Editorial notes

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In this special issue of the Journal of Religious Education, ‘Identities, Worldviews and Religious Education: Theoretical and Empirical Perspectives’, we are pleased to have a variety of research perspectives from Northern Europe, with a particular emphasis on the Scandinavian world. All of the authors are religious education teachers and researchers engaged in one or other project concerned with identity formation and the beliefs that form as part of one’s worldview as it develops through social context and education, with an emphasis on religious education. These papers emanated from the Special Interest Group (SIG 19) of the European Association for Research on Learning and Instruction (EARLI).

In one paper, Saija Benjamin and Arniika Kuusisto from the University of Helsinki explore the issue of identity and the concept of worldview with special attention to internationally mobile youth and the changed approaches to education essential to their optimal engagement. In another paper, Elina Kuusisto, Arniika Kuusisto, Inkeri Rissanen, Kriistina Holm and Kirsi Tirri, also from the University of Helsinki, use the findings of a current research study and contrast them with those of an earlier study to show how cultural sensitivity varies between teachers and their students, and ramifications for religious education. In another article, Jacoijmin van der Kooij, Doret de Ruyter and Siebren Miedema from VU University, Amsterdam explore the issue of morality as part of religious education and furthermore whether the teaching of morality is essential to the beliefs implicit in the forming of a worldview. Meantime, Helena Helve from the University of Helsinki takes findings from a study of the worldview development of young people from different Finnish settings to explore issues of identity and worldview formation. In another

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paper, Anders Sjoborg from Stockholm reports on findings from a study into the perception of young Swedes of religion. Findings focus on the similarity of perception by those declaring religious belief and those declaring the opposite, leading to the conclusion that a persistent saliency concerning religion exists among young Swedes regardless of personal religious identity. In another paper, Jacoleena Kimanen from the University of Helsinki explores the issue of ‘complicated confessionality’ and how it might facilitate better our understanding and use of religious education.

We hope that this exploration of research trends and international perspectives on religious education from this part of Europe will be of interest to readers of the *Journal of Religious Education*.

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Guest Editors.