



Anticle

## Rethinking the Intercultural Potential of Religious Education in Public Schools: Contributions from Intercultural Theology

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Abstract: This paper asks how intercultural theology can inspire a critical and constructive reflection on the intercultural potential of non-confessional religious education (RE). Taking the Norwegian non-confessional RE subject as a starting point, the paper draws attention to the tendency to present religious, worldviews, and denominations as single entities with distinct characteristics. As emphasized by Jackson, Jones and Meyer, and others, a systemic-oriented approach will largely capture the institutionalized sides of religion. Consequently, in schools, the intercultural dimension of RE can easily be reduced by emphasizing students' need for encyclopedic knowledge about different traditions, overlooking how religion is embedded in social life and transforms, develops, and interconnects through everyday practices outside of institutionalized religious life. This line of argument sets the stage for the next part, examining how intercultural theology can create critical awareness of the inner diversity and interconnectedness of denominations and religious traditions. The paper argues that the descriptive and normative framework of intercultural theology can inspire educators to reflect critically on the intercultural dimension of a non-confessional RE.

Keywords: religious education; intercultural theology; intercultural education; classification of religions and denominations

#### 1. Introduction

In this article, I reflect upon how intercultural theology can provide a critical and constructive foundation for reflecting on the intercultural dimension of the non-confessional study of religions and worldviews in public schools. Interpreting intercultural theology as an in-between theology that addresses the oscillation between the particular and the universal (Gruber 2018; Wrogemann 2021). I ask how attention toward context and cross-boundary relations may critically challenge a common world religion-oriented didactic within the subject of religious education (RE) (see, e.g., Anker 2017; Enstedt 2020; Jackson 2014; Skeie 2009). When the teaching of RE relies on a classification system rooted in Western Protestant Christianity, which presents faith traditions as homogenous and unchanging over time, the intercultural potential of the subject can easily be reduced. The need for rethinking the intercultural dimension of non-confessional RE would thus mean counteracting the removal of religion from context and distancing faith traditions from lived experience. As such, the article at hard proposes a reflection on how insights from intercultural theology can provide a critical and constructive voice for enabling non-confessional RE in public schools to contribute to students' intercultural knowledge, skills, and attitudes.

By framing intercultural theology as an in-between theology, Wrogemann (2021) identified a theology that reflects not only the "emergence of new culturally contextually local varieties of Christianity" (p. 8) but also "processes of constructive boundary work over against other religions and worldviews with their competing truth claims, values, and practices" (p. 9). From this perspective, intercultural theology helps us understand both complexity of the continuously ongoing contextualization of the Christian universal message of salvation through Christ and the interrelations between the Christian faith



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# Rethinking Adult Religious Education A Practical Parish Guide

**Michael Rajnik** 

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