

Collateral damage and/or collateral grace?

How corona has changed our provisions and visions of RE in schools in Europe

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1. Transformations: living on shifting grounds

RE teachers as *process* companions “on shifting grounds”

- Societies (incl. family and youth cultures) under pressure
- Schools (incl. RE’s) under pressure
 - Changing contents (learning *about*)
 - Changing learning communities (learning *from*)
 - Changing identities (learning *in/through*)
- Faith communities (incl. reaching out structures) under pressure

Hope as “overcoming isolation” (Roebben 2017)

Hope as “overcoming dispersion and despair” => “New Vulnerable We”



SpiRiTEx – Sacred Spaces, Texts and Rituals in European Teacher Education



2. Pedagogical transformations



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TIPS FOR LEARNING FROM HOME



-  Plan your week
-  Treat every day as a normal day of class
-  Check out Sunlearn and read emails every day
-  Stay up to speed with work now to avoid too much stress later!
-  Take breaks, drink water, stay active
-  Keep in contact with your fellow students
-  Reach out for help, we're all in this together!
-  You've got this

2. Pedagogical transformations

Provisions for RE

- Material conditions (hardware, software, internet) – “digital justice”?
- De-contextualization (from where do you speak, why do you hide?)

RE-envisioning the RE **process**

- Process instead of product orientation – keep them running!
- Elementarization and slowification – less is more!
- Linguistic hospitality (Paul Ricoeur) – “*inter-worldview*” learning still possible?
- Intensifying storytelling (narrative RE) – but grounded in “learning by *doing*” (performative RE) still possible?

RE-envisioning the RE **teacher**

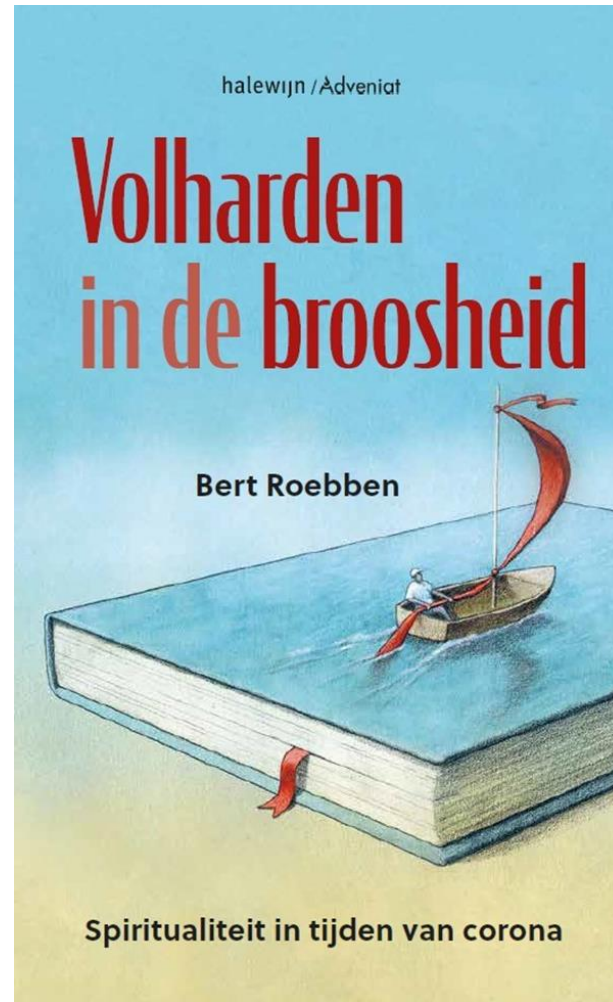
- Overcoming “old” oppositions (“multifaith” versus “confessional RE”) (Schreiner 2018)
- Teacher as process companion “on shifting grounds” and “on equal terrain”

“Perhaps some of the resistance to teaching theology in this way is that it makes us *vulnerable to our students*, and that it suddenly puts us on a kind of *equal terrain with them*. They may not have our academic training in theology (...). We may teach as if we have mastered certain intellectual maps. *What we share with our students*, uncomfortably, is the complicated and obscure travail of intimacy with God, the uncanny concrete individual knowledge of the divine whose logic Rahner insurgently encouraged us to respect, the mysterious gift of desolation and consolation that not even the holiest among us can predict, our now passionate, now resigned, now outraged orientation to the uncontainable, the life of grace.” (Tom Beaudoin, quoted in Roebben 2020b)

3. Professional transformations



4. Theological transformations



4. Theological transformations

- “What are the implications for ‘theological humanities’, for theological research that has to deal with the many recurring and mutually reinforcing issues of these days, such as pandemic, climate crisis and social justice issues?” (Roebben 2020b) – collateral damage and/or collateral grace? Can RE be a contribution to the “New Vulnerable We” (Roebben 2020a)? **That is who we could become.**
- On shifting grounds and on equal terrain with our students, under the cloud of unknowing. **That is where we are. Here and now** – “Hineni. Here I am, Lord” (Ex. 3, 4)

- Roebben, B. 2017. “Generating Hope. The Future of the Teaching Profession in a Globalized World.” *Religious Education* 112 (3): 199-206.
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- Roebben, B. 2020b. “Religious Education in Europe – Quo vadis? Unconventional thoughts in unconventional times.” *Religious Education* 115 – available online.
- Schreiner, P. 2018, *Are you READY? Diversity and Religious Education Across Europe. The Story of the Ready Project*. Münster/New York: Waxmann.

