim students studying in the madrasahs. It is modelled after the Ministry of Education-developed 'Social Studies' subject which is compulsory for all primary and secondary students in the national schools.

A content analysis of the ISS textbooks shows two main findings. First, the concept of communitarianism is strongly underlined in the ISS textbooks. In the Singapore context, communitarianism "encourages citizens, as good Asians, to privatise and subordinate their individualism/difference, and to communitarianly put national interests … above self" (Sim, 2001, p, 49). In the ISS textbooks, for instance, the Primary 1A textbook (MUIS, 2002) introduces the neighbourhood to students and the importance of working together to keep the neighbourhood safe and clean. In the Primary 6B textbook (MUIS, 2008a), the importance of being active and responsible citizens who preserve and protect the environment is supported with a verse from the Chapter of *Al Ahzab* in the Qur'an (p. 36).

Secondly, the value of 'racial and religious harmony' is seen through various examples in the ISS textbooks. For instance, the Primary 2B textbook (MUIS, 2004b), students are introduced to the Hindu festival of lights or *Deepavali* (pp. 19-20), and the Chinese lantern or Mid-Autumn festival (pp. 21-22). Reminders are given at the end of the respective sections regarding the strong stand that Islam takes on respecting different cultures and practices. Similarly, in the Primary 6B textbook (MUIS, 2008), an entire chapter or lesson on "We Are Respectful" emphasises the importance of fostering and promoting racial and religious harmony such as celebrating Racial Harmony Day on 21 July each year (pp. 13-14) and promoting inter-faith dialogues (pp. 19-20). Relevant verses from the Qur'an are also included to underscore this importance (pp. 16-17). The students are also cautioned about "many instances of fighting and unrest all over the region" and "aggression by irresponsible groups" (MUIS, 2008a), and taught to eschew violence and promote peace and diplomacy (MUIS, 2006).

Besides data from a content analysis of the ISS textbooks, further data were collected from interviews conducted with key community members of the madrasah from November 2007 to March 2011. We interviewed the chairman of the madrasah, an external curriculum consultant, three internal curriculum development officers, one Head of Department and eight teachers, 24 parents of the

graduating students, and 50 Primary 6 graduating students. The research findings reveal that the madrasah leaders and other stakeholders were generally positive about and supportive of the civic identities constructed in the 'Singapore Muslim Identity project' and presented in the ISS textbooks. Underpinning the co-existing religio-cultural identities of the madrasah community is an Islamic discourse that sees compatibility between being observant Muslims on the one hand and committed citizens in a secular state on the other. One foundational Islamic value held by the madrasah community is that of *Khalifah fil ard* (Vicegerent or leader on earth with certain desirable attributes). Being a 'better citizen' is interpreted by the madradah leaders and parents to be in alignment with the vision of the madrasah, which is "God-conscious; People-centred; Excellent-driven", and its accompanying Islamic values on *Iman, Ihsan and Itqan* (Commitment to Allahl, SWT; Excellence; and Doing Well in Whatever Task). On the value of racial and religious harmony that is promoted in the ISS textbooks, the madrasah teachers interviewed shared the belief in promoting love, care and respect between the Muslims and non-Muslims.

However, a key challenge faced by the madrasah community in negotiating their civic identities is the need to give the students more opportunities to examine complex and controversial issues and debate on competing viewpoints. The promotion of the state communitarian ideology may hinder an honest exchange of ideas and possible resolution of controversial inter-ethnic issues such as racial prejudice and discrimination, doctrinal disagreements and the role of religion in militant acts. There is also inadequate coverage in the ISS textbooks and lessons on the real controversies and dilemmas some Singapore Muslims face, such as the concept of 'jihad' or the wearing of headscarf for girls. Given that the students are inevitably exposed to these current affairs through the mass media especially the Internet, there is a need to equip the Muslim students with the wherewithal to critically examine issues related to their coexisting religio-cultural identities in a secular state.

ANGELINA GUTIÉRREZ
Saint Scholastica's College Manila

MILLENNIAL RELIGIOUS 'OTHER', IDENTITY AND CIVIC VALUES: CASE STUDY FINDINGS FROM THE ACADEME IN SOUTHEAST ASIAN PHILIPPINES

Since the 16th century colonial period of the Philippines, the Christian religion has molded the identity and values of the Filipino people. Today the outstanding vitality of faith communities among the young people and the persistent presence of religion in the Philippine public sphere highlight the need to explore the challenges of the growing religious diversity in the academe.

While postcolonial thinkers have problematized 'otherness', philosophers and theologians like Buber (1923) and Ratzinger (2002) have presented a powerful counterpoint to these dominant narratives that sought to delete the other as a persona. The purpose of this inquiry is to investigate how young college students today, better known as the Millennials or Generation Y, navigate issues of religious otherness and civic values in their academic campus.

This study was guided by the following research questions:
1) How do millennial religious 'others' interpret religious and civic identities in their college/university setting?
2) What theoretical and practical paradigms could bridge the disparities between the religio-cultural minority and majority towards mutual civic engagement?
3) What are the implications of this study in dealing with the intersections of religious minorities and civic values in the academic campus?

As a case study, the investigation used a mixed method of quantitative and qualitative research procedures. Through a survey instrument called 'Measure of Religious 'Otherness' and Civic Values' (MOCV) that was constructed by the author, the research data was gathered through a face-to-face interview of a purposive sampling of 112 college students, who are the religious minority in the academic campuses in Metro Manila and suburbs. The religious affiliation profile of the 112 respondents are as follows: 63% are Protestants who self-identified as Baptist, Adventist, Pentecostal, Methodist and the majority or 78% of this is the Born Again Christian denomination; 19% are non-Christian of which majority self-identified as Islam & the rest are Buddhist, Hindu & Sikh; 10% are indigenous non-Protestant Christian identified as Iglesya ni Kristo; 4% are non-Protestant Christian groups such as Mormons & Jehovah Witness; 4% are secular who self-identified as atheist, agnostic, deist and with no religion and 6% of the respondents were foreign students. Quantitative data analysis consisted of calculating the frequency of responses while qualitative data analysis consisted of tabulation, textual categorizing, thematic coding and interpretive comparisons.

Results of the survey interview data revealed that 23% of the respondents experienced religious exclusion in their academic campus. Some comments of the respondents (R) are the following:
"It is compulsory in our Catholic school to attend their religious activities and we are penalized when we are absent" (R30). "I was not allowed to run for student council position because I'm not Catholic & only Catholics can be candidates." (R65). "As a deist, I'm singled out as weird in school but there are accepting Christians who have treated me with respect" (R84). These results could be analogous

to Bekerman's (2012) findings about the risk of sustaining structural asymmetries of difference in schooling when the religious minority admits their identity.

In the aspect of religiosity, 71% of the respondents confirmed the influence of religion in their lives while 29% disclosed exclusivist or religiocentric tendencies in their preference for friends and future spouse only within their religious group. This is validated by the following comments of the respondents: *"As a Jehovah Witness, it is our tradition to make daily decisions according to our religion"* (R79). *"I will choose to marry only within my religion because I like to raise a family with common religious beliefs to avoid misunderstandings"* (R75). *"As a Buddhist, I appreciate the diversity of Christian beliefs"* (R24). *"As a Moslem, interacting with students from other religions makes my faith stronger"* (R82). These comments suggest that religious pluralization could reinforce the religious identity of the minority. This could be parallel to the to the ecological and individual data findings of Krech et al (2013), regarding the relationship of religious diversity to religious vitality.

As to the respondents' belief in the civic role of religion, 58% confirmed the connection of religion with civic values. This is validated by the following statements: *"All religions should be given public space through symbols and observance of holy days"* (R101). *"I support Church's projects because they promote the common good of the communi-*

ties." (R95). *"I have participated in the feeding programs & outreach of other religious groups during the Yolanda typhoon crisis* (R89). *"I believe that religion guides us to live moral lives, to be law-abiding & protect the common good"* (R34). These findings could be correlated to the studies of Strauss & Howe (2000), who predicted that the millennial generation is more civic-minded when compared to previous generations. Young people today have a strong sense of community both locally and globally due to the influence of the digital technologies and social networking.

The next part of the paper brought out the theoretical frameworks of Buber's (1923) 'dialogical' philosophy and Ratzinger's (2003) theology of 'interculturality' to address the issues of exclusion and religiocentrism as possibilities to close the religious divide towards the common ground of civic engagement. The final section of the paper discussed the practical potentials of these paradigms in the educational setting by offsetting the 'othering' processes through pedagogies of religious pluralism, interfaith cooperation and engagement in building cohesive civic communities towards integral human development and peace building.

While these findings give us a sketch of how non-dominant Southeast Asian youths navigate their religious and civic identities, further questions crop up such as: What educational pedagogies could affect policies and practices to offset other-

ing processes that sustain asymmetric differences in the academic campus? What empirical research methodologies could measure the intersections of religion and civic engagement as social capital? What micro-level practices could substantiate the civic role of religion without compromising its transcendent identity and sacred values?

This paper attempted to explore the intersecting experiences of religious identity, otherness, religiocentrism and civic values of college-age millenials. Given that this topic is under-explored in our part of the world in the Far East, I'm grateful for the Vokswagen foundation and to our academic colleagues who put together this symposium, for motivating me to work on such a crucial research topic and for including my Southeast Asian perspective in these scholarly conversations.

ZHENZHOU ZHAO
The Hong Kong Institute of Education

WHEN RELIGION MEETS MARXISM: HOW THE CHINESE UNIVERSITY STUDENTS RESPOND?

China has witnessed a flourishing of various forms of religion over recent decades. Rising religion poses huge challenges to orthodox ideologies, which support atheism and represent religion as superstition and the opium of the ruling classes under the communist regime since 1949. In

this sense, religion provides an alternative framework and system for individuals to think about moral and social issues. It raises a question as to how the Chinese university students who are not encouraged to develop critical thinking in the formal citizenship curriculum excise reasoning and judgment facing the tension between religion and the state power. The purpose of this study is to explore how religious believers among Chinese university students negotiate the state-imposed, Marx-oriented atheism in the formal education and the alternative understandings of religion in China.

The university provides a strategic setting to understand the interplay between religion and the official school knowledge for three main reasons. First, despite the educational systems in modern states tend to promote rationality, universities represent an interesting example of 'the historical compromise between modern knowledge and religion' (Zambeta, 2008, p. 299). This is also true in the Chinese context. At the tertiary level, Religious Studies is offered as a major for undergraduates and postgraduates in a number of universities and the students may have resources and opportunities to explore, think and reflect on the role of religion (Nanbu, 2008). Second, university students (usually at age 18) are legally entitled to full citizenship rights and enjoy more autonomy to reflect on and exercise their citizenship rights compared with the primary and secondary students (Zhao, 2010). Zhao's (2010)

study on ethnic minority students in three Chinese universities has indicated that the educational institutions have to seek a balance between two conflicting rules of the law: respect of religious belief and restriction of any religious activities on campus; and consequently, university students enjoy certain degree of freedom to practise their religious practices. Finally and most importantly, the embracing of religious faiths is rapidly escalating on campuses of Chinese universities. Based on a vast number of surveys administered by local scholars inside China, the proportions of religious believes in the university student population in China may range between 10% and 20% nationwide (e.g. Pan and Zheng, 2011; Wang and Su, 2011). But some local surveys have indicated that the percentage is around 25% or even much higher (Dai and Xie, 2010; Zhang, 2011). The number generated from these published studies of the university student population tends to be higher than in China's general population released by the authorities (around 11%).

A few qualitative studies have been conducted to reveal more nuanced picture about the impact of religion on the university students. For example, Zhu's (2010) six-year longitudinal study in one university in Anhui Province indicated that the frequent participation in Buddhist temple activities is becoming popular, open, and tolerant among university students, especially at the postgraduate level. Su (2007) studied the underground protestant

churches near the universities in Beijing and found that the numbers of participants often fluctuated: There tend to be more participants at the beginning of new term when fresh students are enrolled, but the number dropped in the middle and at the end of semester.

The vast number of indigenous studies on religion and the university students tend to emphasize the tension between religious faith and the Communist Party and treat religion as a personal spiritual need, which is alternative to Communism ideology that appears to be losing faith in Chinese society (Dai and Xie, 2011; Fang, 2009). From this perspective, religion offers an attractive escape or solution to fulfill the spiritual void of the Chinese youth who are harassed by economic materialism and mental health problems in market-dominated society and eager to seek personal values and the meaning of life (Zhao, 2013). The motivations to conversion is a hot issue in the local Chinese literature. The findings reveal that students are motivated to attend the activities in the religious institutions for diverse reasons. For example Su (2007) revealed that some of the participants have their religious faith before attending college, while others are due to kinds of frustrations under pressure in the college life, or for the purpose of making friends, learning more about Christianity and the Western Culture, and even improving English. The other reasons also encompass meeting curiosity, the entertainment, seeking

the meaning of life etc. (Hua, 2010; Zhu, 2010). Another frequently asked question also includes the differences between religion, superstition and science, whether the Communism accommodates any religious faith (for example, 'Can a Communist Party member have a religious faith?'), and whether religious expression and acts are allowed on campus. The results suggest that a large proportion of students appear to have a strong curiosity about religion, become more accepting of it the longer they stay in the university, but lots of them do not have a clear mind about what religion is and the incompatibility between the Party and religion (Wang, 2007; Yu, 2012; Zhou, 2013).

To capture students' voices, this study adopt an interpretive approach and conduct in-depth interviews with university students in one of the largest city in China. (The higher education institutions are predominately located in the urban settings.) This city is chosen because there are a vast number of higher education institutions, which enroll students from around the country. The university student informants comprise around 70 self-identified religious believers from the five major religions, including Buddhism, Islam, Daoism, and Roman Catholic and Protestant Christianity, which are the only ones having been granted approval by the government in China. Most informants in this study come from the learning groups or churches available on or near the campus. This kind of groups and churches are

organized by students themselves or the staff of the religious organizations to disseminate knowledge about religion among students. Students can systematically learn the religious classics under the guidance of student instructors or priests. The student informants have varying degrees of religious convictions. Some are born with a religious faith (this particularly happens to the Muslim group), while others are converted after they attend the university. The informants comprise both undergraduates and postgraduates in different universities.

The preliminary findings suggest that the born believers (generally those believing in Islam and Roman Catholic) tend to differ greatly from the converters (who adopt religious faiths later, usually in Buddhism, Daoism, and Protestant Christianity). The university provides a space for the students to reflect on their school knowledge and religious faiths, and critically negotiate the tension between these two.

DIETRICH REETZ
Centre Modern Orient

MUSLIM STUDENTS AND ISLAMIC SCHOOLS: IN AND OUT OF EUROPE: THE MUSLIM "OTHER" AND THE MUSLIM "SELF"?

The speaker will discuss and problematize what form of Islamic mobilization in schools and education is a problem, a

(legitimate) practice or (outside) intervention in Europe and in contrast outside Europe, with particular reference to South Asia, where the largest number of Muslims resides in the Islamic world. Muslims of South Asian descent also form a significant section of European Muslims in the UK, in Scandinavia and the Benelux countries, in Spain, and Greece. They brought with them educational institutions, practices, and aspirations that form a significant part of educating Muslims in Europe. Particular emphasis will be laid on the nature, format and context of mobilization.

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AMY VON HEYKING University of Lethbridge (Canada)
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HELEN HANNA Queen's University of Belfast (Ireland)
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PANEL 3: THEORETICAL APPROACHES
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A scholar, poet and playwright. He completed his PhD in Educational Theory and Policy and International and Comparative Education at Penn State University. Currently, he works as a lecturer in the Department of Policy and Leadership in Education at Haifa University, researching and teaching education policy, identity politics, and Islamic education. Dr. Agbaria also the Director of the Mandel Scholars in Education Program at the Mandel Leadership Institute in Jerusalem. Worth to note, Dr. Agbaria's poetry is widely anthologized, and has appeared in several prestigious literary periodicals in several languages.

Among his recent academic books: Alexander, H., & Agbaria, A. (Eds.). (2012). Character and citizenship: Religious schooling in liberal democracies. New York: Routledge Press; Agbaria, A. (Ed.). (2013). Teacher Education in the Palestinian Society in Israel: Institutional Practices and Educational Policy. Tel Aviv: Resling (Hebrew).
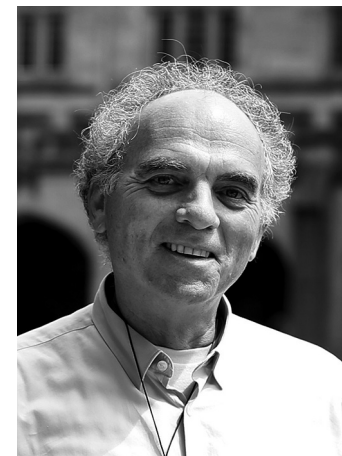
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Dan's PhD is from UC Berkeley (1990). He joined the Hebrew University's department of political science as an Alon Fellow, recruited from his first academic appointment at Stanford University's Program in Cultures, Ideas and Values. Specializing in political theory,

Dan founded and directed Hebrew University's Gilo Center for Citizenship, Democracy and Civic Education (2001 – 2007) and was head of The Federman School of Public Policy & Government (2009 – 2011). This academic year he is on sabbatical leave as the 2013-14 Grafstein Visiting Professor in Jewish Studies at the University of Toronto's Centre for Jewish Studies and 2014 Sir Zelman Cowen Universities Fund Exchange Fellow and Visiting Scholar, the Institute for Democracy and Human Rights at The University of Sydney.

His publications in the past five years include edited books - *Plurality and Citizenship in Israel, Civic Education in Israel (Hebrew)* - a Hebrew version of his book Martin Buber: *The Hidden Dialogue,* and essays in general and Jewish political thought and studies related to the teaching of citizenship studies and public policies in the field of democratic civic education in Israel. Dan's current research is in two broadly defined areas: cross-cultural and cross-linguistic civic education and in Jewish political theory. The first area includes research in development of Israel's public policy regarding civics and civic education, a monograph about teaching civics in pluri-cultural Jerusalem (in progress), and an essay about language ethics (under review). The second area of research includes an edited book about Jewish-Israeli political thought (with David Feuchtwanger, under review), a study of Hebrew-Israeli political concepts called *The Hebrew Political Mind* (in progress), and an essay about Michael Walzer's Jewish political theory (in progress).

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I joined Bowling Green State University in Ohio as an Assistant Professor after obtaining my Ph.D. degree in Educational Psychology from Oklahoma State University in 2009. I also have an MA (with Honor's) in Educational Psychology from The University of New England (2005), an MA in English Education from Pukyung National University (2002), and a BA in Elementary Education from Busan National University of Education (1990). I taught for 15 years as a certified elementary school teacher in South Korea before coming to the U.S. My professional philosophy can be captured in the Korean phrase by: "Hong-

Ik-In-Gahn" (a fundamental Korean teaching philosophy) – which is defined as the "pursuit of benefiting others." This philosophy guides me in all of my professional activities including research, teaching, and service. My main research agenda is positive socio-emotional human development, especially wisdom as the integration of human ability across cognition, emotion, and meta-cognition interaction with the environment. This agenda grew out of "Hong-Ik-In-Gahn" and my interests in positive socio-emotional development such as empathy, prosocial behaviors, moral development, and altruism. My main focus now is understanding the function of wisdom in the development of the self. My dissertation focused on Korean and American wisdom and ego-identity development. I have since expanded my research focus into wider cross-cultural, cross-national, and international perspectives as well as minority populations in the U.S., including African Americans, Iraqi refugees, North Korean refugees, and international students and faculty.

Most recently our work has involved the securitization of refugee flows in the contemporary era, and the manners in which securitization interrelates with the religious identities and religious obligations of refugee students in cross-national contexts.

Although religion could be an important aspect of wisdom development, I have not specifically examined the relationship between the two. Thus, for my future studies, I would like to study the role of religion in the wisdom development of self. I would also like to continue this research to understand risk and protective factors for spirituality development among migrants as well as how their wisdom development is related to their social adaptation, especially their school adjustment.
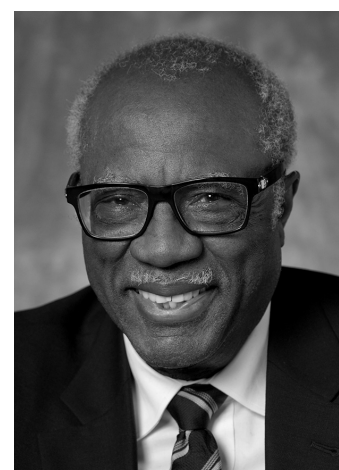
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James A. Banks holds the Kerry and Linda Killinger Endowed Chair in Diversity Studies and is the founding director of the Center for Multicultural Education at the University of Washington, Seattle. He was the Russell F. Stark University Professor at the University

of Washington from 2001 to 2006. Professor Banks is a past president of the American Educational Research Association and of the National Council for the Social Studies. He is a specialist in social studies education and multicultural education and has written widely in these fields. His books include *Teaching Strategies for Ethnic Studies; Cultural Diversity and Education: Foundations, Curriculum, and Teaching; Educating Citizens in a Multicultural Society; and Race, Culture, and Education: The Selected Works of James A. Banks.* Professor Banks is the editor of the *Handbook of Research on Multicultural Education; The Routledge International Companion to Multicultural Education; Diversity and Citizenship Education: Global Perspectives;* and the *Encyclopedia of Diversity in Education,* published in 2012 by Sage in both hard and electronic editions. He is also the editor of the Multicultural Education Series of books published by Teachers College Press, Columbia University. There are now 52 published books in this Series; others are in development. Professor Banks is a member of the National Academy of Education and a Fellow of the American Educational Research Association.

During the 2005-2006 academic year Professor Banks was a Spencer Fellow at the Center for Advanced Study in the Behavioral Sciences at Stanford. In 2007 he was the Tisch Distinguished Visiting Professor at Teachers College, Columbia University. He was a Visiting Distinguished Professor at the University of Hong Kong in 2010, a Visiting Professor at the Minzu University of China in 2011 (in Beijing), and a Visiting Professor at Northwest Normal University in Lanzhou, China in 2012. In a lecture tour sponsored by the United States Embassy in Portugal, Professor Banks gave lectures at the University of Lisbon and at the University of the Algarve (in Faro) April 9-12, 2014. Professor Banks is widely considered the "father of multicultural education" in the United States and is known throughout the world as one of the field's most important founders, theorists, and researchers. He holds honorary doctorates from the Bank Street College of Education (New York), the University of Alaska Fairbanks, the University of Wisconsin–Parkside, DePaul University, Lewis and Clark College, and Grinnell College and is a recipient of the UCLA Medal, the university's highest honor. In 2005, Professor Banks delivered the 29th Annual Faculty Lecture at the University of Washington, the highest honor given to a professor at the University.

Research by Professor Banks on how educational institutions can improve race and ethnic relations has greatly influenced schools, colleges, and universities throughout the United States and the world. Professor Banks has given lectures on citizenship education and diversity in many different nations, including Australia, Canada, China, Cyprus, England, France, Germany, Greece, Hong Kong, Ireland, Israel, Japan, Kenya, Korea, Malaysia, Norway, Portugal, Russia, Scotland, Singapore, Sweden, and New Zealand. His books have been translated into Greek, Japanese, Chinese, Korean, and Turkish.

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Zvi Bekerman, teaches anthropology of education at the School of Education and The Melton Center, The Hebrew University of Jerusalem. His research interests are in the study of cultural, ethnic, religious and national identity, including identity processes and negotiation during intercultural encounters as these are reflected in inter/multicultural, peace and citizenship education and in formal/informal learning contexts. He has published numerous papers and books in these fields of study and is the Editor of the refereed journal *Diaspora, Indigenous, ad Minority Education* (Taylor and Francis). His most recent books: Teaching contested narratives: *Identity, memory and reconciliation in peace education and beyond* - Cambridge University Press, 2012 - (with Michalinos Zembylas); and International *Handbook of Migration, Minorities and Education Understanding Cultural and Social Differences in Processes of Learning* - Springer, 2012 – (with Geisen Thomas).

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Aviv recently graduated from the program in Social Studies at Columbia University Teachers College and is currently a post-doctoral fellow at The Melton Center for Jewish Education at The School of Education of The Hebrew University of Jerusalem, Israel.

His dissertation concentrated on the issue of conceptions of citizenship and civic education and the ways in which such conceptions manifest in the classroom settings. He conducted an ethnographic case study of three high school civics classrooms in Jerusalem, Israel. This study illuminated the existence of a civic achievement gap regarding the very notion of the term *good citizenship* promoted in each of these three cases.

Aviv is mainly interested in the ways in which contextual factors influence the teaching of the social studies related topics (civics, economics, geography, history) questioning issues such as ideology, social justice and inequality as they are enacted in the curriculum, pedagogy and classroom practices.

Aviv's future research plans include an examination of the teaching of a unified nation-wide civics curriculum in the different branches of the Israeli educational system (Jewish-Secular, Jewish Religious and Arab), questioning the influences of such contextual differences on the civic content, values and dispositions as experienced by diverse groups of students.

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Dr. Bruce Collet is an Associate Professor in the social foundations of education in the School of Educational Foundations, Leadership, and Policy at Bowling Green State University in Ohio, United States. Bruce has a B.A. in Philosophy from the University of Wisconsin-Madison (1991), an M.Ed. in Instructional Leadership from the University of Illinois-Chicago (1998) and a Ph.D. in Cultural and Educational Policy Studies from Loyola University Chicago (2006). Bruce's doctoral work concentrated in the area of Comparative and International Education. He wrote his dissertation on the migration, education and perceptions of a national identity among Somali immigrants in the greater Toronto area of Canada.

Bruce's main scholarship interest concerns the ways in which the religious affiliations and identities of migrants intersect with their engagement in public schools in hosting societies, and the relations this has to their societal integration processes. Bruce's work in this area has included analysis of state –religious minority relations through the framework of multiculturalism and multiculturalism policies as well as cultural and specifically religious capital. He has published in *Educational Policy, Race, Ethnicity and Education, World Studies in Education, Power & Education, and Equity & Excellence in Education*.

Bruce's recent work (with Dr. Hyeyong Bang, Bowling Green State University) has involved an investigation of migrant religions and public school policies and practices across 20 Western democracies. Based on the assumption that schools in contemporary democracies that have adopted multiculturalism represent sites where migrant religious communities may receive public recognition, respect and possibly accommodation, this project identifies religious issues occurring amongst the major migrant groups within schooling in each state, and contextualizes these issues within a discussion concerning the state's demonstrated commitment (or lack thereof) to multiculturalism, and within a broader theoretical framework regarding the international diffusion of liberal multiculturalism. A second recent project (also with Hyeyoung Bang) involves the securitization of refugee

flows in the contemporary era, and the manners in which securitization interrelates with the religious identities and religious obligations of refugee students in cross-national contexts. This project draws in particular from critical security studies to focus on societal security in order to analyze how refugees' religious identities may be perceived in relation to the dominant cultural identity of the hosting society.

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Lynn Davies is Emeritus Professor of International Education at the University of Birmingham, UK. She has taught at primary, secondary and higher education levels in Mauritius and Malaysia as well as UK.

Her professional interests are in education and conflict, education and extremism and education in fragile contexts, and she has done research and consultancy in a number of conflict-affected states such as Afghanistan, Bosnia, Angola and Sri Lanka. She has also done work in UK on evaluating programmes to counter extremism and on mentoring those at risk of radicalisation. Her books include *Education and Conflict: Complexity and Chaos* (2004) and *Educating Against Extremism* (2008). She has just completed a book called *Unsafe Gods: Security, Secularism and Schooling* (2014) and is co-editor of a recent book on *Gender, Religion and Education*.

She is a Research Associate at the University of South Africa and a Visiting Professor at the British University of Dubai, as well as serving as a Board member of the Africa Educational Trust and as an Associate of the NGO Connect Justice. She is married with one daughter.

JULIA EKSNER

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Julia Eksner is a learning scientist and psychological anthropologist, working at the intersection of culture and adolescent development. Julia is interested in the intersection of social context, cultural meaning making, and youths' educational pathways. Her research investigates how urban, minoritized youths experience, interprete, and navigate the opportunities and barriers posed to them by the environments in which they come of age. She was trained both as an anthropologist (at the Free University of Berlin (MA, 2001), at the University of Chicago, and at UCLA) and as a learning scientist (at Northwestern University, Ph.D. 2007), thus connecting socio-cultural, developmental, and educational perspectives in the study of youth development.

In addition to her academic work, Julia has been continuously engaging in applied educational work concerned with issues of social justice, diversity, citizenship, and intergroup conflict. She has been designing and implementing media education curricula with urban youths in Berlin and Chicago from 1999 to 2007. She is the founder and former director of the intercultural non-profit StreetGriot Media Education (streetgriot.net), which she directed until 2011. Julia is currently interested in the application of the possibilities of interactive storytelling and participatory media to the field of civics education.

Julia currently works as a professor of education and human development at the Frankfurt University of Applied Sciences' School of Social Work.

SU EROL

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Su Erol obtained her BA degree from Ankara University, Faculty of Communication, Department of Journalism in 2002, worked as a research/teaching assistant at Istanbul University, Faculty of Letters, Department of Social Anthropology between 2002-2004 and took her MA degree in 2008 at Galatasaray University, Faculty of Communication/Media and Cultural Studies Program with a thesis entitled "The Intercultural Communication between Muslim and Christian Communities in a pluricultural city: the case of Mardin". Since 2011, she has been pursuing her doctoral studies at Ecole des Hautes Etudes en Sciences Sociales/Paris working on a thesis dealing with "The construction of the ethno-religious Identity of Syriacs living in Istanbul". Her areas of research interest include ethnographic studies on minorities' living conditions, representation of minorities in Turkish public discourse, government's policies about minority rights, identity politics adopted by the community activists and the issues regarding the establishment of a multicultural citizenship in Turkey.

Her work done with Mrs.Yılmaz is focusing in this respect, on the exclusion of certain minority groups in the religion textbooks as well as in history books that show particular misrepresentations regarding non-Muslim minorities of the country. A glance at history textbooks reveals for instance the fact that adopting the general discourse of national history which is constructed on an epic "Turkishness" following the victory of the Independence War, the non-Muslim groups of Turkey such as Armenians, Greeks or Syriacs are depicted roughly as potential "traitors" who threatened the unity and security of the Turkish nation and were excluded implicitly from the citizenship of Turkey. The authors argue that, the state apparatus is deepening, in this way, the cleavages between communities by using the educational curriculum, which in turn leads to the emergence of the otherization/polarization process among people coming from various ehno-religious groups of the country. The situation of the Syriacs of Turkey who suffer recently from this kind of misrepresentation in the history textbooks constitutes in this regard a perfect example

of this exclusivist attitude of the Ministry of Education who still maintains the nationalist mentality in its core structure.

She is planning in the future to work at a larger scale by focusing on diaspora studies, more precisely on cultural and religious practices of the christian immigrants originating from Turkey, their integration process to the society, their representation in the public life where they were settled and the multiple identities issues that they are experiencing in the host country.

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Sarah J. Feuer is completing her PhD in Politics at Brandeis University's Crown Center for Middle East Studies. Her doctoral research has examined the politics of religious education in the Arab world, with a focus on North Africa. Ms. Feuer's dissertation compares Moroccan and Tunisian approaches to religious instruction since the countries' independence in 1956, exploring the extent to which education policy in these states has reflected broader political debates over secularism, religious accommodation, and the place of religion in the national identity. Research for the thesis included extensive field work in Morocco and Tunisia, as well as archival research at the Georg Eckert Institute for International Textbook Research in Braunschweig, Germany.

Ms. Feuer holds a Master's Degree in Middle Eastern History from Tel Aviv University (2008) and a Bachelor's Degree in History and French Literature from the University of Pennsylvania (2003). She speaks French, Arabic, and Hebrew.

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Dr. Shlomo Fischer is a Senior Fellow of the Jewish People Policy Institute and teaches sociology and education at the School of Education in Hebrew University and at Tel Aviv University. His Ph.D. dissertation was on *Self-Expression and Democracy in Radical Religious Zionist Ideology* (Hebrew University, 2007. His research interests include religious groups, class and politics in Israel and the relations of religion, citizenship and education. He has published extensively on religious Zionist ideology and on the Shas movement and he is currently editing a book (with Nissim Leon) on religion and social class in Israel.

Fischer has worked in the field of education for the past 30 years. In the past 15 years he has worked in the field of religion, democracy and tolerance. He is the founding director of Yesodot – Center for Torah and Democracy which works to advance education for democracy in the State-Religious school sector in Israel. He is a graduate of the Mandel School for Educational Leadership in Jerusalem.

My research interests relate to religious and civic education in the context of contested discourses and changing constellations of hegemony in Israel, especially in regard to the religious Zionist population. I am interested in continuing to research developments especially as regards educational policy, curriculum and teacher training. Future research interests include the theological underpinnings of modern social theory and possibility of dialogue between liberal and religious groups.

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Dr. Sally Campbell Galman is an Associate Professor of Child and Family Studies (CFS) in the Department of Teacher Education and Curriculum Studies at the University of Massachusetts-Amherst College of Education. She received her PhD in Education at the University of Colorado-Boulder in 2005. As an anthropologist of education with a focus on childhood and family studies, most of her research centers on (1) The ethnography of children and childhoods, (2) Gender, including but not limited to critical explorations of girl culture, early childhood and carework and (3) The ethnography of motherhood, especially among historically marginalized religio-cultural groups. Along with colleague Dr. Laura Alicia Valdiviezo, she is Editor in Chief of *Anthropology and Education Quarterly*. She is a member of the Executive Board of the Gender and Education Association.

Current and Future Research

My most recent work focuses on exploring the dynamics of gendered, physical, religious observance, or "covering." I first became familiar with the term as it is used by fundamentalist Christian and Jewish women as shorthand for a woman's covering her hair or wearing modest dress, and among Muslim women the hijab or niqab, also a form of covering one's hair and wearing modest dress. My current project is an ethnographic study of communities of women learning what it means to non-conform with secular culture, or to stop "covering" in the sense of assimilating, as described by Yoshino[1] (2006), while also paradoxically, beginning to "cover" in a physical sense and resisting the pressure to assimilate. As Yoshino writes, we are currently in an era where many religious minorities in particular are "covering"—meaning they are compelled to tone "down [their] unfavorable identities" (Yoshino, 2006:4). The women with whom I worked were uncomfortable with compliance to a hegemonic ideal that emphasized passing, and began "covering" in the physical sense. I suggest that for some religious women, then, the act of covering their hair or bodies in accordance with religious identity and observance is really an act of "un-covering"' in the sense that they are choosing to actively resist the pressure to "cover" in the sense of choos-

ing to non-conform, even if there are consequences to that resistance, as was the case in France around its 2004 ban on religious symbols in dress, in the United States following 9/11, and in many other contexts since.

The women in this study are learning about physical observance—the hijab/niqab, the sheitel, the buncover, etc.—from other women as adult learners. They reminisce about their lives of "covering" in the Yoshino sense of the word, and their freedom as well as fears about "covering" in the physical sense. At its core, what draws me to this project is my interest in the experiences of women negotiating the margins, liminal spaces and the experiences of being outsiders and exiles–whether they cover or uncover or do something in between.

Future research projects currently in the pilot and planning stages will build upon these themes and connect to the anthropology of the family. I hope to conduct comparative ethnographic research with religious minority mothers who must, along with their children, navigate a range of diverse public and other school settings, and the concomitant pressure to cover, to assimilate and accommodate, in the US, UK and Germany.

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[1] Yoshino, Kenji
2006 Covering: The Hidden Assault on Our Civil Rights. New York: Random House.

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Angelina Gutiérrez is Associate Professor of Theology and Music Sciences at Saint Scholastica's College-Manila, Philippines. She has a Doctorate in Education alongside her Master's degrees in Applied Music and Theological Studies. Prior to her academic profession, she was a religious media missionary and classical concert pianist. Her research writings on religion, music and peace education have been awarded grants and presented at inter-

national conferences in the USA, Canada, Italy, Portugal, England, Belgium, Spain, Israel, Indonesia, China and Australia. She has authored articles published by Taylor & Francis U.K. journal, International Studies in Catholic Education.

In connection with this Hannover symposium theme, her research interests include problematizing religious minorities, civic engagement of young people and faith-based educational institutions. For future research, she intends to investigate the intersections of migration, culture, faith and education of Southeast Asians in California, USA.

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My PhD research focused on the interpretation of international education rights obligations within citizenship education in the divided jurisdictions of Northern Ireland and Israel. I grew up in Northern Ireland and I undertook my research at Queen's University Belfast School of Education, which remains my institutional affiliation while I search for a paid research post. I will graduate in July 2014.

Research interests

My main research interests lie in qualitative, interdisciplinary and intercultural research on the inclusion of ethnic, religious, national and/or cultural minorities in education and society more broadly, both in relatively peaceful and cohesive stable jurisdictions, and in divided and conflict-affected societies. Recently I have also been working on a project that is investigating educational equity and social policy in post-apartheid South Africa. I am interested in developing my skills as a qualitative researcher, linguist and teacher of English to speakers of other languages, and would like the opportunity to draw on my pedagogical and intercultural experience gained in this field in future research.

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Paul Komesaroff is a physician, medical researcher and philosopher in Melbourne, Australia. He is a Professor of Medicine at Monash University, Executive Director of the international NGO Global Reconciliation and Director of the Centre for Ethics in Medicine and Society.

His is engaged in many research and action projects in reconciliation and ethics, which cover clinical practice, public health, global health and research ethics. The projects span a broad field, including the impact of new technologies on health and society, consent in research, the experience of illness, palliative care and end of life issues, complementary medicines, obesity, psychological effects of trauma, and cross-cultural teaching and learning. His international work covers the development of international teaching programs, reconciliation and healing after conflict and social crisis, the nature and impact of foreign aid, capacity building in global health, and evaluation of development and aid programs; this program currently covers more than forty countries.

He is the Chair of the Editorial Board of the Journal of Bioethical Inquiry and Ethics Editor of the Internal Medicine Journal. He is the author of more than 350 articles in science, ethics and philosophy, and author or editor of fourteen books, including *Riding a crocodile: an inquiry into values* (2014), *Experiments in love and death* (2008), *Pathways to reconciliation: theory and practice* (2009), *Objectivity, science and society* (2nd ed. 2009), *Sexuality and medicine: Bodies, practices, knowledges* (2004), *Troubled bodies: Critical perspectives on postmodernism, medical ethics and the body* (1996), *Reinterpreting menopause: Cultural and philosophical issues* (1998), *Drugs in the health marketplace* (1994), and *Expanding the horizons of bioethics* (1998). He was convening editor of *The Australian human research ethics handbook* (2002).

A key area of interest for me is the problem of reconciliation. In my formulation reconciliation has a specific and precise meaning: the theory and practice of cross-discursive communication. The theoretical issues include the possibility of sharing of meaning across the boundaries of culture, epistemology, politics, religion and other sources of difference, the questions of translatability and incommensurability, and the interplay between individual bodily experience and ethical responsibility. The practical issues include the technics of dialogue across discourses both in the clinic and in settings of social conflict or stress, and pedagogical practices to facilitate the development of microethical competencies.

My empirical work draws on both qualitative and quantitative methodologies and my theoretical work on phenomenological and post-modern currents of thought. Examples of particular areas of interest include refinement and empirical testing of reconciliation practices under conditions of social conflict, the understanding of the language of dementia, and making sense of coexisting different medical world systems.


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Cilly Kugelmann is the program director of the Jewish Museum Berlin and the representative of the director. As director of the education department and the exhibition department she has been active in the museum since 2000. She studied art history and history at the Hebrew University of Jerusalem, and later education, sociology, and psychology in Germany. She has been a member of the editorial collective of the journal »Babylon, Beiträge zur jüdischen Gegenwart« (Babylon. Contributions to the Jewish Present) and has been involved in the editing of several books on the post-war history of Jews in Germany and antisemitism.
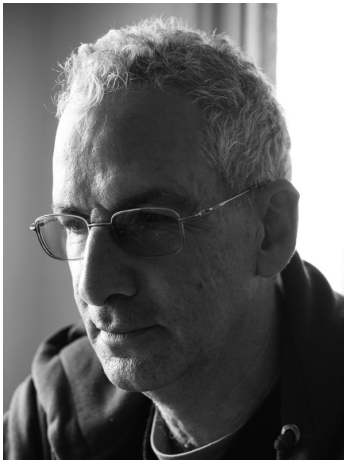
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I have been living in the Palestinian-Jewish village of Neve Shalom/Wahat al-Salam (Hebrew and Arabic for "Oasis of Peace") since 1980 and I taught for 23 years in the village's bilingual Jewish-Arab primary school. Located in the center of Israel, Neve Shalom/Wahat al-Salam is both a community and a base of educational activity reaching Jews and Palestinians from the surrounding region. The life and work of the community raise a variety of questions regarding the social and political aims and implications of bringing together peoples in conflict.

As a teacher in the school I had come to raise questions about patterns of classroom interaction that seemed to characterize either Jewish or Arab groups of children and teachers. These questions led to my PhD dissertation in which I claimed that group differences in the nature of classroom interaction can in fact be identified and that they are not merely a reflection of a multicultural reality, rather they are to some extent a result of the school's multicultural structures and politics. Assumptions about culture, along with the nature of work in Hebrew and in Arabic, invited Jewish and Arab children to participate differently in the class that I observed. The dissertation builds on critical literature regarding ways in which essentialist concepts of culture shape identities in liberal multicultural education. I expand on this criticism claiming that such essentialist approaches may not only shape the way that groups define themselves, but that they may also have tangible effects on teachers' and children's work in the classroom.

The dissertation says something about the way in which culture is constructed in multicultural education and how we experience groups as a result. When the attempt to understand the other and respect differences fall under the rubric of multicultural education, we seem to enter the business of categorizing ourselves and others in order to define what it is that we are trying to understand and respect. These categories then take on a life of their own. Applying these questions to the topic of this symposium, I would be interested in research

examining the majority group's response to expressions of religiousness, making explicit the assumptions and concerns awakened by religious symbolism and practice. I reached this question in recent weeks in discussions with Arab colleagues about the Jewish-Arab primary school's work with religious texts. The discussions are causing me to reexamine some of my own assumptions about the religious other. The way in which the western secular group interprets the others' use of religion may be one of the "black boxes" that need to be addressed.

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I hold a Ph.D. in Comparative and International Education with focus on peace education from McGill University, Montreal, Canada. I also hold an M.A. and an M.Phil. in International Relations with focus on peace studies and international educational development. I am working as an associate professor of Education, Concordia University, Montreal, Canada. Additionally, I also hold the position of Graduate Program Director of the Educational Studies at the Department. Currently, I am the First Georg Arnhold research professor on Educating for Sustainable Peace at the Georg Eckert Institute in Braunschweig, Germany.

Abstract of Research interests
My education in international and comparative politics and international and comparative education underscores the vital contributions of the social sciences and education to informing issues of sustainable peace and development, equity, responsible citizenship and democracy. Grounded in these convictions my orientation to research is indebted to the notion of scholarship as a form of engaged citizenship. My education gives me a profound appreciation of interdisciplinarity as a conduit for research. I am thus interested in research agenda that combine insights from multiple modes of qualitative social inquiry and are aimed at examining the possibilities for creation of peaceful, equitable, just, and democratic societies.

My research interests are located on the intersections of post-structuralist, feminist and post-colonial theories. Specifically I am interested in examining how an enemy image of the religious, national and gendered 'other' is constituted in/by educational discourses. In this context I examine the discourses of state and education in Pakistan in order to study how these discourses especially the educational discourse drawing upon the former constitute religious, nationalist and militaristic identities. I especially focus on the process through which curricula and textbooks construct India, Hindus and non-Muslims as the 'other' and by doing so constitute a Pakistani 'self' that is highly militarized and nationalistic. In my research I have developed the notion of 'religiopoly' (a symbiotic fusion of religious and political discourses) to argue that the religio-nationalist and militaristic identities are normalized to an extent where they achieve a semi-religious reverence. Thus, religious conflict and war are normalized and peace initiatives are always treated with scepticism.

Topics for Future Research
Among others, I am interested in researching topics related to the deconstruction of the religious 'other' through the use of WEB 2.0 and social media (blogosphere, Facebook, Twitter, etc.). Specifically, I am interested in exploring the potential of social media in being/providing spaces where the religious 'self' and the other could come together away from the gaze of the 'expert' (scholars, experts, clergy, media, etc.) and the scrutiny of the state to engage in dialogues and multi-logues on contentious constitutions of the religious self and the other.

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In my doctoral dissertation (*Citizenship in a Secular Age. Finnish Religious Education as a Place for Civic Education,* 2013) I investigate religion and civic education in a secular society. Theoretically this research draws on philosophy of democratic education, theory of secularization, citizenship studies and religious education. The study is a theoretical analysis of liberal-secularist ethos as a modern state philosophy of the 21st century. The concept of citizenship is elaborated not just as a secular meaning but deeply rooted in value and worldview dimension. The research is also a historical study of Finnish Lutheran religious education as a place for becoming political during the last 150 years. Theoretical and historical analysis of education is combined to the critical and post-colonial perspectives on religion that is challenging the ideological hegemony of a liberal-secular worldview and acknowledging the importance of democratic exchange of thoughts between different worldviews in the public space. I work as a University Lecturer in Religious Education in the University of Helsinki, Finland. My post doc project concerns religious education from the perspectives familiar to post-colonial theory such as knowledge, voice and border.

I am interested in studying the formation of civic identities in the intersections of religion, secularism and school education. My current post doc project deals with the question of school as a public space, democracy and religious education that would give tools for becoming a member of a democratic community. Through my research done so far I suggest that we need transformative and alternative ways of thinking about citizenship education in a society that is widely considered as 'post-secular'. I am critical if liberal-secularist philosophy can be the only common, shared ground, for democratic participation, "open for all". Recognizing religious worldviews as a potential basis for a civic identity and promoting a healthy critique of secularism it is possible to foster the intellectual culture of thinking, being, acting and relating 'otherwise'. In Finnish context this means a need for problematizing the majority's 'secular-Lutheran' worldview that discriminates other religious worldviews through education practiced by teachers and student peers. Personally experienced 'internal exclusion' (Gert Biesta 2006) on the grounds of worldview can hinder the willingness of civic engagement of young citizens which I consider a risk for democratic life.

Topics that I am interested in researching in the future
I am engaged with the research of religious education that I see as an important place for dealing with the issues of civic identity. Currently I am conducting a pilot research project where religious education is taught as an integrated subject for all pupils of the school instead of segregating them into different classes on the basis of the pupil's worldview. This model can be labelled either as secular, multi-faith or pluralist model of religious education, depending on the perspective. I am interested in researching the ideological emphasis on the ideal of religious education as a 'safe place' and 'common place' for dialogue and democratic expression of all worldviews through which mutual understanding and social cohesion are believed to be fostered. My aim is to formulate theory for religious education that could be justified as a part of public education given in state schools. Topics that I am interested in researching do not restrict to religious education. I am interested to

study all concepts and phenomena mentioned above as wider societal issues and ideological questions. In the future I have a plan to study more feminist theory, Foucault's analysis of power and Islamic studies.

TAMAR RAPOPORT

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I finished my PHD on Informal Education (Action Research) in the beginning of the Eighties. After sevral years as a PostDoc. at Stanford University I began to teach at the School of Education, Hebrew University. I recently retired and in the last two years I have been teaching at Teachers College, Columbia University. I started my career in Sociology of Education conducting quantitative research and "converted" to qualitative research several years after. Since the end of the eighties I conducted research on different topics among them: informal education; gender, religious and education, immigration (Immigrants Russians speaking immigrants in Israel), and gender and social movement. I have published extensively on these topics.

In the last few years I am conducting two research projects: 1. Gender and Fandom in Football (Israel and Germany), 2. The interface between religion and academic knowledge at Columbia University (USA).

In studying Gender, religion and education I am interested in exploring the concept of secularism, and deconstructing the dichotomy between religion and secularism (in Israeli educational system); I am also interested in questions related to the inculcation of religious knowledge and the development of religious habitus; gender, immigration and religious conversion; religious fortification, and the lived experiences of Muslim students at IVL American universities.

My major affiliation now is Columbia University and The Hebrew University of Jerusalem

DIETRICH REETZ

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Dietrich Reetz is a senior research fellow at Zentrum Moderner Orient Berlin focusing at Islamic education, mobilization and politics in South Asia and by extension in Central and South East Asia, Europe, South Africa and North America. Concurrently, he is an associate professor (Privatdozent) of political science at Free University Berlin, and a *principle investigator* for Political Science/South Asia at the Graduate School of Muslim Cultures and Societies of Free University since 2008. While his phd thesis (1987) was discussing nation-building in Pakistan under the military regime of General Zia-ul-Haq, his *habilitation* thesis in political science (2003) studied Islamic mobilization in South Asia and was published as "Islam in the Public Sphere: Religious Groups in India, 1900-1947" with Oxford University Press.

His current research focus is on "Alternate Globalities: Global Muslim networks from South Asia."

BEESAN SARROUH

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Beesan Sarrouh is a doctoral candidate in the Political Studies department at Queen's University in Kingston, Ontario, Canada. She is in her fourth year of the programme, and

will be teaching a seminar on Multiculturalism and Religion in the fall. In addition to her academic work, she was a legislative intern at the Ontario Legislature in 2009-2010.

Beesan's future research interests include further exploration on the accommodation of religious minorities in education (for example curriculum planning), and in the field of health and law.

LAURA SCHENQUER

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B.A in Political Science (National University of Rosario) and PhD in Social Sciences (University of Buenos Aires), with major field in Jewish Studies and social attitudes during dictatorial periods. Her doctoral thesis focused on secular Jewish schools and how they changed through their affiliation to Conservative Judaism – one of the Jewish branches also known as Masorti Judaism – considering the oppressive context of the dictatorship years. Postdoctoral Research Fellow at the National Council for Scientific and Technical Research (CONICET). Professor at University of Buenos Aires. Co-editor of the book *Marginados y Consagrados. Nuevos Estudios sobre la vida judía en la Argentina* (Lumiere), 2011.

My fields of inquiry are the relationships between states (that subsidize official and major religions) and minority groups considered the religious 'other' in certain social structures. In particularly, such dynamics and complex relationships show that although modern and secular theories predict a marginal and private place for religion, they still have a relevant place in political and public spheres. That is accurate to analyze the dictatorships of the 60s and 70s in the Southern Cone (Argentina, Chile, Uruguay and Brazil) that appealed to the Catholic Church not only to legitimize their actions and discourses but also to establish a social order without politics in which to educate the citizens. Such education affected the ethno-religious minorities, as was researched in the Jewish case. However, this sector was able to adapt their institutions enrolling in religious networks away from politics. Defining the reasons and characterizing such historical situations that are under my specific interest

of study does not avoid the necessity of finding broader theories able to describe such cases as part of global processes.

Following the path set in the PhD thesis, I propose a postdoctoral research that without losing the perspective of social attitudes analyzes the states of Southern Cone dictatorships as forming an apparatus of coercion and consensus. I am particularly interested in investigating the role of religion in determining cultural and educational policies of these regimes that, unlike the fascist regimes, delegated to the Church the control of the citizens consciences. There is a need for researches able to establish how religion worked with the dictatorial order, and created a system of reference or an ethic-moral model that allowed the adherence of ethno-religious minority groups, that learned how to adapt to survive.

ALIZA SEGAL

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A central theme in my past and ongoing research is the enactment of student and teacher identities vis-à-vis hegemonic discourses. My teaching, at The Hebrew University of Jerusalem and Ben Gurion University of the Negev, reflects my interests in religious education, dialogic pedagogy, and classroom discourse. I am also a researcher at the Laboratory for the Study of Pedagogy at Ben Gurion.

My PhD, completed at the Melton Centre for Jewish Education of Hebrew University, was an ethnographic case study of the teaching of Talmud in a religious boys' high school in Israel. The work explored both the disciplinary practices – that is, the ways in which Talmud study was constructed and enacted by the participants – and the socialization into the particular community of practice. I discovered the coexistence of practices supporting Talmud as a creative endeavor undertaken by an autonomous learner, and those supporting an authority-based approach to the text and its interpretive traditions. I further found that the interplay of these mechanisms supported identity formation as a Talmud learner, more

than any learning of skills or content, and that this identity work was a central pillar of the endeavor.

As an anthropologist of education, I am interested in the ways in which schools as socialization agents induct students into culturally situated practices. This interest has expanded in two primary directions, both using analysis of classroom discourse. One is the ways in which student identities are shaped and negotiated in relation to both school structures and the surrounding societies. Examples of this include examination of identity formation via situation construction of multiple Others, as well as a study in informal education focusing on the ways in which youth group leaders construct their roles and identities.

The second arena involves the relationship between educational policy and classroom practice. I am interested in the nature of knowledge, epistemology, values, power relations and identities, as these are constructed through classroom discourse, and in the ways in which these practices interface with elements of policy and practice outside the classroom. This research on teaching and learning, which takes place within the Inside Israeli Pedagogy project at Ben Gurion University, extends to dialogic pedagogy, teacher professional development using video, and the development and study of teacher professional communities.
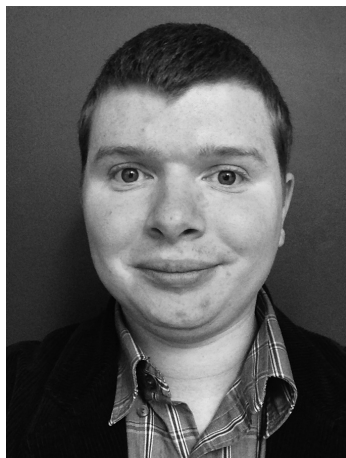
JOHN SHEKITKA

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John Shekitka is currently a PhD student in Social Studies Education at Teachers College, Columbia University. He is also a Doctoral Research Fellow for the Center on History and Education. His academic interests relate to exploring the intersections between religion and the teaching of history and social studies. More specifically, though in the early stages of planning for his dissertation work, John plans to investigate the teaching of social studies in a private Muslim school in the New York City metropolitan area. For this study, he will engage with each of the parts of the school's 'social studies' curriculum including history, Islamic studies, Arabic language, and Koranic exegesis, and note what effects these courses have on the development of the students' civic identities. In the process of studying this topic, John hopes to analyze the significant role that religion plays in the construction of civic identity, much in the same way that other notions of culture, including race, ethnicity, gender and sexual identity shape civic identity.

In that private Muslim schools are relatively new in the American context (most have appeared only in the last decade or so) the topic is ripe for research, and even the principal of the school, noted that Muslim schools as a whole "do not yet have a coherent vision or identity." In many ways then, Muslim schools in the United State are a fruitful laboratory for engaging the question of "the negotiation of civic identities among religio-cultural minority youths in educational settings" as they allow for it to be observed in its nascent period. In the future, John hopes to explore issues relating to private religious schools more broadly, including the reasons that families choose to send their children to these schools, and the reasons that both teachers and administrators choose to work at these schools.
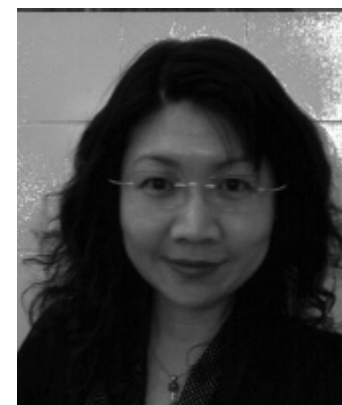
CHARLENE TAN

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National Institute of Education
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Charlene TAN (PhD in philosophy of education) is an associate professor at the National Institute of Education, Nanyang Technological University, Singapore. She is the author of *Islamic Education and Indoctrination: The Case in Indonesia* (Routledge, 2011), editor of *Reforms in Islamic Education: International Perspectives* (Bloomsbury, 2014) and author of *Confucius* (Bloomsbury, 2013). She has held visiting appointments at the Oxford Centre for Islamic Studies, University of Oxford; and the Prince Alwaleed Bin Talal Centre of Islamic Studies, University of Cambridge. A former high school teacher in Singapore, she was the principal investigator of a university-funded research project on madrasah education in Singapore.

My current research interest as pertaining to the symposium theme focuses on a comparative study of civic identities from three religions/traditions: Christianity/'the West', Islam and Confucianism. The last two religions/traditions have been highlighted by Sam-

uel Huntington in his 'Clash of civilisation' thesis as among the major civilisations that may clash with 'Western' civilisation. I am interested to explore the concepts and practices of citizenship from the 'Western', Islamic and Confucian perspectives, and how and the extent to which, a person's religious and cultural identities could be a source of conflict and harmony in the globalised world. Related topics include the diverse and competing interpretations and application of 'knowledge', 'rationality', 'critical thinking', 'education', 'values inculcation', '21st century competencies', 'democracy' and 'civic engagement' etc within and across 'Western', Islamic and Confucian societies.

AMY J. VON HEYKING

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Education:
Ph.D., Educational Policy and Administrative Studies, History of Education, University of Calgary, Calgary, Canada, 1996

Research Interests in Religious Schooling:
Citizenship education in faith-based public schools; school culture and instructional practices in religious schools; public (government) funding for religious schools; history of religious education in Canadian schools

Future Research:
Integration of faith perspectives in school curriculum; lived experience of students in faith-based schools; religious accommodation in public schools; comparison of public and private religious schools.

GÜRÇIM YILMAZ

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She obtained her BA degree from Ankara University, Faculty of Communication, Department of Journalism in 2002. After fulfilling master courses at the Institute of Education at the same university, she completed her MA degree at the Middle East Technical University, Media and Cultural Studies programme with a thesis entitled "Representations of Poverty in Turkish Primary Education Textbooks". She has been working as a journalist, editor, translator and free-lance researcher since 2003. Her main areas of academic interest include critical approaches towards education, relationships between ideology and education, with a special focus on how inequalities are constructed through educational apparatuses; sociology of and histories of childhood in Turkey; book history and histories of reading. She is planning to work on the subject "A history of reading in modern Turkey" in the near future.

Her work life is also circling around various areas of cultural studies, parallel to her academic interests: She has contributed as a researcher to books and documentaries on Turkish history, assisted in publishing and edited books on cultural studies and anthropology, worked as the chief editor for a magazine on education, contributed as a writer and researcher to intercultural communication agencies located in Germany.

At the symposium, together with Ms. Erol she will be addressing issues of discrimination in terms of religion and religious identities in Turkey, focusing on discriminative content and discourse in Turkish textbooks; and arguing how the national curriculum constructs the core Turkish identity based on Sunni Islam, while otherizing non-Muslim, as well as non-Sunni Muslim citizens and communities.

MICHALINOS ZEMBYLAS

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Undergraduate work: Teaching Diploma, 1990 Pedagogical Academy of Cyprus
BSc Applied Learning and Development (Youth and Community Studies), 1994
University of Texas at Austin

Graduate work: MSc Curriculum and Instruction, 1996 University of Texas at Austin
PhD Curriculum and Instruction, 2000, University of Illinois at Urbana-Champaign
Present and Future Research Interests:
My research interests lie in the area of exploring how discursive, political, and cultural aspects define the experience of emotion and affect in curriculum and pedagogy. I am particularly interested in how affective politics intersect with issues of social justice pedagogies, intercultural and peace education, and citizenship education. Pertaining to the symposium theme, I am interested to theorize the intersection of citizenship education, human rights education and religious education in conflict-troubled societies such as the one I am coming from (Cyprus). In the future, I want to further investigate the co-construction of religious identities in conflict-troubled societies.
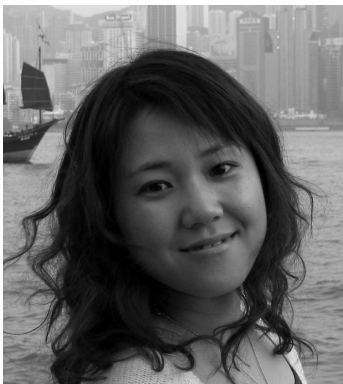
ZHENZHOU ZHAO

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Zhenzhou ZHAO is Assistant Professor in the Department of Social Sciences, and a Research Fellow in the Centre for Governance and Citizenship at The Hong Kong Institute of Education, Hong Kong SAR, China. Dr. Zhao received a bachelor's degree from the Beijing Normal University in 2002 and a Ph.D. from the University of Hong Kong in 2007. Dr. Zhao's research interests include sociology of education and citizenship education.

She is the author of *China's Mongols at University: Contesting Cultural Recognition* (2010, Lexington Press). Based on her doctoral dissertation under the supervision of Professor Gerard A. Postiglione, this book explores and discusses an intrinsic connection between marketization and globalization and the disadvantages faced by minority groups in China. Her latest publication is *Citizenship Education in China: Preparing Citizens for "the Chinese Century"* (with Kerry J. Kennedy and Gregory G. Fairbrother, 2014, Routledge). This book analyzes the citizenship education issues under discussion within China, and aims to provide a voice for its scholars at a time when China's international role is becoming increasingly important.

Her selected publications in the internationally referred journals include 'The teacher–state relationship in China: an exploration of homeroom teachers' experiences' (*International Studies in Sociology of Education*, 2014), 'Pedagogisation of nation identity through textbook narratives in China: 1902-1948' (*Citizenship Studies*, 2014), 'Being a critical citizen: A comparative perspective on Australia and China' (*Curriculum Perspectives*, 2013), 'A matter of money?: Policy analysis of rural boarding schools in China' (*Education, Citizenship and Social Justice*, 2011), 'Empowerment in a Socialist egalitarian agenda: Minority women in China's higher education system' (*Gender and Education*, 2011), 'Practices of citizenship rights among minority students at Chinese universities' (*Cambridge Journal of Education*, 2010), and 'Representations of ethnic minorities in China's university media' (co-authored with Gerard A. Postiglione, *Discourse: Studies in the Cultural Politics of Education*, 2010).

Dr. Zhao is recently working on projects on the impacts of flourishing religion on the Chinese universities. The purpose of the study is to examine the interplay of religion and citizenship in the education field in contemporary China. Her presentation in the Symposium is to explore how religious believers among Chinese university students negotiate the state-imposed, Marx-oriented atheism in the formal education and the alternative understandings of religion based on in-depth interviews with a group of university students.

NOTES

HOTEL AND CONFERENCE VENUE

CITYHOTEL KÖNIGSTRASSE
Königstraße 12.
30175 Hannover

Tel: +49-(0)511.41.02.80-0
Fax: +49-(0)511.41.02.80-13
E-Mail: city@smartcityhotels.com

ARRIVAL BY PUBLIC TRANSPORT:
The Cityhotel is about 10-15 minutes away from the central station in Hannover. The stop of the subway and streetcar is called „Kröpcke."
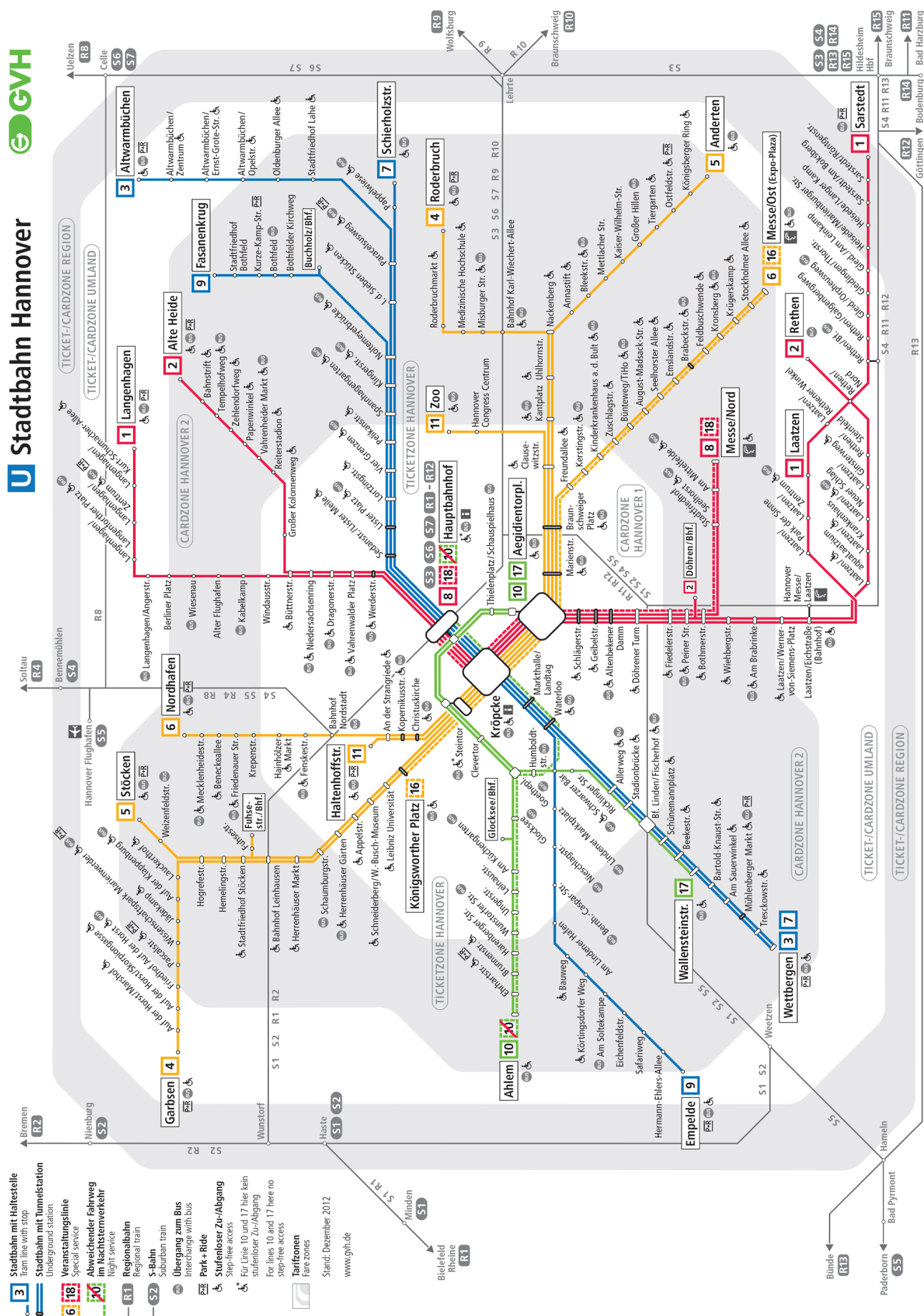
CONFERENCE VENUE:
Schloss Herrenhausen
Herrenhäuser Straße 5
30419 Hannover, Germany
Tel: +49 511 763744 -0

ARRIVAL BY PUBLIC TRANSPORT:
Tram line ("Stadtbahn") 4 or 5
Bus line 136
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For further information, please don't hesitate to contact Julia Eksner
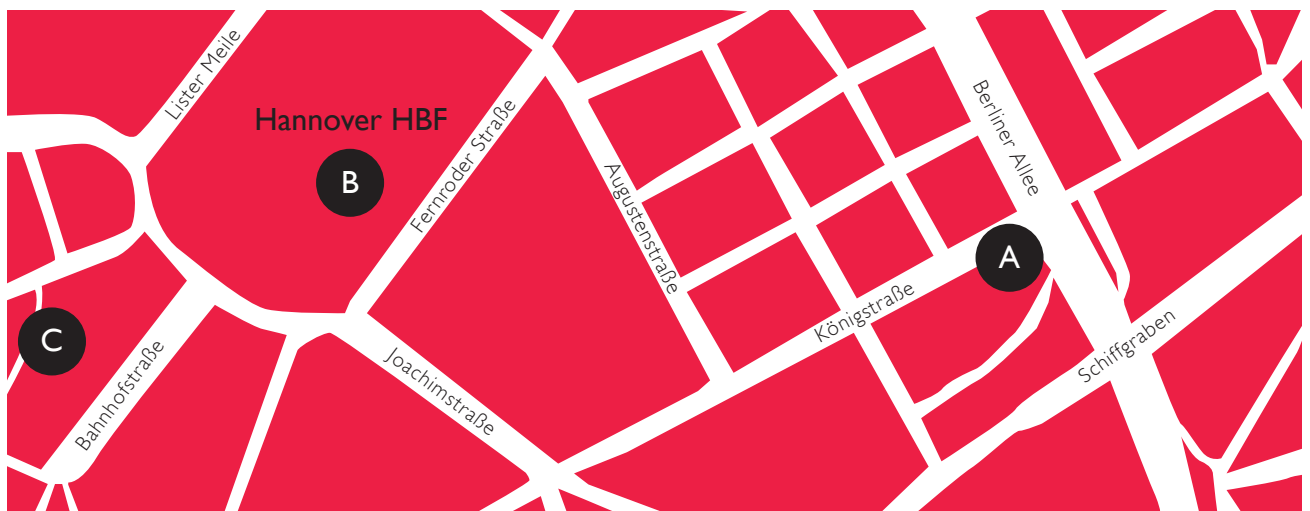julia.eksner@fu-berlin.de

U Stadtbahn Hannover   **GVH**

TANZKARTE
DANCE CARD

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Religious 'Others,' Schooling, and the Negotiation of Civic Identities

Interdisciplinary Symposium

A   Cityhotel, Königstraße 12, 30175 Hannover, Phone: 0511-410-2800
B   Hauptbahnhof / Main Station
C   U-Bahnstation "Kropcke" / Underground station "Kropcke"

25.06. – 28.06.2014 | Hannover, Germany