

# Summary of Professional Accomplishments

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## A. Basic data

First and last name: Wilhelm Schwendemann

Current employment:

- Professor at the Evangelische Hochschule Freiburg (Protestant University of Applied Sciences in Freiburg); obtained the status of an independent research fellow (1995, description in section C)

- Dean of Faculty II Theological Education and Church Social Work (Section II Theological Education and Church Social Work).

- Scientific and didactic cooperation with Poland: Long-term cooperation with the Christian Theological Academy in Warsaw in the field of religious education and protestant theology, reciprocal lectures and didactic project, publications in "Roczniku Teologicznym" ["Yearbook of Theology"] and "Studiach z Teorii Wychowania" ["Studies in the Theory of Education].

## B. Education

**University studies:**

- 1978-1985 - Studies in protestant theology, philosophy, oriental studies (ancient Judaism) and social studies at the Kirchliche Hochschule Bethel [Ecclesiastic College Bethel], at the university in Zurich, at the ETH in Zurich and the university in Göttingen. In that time, I also made short study visits to Amsterdam. In German-speaking countries it is possible to combine studies in theology and humanities at different universities. During my studies at the university in Zurich I was engaged as junior student assistant at the Institute of Hermeneutics of the Faculty of Protestant Theology (assistant of Prof. W. Mostert).

- 1985 - Studies in theology, followed by the first ecclesiastical / theological examination. My final thesis was supervised by Prof. Dr. Hannelore Erhart "Die logische Funktion des Trinitätssymbols in Calvins Theologie" [The logical function of the trinity symbol in the theology of John Calvin].

**Other qualification papers:**

- Final thesis to obtain professional qualifications in the field of oriental studies (ancient Judaism) under the supervision of Prof. Dr. Berndt Schaller: "Die Gleichnisse Jesu im Vergleich mit rabbinischen Gleichnissen im Talmud (Pirque Avot)" [The parables of Jesus in comparison with rabbinic parables in the Talmud (Pirkei Avot)].

- Final thesis to obtain professional qualifications in the field of social studies under the supervision of Prof. Dr. Ansgar Beckermann: "Die Bedeutung der Religion in den religionssoziologischen Schriften Max Webers" [The meaning of religion in Max Weber's writings of on sociology of religion].

**Doctorate:**

- 1994 - Doctorate in philosophy at the Universität Gesamthochschule Kassel (now University of Kassel) and qualification in protestant theology under the supervision of Prof. Dr. Luise Schottroff (Kassel, theology). Reviewers: Prof. Dr. Hannelore Erhart (Göttingen, theology), Prof. Dr. Wolfdietrich Schmied-Kowarzik (Kassel, philosophy). Topic of the dissertation: "Leib und Seele bei Calvin. Die erkenntnistheoretische und anthropologische Funktion des platonischen Leib-Seele-Dualismus in Calvins Theologie" [Body and soul for John Calvin. The epistemological and anthropological function of the Platonic dualism of body and soul in John Calvin's theology].

- The dissertation was later published as: W. Schwendemann, Leib und Seele bei Calvin. Die erkenntnistheoretische und anthropologische Funktion des platonischen Leib-Seele-

Dualismus in Calvins Theologie [Body and soul. The cognitive-theoretical and anthropological function of the Platonic body-soul dualism in Calvin's theology], Calwer Verlag, Stuttgart 1996.

**Ecclesiastic qualifications:**

- After the first theological examination in 1985: Trainee pastor at the Evangelische Landeskirche in Baden [Protestant Church in Baden] in Pforzheim. Obtained qualifications in the field of church social work (diaconia).
- 1986: Second theological examination, then parish practice in Lahr/Schwarzwald.
- Since 1986: Member of the Theological Examination Chamber of the Protestant Church in Baden, authorised to examine in the field of philosophy and Bible studies up to the level of the first ecclesiastical examination.
- 1988-1989: Pastor in the protestant parish of Steißlingen-Langenstein (district Überlingen-Stockach).
- From 1989: Pastor in teaching service, authorised to teach protestant religion at all school types, philosophy and Hebrew on the upper secondary level (work at the Wentzinger Gymnasium in Freiburg); at vocational and continuous education courses / studies in the field of church social work/diaconia (Heidelberg) and pedagogy (specialty: media didactics; Pädagogische Hochschule Freiburg).

**C. Employment in higher education institutions and qualifications equivalent to habilitation:**

- In 1995 employed as professor in the field of protestant theology, school pedagogy and pedagogy of religion at the Evangelische Hochschule Freiburg [Protestant University of Applied Sciences in Freiburg; then: Evangelische Fachhochschule Freiburg].
- Appointment to the post of professor by the Protestant Church in Baden and the Ministry Science of Baden-Württemberg. Such appointment is equivalent to habilitation and gives one right to supervise doctoral candidates. I supervised five doctoral proceedings. Currently I supervise another three doctoral proceedings (description in section I).
- In 1998 made deputy dean of the Section of Pedagogy of Religion / Parish Diaconia at the Protestant University of Applied Sciences in Freiburg.

- In 2015 made dean of Section II Theological Education and Diaconia at the Protestant University of Applied Sciences in Freiburg and member of the University's management.
- In 1996 received additional teaching assignments at the Pädagogische Hochschule Freiburg [University of Education in Freiburg] and Katholische Hochschule Freiburg [Catholic University of Applied Sciences in Freiburg].
- Since 1999: Visiting lecturer in ecumenical theology in the field of protestant theology at the Faculty of Catholic Theology of the Albert-Ludwigs-Universität Freiburg [Albert Ludwig University in Freiburg]. Authorised to supervise MA and PhD theses in cooperation with other employees of the faculty.

#### **D. Academic achievements indicated in the habilitation proceeding**

##### **Basic data:**

A series of publications (7 essays) collected in a monograph:

Wilhelm Schwendemann, Reformation und Humanismus. Philipp Melanchthon und Johannes Calvin, Peter Lang, Frankfurt am Main 2013 [Reformation and humanism. Philipp Melanchthon and John Calvin].

The monograph was published as part of a series under the title: Übergänge. Studien zur Evangelischen und Katholischen Theologie / Religionspädagogik [Transitions. Studies in Protestant and Catholic Theology / Pedagogy of Religion].

I submit the first seven essays for assessment (pp. 1-246).

The eight essay (pp. 247-321) and the translation of "Psychopannychia" (pp. 323-390) constitute modified versions of certain sections of my doctoral dissertation, and therefore have not been included in the scope of this proceeding.

The monograph is a collection of essays on the theology of P. Melanchthon and J. Calvin. They were the subject of my presentations, which then have been reworked in the form of academic texts and provided with a bibliographical base (as mentioned in the text). The texts reflect the coherent nature of my theological investigation. They are all thematically consistent and linked to a specific research subject, i.e. reconstruction of a humanist dimension in theology of the Reformation on the example of P. Melanchthon's and J. Calvin's theologies. Because they constitute a consistent whole, the collection of essays I submitted has been published by the Peter Lang publishing house as part of their theological

monographs. For the protestant pedagogy of religion such a project is of fundamental importance. It provides a theological substantiation to the concept of human education.

### **Intellectual context:**

The majority of my publications deal with didactics of religious education, ethics education and education for interreligious dialogue. These subjects are covered by my research in the field of pedagogy of religion in broad sense (cf. Section E).

In the German-speaking world, pedagogy of religion as a discipline is inherently linked to theological university faculties, both protestant and catholic. In that sense, pedagogy of religion is not only a part of strictly pedagogical knowledge, but also a sub-discipline of modern theology. University chairs or other organisational units concerned with the pedagogy of religion exist in most theological faculties in Germany. There are also some at universities or colleges that do not have a faculty of theology as such, but train religion teachers, educators and social workers. The Protestant University of Applied Sciences in Freiburg is an example of such an institution.

The main goal of my research is to provide a theoretical rationale to religious education, ethics education and (church) social work carried out in various educational contexts. However, the theory of religious education still requires some philosophical and theological justifications. Therefore, my papers on theology of religion are complemented by studies on their theological foundations.

My work on the theological foundations of the Church's educational and social responsibility encompasses a series of publications under the title "Reformation und Humanismus. Philipp Melanchthon und Johannes Calvin" [Reformation and humanism. Philip Melanchthon and John Calvin] (2013). The monograph not only justifies the humanist dimension in the theology of the Reformation, but also contributes to the research into inclusive elements on the grounds of protestant theology. It is particularly important considering the tradition of the Reformation in Baden.

This monograph will be submitted in a habilitation proceeding in Poland due to the long-lasting cooperation with the Christian Theological Academy in Warsaw, which has gained trust of the academic circles in Germany.

### **Content-related description of academic achievements:**

The monograph is a collection of essays on the humanist dimension in P. Melanchthon's and J. Calvin's theologies. P. Melanchthon was linked to the Wittenberg Reformation and German

humanism, whereas J. Calvin had ties to the Geneva Reformation, French humanism and the Huguenots. Both reformers were widely educated in philosophy, philosophy and theology, and through careful philosophical analysis of Bible texts in original languages developed the key ideological concepts of the Reformation. The heritage of the Reformation still influences the civic societies of contemporary Europe. The question about individual and social renewal of life, about salvation are directly connected to the question of peace and freedom. At the same time, it is a question about the nature of education in general, not only in religious terms. My research into theology of the Reformation hardly aimed at modifying the hitherto concepts of historical and dogmatic theology of the Reformation period (there are thousands of papers here). Instead, its purpose was to recreate humanist aspects of the theology of the Reformation in the context of understanding man and his education. This approach is directly linked to the main thrust of my research, i.e. protestant pedagogy of religion.

Papers on theology of the Reformation add up to thousands! Source materials are abundant as well (cf. e.g. WA – the critical edition of Luther's writings or the Corpus Reformatorum). Therefore, my research work was based, on one hand, on source materials, on the other hand it took into account the perspective of the contemporary question about the humanist dimension of theology. The academic goal of the series is to justify humanist implications of the theology of the Reformation, as an example I analyse selected writings of P. Melanchthon and J. Calvin. Achievement of the research goal has delivered a theological justification to religious and humanist education of man. In my opinion, it is exactly this aspect that contributes to the development of theology (pedagogy of religion) as an academic discipline.

Accomplishments of both reformers give evidence to the conflicts around religious freedom, theological truth and abuse of the Church of the day. Not only did they both wrestle with Catholic theology but also with theological convictions represented by other dissident movements of the Reformation era. Melanchthon expressed his fundamental beliefs in "Locis Communes rerum theologiarum seu hypotyposes theologicae" (1521) and in the „Augsburg Confession" (Confessio Augustana) of 1530 prepared by him, whereas Calvin did so in "Institutio Christianae Religionis" (1536) and the "Geneva Catechism" of 1542, which was later included in the scope of the Huguenot La Rochelle Confession of Faith of 1569.

The theological conviction that a person can be justified by God alone was essential to the ideas of both thinkers. In Melanchthon's deliberations on pedagogy, it becomes apparent how the term "education" should be construed from the protestant perspective. The goal of such education consists in the development of personality based on trusting God and human

relationality. Such education is more than just the acquisition of measurable knowledge and competencies. For Melanchthon, first and foremost, education influences human self-awareness, which is determined and liberated by the Gospel. Calvin establishes a theological link between human self-knowledge and the knowledge of God. His basic handbook of dogmatic theology is concerned with defining the protestant theology from the perspective of the Gospel as the word of God that saves and liberates a person (emancipation).

The submitted dissertations are consistent with the scope of contemporary studies into the work of Calvin and Melanchthon. Studies into Melanchthon's heritage focus nowadays on three areas: Melanchthon as an ecumenist, analysis of Melanchthon's correspondence as source material, pedagogical and diaconal (social) dimension of Melanchthon's work. My research work is consistent with the third problem area. The same applies in fact to the studies into Calvin's work. This research is represented by the question about theological implications of the justification doctrine to provide legitimacy to education and social work. Work in this area had been undertaken in the past already. The purpose of my research was to use the justification doctrine of the Reformation to provide a theological rationale for the relationship between justification, renewal of life and education. Developing such a legitimation on the basis of source materials complements - in my view - the hitherto research in that area. At the same time, such a legitimation serves as a bridge between theology, theory of religious education and diaconal work.

This relationship - in modern terms - refers to the social participation of a person. The social participation concept is rooted in the Bible. It is symbolised by the notions of Christ's human nature (body of Christ) and the Holy Spirit as the One who supports a person in their development and performing tasks in the spirit of social responsibility. From today's perspective, this implies the analysis of essential problems in the field of education, social aid, medical ethics, of police ethics. In other words, the series of theological publications I submit, serves as foundation for my further research. It has been described in Section E.

- The first essay ("Philipp Melanchthon 1497-1560...") analyses Christian self-awareness from the perspective of the Jewish faith. It defines the fundamental problem of Christian identity, which consists in the choice between dissociating from Judaism (a choice marked by anti-Semitism) and accepting the truth of the Gospel. Melanchthon rejects anti-Judaism. His argumentation is historical and biblical. Starting with Romans 9-11, he claims that the core of the Christian faith (the Reformation Principle of Solus Christus) is positive in nature. Christian faith does not need an exclusive separation from Judaism. In his views,

Melanchthon refers to Johannes Reuchlin, who was the godfather of Christian humanism and at the same time an acclaimed Hebraist and expert on the Talmud. According to Melanchthon, the biblical Israel was the point of reference for both contemporary Christianity and contemporary Judaism. Such a take on the matter could also be relevant for the modern Christian-Jewish dialogue.

- The second essay ("Christentum und Humanismus..." [Christianity and humanism]) is a reconstruction of Melanchthon's ideas on education. The term itself appears already in "Loci Communes rerum theologiarum seu hypotyposes theologicae" (1521), often claimed to be the first handbook of protestant dogmatic theology. Melanchthon depicts the education of a person in terms of a liberating relationship with God. Thanks to divine grace, man, who is a "godless sinner", becomes liberated and enabled to be in relationships with other people. Human free will, in the modern meaning of the word, is not autonomous but relational. If a person becomes autonomous, independent of relations with others and The Other, they lose their freedom. They become incapable of perceiving themselves as social creatures. Education is necessary to become aware of that fact. In that sense, education is not predominantly about providing certain technical competencies, but helping a person to become aware of their existential situation. Education as intentionally influencing a pupil and learning as a *de facto* self-reflective effort of an individual mingle together. Thus, Melanchthon *in nuce* anticipates the pedagogical theory of John Amos Comenius. This protestant model of justifying education is also present in contemporary pedagogy. One should mention here e.g. Wolfgang Klafki's theory of critical-constructive-communicative didactics. An educated person is certain of their acceptance (acceptance by God in the spirit of the justification doctrine). Knowing that, they are liberated to love their neighbours, and that love must not be instrumental. "In the Gospel, God grants a person their dignity, and the law requires them to become a person by education" (pp. 58). Melanchthon's pedagogy can also be classified as a narrative pedagogy. It refers to Biblical narratives, which - due to the necessity of interpretation and their existential rootedness - give a person different options of action.

- The third essay ("Die Weisheit wird aus der menschlichen Gesellschaft vertrieben..." [Wisdom is being banished from human society...]) further develops Melanchthon's concept of education. It presents his understanding of education as a counter-proposal to authoritarian pedagogy, also referred to as black pedagogy. In the analysis of the theology of the Reformation, it refers to the pedagogical theory of Wolfgang Klafki. My argument is led from the perspective of such categories of education as capacity of self-determination, co-decision, solidarity, ethical evaluation, aesthetic evaluation, entering and being in relationships, self-



reflection and self-criticism, forming political arguments, shaping social co-existence, cognitive and affective empathy or networked thinking. The experience of faith brings out the relational potential in people. "In the humanist context, education is primarily about educating towards morality, sharpening the ability to distinguish between good and evil. For Melanchthon, education lies at the foundations of creating an ethical attitude, an ethically qualified humanity" (pp. 75).

- The fourth essay ("Melanchthon und die Patristik..." [Melanchthon and patrology]) is a critical review of fundamentalism and religious fanaticism. The methodical instrument I applied consists in the interpretation of the Holy Scripture using the linguistic analysis going back to the philosophy of Aristotle. In this context, it is possible to compare Melanchthon's interpretation to that of Maimonides and Averroes. Melanchthon belongs to the Christian tradition in the spirit of the emerging Protestantism, Maimonides is a Jewish scholar, and Averroes – a Muslim one. To all these thinkers, Aristotle was an important philosophical instance and point of reference. At the same time, these thinkers were united by respect towards their respective Holy Books. All three tried to deeply understand the text and provide its philological interpretation, this applied to an equal degree to the Hebrew-Greek interpretation of the Bible by Melanchthon and Maimonides, and the Arabic-Greek interpretation of the Quran by Averroes. All three stand before a philosophical problem of the so called double truth and all three declare themselves in favour of a single spiritual-mental truth. At the same time they allow of various ways of approaching that truth. This almost postmodernist point of view makes these three thinkers into pioneers of dialogue or trilogue between the so called Abrahamic religions, i.e. Judaism, Christianity and Islam. These thinkers emphasised the meaning of language as a medium of religious communication and at the same time the fact that in that medium God speaks to a person. "Melanchthon's attention is directed at that Word that touches a person, acquits them, as well as makes them a promise in the form of the theological categories of the Gospel/the Law" (pp. 88). While interpreting the Scripture, one must distinguish between two levels: the semantic and pragmatic level as well as the theological level, which assumes that the text is a revealed one. Maimonides prefers the *via negativa* of theology (pp. 97). For him, the Torah is a kind of guidepost in life: "Ultimately, the Torah is a pedagogical institution allowing to rebuke man and point towards perfect knowledge – the sense and goal of the Torah is to support the development of human personality and bind a person to behave ethically, adequately to their stage of development, i.e. according to the criterion of reason applied by the Torah. An ethically correct behaviour is at the same time a form of loving God which is possible to man" (pp. 99). Melanchthon and

Maimonides are clearly interested in basic ethical education of a person – the outlines of their ethics are comparable, because they both assume the existence of certain frames of reference for knowing God. According to Averroes, God alone has the absolute truth, even with regard to interpretation of the Scripture. Therefore, multiple appropriate approaches to the interpretation of the Scripture and to knowing God are acceptable (pp. 111)!

- The fifth essay begins with an analysis of humanist aspects of J. Calvin's theology ("Johannes Calvin - Minister verbi divini..."). From the social and historical perspective, I restore the right place to that which in traditional Calvin research has often been neglected. From today's perspective, probably the most important issue is the argument about the freedom of conscience and religion which Calvin had with S. Castellio. Castellio's arguments make us realise – from human rights perspective – the meaning of the positive form of religious freedom. This is why the later emergence of a specific order of religious tolerance in the era of religious wars (17th century) is relevant also in today's discussions (pp. 143nn). My essay constitutes an attempt to understand Calvin's position, without adopting his entire argumentation at the same time. Also here applied the principle that: "The Gospel acts as a saving force opposing human awareness based on reason. Without divine operation, man stays far from God, is confused and incapable of acquiring an awareness of himself that would not be a lie" (pp. 149). All areas of life should be perceived from the perspective of the quality of one's relationship with God (pp. 163). Calvin reminds "that freedom, justice and ability to be in community take their beginning in accepting the Gospel" (pp. 163).

The sixth essay ("Calvin und das Judentum ..." [Calvin and Judaism]) deals with Calvin's relation with Judaism. It is a record of a lecture held by me on the anniversary of the Night of Broken Glass on 9 November 2009 at the Freiburg University. Based on his own reading of the Bible, Calvin lays down a new understanding of relation to Judaism of the Biblical and post-Biblical era, which sets him apart from Melanchthon's irenicistic attitude. In Calvin's argumentation, one must differentiate between Israel in spiritual and Biblical sense and contemporary Israel (according to the flesh), whereas the first take has a positive undertone, and the second one – a negative one (pp. 182). It must be emphasised here that Calvin was mainly interested in Biblical Judaism, whereas contemporary Judaism – also due to lack of encounter and knowledge – was as well as marginalised by him. From today's perspective, the important thing in Calvin's attitude was is the belief that a good relation with Judaism must presume knowledge of the Hebrew Bible, learning about Jewish traditions of interpreting the Bible and debating with them. It means reading the Holy Scripture from the perspective of both traditions: Judaism and Christianity (pp. 191).

The seventh essay ("Verachte alle Menschengunst und Erdengüter..." [Despise all human favour and earthly possessions]) takes up one of the issues raised by me in my doctoral thesis. But it does so in a new way. It critically analyses Calvin's anthropology, which refers to the Platonic body and soul dualism. This issue also appears in the contemporary medical ethics discourse or in those currents of philosophy and cultural anthropology that deal with the theory of the body / corporeality. In several publications in the field of medical ethics, I pointed out to the problem of dualistic interpretation of the body. According to M. Foucault, the concept of the body includes certain instructions about the separation of powers. The dualistic concept is juxtaposed with the Biblical image of man. The starting point of the essay is an analysis of Calvin's commentary to the Book of Genesis (1554). Calvin's theology, emphasising God's autonomy, sovereignty and transcendence, and at the same time depreciating human capabilities, implies certain ethical consequences. These consequences refer e.g. to the hierarchical concept of marriage. In contemporary medical ethics, a strict application of the dualistic theory of body and soul also leads to hierarchical concepts, which e.g. treat the brain as an organ of pivotal importance ("the brain death criterion"). In my paper "Ethik für das Leben" [Ethics for life] (Volume III – Sterbehilfe [Euthanasia]) I shed light on a problem that in the current discussion about euthanasia can quickly lead to an utilitarian approach. On the other hand - and it is an achievement of Calvin's Platonism – in his theology Platonism is predominantly used as an instrument of analysing religious and political ideologies (pp. 225).

The above questions have been elaborated on in Chapter 8 ("Die Wachsamkeit der Seele ..." [Vigilance of the soul]) and in the attached source text – my translation from Latin into German of Calvin's essay entitled "Psychopannychia". In this paper, Calvin analyses the existential problem of his day, i.e. what happens to the dead between death and the final judgement. In the essay I discuss theological, political and social contexts of that problem with regard to the first edition of "Institutio". Chapter 8 and translation of the source texts have been included in my doctoral thesis. They have also been included in this monograph for content-related reasons for they complete the previous analyses. However, this part has been excluded from the habilitation proceeding!!!!

## **E. Description of academic activity - publication**

### **General characteristics of academic activity:**

In the habilitation proceedings, apart from the essays included in the monograph "Reformation und Humanismus" [Reformation and humanism], I present 6 monographs co-authored or co-edited by me, 24 own articles, 20 co-authored articles and 13 practical items (list attached). In the description of my accomplishments, I will use the following abbreviations and item numbers on the list (A - article, WA – co-authored article, MR – edited monograph, MP – practical material). I do not include the citation metric H-index, in a separate document however, I provide information on citations according to Google Scholar (list attached).

The presented bibliography reflects my academic activity, especially in the field of religious education. However, I would like to mention that after obtaining my doctoral degree, I co-edited or co-authored 23 academic books (including as part of a series published by protestant higher education institutions "Evangelische Hochschulperspektiven" [Protestant higher education perspectives]), over 100 articles in academic periodicals, over 100 articles in books and over 100 reviews. An important part of my accomplishments consists in the publication of over 30 sets of teaching materials.

Main fields of research:

- 1) theological foundations of religious education;
- 2) pedagogy of religion - theory of religious education and empirical studies in religious education;
- 3) theory of religious education with particular focus on the Christian-Jewish dialogue;
- 4) human rights pedagogy, professional ethics and Holocaust education.

### **1) Research area: Theological foundations of the protestant pedagogy of religion**

Four areas of my research in the field of pedagogy of religion in broad sense are rooted in theology. Based on analysis of theology of the Reformation, I reconstructed its humanistic aspects. This reconstruction is essential for understanding a person as subject of education and a religious subject.

- Example: "War Noah ein frommer Mann?" [Was Noah a godly man?] (2017, 1A). On the basis of a commentary to the Bible written by a medieval Jewish scholar Raschi, I have contextualised translations of selected Biblical texts made by Luther. The contextualisation enabled me to draw pedagogical conclusions.

- Example: "Wir sind zum wechselseitigen Gespräch geboren" [We are born to a two-way conversation] (2016, 7A). In this essay, I analyse the accomplishments of P. Melanchthon and J. Calvin from the perspective of M. Buber's philosophy of dialogue taking into account P. Bourdieu's theory of linguistic and cultural capital. In the essay, I dispute Melanchthon's theory with regard to formal education, and Calvin's theory with regard to informal education in the field of peace ethics. Essential qualifications described by Melanchthon are in fact analogous with educational competencies in the meaning of contemporary humanistic pedagogy (e.g. W. Klafki). In essays "Wie man lernen und studieren soll" [How to learn and study] and "Über die Leiden der Lehrer" [On the suffering of teachers] Melanchthon raises the issue of dialogic relations between teacher and student. "The role of a teacher consists in enabling a person to real humanity and virtue – not training, but enabling" (pp. 116). For Calvin, the theory behind pedagogy of dialogue is rooted in the reality of the Holy Spirit. The twofold experience of life in community and at the same time of being chosen, called by God, is the foundation of Calvin's ethics of peace.

- Example: " Reformation, in search of what is important" (2016, 4A). On 31 October 2016 began the year of Reformation 500th Anniversary for the protestant churches. In the article, I reconstruct the main characteristics of theology of the Reformation. The article is synthetic in nature and extracts the most important theological questions, which also constitute the essence of the contemporary protestant identity.

## **2) Research area: Pedagogy of religion - theory of religious education and empirical research into religious education**

In the contemporary post-modern culture, an individual is torn between responsibility for their own religion, education and ethical behaviour. To pedagogy of religion it is a challenge. A response to this challenge is given in my research into theoretical foundations of religious education. This challenge also implies important questions about the teaching practice. In the context of my involvement in the practice of education, it has resulted in qualitative and empirical research into education.

- Example: "Was glauben Jugendliche..." [What do young people believe...] (2012, 15A). In this paper, I present the findings of empirical research into the ideas about salvation among young people attending the 11 grade in secondary schools (upper secondary level) based on 80 interviews. In the interpretation I apply three hermeneutic categories: "salvation from", "salvation to" and "salvation from and to". The last, dialectic form can also be found in the fundamental statements of the Reformation on that subject, and may become attractive for the

theory and practice of religious education. It is a point of contact between the theology of the Reformation and modern “students’ theology”.

- Example: "Systematyczne planowanie w edukacji ukierunkowanej na kompetencje ..." [Systematic planning in competency-based education] (2016, 6A). This article is a voice in the most recent didactic discussion on the category of competency as a form of description and empirical operationalisation of the teaching process. It shows the structure of planning the didactic process. On the other hand, based on the teaching concept of pedagogy of religion, it is by nature polemical with regard to the contemporary education policy.

Studies in the scope of theory of religious education are directly linked to research into the following areas: theory of interreligious education and Christian-Jewish dialogue as well as human rights education and Holocaust education. They were followed by the development of practical materials for teaching religion and religious education (cf. 1-13MP).

### **3. Research area: Theory of religious education with particular focus on the Christian-Jewish dialogue**

The Christian-Jewish dialogue constitutes a very important element of my academic and practical activity.

- Example: "50 Jahre Buber-Rosenzweig-Bibelübersetzung [50 years of Bible translation by Buber and Rosenzweig]- »I search for the lost and bring back the strays. I bind up the injured and strengthen the weak, but the sleek and strong I destroy. I shepherd the flock with justice", included in the second volume of "Martin Buber Studies" (2016, 2A). The texts refer to the Hebrew Bible and its translation into German by Buber and Rosenzweig. The motto of the essay is a quote from the Book of Ezekiel (Ezek 34). In it, I present the context in which Buber and Rosenzweig made their translation. As a Semitic language, Hebrew is fundamentally different from European languages. So a translation process must encounter some elementary problems. Buber and Rosenzweig wanted to revise Luther’s translation, but were unsuccessful in that undertaking. They decided to choose a new type of translation into German, i.e. create a translation that will correspond with the Hebrew rhythm of speech. The translation forces the reader to first repeat the text word for word in speech and thoughts, and in this way make it understandable. Christian readers are forced to think about Jewish roots of Christianity, and because for Buber Jesus is an incorporation of a devout Jew, which also makes the historical figure of Jesus into an element that connects Judaism and Christianity (pp. 55). For Buber, the event of word – spoken language of the Bible, the revelation, are connected to the divine YOU, which applies to the Biblical Israel, but also to Christians. An

actual translation happens in a relationship between Me and You (pp. 57). "The message remains open to a listening person" - for Buber it is a fundamental characteristic of the dialogue attitude. This take constitutes a bridge between Buber and Luther and his theology of the Word. It also describes an event, which decides about the essence of religious education.

- Example: "Bilder von Gut und Böse am Beispiel von Gen 4, 1-16" [Images of Good and Evil on the example of Gen 4, 1-16] (2016, 3A). In his interpretation of the Bible story about Cain and Abel, Buber presents the drama of the events in a sort of poetic condensation. My interpretation is based on socio-historical criticism and places the Biblical narrative in the context of the so called "pre-history". The story described in the Book of Genesis is "pre-historical" in nature, because existentially it can apply to any person. From Buber's perspective of looking at the text, the options of Good and Evil are not radically opposed to each other, they are just two fundamentally different areas of human reality. Anything that destroys the relationship between and God or has a similar impact is evil. As regards the fundamental structure of man, Buber claims that Good must be done with one's whole being, whereas Evil consists in a persistent lack of relationship. The relational character of Buber's thought can serve as a theoretical basis of religious education.

- Example: "Religiöse Bildung - eine Brücke für den interreligiösen Dialog. Reflexionen anlässlich des 50. Todestages Martin Bubers" [Religious education – a bridge for interreligious dialogue. Reflections on the 50th anniversary of Martin Buber's death] (2016, 5A). The essay refers to the philosophy and pedagogy of dialogue. From theological perspective, religious education presumes the existence of a dialogical relationship. With regard to religious education, relationality does not reveal the mystery of God. Religious education is primarily a process of subjective self-education in connection with the experience of justification. Therefore, the essence of education cannot be reduced to the process of acquiring knowledge and technical competencies. "Under the term 'education' one can understand the process of transfer between a person's Self and Another, in the religious tradition this is complemented by the process of relationship between human Self and God. The fundamental character of this transfer process hides in the understanding of Another and one's own Self" (pp. 56). On the example of practice of the Free Jewish House of Learning (Freies Jüdisches Lehrhaus) in Frankfurt upon Main, I show the special nature of a teaching relationship, which must primarily be seen as a symmetrical and non-hierarchical relationship between teachers and students.

- Example: Editing a periodical (together with R. Boschki) on the Christian-Jewish dialogue "Zeitschrift für christlich-jüdische Begegnung im Kontext" [Magazine for Christian-Jewish Encounter in Context]. The first and double volume appeared in August 2017 (cf. 1A).

#### **4) Research area: Human rights education, professional ethics and Holocaust education**

The youngest empirical "child" in this area of research activity is research into the professional reality of the police and police ethics in Baden-Württemberg.

- Example: "Unterwegs in den Wirklichkeiten der Polizei" (vol. 1, 2015, 4MR; vol. 2, 2017, 1MR) [Into the reality of the police]. Since 2011, I led a research project, financed by third parties, into professional ethics of the police. The research team consisted of 25 people. The project resulted in two volumes of collective works (the third one is in preparation). The goal of the project was to analyse professional and ethical standards of the police in Baden-Württemberg in the context of daily and practical events and situations. Particular attention was paid to situations linked to violence and use of coercive measures by the police. We also developed ethical guidelines for the police entitled "Gewalt und Aggression" [Violence and Aggression] (2017, 1MP). The monograph not only reflects the work, but also conflicts and ethical challenges of the police as a professional group that plays a special role in the society. The books present the findings obtained in extensive quantitative and qualitative research. It also develops the concept of ethical and intercultural competencies. Volume 3, in which we analyse findings from quantitative research into interreligious and intercultural competencies of the police will be published in 2018 (N = ca. 5000).

Research into professional ethics of the police has been extended to include research into adult education.

- Example: "Dass sie dann auch weiterkommen. Anspruch und Wirklichkeit Aufsuchender Weiterbildungsarbeit" [So that they can advance as well. Ambitions and reality of exploratory further education] (2017, 3MR). This direction is represented by research carried out on behalf of the Ministry of Culture of Baden-Württemberg and the Church Working Group for Adult Education (together with B. Goetz and K. Lammer). This study refers to Melanctons concept of participation, which I apply to the questions of education. Education cannot end when one receives a school certificate or a graduate degree. Education is a lifelong process. From this perspective, pedagogy of religion must not only focus on institutional forms of education, but must also analyse its informal aspects. The paper includes many references to the tradition of the Reformation, which appreciated education in the context of daily life throughout its duration.



Almost twenty years ago, I co-founded the Freiburg Institute of Human Rights Education [Freiburger Institut für Menschenrechtspädagogik]. It is a university centre of research in the fields of human rights, the Nazism and the Holocaust. Thanks to the activity of the institute, a lot of empirical studies financed by third institutions have been carried out. Doctoral theses have been written there as well, partly under my supervision. Recently, the tasks of the institute have been extended to include peace pedagogy and children's rights.

- Example: "Kinderrechte aus pädagogischer Perspektive" [Children's rights from the pedagogical perspective] (2012, 14A).

Research in the field of human rights is also a problem of pedagogical elaboration on the Nazism and the Holocaust. Work on the Holocaust has led me back to oriental studies. In this way, the Jewish-Christian, and in consequence also the Christian-Muslim dialogue have become important to me. Starting in 2017, I will co-edit a historical magazine "Freiburger Rundbrief" [Freiburg Newsletter]. It will be renamed "Zeitschrift für christlich-jüdische Begegnung im Kontext" [Magazine for Christian-Jewish Encounter in Context].

- Example: "Perspektiven des Gedenkens an Opfer und Widerstand im Nationalsozialismus" (2015, 8A) [Perspectives of commemorating victims and resistance in national socialism]. This article introduces to the cultural and pedagogical theory of memory and memory work in religious education. Its subject is the memory of the crimes of the Nazism. I became involved in this question as part of a project concerning the pedagogy of memorial sites: "Jugendliche fahren nach Auschwitz" [Young people go to Auschwitz]. I present different perspectives of looking at work with memorial sites from the historical, social, religious and pedagogical perspective, and describe the so called "learning of remembrance" (Erinnerungslernen). From this perspective, I develop the concept of cognitive empathy.

- Example: "Jugendliche besuchen und sehen Auschwitz" [Young people visit and see Auschwitz] (2014, 9A). The Nazi ideology created a wretched system of the so called "memorycide" (Mnemozid). It consisted in erasing, in simply killing the memory of the Jewish religion and culture. This is the starting point for a research project on cognitive empathy. The project involved participants of visits to Auschwitz organised for the last 20 years ("Für die Zukunft lernen" [Learning for the future]) who were interviewed about their experiences and memories of the visits. An important role was played mainly by the so called reflective emotions. The project has shown that if certain elements of emotional and cognitive learning are maintained, then the experience of a memorial site may lead to an educational

change in students. It can favour more sensitivity to anti-Semitism, racism and misanthropic attitudes.

In consequence of my studies into human rights, I took up research into the problems of medical ethics with regard to euthanasia and medically assisted suicide (2017, 7MR).

- Example: "Sterbehilfe und medizinisch assistierter Suizid" [Euthanasia and medically assisted suicide](2017, 2MR). In this work, which lies at the border between theory and practice, I discuss ethical foundations of medical ethics in the context of terminal situations. The book also includes proposals for didacticisation, i.e. educational transfer of individual contents. It has been admitted as school aid in all federal states of Germany.

## **F. Description of academic activity – conferences, academic collaboration, research**

### **Conferences:**

I regularly attend academic conferences organised by the following associations: 1) Martin Buber Gesellschaft [Martin Buber Society], 2) Gesellschaft für Religionspädagogik [Society for Pedagogy of Religion] and 3) Gesellschaft für wissenschaftliche Religionspädagogik [Society of Religious Education Scholars]. I also take part in a project entitled "Für die Zukunft lernen" [Learning for the future]. Also, I get invited to academic conference of children's and youth theology (detailed list attached).

### **Academic collaboration:**

As a member of academic staff and dean at the Protestant University of Applied Sciences in Freiburg, I cooperate with the following higher education institutions: Universität Freiburg [Freiburg University], Pädagogische Hochschule Freiburg [Freiburg University of Education], Katholische Hochschule Freiburg [Catholic University of Applied Sciences in Freiburg], Kirchlich-Pädagogische Hochschule Wien [University College of Teacher Education of Christian Churches in Vienna], Islamisch-Religionspädagogische Akademie Wien [Academy for Muslim Religious Education in Vienna], (State University New York). For many years, a special role has been played by cooperation with the Christian Theological Academy in Warsaw (ChAT). It was supported by European programmes (e.g. Erasmus). In 2016, senates of both universities passed a resolution about signing a direct partnership agreement.

The application for opening the habilitation proceeding has been submitted before the Christian Theological Academy in Warsaw (CHAT) in order to further deepen the long-term partnership and academic bond between CHAT and the Protestant University of Applied Sciences (EHF) in Freiburg. Both universities strive to grow their mutual relations into

something more than just certain tasks in the field of lecturer and student mobility. A closer cooperation between both universities can be perceived as a sign of Polish-German cooperation, reconciliation and mutual trust. Theological and pedagogical questions are directly connected to social responsibility. As part of cooperation with the ChAT, in 2017 I participated in the International Congress of Religious Studies, where I held a lecture on inter-protestant controversies and contemporary interpretation of the justification doctrine.

### **Research projects:**

At the Protestant University of Applied Sciences in Freiburg, I completed five research projects financed by third institutions. The projects involved students, who used them as an occasion to write their master's theses.

- Professional ethics of the police. Research in that field resulted in writing the books mentioned in Section E (2015, 4MR; 2017, 1MR). As part of the project, I carried out two large rounds of research concerning the intercultural competencies of policemen and policewomen. The project was scientific in nature, however, its findings will have practical consequences related to the organisation of professional ethics courses for the police. They are now being used as aids in developing handbooks for schools: "Violence and aggression", "Identity and perception", "Migration and human dignity" (in development).

- Holocaust education after and outside of Auschwitz. The project involved 30 interviews with prospective protestant religion teachers, focusing on questions of historical awareness and its consequences for education. The project is a partial one, i.e. it constitutes a part of the REMEMBER research project carried out by universities in Tübingen (coordinator R. Boschki), Zurich, Vienna, the University College of Teacher Education of Christian Churches in Vienna and the Protestant University of Applied Sciences in Freiburg. Findings from Freiburg were presented in February 2017 during a symposium in Tübingen.

- Professional ethics in nursing and geriatric care. The project involved interviewing students of nursing and geriatric care schools and people working in these professions for 10 and 20 years. The goal of the project is to develop a curriculum and introduce standards of teaching professional ethics. These practical materials were presented in a publishing series which I co-authored entitled "Ethik für das Leben" [Ethics for life, vol. 1-5]. W dokumentacji prezentuję przykładowy tom.

- Understanding the profession of a religion teacher in vocational schools. The study focuses on the question about teachers' self-awareness and understanding of their theological and

pedagogical role. Results of the project were presented during the annual conference of the Society for Pedagogy of Religion (Gesellschaft für Religionspädagogik) in Villigst (2017).

- Motivation of volunteers and employees of Johanniterunfallhilfe. The study had been ordered by the Baden Württemberg branch of Johanniterunfallhilfe (office in Stuttgart). The research not only involved reconstructing motivation types behind assistance activities but also their spiritual justification. On request of the client, findings were presented in Stuttgart (2017).

### **G. Awards**

1999 – National Teaching Award of the Minister of Science, Research and Art of Baden Württemberg including a subsidy to the amount of 10 000 DM.

### **H. Membership in associations**

- Deutsche Comenius Gesellschaft [German Comenius Society],
- Deutsche Gesellschaft für Erziehungswissenschaft [German Educational Research Association],
- Martin Buber Gesellschaft [Martin Buber Society], head of the Theology and Religious Studies Section,
- Für die Zukunft lernen [Learning for the Future],
- Freiburger Rundbrief [Freiburg Newsletter], member of the management board of "Zeitschrift für christlich-jüdische Begegnung im Kontext" [Magazine for Christian-Jewish Encounter in Context]
- Gesellschaft für Christlich-Jüdische Zusammenarbeit /Deutscher Koordinierungsrat [Society for Christian-Jewish Cooperation/German Coordination Board],
- Gesellschaft für Religionspädagogik [Society for Pedagogy of Religion],
- Gesellschaft für wissenschaftliche Religionspädagogik [Society of Religious Education Scholars],
- Internationaler Verband Evangelischer Erzieher [International Society of Protestant Educators].
- Verein für Reformationsgeschichte [History of the Reformation Society]

## **I. Didactic work and knowledge popularisation**

My didactic work currently includes teaching the following subjects and modules at the Protestant University of Applied Sciences in Freiburg: Old Testament studies, relations between Christianity, Judaism and Islam, pedagogy of religion, especially in the field of theory of religious education at schools, teaching ethics at schools, general pedagogy, school pedagogy and human rights education.

In addition, I lecture at the Theological Faculty of the university in Freiburg as part of the ecumenical module. I teach subjects in the field ecumenical theology and theology of the Reformation there.

I am also involved in cooperation projects with the Catholic University of Applied Sciences in Freiburg (Katholische Hochschule Freiburg) and the University College of Teacher Education of Christian Churches (Kirchlich-Pädagogische Hochschule) in Vienna/Krems in the field of human rights education and pedagogy of religion.

Apart from the above, I teach protestant religion at the upper secondary level in one of the humanist secondary schools in Freiburg.

During my academic work, I supervised around 400 bachelor's, master's and diploma theses.

For 16 years, the Hildesheim University and the Protestant University of Applied Sciences in Freiburg have had an agreement about awarding the doctor's title. To this end, there is a special doctoral committee in which I am a member. Under this procedure I supervised two doctoral proceedings (Dr. Jürgen Rausch; Dr. Frederic Vobbe). Another doctoral proceeding is now in progress. I also supervised two doctoral proceedings at the Humboldt University in Berlin (Dr. Silke Trillhaas) and the University of Education in Freiburg (Dr. Georg Wagensommer). In 2017, began another doctoral procedure (T. Ziegler, Bonn University). There is also an agreement concerning doctoral proceedings between the Albert Ludwig University in Freiburg and the two church universities in Freiburg. As member of the doctoral committee on human rights education, I supervise another doctoral candidate.

In the Protestant Church of Baden I am a member of the Theological Examination Chamber and every year carry out the first and second ecclesiastic examination.

As professor of an ecclesiastic higher education institution I offer continuous training courses for religion teachers. I also teach classes as part of protestant lifelong learning offered by the Protestant Church of Baden.

The research project concerning professional ethics of the police gave me the opportunity to teach classes at the Police College of Baden Württemberg.

*H. Albrecht*