Simone Heidbrink, Tobias Knoll (Eds.)

Religion to Go!

Religion in Mobile Internet Environments, Mobile Apps, Augmented Realities and the In-Betweens

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Religion to Go

Introduction

Tobias Knoll and Simone Heidbrink

Oh those young people with their smartphones! Always on WhatsApp, Facebook, Twitter and Instagram. Taking selfies and pictures of their food and hunting virtual animals in the park. All the while forgetting how to talk to each other and not knowing how to hold a real conversation!

Sounds familiar? In addition to the above-mentioned comments, which we all know from various contexts, the enormous spread of mobile devices in our society has also triggered a media debate on the consequences of this development. For example, San Diego Psychologist Jean Twenge, in an article of the US magazine *The Atlantic* with the – quite bold – title "Have Smartphones Destroyed a Generation?" wrote in August 2017:

> What's at stake isn't just how kids experience adolescence. The constant presence of smartphones is likely to affect them well into adulthood. Among people who suffer an episode of depression, at least half become depressed again later in life. Adolescence is a key time for developing social skills; as teens spend less time with their friends face-to-face, they have fewer opportunities to practice them. In the next decade, we may see more adults who know just the right emoji for a situation, but not the right facial expression.[1]

She does not stand alone in this assessment, at least if one takes a look at further headlines from the same time: *Fortune* on August 6th 2017 posted an article titled "Less Work, Less Sex, Less Happiness: We're Losing Generation Z to the Smartphone"[2] and the *NPR* (National Public Radio[3]) on August 7th, titled their Interview with Twenge "How Smartphones Are Making Kids Unhappy"[4]. This is not a brand new development, as is demonstrated by an article by the *New Republic*, discussing the "new kind of loneliness", supposedly created by the usage of smartphones and the "difference between welcome solitude and scrolling through your phone"[5].

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1 https://www.theatlantic.com/magazine/archive/2017/09/has-the-smartphone-destroyed-a-generation/534198/
2 http://fortune.com/2017/08/06/generation-z-smartphone-depression/
3 https://www.npr.org/
4 https://www.npr.org/sections/health-shots/2017/08/07/542016165/how-smartphones-are-making-kids-unhappy
5 https://newrepublic.com/article/123190/smartphones-have-created-new-kind-loneliness

Corresponding responses are never long in coming. For example, in an article in *Psychology Today,* Sarah Rose Cavenagh, herself a psychologist, comments on Twinge's questionable methodology. Among other things, she criticizes the "cherry picking" of data and the ignoring of social contexts in her analysis.[6] She closes with the statement: "But my suspicion is that the kids are gonna be ok."

Of course, these are only small and superficial insights into a debate that has reached the public sphere long before Twinge's article. What seems evident, however, is that scientists and academic research are also part of this discussion and are consulted from all sides. It is therefore all the more important for all academic disciplines – including those concerned with the research of religion – to pay close attention to this topic, which goes far beyond the question of impact on young people.

The editors of *online – Heidelberg Journal of Religions on the Internet* hope that this issue of "Religion to Go" will contribute to the ongoing research of the interconnections between religious practice and mobile technology and provide useful insights into practical work with this exciting subject. To achieve this – in addition to more "conventional" academic papers – we have also included examples and reports dealing with the practical usage of mobile applications and augmented and virtual reality, especially in educational settings.

The first contribution *'Judaism to go' - Hastening the redemption through Web 2.0* was written by **Christiane Altmann** and describes both the usage of modern smartphone technology. apps and social media by Chabad emissaries and the connection of Jewish communities and sections through these means.

Following up is **Sonja Gabriel**'s *Pokémon Go – How Religious Can an Augmented Reality Hunt Be?,* where she explores the origins of the enormously popular augmented reality game, religious implications, as well as positive and negative reactions to it by religious institutions.

The first practical example is provided by **Mari Huotari** and **Essi Ikonen** in *Learning with tablets in a church – Experiences of augmented reality in religious education*. They describe an experiment with elementary school pupils surrounding the creation of an augmented reality learning environment inside a church. Their report contains insight into both advantages and challenges such approaches can provide.

Joshua L. Mann's *Mobile Liturgy – Reflections on the Church of England's Daily Prayer App* takes a closer look at the publication of liturgical resources in the form of mobile apps. Based on the assumption, that the (technological) platforms on which the texts are presented have a significant impact on their usage, reading experience and interpretation, Mann provides an analysis

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6   https://www.psychologytoday.com/blog/once-more-feeling/201708/no-smartphones-are-not-destroying-generation

of the differences between the print and digital publications of the Church of England's Daily Prayer.

The second praxis oriented article of this issue comes from **Ilona Nord** and **Jens Palkowitsch-Kühl**. It describes *RELab digital – a Project on Religious Education in a Mediatized World*, which aims at the "development, testing, and evaluation of learning scenarios in religious education classwork". Additionally to general didactic considerations, Nord and Palkowitsch-Kühl explore applications of virtual and augmented reality in creating learning experiences both in purely virtual as well as physically existing (but digitally augmented) settings. (*Please note that this article is also provided in German under the Title "RELab digital – Ein Projekt über religiöse Bildung in einer mediatisierten Welt".*)

The final paper was written by **Theo Zijderveld** and is titled *Pope Francis in Cairo: authority and branding on Instagram* and provides some important insights on the relationship between religious leaders, (social) media and authority. He provides a detailed analysis of the usage of Instagram during Pope Francis' visit to Cairo in April 2017.

We, the editors of *online – Heidelberg Journal of Religions on the Internet* hope that you will enjoy the special issue *Religion to Go*. If you would like to submit a paper for a future issue of *online – Heidelberg Journal of Religions on the Internet*, feel free to send an abstract or full article to online.religion@zegk.uni-heidelberg.de.

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'Judaism to go'

Hastening the redemption through Web 2.0

Christiane Altmann

Abstract

For the last seventy years, Chabad emissaries have been reaching out to Jews and spreading Judaism in a world of increasing indifference to Jewish law and tradition. Despite their strict Orthodox lifestyle, they are up to date broadcasting Judaism worldwide, with the most modern technology. They offer apps which localize the position of their users and inform them when it is time to light Shabbat candles. Wherever you are, Chabad.org tells you where to find the next Chabad house to spend the Shabbat evening or to be part of the service. Modern smartphones seem to have created the possibility to reach Jews worldwide and thereby fulfilled an important campaign of the group: Reaching out for redemption. On the other hand, the ability to use smart phones everywhere offers the possibility for less observant Jews to be part of a Jewish community connected through Web 2.0. The paper explains how social media provides the possibility to unite different opinions and sections of Judaism.

Keywords

Judaism, Web 2.0, Social Media

1   Introduction

In modern times, Jewish groups who keep rituals and doctrines in the traditional way are constantly an object of interest. Their lifestyle seems to question liberal values of modern society (Feldman 2003). During the last years, the boom of Jewish Orthodoxy continually challenges the claim of secularism (Danzger 2000). The observant Jews have become professionals in using social media. They adapted modern technology and promote their thoughts via twitter, facebook and so on. The following paper examines an Orthodox Jewish group – the Chabad Lubavitchers, by having a look at their use of mobile apps. Over the last few years smartphones have captured the market and going

online while being on the subway, bus or plane, is nearly replacing the computer at home (see for example the developments in Germany: ARD & ZDF 2016). Chabad members dress according to Jewish law (*halakha*). They pray every day. But they also have a smartphones and use a mobile prayer app to have the texts to pray with them wherever they go. They use mobile apps that others have created, as well as they develop their own ones. Initially in the 1940ties Chabad emissaries (*shluchim*) were sent to different states, and countries to reach every Jew in the world and to educate them in religious commandments (*mitzvos*). Since that time the members of the group have used technology and deemed it worthy to fulfill *mitvos*. To outsiders the group promotes and offers its services as 'Judaism to go', indicating with the slogan that Jewish observance is compatible to claims of flexibility and mobility of today.

In the paper I will explain the importance of mobile apps in the philosophy of the group. I argue that delivering mobile apps is a logical step in the development of the group. The use of mobile apps to educate Judaism follows the outreach philosophy of the group. Chabad emissaries seek to reach out for every Jew and to "set another Jewish soul in fire"(Wolfson 2013, p. 96). The first part of the paper gives an introduction to the Chasidic roots of the group. I explain the theological concept that legitimizes their approach to outreach, also, how the idea of redemption inspired the group to integrate modern innovations into traditional religious routine. Especially the last leader of the group, Menachem Mendel Schneerson (1902-1994) took thereby a key role. His interpretations of modernity and his assumptions about the role of technology in the process of redemption offered the base for promoting Judaism with tools much more related to the lifestyle of non-Orthodox and even secular Jews. More than twenty years after his death Chabad works "on the cutting edge"(Wolfson 2013, p.85) in promoting Judaism compatible to social media tools. But the use of mobile apps differed according to the audience. The use of mobile apps inside the group serves dissimilar needs than that of mobile apps only designed for reaching out to people who are not yet observant.

The second part of the paper deals with the question how mobile apps offer possibilities for less observant Jews to stay connected with their Jewish heritage. Mobile apps are used in two ways: Users have the opportunity to take them around and use the service they offer wherever they go. As well, the potential to update apps continuously offers Chabad the possibility to fit the needs of their users. A kind of virtual Jewish commitment between Chabad and the user takes place, and is related to rituals and practices offered by Chabad in reality. Mobile apps offer a way to connect flexibility and mobility with Jewish observance and commitment and thereby create a kind of Jewish unity.

2   Reaching out for redemption

Chabad is perhaps the most visible Chasidic Orthodox group in the world (Sales 2017). The emissaries of Chabad are well known for using modern media to promote their version of Judaism (Shandler 2009, p. 234). Since the 1980's, observers were fascinated that these Jews - living strictly to Jewish law - occupied tools for their purposes that are highly connected to a system they actually refused (Friedman 1986, Fader 2007, Portnoy 2004). These Jews use tools to connect to a system that they are not a part of, the secular Jewish lifestyle.

Chabad is part of an Orthodox division that has its roots in Eastern Europe. At the end of the 18th century dynasties sprouted called themselves pious (*khasid*). Chasidism was a new form of spirituality that enthused the poor and disenchanted Jews. The Chasidic rabbis stressed the joy of Jewish rituals and commitment. The new division of Judaism seemed like a salvation after several pogroms in the 17th century and after a whole slew of messianic pretenders who had promised salvation, but failed. Observing Jewish law had become even harder than before. The Chasidic leaders took popular mystical ideas to reestablish Jewish observance. They pointed out their relevance and meaning in Jewish life and explained Jewish mysticism as a key to advance Judaism, and as a tool for personal elaboration, defining the significance of Jewish rituals and tradition. Becoming close to God seems to be possible in ritual and practice for every single Jew, and individual redemption become accessible for each observant Jew (*geula peratit*). The masses were inspired by the positive interpretation of Jewish law and the non-Chasidic rabbis (*misnagdim*) somehow accepted Jewish mysticism, especially after the success of reform impacts that had established as a force to be reckoned with, at the beginning of the 19th century ('Mitnaggedim' 2007, p. 371). A central role in the process of spiritual improvement was taken by the so called *rebbe*, the leader and spiritual mentor of each Chasidic group (Shandler 2009, p. 231). The first leader of Chabad was Schneur Zalman of Liadi (1745-1812). He stressed the idea of spreading kabbalistic thoughts and published the book *Tanya*, making spiritual knowledge available to the public. The name of the group also shows the significant importance of instruction: Chabad is an acronym that stands for the Hebrew words wisdom, understanding and knowledge. Other Orthodox groups admonished Schneur Zalman for making spiritual knowledge public (Elior 1992, p.21). In the twentieth century there were rabbis who criticized the group for celebrating religious rituals in public. They argued that this kind of behavior desecrated Jewish ritual, whereas Chabad, stressed the importance of spreading the joy of Judaism. The critics obviously had a problem with the fact that Chabad also offers non-Orthodox Jews the possibility to be part in Jewish observance (Feldman 2003, p. 50). Also today Chabad is famous for its visual performance of Judaism, and Katz therefore attested an 'Americanization of Hassidism' (Katz 2009, p. 241, Katz 2010). However, American society was never a favor of the Chasidim. The sixth rebbe of Chabad Yoseph Yitzhak Schneersohn

(1880-1950) and other Chasidic groups had somehow been forced to become part of American Judaism. Yoseph Yitzhak barely escaped from being killed in the Holocaust and reached New York in 1940 (Rigg 2004). Actually he denounced the decline of Jewish observance and the increasing assimilation into the Christian mainstream in the US. He declared that 'America is no different', entertaining the idea that it is possible to live like an Orthodox Jew even in America. He invited American Jews to return to Judaism and justified his call with proclaiming imminent redemption: „We must prepare ourselves in heart and soul to welcome the righteous redeemer. […] Be ready for redemption soon! It is approaching rapidly although you do not see it. It is near at hand! The righteous Messiah is already around the corner, and the time for self-preparation is already very short."(cited according to Elior 1998, p. 388f.) In his writings and talks, the traditional idea of a messianic salvation was very much related to human self-preparation. In accordance to his advice his followers continued their Eastern Europe shtetl life in Jewish observance, as well, they encouraged others to do the same. Chabad established organizations for Jewish education and founded their own journals and a publishing house named Kehot. Chasidic people traditional settled next to their *rebbe*, Chabad followers settled in Crown Heights, a district of Brooklyn – near the residence of the sixth *rebbe* (770 Eastern Parkway). Within the next decades the neighborhood developed and today kosher bakeries, shops and Chabad schools are situated next to the residence. The sixth rebbe had already encouraged his followers to spread mystical thinking. But his successor Menachem Mendel Schneerson, the seventh rebbe of Chabad, went even further, by prompting his followers to reach out for Jews that had totally left Jewish Orthodoxy: "(…) in the old days there was a person in every town who would light the street lamps with a flame he carried at the end of a long pole. On the street corners, the lamps waited to be lit. Sometimes, however, the lamps were not as easily accessible …(T)here were lamps in forsaken places. Someone had to light even those lamps so that they would fulfill their purpose and light up the paths of others. Today too, someone must be willing to forgo his or her conveniences and reach out to light even those forsaken lamps ...".(cited according to Heilman & Friedman 2010, p.157). The *rebbe* began sending his followers as emissaries to nearly every corner in the world, to do outreach (*uforatzto*) work in the 1960's. He stated that the commandment to love Israel (*ahavas Yisroel*) means to love every Jew equally, regardless of their current level of observance in Judaism. That means to prepare all Jews for the coming of the Messiah (Schochet 1972, p. 20, Schochet 1977, p. 48). "They are", described Wolfson in 2013, "the Starbucks of Jewish outreach – a Chabad rabbi on every corner." (Wolfson 2013, p. 86) Many emissaries founded the so called Chabad houses, which are houses for Torah study and prayers. In the first years the houses were mostly located on campuses of American universities. The rabbis invited Jewish students for Shabbat and Jewish holidays, and they offered lessons for studying Jewish texts. In addition, they visited Jews in hospital and even in prison to recite prayers and help them out with their performance of Jewish rituals. In the 1970's the rebbe

initiated the so called mitzvah campaigns: Students went out in rebuilt caravans (*mitzvah tanks*) to the centers of the big cities and promoted a selection of the commandments (*mitzvos*) to Jewish passersby (Haiblum 1975). They asked men to put on Jewish phylacteries (*teffilin*), encouraged Jewish passerby to study the Torah and to give charity (*tzedaka*), as well as they distributed candles for Shabbat to women and girls. Since the 1980's Chabad supporters have placed an advertisement every Friday on the first page of the *New York Times*. Therein the times of the start of Shabbat were mentioned, to encourage Jewish women and girls to light the candles in accordance to Jewish law (Bleich 1976). The *rebbe* also defended the use of technology to reach out and thereby to hasten the coming of the Messiah, by educating and informing Jews about Judaism. For example; he stressed that learning *Tanya* on the radio is a manifestation of the dissemination of the wellsprings of the Chasidism to the outside. Through the radio, the actual wellsprings spread "(…) instantly to every place in the world, engulfing the 'outside' in the wellsprings - and thereby purifying the 'outside.' It is the preparation to the fulfillment of the promise, 'The earth shall be full of the knowledge of the L-rd as the waters cover the sea,' for, as was promised to the Baal Shem Tov, Moshiach will come 'when your wellsprings shall spread forth to the outside.'" (cited according to Shandler 2009, p. 240) The *rebbe*'s acceptance for the usage of modern technology depended highly on his efforts to hasten the redemption. He thereby understood redemption as a proceeding progress, an enhancement of the world, and related technological and economic advance to Chabad messianic thought (Loewenthal 1998, p. 506). The Orthodox group became famous for its unflinching media use: On Chanukkah, the Jewish holiday during the winter season, Chabad *shluchim* lightened Chanukkah lamps (*menorah*) in public. The lightening in different cities was broadcasted to the rebbe in Crown Heights. The so called *Chanukah Live* program connected hundreds of communities around the world (Katz 2009, p.215). Already in 1981 the *shluchim* of Los Angeles organized a telethon. They collected money via telephone hotline to help rebuild the local Chabad house that was destroyed by a fire. The telethon established itself as an annual fundraiser for Chabad's outreach programs, and until today Jewish actors and other Jewish celebrities support the event (Fishkoff 2003, p.179). The outreach of the group entailed „new forms of contact" (Shandler 2009, p.233) not only among the Chabad centers worldwide but also among them and their neighbors. "With telephones in every households and a fax machine in every office, gossip moves at an electronic gallop. Today a dispute may range from Jerusalem to New York, but allies and antagonists are joined instantaneously by wire, satellite, telephone, fax, the daily press, and television." (Mintz 1992, p.6)

Yosef Y. Kazen (1954-1998), a rabbi of Chabad, digitalized and made available on the Web thousands of documents (Fishkoff 2003, p. 282). He created the first online Jewish library and thereby added to the network of outreach a 24-hour online Web sites. On chabad.org visitors find until today texts, images, audio and video recordings about Judaism (Shandler 2009, p.271). An

'Ask the Rabbi' column was part of the site, in which Kazan had developed automated responses to popular question as well as he responded personally to specific Emails (Harmondec 1998). Until today the column is part of the website. Additionally chabad.org offers connections to Chabad centers around the world, so that Jewish tourists can contact the site and easily find a *minyan* for service on Shabbat and Jewish holidays (Shandler 2009, p. 272). Shandler raised an interesting question at the end of his studies to Chabad's use of the Internet: „Is Chabad's present ability to sustain its community and sense of purpose by relying heavily on new media practices simply a continuation (…)?"(Shandler 2009, p. 273). In that context Shandler quoted a Reform rabbi that had met the rebbe in the 1960's and soon after wrote two articles for the *Commentary*, a conservative journal for political and cultural issues of American Jews. The Reform rabbi claimed the following: "The meticulous concern for organized study, for well-edited textbooks, for public relations and good business procedure (…) was actually a key to Lubovitch's (Chabad, C.A.) special history" (Weiner 1957, p. 323).

In summary; to use modern media seems to be a continuation of using available media to promote religious thoughts as well as to fund the work of the group. The tools to reach out merely depend on their success. The followers of the rebbe recognized that the success of their work depends very much on modern media. Chabad wants to reach Jews that use modern media. If we follow the thesis of Shandler Chabad's use of modern technology (like radio, internet and today mobile apps) just seems to be a continuation of their outreach efforts and developed with their audience in mind.

The next chapter introduces some of Chabad's mobile apps and shows that most of them confirm the thesis: They are created for reaching out non-Orthodox Jews.

3   Chabad and mobile apps: Old wine in new bottles

The outreach of the group influences the use mobile apps in two directions: Inside the community apps are used to stay connected over long distances. To the outside they serve as a tool to reach other Jews and their support. Chabad.org mentioned sixteen apps (Chabad.org 2017). One of them offers an app version of the website (chabad.org). Here you find the articles about Jewish traditions and customs, music, coloring books for kids and a Chabad locator which shows you the location of the next Chabad rabbi. The other mobile apps are somehow 'uncoupling's' of the chabad.org app. There exists a Daily Torah Study app that presents the Torah passage for the day in English and Hebrew. It is also possible to follow a video lecture about the passage or to listen to it. The Ask the Rabbi app is designed in accordance to the column of Kazan in the 1990's. It offers you a selection

of the actual most asked questions and automated responses. For specific questions it is also possible to write directly to a rabbi. The Shabbat Times app identifies the location of the user via GPS and informs him and her about the starting and ending time of Shabbat, when she should light the candles before Shabbos starts. The user can easily share this information with others. The weekly advertisement in the *New York Times*, about the time to light candles and the time Shabbos starts, was common in the 1990's. Today the times of Shabbat are transmitted via app as well as the *New York Times* offers the news for their readers via a NYTimes – Latest News app. The methods of communication had conspicuously changed and 'mobility' had become an essential element to reach a widespread audience. The mentioned apps are specific designed for extern use, a direction Shandler already attested to, regarding to Chabad's use of the internet (2006, p.248). Chabad Lubavitchers themselves do not use mobile apps that are created for outreach efforts. Inside the group the use of apps follows other rules. Portnoy noted in 2004 that torah-true Jews are admonish to use modern innovations like the internet for business only. The primary business of Chabad is of course the outreach. Chabad emissaries have created a network to stay up-to-date, and in touch with each other. In 2013 Wolfson described the yearly meeting of the *shluchim* in Crown Heights (*kinus*). The program of the conference offered - beside a dinner for more than five thousand rabbis - different workshops about social networking, media relations and development techniques, "(…) led by both colleagues and expert consultants outside the Chabad community" (Wolfson 2013, p. 88). The outreach network includes a password-protected Internet site, where *shluchim* can order design templates and customized production services on a 'pay-as-you-go' basis (Wolfson 2013, p. 93). The outreach efforts resulted in a world wide spread of the group. The possibilities to stay in contact with one's own relation is of course an important reason that nearly every rabbi working as an emissary of the group has a smartphone, wrote Wolfson (2013, p. 92). Chasidic people are practical people: It is much more comfortable to take a prayer book on your smart phone with you than a book in your pocket. On the other hand it is unquestioned that on Shabbat the use of a smartphone is off limits for Orthodox Jews like Chabad, using a phone is equal to driving a vehicle, which is not permitted on Shabbos, if it is not a case of danger.

Mobile apps are a new form to communicate, but as we have seen Chabad's use is related to thoughts that have already existed and structured their life since decades: The behavior of the members inside the group follows traditional standards and differs from their behavior to outsiders. Insider use mobile apps to fulfill commandments or for business reasons. Direction and guidance to that use is given by rabbinic authorities. The *rebbe* gave permission to use media to reach out for non-Orthodox Jews. Accordance to the *rebbe*'s advice Chabad emissaries became experts in recognizing the needs of their Jewish audience. They learnt to offer tools non-Orthodox Jews, so they can be educated in learning Torah and performing *mitzvos*. Fishkoff mentioned, that Kazan, the

rabbi who created the first Internet site, saw the Internet "as a way to get through to nonobservant Jews who might be turned off by a rabbi in a black hat and long beard." (Fishkoff 2003, p. 282).

The next chapter deals with the question if mobile apps help out less observant Jews to be part of a Jewish community and in some ways provide the possibility to unite different opinions of Judaism.

4   Flexibility and commitment: Mobile apps between the lines

During the last years Jews have had a quest for more flexibility and self-autonomy in matters of their identity (Rosenberg Farber & Waxman 1999, p. 398). In 2013 Wolfson attested that North American Jews are influenced by the today's zeitgeist known as DIY – do it yourself. „The days when Jewish institutions could count on people showing up are over." (Wolfson 2013, p. 32). Already in 2009 Kaplan, a reform rabbi, described the rise and fall of American Jewish denominationalism. He stated that the differences between non-Orthodox denominations became more and more blurred: The Reform movement began to stress more rituals and draw near to the Conservative practice, at the same time, Reform rabbis accepted new definitions of Jewish identity. The non-Orthodox denominations were, in his view, "becoming increasingly similar" (Kaplan 2009, p.155). The approximation became increasingly obvious in a number of rabbinic programs that had been designed in a nondenominational way. The new flexibility had created uncertainty. An increasing number of individuals and congregations do not anymore affiliate with any of the national synagogue movements (Kaplan 2009, p.157).

The refusal to denominational commitment and the call for flexibility is one side of the developments. On the other side, Jews paradoxically long for Jewish values and tradition: „Today it is recognized that great and coordinated effort must be extended to install a strong Jewish identity in children. Techniques to achieve this include, but are not limited to, formal Jewish education, summer camp, and trips to Israel and Holocaust centers in Europe."(Farber, Waxman 1999, p. 401; in this context see also the remarks of Wolfson 2013, p.130) For many Jews the services of Chabad seem to offer a more authentic version of Judaism than their liberal variety (Fishkoff 2003, p. 26.). In addition, Chabad's presence in the media world offers a way to relate intended flexibility with the search for commitment. Mobile apps offer both: On the one hand the user's self-autonomy and flexibility are guaranteed. The user decides which service she wants to install on her smartphone. She can check out if the app satisfies her demand. Depending on that it is easily possible to delete the app or to admit the newest update. Via update the creator reaches the user directly (Miller 2012). What is still missing is the face to face communication between Chabad and the Jewish user.

Neverthanless, apps can offer a way for people to commitment presented in rituals and personal contact.

The ShabbatTimes app remindes the user the times of the start and finish of Shabbat and also that other Jews will light the candles before sunset and celebrate Shabbat. The practice to light candles connects Jews of today and relates them with their past. A kind of unity is created by the bond of ritual (Geertz 1966, p. 6). Mobile apps presented one way for Chabad to reach other Jews and educate them with the practice of Jewish rituals. The structure of the chabad.org app follows the same idea: The visual Jewish community is related via Chabad locator to Jewish life in reality. The user can inform herself about the location of the next Chabad house and just stop in for a Shabbat service or meal. It is possible to request for a rabbi to help prepare your son for his Bar Mitzvah or for help in making the kitchen kosher. The *shluchim* offer kosher food for Jewish tourists, prayer books and always a warm welcome in a foreign merely non Jewish society.

Jewish community is transferred in reality but stays to be flexible and without obvious obligations. If you pass by at a Chabad house the rabbi will in fact ask for financial support but without any conventional obligations. Chabad emissaries eschew the dominant dues model of affiliation (Wolfson 2013, p. 86). Chabad offers a kind of Judaism that seems to "move beyond denominational labels and find spiritual meaning rather than promote what are perceived to be artificial boundaries and irrelevant distinctions" (Kaplan 2009, p.156). In this way Chabad' services fit in the needs of its audience and are conforming with the lifestyle of the non-Orthodox mainstream. Jews of today are searching a way to relate their longing for self-autonomy (individualism and flexibility) with Jewish identity and Jewish guideline. Chabad *shluchim* seem to be successful. Observers stressed that most of Chabad's supporters are Jews, who are not Orthodox in practice (Wolfson 2013, p.92; Fishkoff 2003, p.14).

5   Conclusion

Chabad emissaries have reached out to non-Orthodox Jews for over seventy years. Despite their strict Orthodox lifestyle, they always have been up to date broadcasting Judaism worldwide. In the case of Chabad Jewish observance means to use modern technology to reach out for Jewish people to learn about their heritage - Judaism. As we have seen, the use of mobile apps presents a new dimension of outreach but also continues their efforts to hasten the redemption. The group requires continued engagement with others to fulfill its messianic efforts (Shandler 2009, p. 258). Chabad emissaries have recognized the growing importance of the internet and social media presents a source of new methods to reach non-Orthodox Jews and 'to light even those forsaken lamps'.

Chabad's use of mobile apps illustrates that religious groups have dealt with modernity and modified technology according to their religious needs. Mobile apps serve as an instrument to prepare the way for partial community. Chabad has created mobile apps that offer a way to connect flexibility with Jewish observance. Thereby the virtual Jewish community between the user and Chabad is related to rituals offered by Chabad rabbis in reality. Individualism also meant a shocking loneliness: "…we crave companionship, community, relationship – because through it, we find meaning and purpose, belonging and blessing."(Wolfson 2013, p. 39) The lake of face-to-face communication (Turkle 2011) is subsumed by conjuring up connotations of Jewish unity.

To remember common rituals constitutes a kind of commitment that crosses the boundaries of time and space and provokes a kind of infinity (Hubert 1929). Using mobile apps contributes a new way to preserve Jewish community which is bounded to the single moment and thereby complies the intention of flexibility and mobility. The use of mobile apps expresses a kind of self-determined action to remember Jewish heritage and to get a taste of Jewish observance and commitment. The Jewish community constituted by mobile apps constitutes a give-and-take relationship. For the group, mobile apps present one way to reach other Jews and encourage them to fulfill Jewish rituals. Less observant Jews experience a group identity while keeping their secular lifestyle. It becomes possible for Jews to cross the boundaries of denominationalism and get a taste of a world usually marked by restrictions. The emissaries of Chabad crossed the border to non-Orthodox Jews since several years. As well, non-Orthodox Jews are used to coming around, and joining the festivities at the Chabad Houses, to celebrate Jewish holidays, and send their children to a Chabad school. The outreach programs of Chabad emissaries took root in Judaism, and the people are getting used to, being able to just observe a Mitzvah, without having to commit and feel obligated to observe all the commandments. The form of commitment exists in between without any obligations. Flexibility means to be free in stopping in for a meal, or to become part of the service whenever you want as well as to refuse the service of Chabad.

In the paper I stressed flexibility as a tool to protect individualism and self-autonomy but it also seems to prevent conflicts. The Jewish tourist coming around on Shabbat, for prayer services or a meal, means no subject of danger to the structure of the Orthodox group. Chabad emissaries are used to foreigners stopping by. The non-Orthodox Jews are a part of the world created by the instructions of the Chabad *rebbe*s. Their instructions offers advice and security for decades until today. The foreign Jew is influenced by the thoughts of the group as well as the use of tools that contradict to the strict rules of Orthodox commitment. In this context it should be mentioned that Chabad's outreach aims to individuals only. Chabad leaders refused any relationship to non-Orthodox organizations. Reform rabbis have criticized the group and blamed Orthodoxy for their claim of superiority (Maslin 1998, p. 20). Flexibility and observance still present different ways to practice Judaism. Like mobile apps Chabad has included the claim for flexibility into their outreach

programs. The outreach is part of their life in Jewish observance. Of course this means that the use of technology and the option to be available anytime and anywhere gets cut off on every Shabbat.

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Biography

In 2016, CHRISTIANE ALTMANN defended her doctoral thesis under the title "Between authentic Judaism and dangerous Messianism. The controversy about Chabad Lubavitch's meshichists in the US" at the University of Leipzig. Her interests include Judaism in modern society, Yiddish culture, Jewish mysticism, rituals in transformation and the relationship of state and religion.

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Pokémon Go

How Religious Can an Augmented Reality Hunt Be?

Sonja Gabriel

Abstract

This article deals with the Augmented Reality (AR) smartphone game Pokémon Go which caused a hype among players in summer 2016. The author shows by citing results of an extensive online media search that various churches and religious communities reacted to the game, either praising or condemning it. In the beginning, the article will discuss the origin of the Pokémon series, showing that there are some parallels to Shintoism. When having a look at public reports about the game, it can be seen that some churches tried to profit from the AR game hype whereas others regard playing the game as blasphemous. Examples of both categories will be discussed. Players, however, have their own opinion about the game and so some communities have developed dealing with Pokémon Go as kind of religion of its own. Finally, the term techno-animism, its roots and consequences will be introduced.

Keywords

1   Introduction

Pokémon Go which was released in July 2016 has been in the center of interest for many different groups. The augmented reality (AR) smartphone game, which continues the success of the franchise from the 1990s, started a hype among players. One year after release of the game (July 2017) Pokémon Go has been regarded as the most successful AR game so far: Within the first two months the game was downloaded by more than 500 million people and it generated more than one billion dollar within one year (Hegemann 2017). The success of the game is a combination of new technology and using well-known game characters. Pokémon attracted players of various age

groups – many adults grew up playing Pokémon on Nintendo or swapping Pokémon cards. And, children and teenagers love using their smartphones. This article is going to look at some of the (religious) implications of the game on society and on religious practices, citing examples and discussing the influence of a game on people's way of life.

The hype was source for many discussions about the pros and cons of the game. On the one hand, Pokémon Go, which asks players to find, catch and train various Pokémons within augmented reality surroundings, was seen as a breakthrough regarding mobile games. As Denyer-Simmons states, the game can be regarded as the first occurrence of augmented reality use by a mass audience having "physical world consequences" (ibid. p. 56). On the other hand, many institutions, groups and individuals voiced their criticism as well. Only few days after the game had been released, numerous articles regarding the advantages and disadvantages of Pokémon Go were published worldwide: warnings against danger of accidents (when playing the game while driving or entering dangerous areas like cliffs or military zones) or praises as children and teenagers play outside and get much exercise. What is more, there has never been a similar case of a game that has fueled such a lively discussion whether it should be forbidden or praised – or if it can even be seen as a religion of its own. While some religious leaders welcomed the hype around Pokémon Go as this would lure more visitors to their churches (as these might serve as Pokémon gyms or PokéStops within this location based augmented reality game), others see the game much more critical. Even nine months after the game was released in July 2016, media as well as social networks are still full of reporting and discussing positive and negative impacts of this AR game. It can be said that Pokémon Go is a special case of a game that interferes with people's real surroundings in many ways and therefore also affects their religion and their religious habits.

2   The origin of Pokémon

The story of success began with the franchise publishing video games for the original Game Boy in 1995, adding more video games, trading card games, animated television shows, movies, comic books, and toys and becoming well-known worldwide. The name Pokémon basically is a contraction of the Japanese brand Pocket Monsters and refers to the little creatures that can be found in the Pokéworld – in the case of Pokémon Go in the players' surroundings. The animal-like monsters are seen to be rooted in Shintoism (cf. Allison 2006a). The water/ground Pokémon Whiscash for example is quite similar to namazu which is a catfish found in Japanese mythology (Gould 2016). Shinto is centered around invisible spiritual beings which are called kami. These spirits are concerned with human beings and reward being treated properly with health and success.

However, they are not regarded as gods as they are neither omnipotent nor perfect. What is more, they live in the same world as human beings and are part of nature. The similarity of Pokémon to Shintoism is topic of many forum discussions (cf. Charizardpal 2007, Tsuchiyama 2016). That is also seen as the reason why some Pokémon can only be found in water, others in forests or meadows. However, as not all in-game characters can be traced back to Shintoism, there are other explanations to be found on the internet as well.

Sullivan (2014) presents the origin of 17 different Pokémon, some of them said of being Japanese origin, others, however, also being from other cultures like Native Americans. No matter which Pokémon game, film or comic was published, soon fan and game websites or forum postings were full of explanations tracing back figures, places and stories to specific religions or discovering mythological references (cf. Stank 2011). However, Satoshi Tajiri, who is the creator of Pokémon, also had another reason for designing the creatures as animal like and putting them in nature: In his childhood, he used to collect insects and crayfish and he was longing for living in nature and interacting with other children (Watanabe 2015)[1]. Moreover, he wanted Japanese children who often are "mobile kids" (Allison 2004, p. 41) to have at least a virtual companion. Therefore, he aimed at creating a world populated with imaginary creatures children can interact with. Allison (2004, p. 43) reports that children who she asked to describe what a Pokémon was, "they almost always did so in terms that emphasized the relationships they had with them".

3   Pokémon Go to draw people to churches?

Without any doubt, Pokémon Go includes some references to Asian religions like Shintoism. However, that is not what it made so widely discussed in media. PokeStops (buildings and landmarks players need to visit to get more Pokéballs or other objects for in-game use) or PokeGyms (buildings and landmarks where players can train and battle their Pokémon) are often connected to places of worship like churches, cathedrals and so on. This means, players need to walk around and explore their surroundings to collect the creatures as well as other important in-game objects. Therefore, many organizations praised the game for making players walk around and thus staying healthy. The American Heart Association (2017) published a study showing that people playing Pokémon Go were twice as likely to take 10,000 steps per day. Especially people who had a low-activity-level or were overweight before playing the game benefited a lot. But not only bodily health was seen as beneficial for players of the augmented reality game, also positive consequences for the soul were expected by some churches. Many places within the game which take over the role

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1   For a detailed analysis of Pokémon and its worldwide success, see Tobin 2002.

of PokeStops or PokeGyms are situated in religious places of worship. The reason therefore is that the game designers needed to be able to send players to places with public ownership – and most places of worship can be accessed by the public. "It echoes Emilie Durkheim, the sociologist and religious studies scholar, and his view on what makes sacred spaces' sacred – it isn't that they belong to the priest, shaman or Imam, but that they belong to all in the village, and so it is the social that makes it sacred" (Ahmed 2016). Due to this in-game map leading people to religious places and churches, some churches hoped to make gamers not online interested in the churches as part of the game but also interested in religion. Before the craze of Pokémon Go churches also discussed Pokémon games, films and comics. The Vatican as well as the Church of England approved of Pokémon (Yano 2004).

A few days after the game was released, the Church of England (2016) posted on their blog an article called "Why your church needs to know about Pokémon GO" explaining the basic principles of the game but also giving some pieces of advice how each church can profit from the game. So, it is recommended to place welcome signs outside the church, enable players to use the church's Wi-Fi, speak to players about the game. The game should be seen as a possibility to get people into church that would otherwise not come. There are even examples of Pokeparties: Christ Church in Stone offered a two hour Poképarty with lures (in-game mechanics to attract more Pokémon to a certain place), free food, Wi-Fi and charging points[2]. After having 120 people coming to this Poképarty, Christ Church organized two more events in July 2016. So, it can be said that Pokémon Go was successful in luring people to church which might not have come to a traditional church event – especially young people in their 20s are an important target group. According to Wyatt (2016) the event was visited by people who had never been inside a church or at least had not been for years. St. John's Church even asked people to send their photographs with Pokémon via their Facebook page to be published on the church's website[3]. Birmingham's City Road Methodist Church even put up a sign on the building that the church is a Pokémon Go Gym (James 2016) hoping to get some of the people driving or walking by and catching Pokémon into church. In the USA, some churches tried to attract church-goes by displaying funny messages on church signboards referring to Pokémon (Universal Life Church Monastery 2016). Also many Jewish sites – which are also often included in the game as Pokéstops or PokéGyms – try to attract audience (Mendelowitz 2016). Khan (2016) also shows a lot of examples of what happens when a commercially successful alternate reality game meets religion – there are twitter postings referring to churches and Pokémon Go, internet memes and signs on churches. All these cases show that churches tried to make use of augmented reality mobile games like Pokémon Go as kind of cheap marketing when the hype started. There are many examples of guidelines what churches can do to

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2   https://www.facebook.com/events/246500169067368/ [09 July 2017]
3   http://www.tisburyparishchurch.org/pokemon-go/ [10 July 2017]

connect with players, some of them being only positive, others also showing that the craze over Pokémon does not only bring advantages (Earls 2016). However, after the first hype was over, fewer and fewer churches wanted to take advantage of the game. As Dixon (2016) argues churches should rather "understand the value of the games they play" than just hoping that people would come (and stay) because of Pokémon inside the church building.

4   Playing (with) Pokémon Go

There are groups of players who share two of their passions in online forums or websites: their faith and their love to video games. As Luft (2014) stresses these people often discuss games and playing from a different perspective compared to the usual game websites. One of these websites is gamechurch.com – it describes itself as being there "to bridge the gap between the gospel and the gamer". In their article "Gamechurch's 2016 Games Jesus Loves" Pokémon Go is discussed as well. The authors discuss the positive effects as the game makes people exercising, seeing the world and socializing. "Most churches are also Pokéstops within the game, allowing for random people to stop by a church to collect Pokéballs, eggs, and more. How could this not be a gift from God?" Thus, the game is praised for the fact that religious sites are included and above all that enables people to get into contact with others.

Internet memes also include Pokémon Go and relate them to religious topics, mostly biblical stories. Most of these memes were published soon after the game was released in summer 2016. One of these memes that can be found quite often in different variations is one about Noah's Ark depicting animals flocking to Noah's ship and giving the headline "Gotta Catch 'em All?" which is Pokémon's motto. Below the picture, it says "Did it. Twice". Some websites even collected Pokémon Go Memes connected to religion[4]. As Bellar et al. (2013) state internet memes rely on well-known icons or media images as well as language patterns that are recognized by viewers. Therefore, the religious scenes and the Pokémon chosen are popular ones. Jenkins (2006) called this process of drawing from different sources and creating something new which is again the basis for new remixes. Bellar et al. (2013) analyzed religious memes to divide them into several categories. As far as Pokémon Go internet memes are concerned, examples of nearly every category can be found – some of them are critical of religion, others "construct a bricolage of online images, sayings and texts drawn from various popular culture canons and religious sources to present a new message containing a diversity of interpretations" (ibid. p. 17). As Campbell (2012) argues these internet memes belong to "Lived Religion" and therefore act as resources to present popular beliefs

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4   Cf. for example Utahvalley306 2016 or http://geek.cheezburger.com/pokememes/tag/religion [10 July 2017]

about religion. By combining Pokémon with religious scenes and topics, creators can either provoke discussions, make people aware or draw their attention to religion.

5   Is playing Pokémon Go blasphemic?

While European and US-Christian churches have mostly been looking for ways of how to benefit from Pokémon Go, other religions do not see the game that harmless. Of course, there have also been incidents in European Christian churches and places of worship where the game was not welcome because of players disturbing the site. Cases have been reported where Pokémon chasers disrupted funerals (Withey 2016) or church ceremonies. Some places have even asked the creators to remove their sites as Pokestops or Pokegyms like the Holocaust Memorial Museum in Washington, D.C. as players behaved in a disrespectful way (Akhtar 2016). In Brunei, the Ministry of Religious Affairs "advised Muslims to respect places of worship" (Othman 2016) by stressing that mosques are there for praying and not playing. An Italian bishop wanted to take legal action against the game as he regarded the game was "diabolical and alarming" (McKenna 2016). Apart from these cases, there are several examples, which show that Pokémon Go is regarded as incompatible with certain religions. However, Pokémon has been criticized by religious leaders outside Japan before the AR-version was published. As Yano (2004, p. 112) states on religion in Japan "religion acts as an enabler, facilitating the smooth flow of daily life, more than a monitor strictly censoring and directing its activities". More conservative Christian groups also argued at the beginning of the 21 century that Pokémon was a link to occult practices and evil in itself (ibid. p. 126). Pokémon thus is said to promote non-Christian concepts like ghosts, violence, evolution, reincarnation and occultism (ibid.)[5].

In summer 2016 many online (and print) newspapers, magazines and communities reported about Saudi Arabia having renewed the fatwa against Pokémon. The religious edict (number 21,758) that warns Muslims against playing Pokémon was first issued in 2001 based on the card swapping game because of Pokémon violating Islamic prohibitions against gambling which is the fourteenth greater sin according to Islam. This is based on the Pokémon card game where trading cards with other players is part of the game and players never know if a trade might turn out to their disadvantage. Another point made is that "People must not waste their time by playing so much that cannot be regarded entertainment" (Questions on Islam 2013) or that players forget about Allah and praying (Al-Islam). Additionally to gambling, the fatwa also mentions that Pokémon promotes the

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5   Yano (2004) collected several examples of Christian critics and their arguments why the Pokémon series should be
     kept away from children and adults alike.

theory of evolution as nearly all creatures can be developed by players. And finally, symbols, logos and animations like the six-pointed star, the cross, angles and triangles as well as symbols of Shinto are used. Thus, they promote devious religions and might harm players. Although the fatwa does not mention Pokémon Go explicitly, there were a lot of questions regarding the AR smartphone game. Many Western and European articles and postings discussing the fatwa are full of accusations towards Islam and Saudi Arabia – people do not understand why anybody would see something bad in the game. Users talk about Saudi Arabia and Islam not wanting people to have fun and some of the postings can be regarded as extreme islamophobic[6]. Interestingly, as Yano (2004, p. 128) discusses, many of the objections against Pokémon mentions are also voiced by Christianity. There is nearly no larger magazine or news portal that has not reported about Pokémon and the fatwa in summer 2016. However, not many of them give more detailed background information. Quite often, the piece of news is very short[7] giving only part of the information needed to understand its meaning. In many countries, the fatwa is not regarded as law by Muslims but as a piece of advice that might be followed or not. Indonesian players for example "are not letting religious decrees or security warnings get in the way of their mission to catch their next cartoon creature" (Danubrata 2016).

Saudi Arabia is not the only country that made it into news because of its intolerance of the game and especially gamers who try to catch Pokémons no matter where they are: A Russian Pokémon Go player was charged because of posting videos of himself where he is seen chasing Pokémons in a local Orthodox church. The 22-year-old was found guilty of "inciting religious hatred" (Atack 2017) and had to spend nine months in jail and house arrest. Amnesty International protested against the arrest whereas the Russian Orthodox church called the gamer's behavior blasphemy. Again, most articles do not mention that the video the Russian blogger put online contains strong language mocking Christianity, comparing Jesus Christ to a Pokémon as well as saying that he would play the game within the church because he had heard on the news that people doing this could be fined or jailed. The Russian Orthodox Church has also prevented that an episode of the cartoon series The Simpsons that deals with Pokémon Go and Homer Simpson playing the game in a church from being aired in Russia (Martinelli 2017). The episode, of course, refers to the case of the Russian blogger.

Another point of religious conflict is seen in the fact that Pokémon Go players find and hatch eggs to obtain more Pokémon. This fact leads to some people claiming the AR game hurts religious sentiments of Hindus and Jains. Like many other religious buildings are also temples quite often Pokéstops where not only Pokéballs but also eggs can be gathered. The lawyer who filed the case in Gujarat High Court says that the eggs that can be hatched by players within the game are

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6   Cf. for example https://myanimelist.net/forum/?topicid=1535393 [11 July 2017]
7   Cf. for example f. ex. http://www.bbc.com/news/technology-36848175 [11 July 2017]

blasphemous in places of worship – temples – as eggs are non-vegetarian food. However, it is not only the religious side that is problematic for the lawyer – the game also infringes upon the players' privacy and puts their lives at risk. The same argument was also given by Saudi Arabian officials (besides the blasphemous contents). The news, however, provoked many critical postings on social media, "with Pokemon Go trending on Twitter in India" (BBC 2016). In contrast to the cases of Russia and Saudi Arabia, public reactions are neither against the religious or political leaders. Most of the people posting online make fun of the case, even Indians.

6   Pokémon as a religion of its own?

As Miah (2017, p. 5) states "virtual reality resonates with our desire to inhabit other stories". An international survey wanted to find out why players are so fascinated by Pokémon Go. Götz, Bulla & Mendel (2016) asked 1,661 active players between 12 and 71 years from 55 countries. The main reasons are different ones: Older players link memories of their childhood and playing former versions of Pokémon with the game. A second group likes the game as it motivates players to leave the house, play together with friends and family or even to socialize with strangers. The basic principle of collecting, developing Pokémon and leveling up one's own avatar makes a simple but effective game principle. Due to AR technology and the cute appearance of the Pokémon as well as the possibility to compete the game appeals to male and female players alike. The last reason Götz, Bulla & Mendel found out is that older adults enjoy the game because of seeing and experiencing their surroundings anew. For some adults, it is also a relaxing experience. The positive and negative influence – at least for some time – on many people's every day and social life is evident. As shown above, also faith and religion were influenced by the game or tried to influence players. Pokémon and its fans have frequently been said to have an invented religion of their own due to Pokémon's world references to real religious and mythological topics and creatures (Steffen 2017). The center of this religion refers back to the Twitch-channel broadcasting Pokémon games in February 2014 where thousands of gamers took part in one Pokémon game[8]. A definitive religion chart[9] was created showing the development of religion, trying to put things into a history. There are the Anarchists serving the "Great Helix Fossil"[10] and "Bird Jesus" as well as those players following the "False Prophet" Flareon, worshipping the Dome Fossil (American Religion in America 2014). Most elements of this fantasy religion are borrowed from Christianity. Fans created various pieces combining Pokémon with "its" religion: There are for example Pokémon chosen which are given

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8   https://www.twitch.tv/twitchplayspokemon [12 July 2017]
9   http://i.imgur.com/wIKOzXN.jpg [12 July 2017]
10   Within the game the helix fossil is used to resurrect Pokémon.

characteristics of Gods or religions[11] and many memes[12] were created by members of the Facebook website Twitch Plays Pokémon[13].

With the release of Pokémon Go articles about the game and their fans creating a religion of their own revived. Gould (2016) discusses in her article techno-animism – a term used by Allison (2006a) meaning that boundaries between humans, animals, spiritual and mechanical beings are ignored. "What emerges is a fantasy of perpetual transformation (humans who morph into rangers, icons that "grow" into virtual pets) that, extended into the cyber frontier, promises (new age) companionship and connectedness, albeit in a commodity form" (Allison 2006b). Today's society which is characterized by an overflow of information, fast paced living and spending much time in anonymous public spaces (Gerold 2016, p. 3) is longing for flexibility, mobility and individuality. Due to fast changes as well as global conflicts many people feel insecure and instable. Therefore, humanizing objects has become a priority for many product designers giving consumers the feeling that objects are enlivened. This feeling is even increased by giving objects a very cute design (kawaii). Thus, techno-animism is not necessarily a Japanese particularity of religious behavior but can be regarded as reaction to post-modern society (Wagner 2009). According to Allison (2006b) two components are responsible for children getting hooked on games like Pokémon. First, it is the high degree of interactivity so that playing is even more customizable and mobile than ever before. Second, "nomadic humans finding new kinds of transhuman attachments whether with digitalized pets, ironicized Pokémon, or monsterish trading cards" (ibid. p. 20). This statement is also true for Pokémon Go as this AR smartphone game can be played everywhere – and people tend to take their smartphones with them all the time – as well as an even higher attachment to the digital characters as they seem to appear in the player's personal surroundings. Pokémon Go no longer is a game only appealing to children – as Götz, Bulla & Mendel (2016) show in their survey, fans can be found in all age groups, male and female. However, techno-animism in Pokémon Go is accompanied by capitalism as Niantic earns millions of dollars by offering in-app purchases for Pokéballs or other game objects. According to Gould (2016) it therefore depends on the player if Pokémon Go is regarded as kind of religion:

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11 http://alister-amelda.deviantart.com/art/Pokemon-Religions-209173403 [12 July 2017] gives 10 different Pokémon a religion each.

12 For example:
https://www.facebook.com/pokemontwitch/photos/a.659093160804128.1073741827.659088520804592/659297147450396/?type=3&theater [12 July 2017] or
https://www.facebook.com/pokemontwitch/photos/a.659095930803851.1073741828.659088520804592/965834030130038/?type=3&theater [12 July 2017]. The second meme even accompanied by a text revealing the story of "the holy Bird Jesus".

13 https://www.facebook.com/pokemontwitch/ [12 July 2017]

> Of course, the idea that all or most Japanese genuinely believe their world is inhabited by gods is as ridiculous as the suggestion that all Pokémon Go players do. Not all Shintoists believe kami really exist, and not all Christians believe communion wine and bread are the actual blood and body of Christ. What each groups of devotees have in common, however, is that they act as if these beliefs were true.

If Pokémon Go can really be regarded as religion of its own, remains questionable. There have been several examples of videogames, films or books providing fans with fantasy religions which offer to fulfill the longing for a different spiritual world (Masci & Lipka 2016) before this AR game was released. As per Wagner (2013, p. 250) digital games are more like religion compared to other forms of digital interaction as they offer more certainty and they enable players to build their own world. This is the reason, players get attached to the world within the game. However, that does not necessarily mean that changes in religious behavior outside the game really take place.

Although there are many news articles about Pokémon Go and their consequences for people and their religion, there is hardly any research (especially no large-scale studies) dealing with questions if Pokémon Go influences religious behavior of players.

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Biography

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Learning with tablets in a church

Experiences of augmented reality in religious education

Mari Huotari & Essi Ikonen

Abstract

The research of AR –technology in learning has indicated promising results, such as increased content understanding and student motivation. However, difficulties are reported as well, for example attention tunneling and usability difficulties. (for a review, see Radu 2014) Religious buildings offer a rich and authentic environment for learning about religion and understanding the surrounding culture. In an experiment with elementary school pupils (age 11-12) we wanted to explore the possibilities of augmented reality in creating a holistic learning environment in a church. Augmented reality proved a versatile tool for learning about church, biblical texts and doctrinal contents as well as learning of 21st century skills. The experiment also pinpointed challenges that need to be taken into account when designing augmented reality learning environments in a church.

Keywords

religious education, augmented reality, authentic learning environment

1   Introduction

In this paper, we describe our experiences of augmented reality (AR) in religious education in light of previous research and the Finnish National Core Curriculum for Basic Education (2014). In an experiment with primary school pupils (age 11-12) from different parts of Finland, AR was used to create a holistic learning environment in a Lutheran church.

The original idea grew out from the challenge to renew the pedagogy behind "The Bible Quiz" (Finnish *Raamattuvisa*), a nationwide competition for schools aimed to deepen pupil's knowledge of the Bible. We were asked to update the quiz to support various *21st century skills* and

competences emphasized in the curriculum, such as thinking skills, team work skills and ICT competence. Our first reaction was "how on earth are we going to do that with a quiz?"

Problem solving and authentic learning environments are emphasized in the Finnish curriculum. (Finnish National Board of Education 2014, pp 30-31) Churches are part of the national and local cultural heritage in Finland. In addition, they are authentic and holistic learning environments for learning about Christianity. (Ikonen 2016) In order to integrate learning of skills and competences to learning of Bible stories, we designed a church adventure, where the questions were hidden in a church with the help of AR technology. The participants used tablets and the AR application 'Aurasma' to view questions that were in a digital form. In order to proceed, the participants had to solve puzzles and church-related hints, navigate in the church, find new information and co-operate with their team. They were allowed to use technology, internet and other resources throughout the experiment.

The previous research of AR in education has indicated some promising results, mainly in increasing student motivation and engagement. (Freitas & Campos 2008, Karamouzis & Keffalas 2016, Salmi et al. 2016) In educational use, AR has been used to design similar activities to ours in which participants collaborate to solve problems in authentic real-world locations. (Klopfer 2008) Working in an authentic environment with the help of AR seemed to have a positive effect on pupil engagement also according to our experiment. The added value of AR was that we were able to enhance problem solving and use the church building more diversely.

The Council of Europe (2008a) has recommended schools to establish connections to local religious communities. However, collaboration, e.g. visits to religious buildings, should meet the educational goals of the school. At the same time, communities' expectations about appropriate behavior should be respected. (Jackson 2014) Pupils should be educated about the space they are visiting and given tools to understand religion. Communities have different perceptions on what kind of behavior is allowed in their places of worship, e.g. in mosques shoes are taken off and in Orthodox Christian churches visitors are not allowed to go behind the iconostasis. (Ikonen 2016) There is a need for educational practices when organizing these visits.

Based on our experiment we suggest that the use of augmented reality in religious buildings could be one solution for designing authentic learning environments for religious education. AR can be used to create motivating learning activities that support the development of 21st century skills. In addition, it can be used to create learning solutions for different kinds of pupils as it enables the use of whole body and the use of multiple senses in learning. With the help of AR, information on symbols, art and customs concerning the space can be made visible for visitors from schools and elsewhere. However, it is crucial to consider the aims when developing the environment.

2   Augmented Reality in education

Augmented reality (AR) is a technology that allows real and virtual objects co-exist in the same space. Users are able to see the physical world around them at the same time they use AR through special device (smartphone, tablet, headsets). In short, AR can be used to supplement physical reality by adding virtual layers onto physical objects. (Azuma 1997) AR can be used in both mobile and non-mobile devices. During past years, the development of AR has concentrated on development of smartphone and tablet applications. In education AR has been used e.g. for motivation, visualizations and simulations. Most research done in the educational use of AR has focused on AR in science education (Bacca et al. 2014, Radu 2014, Salmi et al. 2016)

The previous research has indicated that AR has potential to improve learning. However, more research is needed on the subject. Positive outcomes of AR in education are noted as follows: increased content understanding, learning spatial structure and function, learning of language associations, retention in long-term memory, improved physical task-performance and increased student motivation. Negative outcomes reported in research were attention tunneling, usability difficulties, ineffective integration in classroom use and learner differences. (for a review, see Bacca et al. 2014 and Radu 2014)

For example, Freitas and Campos (2008) studied SMART, an augmented reality educational system developed for 2nd grade. The system enabled pupils to observe and manipulate 3D virtual models while learning concepts such as different animals and means of transportation. The classes were videotaped and the pupils were tested on learning and motivation afterwards. The research obtained some promising results on improving motivation amongst all the pupils and learning results especially amongst poor-achieving students. It was also observed, that the use of AR improved class collaboration and engagement.

Salmi, Thuneberg and Vainikainen (2016) have researched the use of AR in informal science center learning contexts. The participants of their study were 11-13-year-old Finnish pupils visiting science center exhibitions, the same age level as pupils in our experiment. Their research findings suggest that AR in learning is beneficial to all learners, but especially for the lowest-achieving pupils and the girls. In conclusion, they suggest that AR might be a tool for developing new out-of-school learning methods bridging the gap between formal and informal learning, as well as creating beneficial learning solutions for pupils who are below average in traditional school achievement.

In Religious Education AR has been previously researched by Karamouzis & Keffalas (2016) who explored the use of Augmented Reality application Aurasma in the teaching of major world religions and their music. Qualitative research was conducted with a group of 34 Greek primary school pupils aged 11-12, whose curriculum included teaching of major world religions. The pupils

were divided into two groups. First group used AR technology in their study while the other group was taught with more traditional means and materials. Based on the results, the use of AR can support deeper and more engaging learning, thus strengthening the learning process. (Karamouzis & Keffalas 2016)

In his book *Augmented learning: Research and Design of Mobile Educational Games* Eric Klopfer (2008) discusses mobile games utilizing AR as a tool for promoting 21st century skills. He focuses on games and applications in which participants move on real-world locations following storylines and seeking for information that is augmented onto physical spaces. According to Klopfer, this kind of activities have several advantages for learning. They make learning of knowledge and contents more meaningful for learners by connecting information to real world environment and offering authentic experiences. With mobile technology, it is possible to integrate various real-life tools into problem-solving. In addition, he sees the use of whole body in learning activities enabled by mobile technology as crucial. (Klopfer 2008)

3   The experiment

The latest National Core Curriculum for Basic Education in Finland is based on the idea of pupils as active actors in their own learning who learn to set goals and to solve problems both independently and together. Learning is seen to take place "in interaction with other pupils, the teachers and other adults in various communities and learning environments". (Finnish National Board of Education 2014, p 17)

Transversal competence highlighted in curriculum overlaps the concept of 21st century skills. Transversal competence refers to set of "knowledge, skills values, attitudes and will" that builds the foundation of the pupil's learning in all traditional school subjects. In the curriculum, transversal competence is divided into seven areas that are interconnected. Together, they have a joint objective: to support the pupil's growth as a human being and in the membership of a democratic society. (National Board of Education 2014, p 21)

Transversal competence areas
T1: Thinking and learning to learn
T2: Cultural competence, interaction and self-expression
T3: Taking care of oneself and managing daily life
T4: Multiliteracy
T5: ICT Competence
T6: Working life competence and entrepreneurship
T7: Participation, involvement and building a sustainable future

The Finnish National Core Curriculum for Basic Education 2014

Both transversal competence and 21st century skills refer to ambiguous set of complex abilities that students need in order to succeed and flourish in the modern world. Pedagogical paradigms of constructivism, socio-cultural learning and situated learning are apparent. Situated learning, building on constructivism and sociocultural theory, emphasizes learning as a social phenomenon that takes place in communities of practice in real-world settings. (Lave & Wenger 1991) Hence, learning is seen based on actions we take and problems we encounter in social and authentic situations and environments.

Information and communication technology is defined as a key part of learning environments in the Finnish curriculum; it is both an object and a tool of learning. (National Board of Education 2014, pp 24, 31) As a part of learning environments, ICT can be used to foster the learning of transversal competence and important life skills. It is important to consider the pedagogical aims when developing and implementing ICT in learning environments. (Huotari 2016)

In the experiment we decided to focus on following skills and competences: thinking skills (especially problem solving and information seeking); cultural competence and religious literacy; multiliteracy (especially ability to read pictures and symbols); ICT competence and team-work, social skills and working life skills.

In order to integrate learning of skills and competences to learning of Bible stories we designed a church adventure, where the questions were hidden in the church with Aurasma's image recognition. Aurasma is a free AR application available for both iOS and Android operating systems. It was chosen for the experiment as it works also offline (the internet connection was weak due to the thick walls of the church) and allows users to create and share their own content (we wanted to give teachers and pupils a tool to create their own environments after the competition).

In order to find the questions, participants had to solve puzzles and church-related hints, navigate in the church based on the information as well as co-operate with their team. When the teams found the right trigger – such as the altarpiece or the crucifix – the questions came visible in their tablet computers.

Religious buildings – churches, synagogues, mosques, temples – with their religious objects, symbols, art and architecture hold many kinds of information about religion as well as about the surrounding culture. As churches are designed to reflect the dogma of Christianity and the contents of Bible, it was easy to build a learning environment where the pupils were able to use all their senses and had to combine information from different sources. For instance, the hint leading to the altarpiece was related to the Bible story of the Last Supper. After finding their way to the altarpiece – in this church a carved wood work depicting local working class people on the communion – they found a question related to the content and meaning of the communion.

The learning of skills and competences was designed as the following:

ICT competence	The use of Aurasma Taking pictures with a mobile phone Seeking information on the web Communication
Thinking skills	Combining, comparing and contrasting information from various sources Problem solving and making deductions based on the different kinds of information
Cultural competence	Recognizing and interpreting cultural art, symbols and traditions attached to Christianity
Multiliteracy	Reading and interpreting art and symbols in the church Comparing different types of information (text, pictures, symbols, spoken words, spatial information) Making deductions based on these different types of information
Team-work, social skills and working life skills	Collaboration in a group Adjusting in roles Communication Consulting experts Keeping time and organizing working

As the time was limited (75 minutes), groups had to deliver tasks. For instance one of them was using the tablet and the other one the mobile phone, the third one wrote down the answers. They also had to consult professionals in the church, e.g. to have a conversation with the priest in order to find out about the dogma of afterlife.

The participants were 5th and 6th graders, aged between 11 and 13. They worked in the groups of three pupils. Each group had a tablet and a mobile phone. In addition, they were allowed to have a Bible and their own notes with them. Groups were allowed to use their devices in any manner they wished. Some groups had a support team at home and at some points they called the team and asked them to find out something they needed to know.

Participants were also advised for the use of augmented reality before the experiment. They were given a video – tutorial about how to use Aurasma and what they are supposed to do in the church. In addition, before the competition started, the tutors made sure that every group knows how to use the device and Aurasma. During the competition the tutors helped the groups if they had problems with technology, but did not help them in solving the puzzles and the answering the questions.

To prepare, participants had studied the given Bible text and some background materials related to the Bible texts and the church building before they entered the experiment. Since it was a competition with a remarkable prize – 1000 euros for the winner – the participants were highly motivated to succeed.

4   Discussion

In the research of Augmented Reality in education, AR is often linked with improving student motivation and engagement in learning activities. Motivation and engagement was highly visible in our experiment as well. Participants found searching for clues "cool" and all the groups were able to finish the given tasks.

The use of technology was easy to all participants. Pupils did not need adult help for using tablets or smartphones, scanning trigger images with Aurasma or seeking information on the web. It was remarkable that they even made their own innovations with the technology, e.g. taking screenshots of the hints and questions that became visible while using Aurasma. That was something we adult organizers had not even thought of while instructing participants before the experiment. Based on our experiment, a mobile adventure like this seems like a natural way to integrate various tools and technologies in learning.

These pupils succeeded quite well also in tasks requiring multiliteracy. For example, all teams succeeded in applying the Bible text to interpret the art pieces in the church. With regard to thinking skills we observed variation among the teams. The aim of the church adventure was not to memorize the materials studied beforehand, but to apply the knowledge to solve problems. To some groups this was challenging in the beginning. They were able to find the hidden tasks in the church, but putting the pieces together in order to proceed was more difficult. This pinpoints the need for learning solutions and environments in which pupils can practice thinking skills, multiliteracy and other higher skills important in modern life.

We did not observe any attention tunneling, perhaps due to the design of the learning environment – pupils were supposed to look and move around as well as co-operate in order to

solve the tasks. However, some difficulties in concentration were observed. Especially in the beginning some teams were so excited that they hurried forgetting some crucial steps.

Working in an authentic environment seemed to be inspiring and exciting for the pupils. When the whole space was a potential source of information, the pupils were alert and attentive to what was present. Of course, as they were after certain information, this channeled their attention to the objects and locations where they could observe something related to their goal. The role of AR in our experiment was very similar to activities described by Klopfer in his book (2008): the participants moved in a real-world location and worked as teams in order to solve problems augmented onto physical objects. According to Klopfer, activities like these make learning more meaningful for learners, as they connect contents and knowledge to real world environments and offer authentic experiences. (Klopfer 2008)

It has to be noted that in this experiment the pupils were highly motivated and well-prepared for the experiment. They had been working on the contents –both the Bible texts and the acquisition of the skills needed - for about four months and they had been selected to this final phase through two preliminary rounds. Their cognitive skills were above the average. Hence, deductions for the average class and ordinary lessons must be avoided.

However, some general observations and lessons learned can be drawn from this experiment. According to our experience, the most crucial things when designing AR learning environments are the same as when designing any learning environment. One needs to consider carefully what are the learning contents and competences the environment is supposed to promote and how the different elements in the environment work for promoting or hindering these aims. Careful and simple enough instruction is crucial as well as making the aims clear for the participants.

The added value of AR in this experiment was that we were able to enhance problem solving and use the church building more effectively. Without AR we could not have used for example the altar piece or the organ balcony as locations for the questions. In addition, the environment could be amended with music, pictures, videos etc. without leaving visible marks onto the objects. With the help of technology, church space can also be made more accessible, e.g. by offering virtual content of the places that are difficult or forbidden to access.

5   Summary

To sum up, our experiment suggests that the use of augmented reality in religious buildings could be one solution for designing authentic learning environments for religious education. It can be used to create motivating learning activities that support the development of skills and

competencies needed in the 21ˢᵗ century. In addition, it can be used to create learning solutions for different kinds of pupils as it enables the use of whole body and the use of multiple senses in learning. With the help of AR, information of symbols, art and customs concerning the space can be made visible for visitors from schools and elsewhere. In order to increase motivation by gamification of learning, AR can add value especially in environments – such as church – where it is not possible to enter every part the environment. However, it is crucial to consider the aims when developing the environment. Some aims – such as exploring silence, the sacred or one's personal relation to the church building - may be achieved better without using AR.

In future, we are planning to continue the design and research of AR learning environments in churches and other places of worship. More detailed research on the user experiences of both pupils and teachers is needed to form a clearer picture of the educational value of these learning environments. In addition, the possibilities of AR in widening learning environments outside buildings – to places such as cemeteries and places of worship in the nature, remain an interesting research topic.

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Mobile Liturgy

Reflections on the Church of England's Daily Prayer App

Joshua L. Mann

Abstract

Technologies used to represent texts are not hermeneutically neutral. Since technologies have illocutionary force, we should ask of any text, whether print or digital, *In what ways are the associated technologies conveying meaning?* In this article, the question will be asked of liturgical texts. For the past few years, the Church of England has published some of its *Common Worship* liturgical resources, including *Daily Prayer* and the *Common Worship Lectionary*, as mobile Android and iOS apps. While the content of the resources is generally the same in its printed and digital forms, a number of interesting differences in how the resources can be used in these respective formats are apparent. Further, it is the contention of this article that these differences have discernable hermeneutical effects on the reader/user experience. After offering a framework for understanding the ways in which technologies influence the interpretation of their texts, this article will describe and interpret the differences between the print and digital versions of *Daily Prayer*. Finally, implications for users/readers and various other stakeholders in the religious apps space will be offered.

Keywords

Church of England, prayer app, liturgy

Technology is not hermeneutically neutral; it has illocutionary force. That is to say, technology itself contributes to the meaning we derive from the texts and objects it mediates. In this article, I wish to focus on the technology used to mediate liturgical resources (i.e., books or apps containing texts for prescribed worship). Specifically, I will consider the modern print and digital versions of *Common Worship: Daily Prayer* (2005), authorised for use by the Church of England.[1]

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1   The *Daily Prayer* app I am using is the iOS version, installed on an Apple iPhone.

In Anglicanism, as in some other Christian traditions, a strong relationship is thought to exist between prayer and belief, public worship and church doctrine, sometimes expressed *lex orandi lex credendi*. "[F]or Anglicans, what we do when we worship expresses what we believe" (Stevenson, 2006: 133). What is more, worship in the Anglican tradition is prescribed in a prayer book:

> Whenever a priest embarks upon a new post anywhere in the Anglican Communion, he or she must promise to use the church's authorized forms of service. In the Church of England, such a declaration is made publicly, and the words that are spoken refer both to the 1662 Prayer Book and to other forms that are "authorized or allowed by canon"—which means *Common Worship* (2000), as well as the various seasonal and occasional forms of service that are from time to time agreed upon." (Stevenson, 2006: 133)

If technology *is* hermeneutical significant, what difference does it make to the meaning derived from such a prayer book? That is the primary question this article intends to answer, using *Daily Prayer* as an example. First, however, I must begin by briefly expanding and illustrating the opening point—that technology *itself* means—from two angles, paratextuality and material culture.[2]

1   The Significance of Paratexts

Roughly, paratexts are to texts what a frame is to a picture. Gérard Genette, who has coined the literary use of the term, explains:

> A literary work consists, entirely or essentially, of a text, defined (very minimally) as a more or less long sequence of verbal statements that are more or less endowed with significance. But this text is rarely presented in an unadorned state, unreinforced and unaccompanied by a certain number of verbal or other productions, such as an author's name, a title, a preface, illustrations. And although we do not always know whether these productions are to be regarded as belonging to the text, in any case they surround it and extend it, precisely in order to *present* it, in the usual sense of this verb but also in the strongest sense: to *make present*, to ensure the text's presence in the world, its 'reception' and

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2   Note that liturgical scholars and theologians have considered similar questions about the effects of media on liturgy from explicitly theological perspectives. One recent example is Teresa Berger's @ *Worship: Liturgical Practices in Digital Worlds*—perhaps the first book-length treatment of liturgy with respect to digital technology—which she says "is best read as a theological reflection on liturgical practices in digital worlds" (Berger, 2017: 36). Cf. Stefan Böntert (2005, 2012). By contrast, this article does not seek to use theological tools or methods in its inquiry, though observations and conclusions drawn may well impact upon the work of those who do.

consumption in the form (nowadays, at least) of a book. These accompanying productions, which vary in extent and appearance, constitute what I have called elsewhere the work's *paratext*… (1997: 1)

The crucial point is that paratexts themselves have meaning; they are hermeneutically significant: "Far from being an issue that preoccupies only the theoretically minded, the matter of the paratext is always—albeit often imperceptibly—already at work in the hermeneutic process" (Jansen, 2014: 1).

In considering *digital* paratexts, I deviate from Genette's definition in two respects: (1) It matters very little in the following analysis whether or not the "author" legitimates (or accepts responsibility) for a paratext;[3] and (2) the *para* of *paratexts* receives the emphasis, not the *texts*. In other words, paratexts are framing features of the text but not necessarily texts themselves.[4] In this article, then, I consider paratexts to be productions that accompany, present, or contain a text, including productions that facilitate the engagement of a reader.[5] Paratexts may be produced by an author, publisher, software developers, editors, and the like. Paratexts also include visual features associated with typography, page layout, book design or, in software, the interface and its manifold features.[6]

To illustrate, let us briefly consider a book perhaps more familiar than any other, the printed Bible in the form that most people encounter today. Such a book is generally a collection of 66 or more ancient documents bound together in a single volume (Figure 1).[7]

Figure 1

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3   Cf. Genette (1997: 2): "By definition, something is not a paratext unless the author or one of his associates accepts responsibility for it…".

4   Whereas Genette seemed to envision that most paratexts were themselves textual (e.g., table of contents, publisher's name, etc.). For a similar approach as I take for digital paratextuality, see (van Dijk, 2014).

5   Compare a recent narrow definition in reference to the paratexts of biblical manuscripts: "…all contents in biblical manuscripts except the biblical text itself are a priori paratexts" (Wallraff and Andrist, 2015: 239).

6   Compare similar approaches to applying categories from traditional bibliography to digital texts, including considerations of hermeneutical significance, in Drucker (2002), Hayles (2003), Kirschenbaum (2002), and Manoff (2006).

7   The number of documents or 'books' vary by tradition, e.g., Hebrew (Jewish Rabbinic) Canon (24), Protestant Canon (66), Roman Catholic Canon (73).

Note that the binding itself is significant; it is a paratext that conveys the message that these documents *belong* together, reinforced by uniform typography, page layout, and consecutive page numbering across the bound collection. But in terms of the text's history, these paratexts potentially obscure the fact that the documents within were completed at various times over the course of 1,500 or more years by authors who almost certainly did not envision that their work would be read alongside of these other works. Imagine the difference if, instead, these documents were each individually bound—perhaps 66 thin volumes arranged on a shelf. This is not unlike the arrangement of previous collections of biblical texts as collections of scrolls.[8] How then do paratextual messages change in a *digital* biblical text? Consider how the finality of a printed Bible is far less acute in its digital counterpart. One can hold a printed book—it is bound and not easily modified.[9] A Bible app, on the other hand, is periodically updated with new features, corrections, etc. In short, the paratextual messages of a printed book and its digital counterpart are distinct.

2   The Significance of Material Culture

A second angle from which to consider the hermeneutics of technology is provided by scholars of material culture—scholars who have maintained and interpreted the significance, including hermeneutical effects, of "things" (as opposed to ideas), including religious objects. Consider S. Brent Plate's "working definition" of the discipline of material religion:

> (1) an investigation of the interactions between human bodies and physical objects, both natural and human-made; (2) with much of the interaction taking place through sense perception; (3) in special and specified spaces and times; (4) in order to orient, and sometimes disorient, communities and individuals; (5) toward the formal strictures and structures of religious traditions. (2015: 4)

Further, as Colleen McDannell says in *Material Christianity,* "The material world of landscapes, tools, buildings, households goods, clothing, and art is not neutral and passive; people interact with the material world thus permitting it to communicate specific messages" (1995: 2). This article is especially interested in investigating these *messages*—what a printed or digital liturgical text communicates by virtue of its technological medium, the technology through which it presents itself to a user.[10]

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8   See Small (1997: 43, 48).
9   On the physicality of reading in general, see Baron (2015: 131–56), and on the Bible in particular, Rakow (2017).
10   I will refer to the reader/user of both versions as the 'user' for convenience.

It is important for our purposes not to equate "material" strictly with what is physical in a way that excludes *digital* technology.[11] In fact, as a starting point, let us define technology in its broadest sense. Helpful in this regard is Ferré's definition: "…technology involves (i) implements used as (ii) means to practical ends that are somehow (iii) manifested in the material world as (iv) expressions of intelligence" (1995: 25). By referring to technology as "implements…manifested in the material world," the definition applies equally to print and digital media, books and apps, all of which can then be situated comfortably in what we might call material culture.

How, then, might the "messages" of material objects be discovered, from a material religion point of view? David Morgan suggests it may be done through an analysis of three areas, production, classification, and circulation—an approach he describes as

> …a series of inquires that move from consideration of the concrete features of an individual object to comparison with other objects like it to its circulation and use and finally to what the object does and how it may be understood to perform different kinds of work. (2017: 15)

How similar approaches might handle print-digital comparisons of a religious text can be illustrated by the recent analyses of Katja Rakow (2017) and Tim Hutchings (2015, 2017). Hutchings summarises:

> A material approach to digital religion must consider the differences between digital and physical objects, as well as what they have in common. I have interviewed and surveyed users of digital Bible apps like YouVersion, and many of them expressed reservations about material consequences of shifting from print to screen (Hutchings, 2015). Some argued that a digital Bible made it harder to remember where a particular passage lay in the overall structure of the canon, and reported that they were more likely to skim-read and jump between texts. For others, the loss was more emotional. One respondent reported that 'I feel more distanced from it' on screen, 'frustrated at not having the personal contact of the paper and print'. Their paper Bibles had built up memories and associations, as an object that they had received as a gift and carried with them through life. The physical form of Uncover has been designed by UCCF to encourage these kinds of material relationships with and through the book, dimensions that the organisation feared a digital-only Bible might struggle to generate.

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11 For a critical summary of how scholars of material culture have treated digital media (as either "essentialist," where materiality applies to what is more-or-less physical, or "binary," where materiality is defined in contrast to what it is not) contrasted with theorists of digital media (who take a "functionalist" approach where "material" extends to whatever "acts like a physical object") see Hutchings (2017: 87–91).

In Morgan's terms, the analysis that I will carry out in the next section will primarily fall into his first area, production, though some observations will be made that could impact upon the others.

3   An Analysis of *Daily Prayer*

For the past few years, the Church of England has published some of its *Common Worship* liturgical resources, including *Daily Prayer* and the *Common Worship Lectionary*, as mobile Android and iOS apps. While the content of the resources is generally the same in its printed and digital forms, a number of interesting differences between the two are apparent. In light of the way paratexts and materiality have been shown to contribute to meaning, the following analysis will consider how observable differences may create hermeneutical effects on the reader/user experience. Specifically, I will focus on describing and interpreting the differences between the print and digital versions of the Church of England's *Common Worship: Daily Prayer*.

3.1   Material and Paratextual Descriptions of *Daily Prayer*

As mentioned in the opening of this article, *Daily Prayer* reflects an authorised alternative service to the 1662 *Book of Common Prayer* that prescribes patterns of (typically public) worship for services within the Church of England. The pattern subtly changes according to the season set within the church calendar, as outlined in the same book. Services typically include the reading of Psalms—in the back of printed edition, included in situ in the app—according to the calendar. However, set Scripture readings for each service are determined by a lectionary—itself following a calendric cycle—printed separate to the print edition, but included in situ in the app.

The printed edition of *Daily Prayer* is typically printed in dark red hardback with two or more bookmarking ribbons. Its binding suggests durability, anticipating sustained use (reinforced by the ribbons), and carries the paratextual message of authority and finality, as described in the example of the printed Bible earlier.[12] Reinforcing its authority is the first page following the table of contents, titled "Authorization," with relevant details. The app appears to have no such equivalent, although buried in its introductory material (on which see below), it mentions the two forms of service "authorized for use in the Church of England."[13]

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12 Interestingly, Teresa Berger describes a different app, the Divine Office, which includes a digital representation of bookmarking ribbons which have no navigational function within the app. Rather, she says, "…they function as visual signs, signaling that this digitally mediated Divine Office seeks to 'follow in the ancient traditions of the Church,' as its Facebook page puts it" (2017: 77).

On the printed front cover in glittering gold letters appears a cross, the horizontal beam of which is made with the words "Common Worship," intersected by a vertical beam made with the italicised words "Services and Prayers for the Church of England" (Figure 2).[14]

Figure 2

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13 A subtle clue is also found in the copyright material, which includes "The Archbishops' Council of the Church of England."
14 Other similar editions do not include the cross, but only "Daily Prayer" in large gold letters and "Common Worship" in small letters.

This somewhat ornate feature conveys a sense of sacredness, not unlike similar features of other printed religious books.[15] The *Daily Prayer* app's icon, in contrast, appears light blue with the words "Daily Prayer," similar to the app's splash page (Figure 3) which closely mirrors the printed cover, containing the same sort of cross described above, only with white letters instead of glittering gold.

Figure 3

In both versions, headings, subheadings, instructions, and certain reading marks appear in red typeface while the main text otherwise appears in black. The *Daily Prayer* app also contains blue underlined typeface used to indicate a hyperlinked text (where the printed edition may indicate only an optional inclusion via page number). The paragraphing and spacing are similar in both versions, though the printed page layout and equivalent app interface differ greatly in how much text is accessible to the user's vision. In the app, the amount of visible text depends on the device (i.e., screen size and resolution) as well as on the user settings of font size. But in most cases, the app will display less text with more line breaks compared to its print counterpart.

The printed edition contains the usual navigational paratexts, like numbered pages and a table of contents, along with solid red facing pages before each new section of the book. These paratexts

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15 For many familiar with the printed form of the prayer book, these physical features may contribute to the analogous quality of what Katja Rakow calls the "Bibleness" of a printed Bible, somewhat lacking in its digital counter part (2017).

give the sense of one's relative location within a section and the volume as a whole, features that are absent from the app.[16] Navigation in the app is semi-automated: upon opening, the app automatically navigates to the relevant prayer service according to the day and time, utilizing data from the user's device.[17] From here, the user can also navigate between morning, evening, and night prayer via tabs at the top of the app (Figure 4). This contrasts the way that night prayer is set apart in its own section from morning and evening prayer in the printed edition.
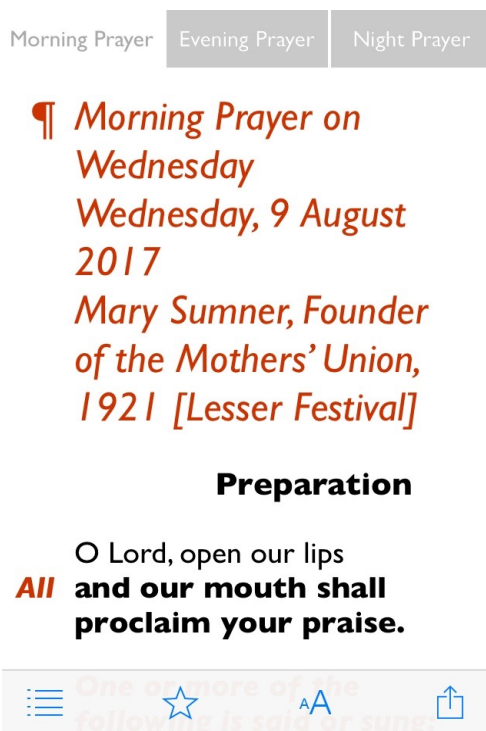

Figure 4

At the bottom of the app is an interface that includes a sharing feature which produces an email invitation, tweet, etc., to download the app (Figure 5).

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16 Interestingly, the app retains references to page numbers in the text.
17 Timings the app uses for switching between morning, evening, and night can be altered in the app's settings.

Cancel   Daily Prayer!   Send

To:

Cc/Bcc, From:

Subject: Daily Prayer!

Daily Prayer from the Church of
England

Download the new, official app free:
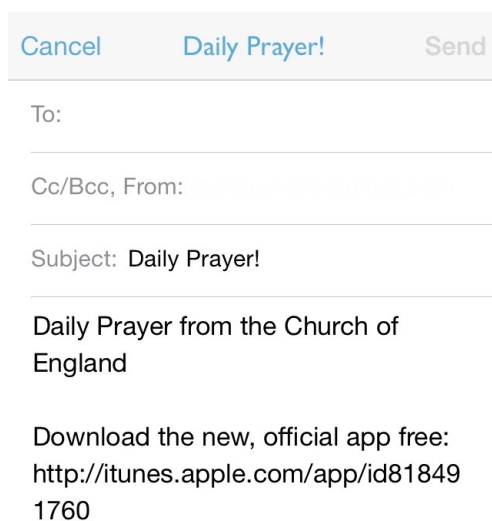http://itunes.apple.com/app/id81849
1760

Figure 5

Nearby, another option toggles a menu from which the user can increase or decrease font size, as well as select between (1) a contemporary or traditional typeface and layout, and/or (2) light or dark background. The leftmost option on the bottom menu bar brings the user to a kind of table of contents menu, including such options as "Browse All," from which the user can navigate to other services by date,[18] "Subscriptions," which offers offline access to 12 months of material for £1.49, and "Switch to Traditional," which uses the traditional rather than contemporary service (Figure 6).

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18 Note, this feature is a list of dates, e.g., Monday 31 July 2017, etc. It does not indicate the how these dates
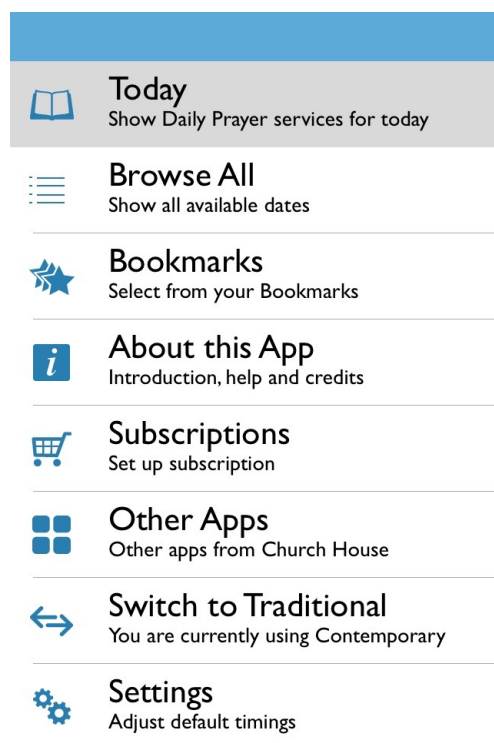   correspond to the liturgical calendar.

Figure 6

Also among these options is "About this App," the subtitle of which is "Introduction, help and credits." However, selecting this brings the user to a lengthy page of text that begins *not* with the introduction, but with technical help, followed approximately 15–20% down the page by the introduction to *Daily Prayer* (largely the same as in the printed edition), after which are copyrights and acknowledgements, information about Church House Publishing, and finally information about the app developer, Aimer Media. It seems odd not to give the introduction its own separate place. For a novice user of *Daily Prayer* this makes navigating to the introduction difficult, even if the app makes finding the day's service very simple.

3.2   An Example Service Compared in Each Format

Comparing a specific service between the two versions of *Daily Prayer* reveals some interesting differences. The following representative comparison is taken from each respective version for morning prayer on Wednesday 9 August 2017.

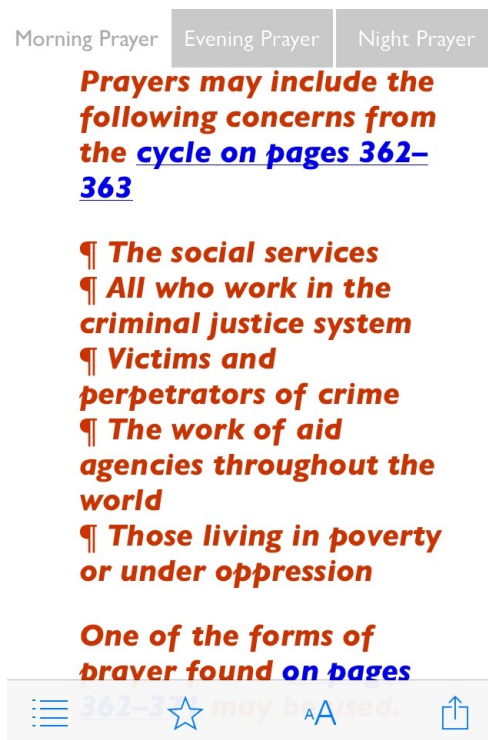| Printed *Daily Prayer*	*Daily Prayer App*
Contains generic day of the week in header, "Morning Prayer on Wednseday."	Contains day of the week, date, and festival information acc. to specific date. (Fig. 4)
Appointed psalmody must be located and inserted.	Appointed psalmody for date is automatically inserted.
Scripture readings must be located (outside of book) and inserted as instructed.	Scripture readings automatically inserted acc. to lectionary.[19]
The Benedictus has different refrain: "You show mercy…"	The Benedictus has different refrain: "They were faithful…"
Two optional cycles for prayers are indicated by page number (found elsewhere in the volume).	The cycle for this particular day of the week is inserted (Fig. 7).
The collect of the day may be inserted or a generic one, printed, used.	The collect of the day is automatically inserted and no generic one is mentioned.
Only the first line of the Lord's prayer (in both contemporary and traditional versions) is included.	The entire Lord's prayer in contemporary and traditional versions is included.

Morning Prayer   Evening Prayer   Night Prayer

Prayers may include the following concerns from the cycle on pages 362–363

¶ The social services
¶ All who work in the criminal justice system
¶ Victims and perpetrators of crime
¶ The work of aid agencies throughout the world
¶ Those living in poverty or under oppression

One of the forms of prayer found on pages 362–363 may be used.

Figure 7

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19   The two Scripture readings can be read one after the other, or the second can be read after the canticle—as both versions instruct. However, in the digital app, the second Scripture is automatically inserted after the canticle.

Most of these differences have to do with the way the digital app automatically inserts content appropriate for the specific date. This means that the user does not need to find the content elsewhere in the *Daily Prayer* volume or in another resource (or rely on their memory) but may simply follow along in the app. The digital app demands less pre-requisite knowledge, significantly lowering the bar for a novice user. On the other hand, a user unfamiliar with the Anglican prayer book tradition may less quickly come to understand how the prayer book works—the role of the calendar, etc.—and perhaps be less quick to memorise portions of the liturgy, like the Lord's Prayer, provided as it is in full text.

3.3   Reflecting on the Differences

In public worship, where the service has been prepared (i.e., decisions about what readings to use, etc.) and is officiated, some of the differences may become less significant from the perspective the user/reader. Where the service mirrors that of the app, participants will be able to read along in its entirety, including Scripture readings and the collect, which are sometimes only heard by participants who follow along in the printed edition. While the impact of reading (rather than *simply* hearing) may differ according to individuals, reading arguably privatises the experience, even if subtly.[20] For participants holding either the book or the app, however, the reading posture will be similar.[21]

In private use, the app will reduce the preparation required to almost none—the user must simply "tap" on the app's icon, after which *Daily Prayer* opens to the beginning of the appropriate service, with all readings for the day inserted. But the app introduces some other interesting dependencies not present in the print edition. For example, the user's device must be operational, having enough battery life to run the app for the duration of the service. For users without a subscription, *Daily Prayer* will also rely upon an internet connection to periodically update the contents for the days ahead (or else encounter a screen that says, "Download Failed. Could not contact http://churchofengland.org. Check your internet connection") (Figure 8). The process of updating the app also makes the sense of finality less acute than in the print counterpart, similar to the earlier discussion of a Bible app.

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20 Berger (2017: 46) entertains this very point in relation to liturgy, leaning on Ong (1982). Neil Hurley (1965), in one of the earliest articles considering the impact of electronic communications on liturgy, raises a similar point, namely that print and satellite technology, respectively, alter the "ratio of man's senses" and, as a result, aspects of culture , both of which are relevant to liturgy.

21 Although I assume that users of the printed *Daily Prayer* will be more likely to use two hands to navigate and read than users of the app on smaller mobile devices.
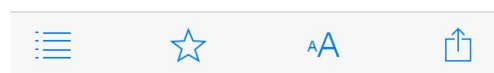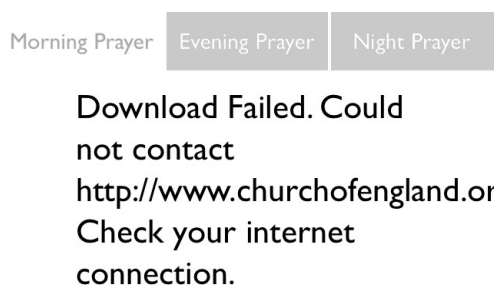
Morning Prayer | Evening Prayer | Night Prayer

Download Failed. Could
not contact
http://www.churchofengland.or
Check your internet
connection.

Figure 8

Other technical dependencies beyond those of the user are apparent in the app. Who, after all, is *technologically* responsible for the app's production, the quality of its texts, its conformity to the canons of the Church? At least two entities can be identified distinct from its print counterpart: (1) the app developer, Aimer Media, who must maintain the software for supported platforms (iOS and Android); and, less obviously but more significantly, (2) Simon Kershaw, an independent software developer, book designer, and typesetter, who specialises in liturgy and has collaborated with the Church of England. In fact, it appears that the web software of Kershaw does the "heavy lifting" of providing the date-specific content that feeds the *Daily Prayer* app.[22] Kershaw's software, the copyright of which he solely owns, therefore, appears to be a single-point-of-failure (or single-point-of-alteration!) for the mobile app. Historically, standardisation of the prayer book has been a significant goal in the Anglican tradition. From at least 1892, for example, the Episcopal Church in America would keep one bound copy of each new edition with the Custodian of the Prayer Book: "All the limited Standard Books, and the less expensive copies made for pulpit, pew, and personal use, bore a Certification from the Custodian of the Prayer Book, indicating that it is word-for-word and page-for-page correct" (Hutner, 2006: 132). Only in the digital age, however, might one

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22 Kershaw's web app is available on a subdomain of his own website (http://cwdp.oremus.org/daily.cgi), mirrored on a subdomain of the official Church of England website (https://dailyprayer.churchofengland.org/daily.cgi) and included on another of the Church's Daily Prayer pages (https://www.churchofengland.org/prayer-worship/join-us-in-daily-prayer.aspx).

conceive of a situation in which thousands of (digital) prayer books might be collectively altered *after* distribution by a single developer (or hacker).

Of course, one does well to remember that a standardised prayer book has always been an ideal rather than a reality throughout its history. In the earliest days of the *Book of Common Prayer*, unofficial printings were carried out by unauthorised presses, and truly consistent order and pagination were not realised until at least the late nineteenth century (Hutner, 2006: 120, 132). Further, Kenneth Stevenson, writing on the sacredness of the prayer book, demonstrates that concerns with stability continue into the twenty-first century:

> In an age that sees the production of a new liturgical text almost by the year, what we perhaps need to discern is where the patterns of future stability are to be found, how we can use responsibly the [Anglican] "communion" that we already share, and where it is that we can perceive the hand of God in the new cultures that are springing up around us. Since the Lambeth Conference of 1958, there has been a growing recognition that we are now no longer dealing with one 'sacred text', but rather with texts that at their best have a judicious flexibility. Perhaps the development of precisely the three ways of writing about Anglican liturgy noted here—defending, expounding, and doing theology around it—may go some way towards providing a new kind of stability, a new measure of communion, a new culture of diverse but coherent prayerfulness. (2006: 139)

Clayton Morris, who considers the consequences of the "prayer book in cyberspace" and expresses concerns about the "maintenance of orthodoxy," nevertheless maintains that "While it is obvious that the tradition is always threatened by forces that would adapt it beyond recognition, the extent to which it represents truth and integrity will protect it. The faithful will correct the excess" (2006: 547, 549). Even so, it seems clear that the technology on which the *Daily Prayer* app depends, in contrast to its print counterpart, is less transparent, more difficult to understand, and more vulnerable to change. Further, its vulnerability to change is more than a feature of its digital medium; it is in part a consequence of this particular app's dependency on the software of a single developer who does not appear to be supported by a company or a team.

4   Conclusion

In sum, this article has considered the materiality and paratexts of two versions of *Daily Prayer* in order to reflect on the hermeneutical significance of their respective mediating technologies—print and digital. To review a few examples: The digital app proves easier to use, particularly for the novice, while making how the prayer book "works" in the Church's tradition less transparent. The

app automatically inserts daily readings in their place, also ensuring that a participant may not only *hear* a text read aloud but also *read* along. This creates a different experience for some, particularly those who may not have the Scripture readings or collects printed and ready to hand. Physical features of religious books that devotees have long cherished—hard or leather covers, gold lettering, ribbons, the "feel", etc.—are absent in the digital app and, for those familiar with the printed edition, may diminish the sense of sacredness they assign to it. Further, the app does not sustain the paratextual message of finality and authority in the same way as the printed book, and the app's vulnerability to change—though not obvious to most users and, perhaps, church authorities—reinforces this point. Although offering a theological evaluation of the two versions of *Daily Prayer* lies outside the scope of this article, such an exercise would benefit from paying attention to the hermeneutical significance of the technology itself. This article is but one step in that direction.

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RELab digital

Ein Projekt über religiöse Bildung in einer mediatisierten Welt

Ilona Nord & Jens Palkowitsch-Kühl

Abstract

Bildung allgemein partizipiert an sich global vollziehenden medialen Transformationsprozessen. Religionspädagogik und –didaktik sind, wie alle anderen Fachwissenschaften auch, herausgefordert, die Integration digital-vernetzter Medien in Theorie und Praxis zu konzeptionieren und zu reflektieren. Dies sollte in mindestens drei Dimensionen erfolgen: beim Lernen mit digitalen Medien, beim Lernen über digitale Medien sowie in der Einübung einer konstruktiv-kritischen Medienbildung. Das Projekt ist der Entwicklung, Erprobung und Evaluation von Lernszenarien im Religionsunterricht gewidmet und dient gleichzeitig dem Austausch mit außerschulischen religiösen Bildungsorten.

In diesem Beitrag werden neben den didaktischen und fachwissenschaftlichen Zugängen zwei mögliche Sequenzen aufgezeigt: Virtuelle Realitäten (VR), die durch Abbildung der physischen Realität angereichert werden und somit virtuelle Expeditionen ermöglichen sowie die physische Realität, die durch virtuelle Schichten erweitert wird (AR) und somit Erfahrungsräume an bestehenden Orten erweitert oder ortsungebunden neue Lernorte entstehen lässt.

Keywords

Pädagogik, Didaktik, Virtual Reality, Augmented Reality

1   Einführung

Als die ersten Computer 1972 über das Fach Informatik ihren Weg in deutsche Schulen fanden, wurde wahrscheinlich von Lehrkräften anderer Fächer noch nicht die Frage gestellt, inwiefern diese in ihrem eigenen Fach didaktisch genutzt werden könnten. Es gab nur einige Pioniere, aufgeschlossene und technikaffine Lehrkräfte und wenige Schulen, die mit Computern ausgestattet wurden. Der Fokus von Lehr- und Lernprozessen lag dabei vielmehr auf dem Wissen über die

Wirkprinzipien der Hardware und später auf fortgeschrittenen Programmiersprachen. Mit der Zeit wurden Computer auch als Unterstützung bei Aufgaben, wie Schreiben, Rechnen und Präsentieren, genutzt. Nicht nur das Verständnis von Computersprachen, sondern auch die informationstechnische Verwendung von Computern zur Datenverarbeitung (z.B. Text-, Bild-, Zahlendaten) wurden Teil des Informatikunterrichts, der mancherorts seit Mitte des 90er Jahre Informationstechnische Grundbildung (ITG) genannt wurde. Für gewöhnlich wurden diese Fächer von den anderen losgelöst unterrichtet bzw. mit dem Fach Mathematik verbunden. Seitdem hat sich einiges verändert, sodass heute, im Jahr 2017, Computer Einzug in andere Fachdisziplinen genommen haben, wenn auch allen voran in den MINT-Fächern: Mathematik, Informatik, Naturwissenschaft und Technik, um deren Möglichkeiten zu nutzen. Obgleich auch andere Fachdisziplinen Computer in ihren Unterricht einbinden, nutzen sie diese meist zum Recherchieren, Schreiben und Präsentieren. Die Fragen bezüglich der Computerintegration im Jahre 2017 unterscheiden sich maßgeblich von denen aus dem Jahr 1972. Heute wird nicht mehr nur über Computer, ihre Sprache(n) und ihren mathematischen Nutzen gelernt und gelehrt – um nun das Feld etwas weiter aufzuspannen und nicht nur von Computern zu sprechen, soll eher von Informations- und Kommunikationstechnik (IKT) gesprochen werden – sondern vielmehr durch und über IKT. Gesellschaftliche Aspekte, wie die These der Mediatisierung (Krotz 2001; *Mediatisierung* insbesondere im internationalen Kontext siehe Lundby 2014, Lövheim 2014, Hjarvard/Lövheim 2012), wurden berücksichtigt, da wir davon ausgehen können, dass Transformationsprozesse im Bereich der Kommunikationstechnologien und der gesellschaftliche und kulturelle Wandel miteinander einhergehen.

Die traditionellen Inhalte der geisteswissenschaftlichen Fächer gehen dabei nicht verloren, sondern müssen in ihren neuen Erscheinungsformen und erweiterten Strukturen in den Blick genommen werden. Am Beispiel eines klassischen Themas religiöser Bildung, Sterben, Tod, Trauer und Bestattung, lässt sich ausmachen, dass diese sich auch virtuell und/oder augmentiert vollziehen (Klie und Nord 2017). Diese Veränderungen gilt es zu identifizieren und spezifisch zu untersuchen. Ebenso der Zugang zu Religionen, d.h. der sogenannte „Markt der Religionen" findet durch die neuen (Kommunikations-)Technologien große Foren und damit ein breites Publikum (Campbell 2012a). Im *Internet* gibt es für jede Vorliebe einen geeigneten Platz. Lernende und Lehrende müssen in der Lage sein, diese Plattformen und Prozesse wahrzunehmen und deuten zu lernen. Eine (inter-)religiöse oder pluralitätsfähige Urteilsfähigkeit muss dahingehend geschult werden.

Da sich religiöse Bildung als lebenswelt- und subjektorientiert versteht, müssen immer die Erfahrungsräume und Perspektiven der Lernenden in den Blick genommen werden. In einer „mediatisierten Welt" bedeutet dies, dass die gesellschaftlichen und kulturellen Transformationen in der Lebenswelt der Lernenden, bedingt durch neue (Kommunikations-)Technologien, wissenschaftlich ergründet und fachwissenschaftlich reflektiert werden.

Lebensweltrelevante Themenbereiche müssen in digitalen Lehr- und Lernszenarien Eingang finden, um ein Lernen *über* Medien ermöglichen und eine kritische Medienbildung ausbilden verhelfen (vgl. Ess 2015, 2016). Diese Szenarien greifen dabei unterschiedliche methodische Settings auf, die ein Lernen *mit* digitalen Medien begründen: digitales Storytelling, mobile Gamings unter Verwendung der Anwendung Actionbound, die Integration virtueller Räume in Klassenzimmer unter Einsatz der Anwendung von virtuellen Expeditionen und digital-interaktiven e-Books, sogenannte ,id-books' (vgl. Hopkins 2016). Die Methoden greifen dabei auf mobile Endgeräte (z.B. Tablets, Smartphones etc.) zurück, die die Möglichkeiten digital-interaktiver Anforderungssituationen ausschöpfen können und bereits in der Lebenswelt der Lernenden verankert sind; demnach ein authentisches Tool darstellen.

In ihrer Anwendung treten diese Szenarien jedoch in *hybrider* Form auf; das bedeutet, dass herkömmliche Lehr- und Lernmethoden nicht einfach verschwinden, sondern mit Methoden aus dem Bereich der neu entstehenden Technologien kombiniert werden. Das Lernen und Lehren findet dadurch in Mixed Realities (Milgram und Kishino 1994), in Form hybrider Methoden und Lernräume, statt. Dabei bedient ein Lehr- und Lernszenario nicht nur ein Setting, sondern unterschiedlichste Mixed Reality Methods.
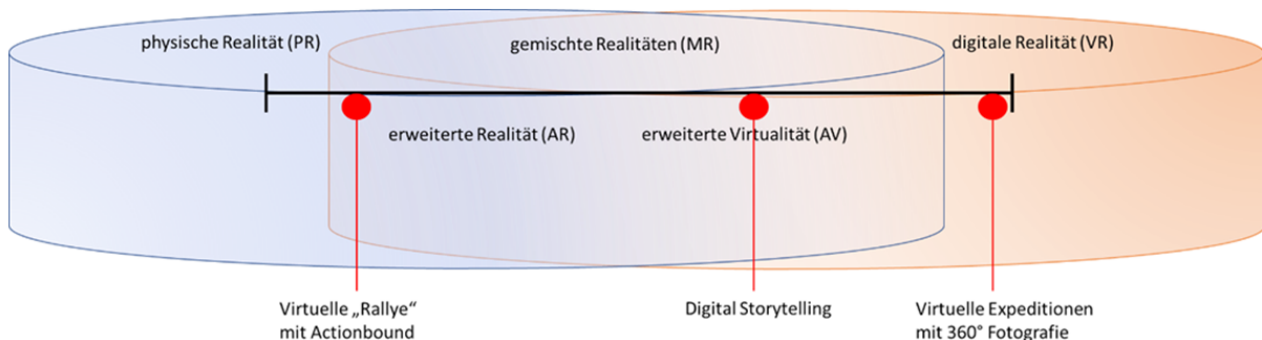

Abbildung 1: Realitäten und Methoden, eigene Darstellung, angelehnt an Milgram und Kishino (1994)

Wie diese unterschiedlichen Szenarien in ihren Settings gestaltet sind und welchen digital-didaktischen Leitlinien diese verfolgen, soll im dritten Kapitel Gegenstand der Betrachtung sein. Zunächst möchten wir den Werdegang des Projekts und das Projekt selbst skizzieren[1].

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1 Eine Projektbeschreibung wurde in deutscher Sprache in Teilen bereits in Nord, Ilona und Palkowitsch-Kühl, Jens (2017): ReLab - digital: Ein Projekt zur religiösen Bildung in einer mediatisierten Welt, in: Zeitschrift für Theologie und Pädagogik (ZPT), Jg. 69, Nr. 3 veröffentlicht. In dem vorliegenden Beitrag werden die einzelnen Teile umfassender beschrieben.

2   Einblicke: Religionspädagogik in einer mediatisierten Welt

Das Würzburger Projekt „Religiöse Bildung in einer mediatisierten Welt (RELab digital)"[2] greift die Anforderung auf, passende Formate und Inhalte für religiöse Bildungsprozesse unter Integration neuer Technologien zu entwickeln, indem erstens innerhalb einer deutsch-schwedischen Kooperation fachwissenschaftliche und fachdidaktische Verhältnisbestimmungen zwischen christlicher Religion und Medien im Sinne einer „Religionspädagogik in einer mediatisierten Welt" (Nord und Zipernovszky 2017a; Nord und Zipernovszky 2017b) erarbeitet wurden. Im Sinne religionspädagogischer Grundlagen wurde hier auch entlang der Einzeldisziplinen der christlichen Theologie herausgearbeitet, welche integrale Bedeutungen Medien für diese selbst haben. Christliche Theologie kann sozusagen als eine der ersten Medienwissenschaften gelten (vgl. Nord und Zipernovszky 2017a: Kapitel 1). Nun werden zweitens didaktische Konzepte (weiter-)entwickelt als auch Lehr- und Lernszenarien aufgebaut, erprobt und evaluiert. Vorhandene Forschungsperspektiven im Feld der Religionspädagogik und Praktischen Theologie nehmen bereits das Verhältnis von Neuen Medien und Religion(en) in den Blick (vgl. Pirner 2004; Nord und Luthe 2014b; Klie und Nord 2016)[3.] Daneben sind im deutschsprachigen Kontext Einzelbeiträge zur Religionsdidaktik erschienen, die Impulse für ein Lernen mit und über digitalen Medien im Religionsunterricht thematisieren. (vgl. Pirner 2013; Nord 2014; Haas 2015; Palkowitsch-Kühl 2015, Rosenstock/Sura 2015). Ein Transfer digital-vernetzter Medien in konkrete Lehr- und Lernszenarien und deren wissenschaftliche Evaluation und Reflexion fehlt jedoch bislang weitgehendst.[4] Im geplanten Projekt stehen Aspekte einer Religionspädagogik im Vordergrund, welche über eine bloße Vermittlung von Wissensbeständen hinausgeht und die Lebens- und Aushandlungserfahrungen der Schülerinnen und Schüler mit existentiellen Fragen in, durch und mit digital vernetzten Medien in den Blick nimmt. Soziale Erfahrungen und ihre Bedeutung insbesondere für die emotionale Entwicklung von Kindern und Jugendlichen sowie deren Wertebildungsprozesse sind innerhalb der Transformationsprozesse einer sich *digitalisierenden* Gesellschaft von einem tiefgreifenden Wandel begriffen. Intuitive Benutzungsoberflächen, wie sie die Mensch-Computer-Interaktion anbieten, schaffen Möglichkeitsräume, die im Sinne von bereits

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2   In Zusammenarbeit mit dem Religionspädagogischen Zentrum Heilsbronn der Evangelisch-Lutherischen Kirche in Bayern, dem Religionspädagogischen Instituts der Evangelischen Kirche von Kurhessen-Waldeck und der Evangelischen Kirche in Hessen und Nassau sowie der Professional School of Education der Universität Würzburg.

3   Insbesondere die Projektgruppe "Religion und Religiosität im Kontext medialer Transformationsprozesse der Gegenwart" der Wissenschaftlichen Gesellschaft für Theologie, die wir gemeinsam mit PD Dr. Kristin Merle gegründet haben, setzt sich mit diesen Prozessen auseinander.

4   Damit soll keinesfalls unerwähnt bleiben, dass die Religionspädagogik stets bemüht ist mediale Erfahrungsräume von Kindern- und Jugendlichen pädagogisch und praktisch einzuholen (vgl. u.a. Rosenstock/Senkbeil 2010, Rosenstock 2013) und auch im Bereich der interaktiven Medien (z.B. Computerspiele) wirksam ist und diese reflektiert (vgl. Rosenstock/Schweiger/Spiecker 2013). Eine systematische Erstellung, Erprobung und Evaluation konkreter Lehr- und Lernbausteine fand darüber hinaus noch nicht statt.

anderswo entwickelten religionspädagogischen Prinzipien und religionsdidaktischen Konzeptionen zu bearbeiten sind: insbesondere ist an eine *erfahrungsbezogen* und *diskursiv* orientierte Religionspädagogik (vgl. Streib und Gennerich 2011) zu denken, die dem Prinzip der *Kinder- und Jugendtheologie* (vgl. Büttner et al. 2014; Zimmermann 2010; Schlag und Schweitzer 2011), auch in der Fokussierung eines *gerechten Religionsunterrichts* (vgl. Grümme und Schlag 2016; Unser und Ziebertz 2015) folgt; es sind die Ansätze des *kognitiv, affektiv und pragmatisch formatierten Perspektivwechsels* (Käbisch 2014: 216f.), der *alteritätstheoretischen* (vgl. Grümme 2012), der *beziehungsorientierten* (vgl. Boschki 2003) und *emotional-wertorientierten* (vgl. Naurath 2010) sowie der *interkulturellen* und *interreligiösen* (vgl. Leimgruber 2007) und selbstverständlich auch der *medienweltorientierten* (vgl. Pirner 2004) didaktischen Konzepte einzubeziehen; doch die Liste wird je nach Kontext der Lernszenarien ergänzt werden müssen, z.B. auch im Bereich der *Kirchengeschichtsdidaktik* (vgl. Bork & Gärtner 2016) u.a.m. Das Plädoyer, einen zukunftsfähigen Religionsunterricht *konfessionell-kooperativ* und *kontextuell* (vgl. Sekretariat der Deutschen Bischofskonferenz 2016; Evangelisch-Lutherische Kirche in Bayern 2016; Lindner et al. 2016) sowie auch *inklusiv* (vgl. Schweiker 2017) zu formatieren, wird durch die Perspektive auf Mediatisierungsprozesse unterstützt. Diese Orientierung wurde bereits innerhalb des Konzepts einer Religionspädagogik in mediatisierter Welt dargelegt (vgl. Nord und Zipernovszky 2017a; Nord und Zipernovszky 2017b)

Für medienweltorientiertes Lernen sind Selbstsozialisationsprozesse (vgl. Pirner 2004; Nord und Zipernovszky 2017a: Kapitel 3) charakteristisch, insofern ist auch im Rahmen des Religionsunterrichts auf ein erweitertes Bildungskonzept aufzubauen, wie es differenziert in *formale*, *non-formale* und *informelle Bildung* (vgl. Schweitzer 2014; Grümme 2015) gefasst werden kann und die Wechselwirkungen zwischen außerschulischen Bildungsszenarien und ihren Wechselwirkungen mit schulischer Bildung thematisiert. In der Konsequenz dieses Ansatzes liegt es, die Medienpädagogik als Bezugswissenschaft der Religionspädagogik zu etablieren (vgl. Nord und Zipernovszky 2017a: Kapitel 3). Die Religionspädagogik verstärkt zudem über mediendidaktische Forschungsdimensionen ihre Anschlussfähigkeit an aktuelle politische (vgl. Länderkonferenz Medienbildung 2008; KMK 2012; KMK 2016) als auch bildungswissenschaftliche Diskurse (vgl. Jörissen und Marotzki 2009; Imort und Niesyto 2014). Im Würzburger Projekt stehen die Aspekte des Lernens *mit* digitalen Medien und *über* digitale Medien im Vordergrund. Im Lernen über digitale Medien wurden bereits kulturelle Phänomene virtueller Realitäten theologisch erschlossen und herausgearbeitet, dass und wie Medialität ein Kennzeichen christlicher Religiosität ist (vgl. Nord 2008). Das Themengebiet Tod, Trauer und Bestattung z.B. stand aus mehreren Perspektiven im Fokus: Tod und Bestattungen in Computerspielen (vgl. Palkowitsch-Kühl, 2016), digitalisierte/virtuelle Bestattungskulturen (vgl. Nord und Luthe 2014a), z.B. QR-Codes an Grabsteinen (vgl. Nord 2016) und Facebook als Generator für Erinnerungen (vgl.

Luthe 2016). Neben diesen Themen wurden auch Phänomene wie das Bloggen (vgl. Nord 2014) und Konflikte in Internetkommunikationen (vgl. Palkowitsch-Kühl 2017b; Nord 2017b) untersucht.[5] Im Bereich Lernen mit digitalen Medien liegen erste Unterrichtsentwürfe (vgl. Palkowitsch 2014) und einige exemplarische Anwendungen von Methodensettings (vgl. Müller und Palkowitsch-Kühl 2016; Palkowitsch-Kühl 2017a) vor. Im außerschulischen Bildungsbereich zeigt sich eine fortgeschrittene Medienintegration in religiösen Bildungsprozessen (vgl. Müller 2016b) und internationale Vergleichsmodelle zeigen die Chancen digital-interaktiver Tools (vgl. Hopkins und Burden 2015).

3   Ziele des Projekts RELab digital

Die Zielorientierungen des Projekts können wie folgt beschrieben werden:

1. Ziel A (didaktisch): Aufbau eines zirkulären Praxis-Theorie-Prozesses, innerhalb dessen digitalisierte Interaktionen in Lehr- und Lernszenarien des Faches Ev. Religion didaktisch reflektiert werden. Eine exemplarische Leitfrage lautet: Wird hier eine Intensivierung der Subjektorientierung im Unterricht erreicht? Wenn ja, wie kann diese didaktisch reformuliert werden? Wenn nein, welche Faktoren des Lehr- bzw. Lernprozesses sind hierfür maßgeblich?

2. Ziel B (methodisch): in Anschluss an die Disziplin der empirischen Unterrichtsforschung werden etablierte digitale Methoden aus angrenzenden Unterrichtsfächern übernommen und an den Religionsunterricht angepasst. Es wird daneben aber auch digital-interaktives Unterrichtsmaterial, ausgehend sowohl von der aktuellen Lebenswelt der Jugendlichen als auch den kompetenzorientierten Lehrplänen, neu entwickelt, in der Praxis erprobt und evaluiert.

3. Ziel C (professionell-praktisch): es wird ein Fort- und Weiterbildungskonzept begründet, bei dem sowohl die Didaktik als auch die Methoden und Unterrichtsmaterialien an Multiplikator/innen und Akteur/innen in der Bildungsarbeit religionspädagogischer Institute im Raum von staatlichen und kirchlichen Einrichtungen weitergegeben wird.

Innerhalb aller Zielsetzungen stellt sich praktisch-theologisch und religionspädagogisch außerdem integral die Frage danach, inwiefern sich religiöse Kommunikationen und Religiosität(en) in mediatisierten Welten verändern. Eine unserer Grundthesen lautet, dass sich die Wahrnehmung und

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5   Im internationalen Kontext gibt es bereits zahlreiche und vielfaltige Forschungen zum Themengebiet der digitalen Religion bzw. dem Verhältnis von Religion und Medien (vgl. z.B. Lövheim/Campbell 2017, Cheong et al. 2012, Cheong/Ess 2012, Ess 2016 and Campbell 2012b).

die Reflexion auf christliche Religiosität, wie auch auf andere Religiositäten, im Zuge der Digitalisierung mit verändert. Mit diesen Veränderungsprozessen gehen Fragen bezüglich der einzelnen Teilziele einher, die exemplarisch wie folgt lauten:

Werden aufgrund der digital-vernetzten Medienintegration integrale Bestandteile der Religions*didaktik* transformiert, sodass religiöse Lehr- und Lernprozesse neugestaltet werden müssen? Welche Erkenntnisse lassen sich durch die neuen *Methoden* in Bezug auf die Wahrnehmung von (christlicher) Religiosität und religiösen Kommunikationen formulieren; wie können sie beschrieben und verstanden werden? Findet ein Veränderungsprozess bezüglich des *Rollenverständnisses* der Lehrkraft statt und wie lässt sich dieser deuten?

4   Fachdidaktische und fachwissenschaftliche Bausteine zur Entwicklung von digital-interaktiven Lehr- und Lernszenarien

Bei der didaktisch-methodischen Konzeption von Lehr- und Lernsequenzen gilt es an bestehende didaktische Modelle anzuknüpfen und diese für den Bereich der religiösen Bildung nutzbar zu machen. Es geht demnach darum, sie *fachdidaktisch* anschlussfähig zu gestalten bzw. die Fachdidaktik insgesamt hinsichtlich dieses Aspekts weiterzuentwickeln. Vier wesentliche Modelle sollen kurz vorgestellt werden, die für die Entwicklung der Lehr- und Lernszenarien die Grundlage bilden.

Das in den USA von Puentedura (2012) entwickelte so genannte SAMR-Modell liefert erste wichtige Differenzierungen: Substitution, Augmentation, Modification und Redefinition. (Abbildung 2). Die beiden ersten Ebenen stellen eine Verbesserung oder Erweiterung bisheriger traditioneller Methoden und Medien durch den Einsatz neuerer Technologien dar, die beiden letzteren eine Transformation von Methoden und Medien, bis hin zur Neudefinition von Lehren und Lernen.
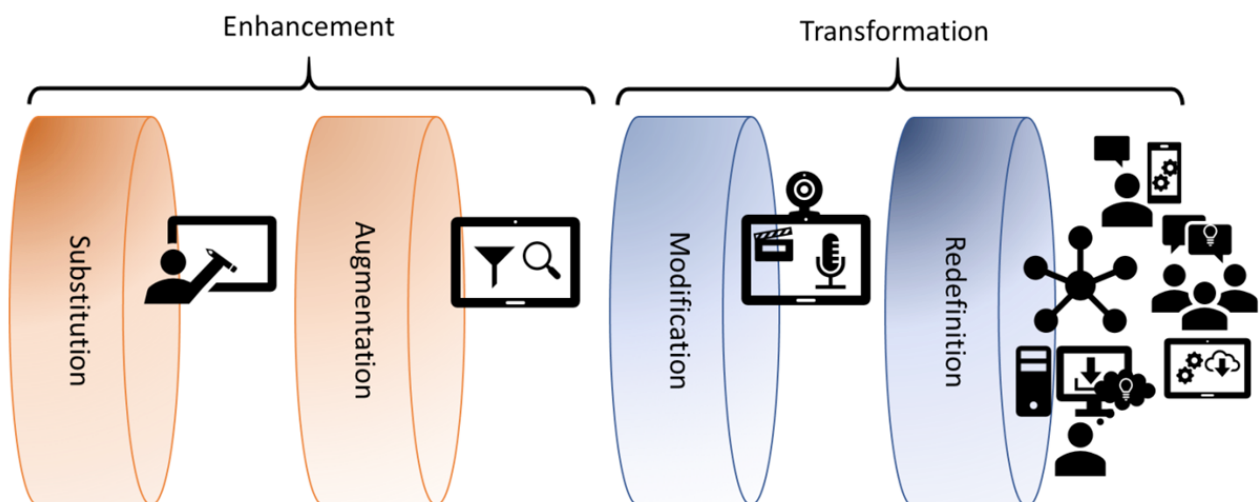

Abbildung 2: SAMR-Modell (Puentedura 2012), eigene Darstellung.

Substitution meint das alleinige Ersetzen analoger Medien durch digitale Medien, ohne weitere zusätzliche Funktionen. Exemplarisch kann diese Vorgehensweise durch das Ersetzen vom traditionellen Notizenaufschreiben durch Stift und Papier mit dafür vorgesehene Tablet-PCs beschrieben werden. Mit der *Augmentation* wird ein Schritt weitergegangen, denn die Aufgaben bzw. die Möglichkeiten für Tätigkeiten wachsen mit dem technologisch erweiterten Funktionsumfang: Die auf dem Tablet-PC festgehaltenen Notizen können durchsucht, verändert und leichter als zuvor distribuiert werden.

Betrachtet man die Möglichkeiten des Tablet-PCs genauer, so bemerkt man weitere Möglichkeiten, die nichts mehr mit der Aufgabe des handschriftlichen Notizenmachens gemein haben. Die Kamera ermöglicht es, Fotos aufzunehmen (z.B. Tafelbilder) und in das Notizbuch einzubetten, das Mikrofon eröffnet den Weg, Tonbeiträge aufzuzeichnen, so können z.B. eigene Kommentare archiviert werden. Daraus entstehen veränderte Anforderungssituationen für die Lernenden und die Lehrenden: das Aufgabenspektrum erweitert sich nicht nur, sondern es werden neue Aufgabenformate möglich: es kommt zu einer *Modification*.

Mit Hilfe einer Internetverbindung des Tablet-PCs kann das Notizbuch geteilt werden und durch entsprechende Cloud-Software kooperativ in der Lerngruppe bearbeitet werden. Dies sind neue didaktische Szenarien, die erst durch den Einsatz der Technologie möglich sind und eine *Redefinition* von Lehr- und Lernprozessen begünstigen, sodass vollkommen neue didaktische Szenarien entwickelt werden können.

Das SAMR-Modell motiviert einerseits zur religionsdidaktischen Reflexion bisherigen Medien- und Technik- sowie Methodeneinsatzes im Religionsunterricht und verhilft andererseits dazu, für die nun zu planenden Lernszenarien konkret herauszuarbeiten, welche Kompetenzen im Bereich religiöser Bildung in welchen digital gestützten Anwendungsszenarien aufgebaut und gefördert werden. Blooms Taxonomy (Bloom et al. 1956) bzw. ihre Weiterentwicklung durch Anderson und Krathwohl (2001) liefert Grundlagen, die allerdings innerhalb kognitiv orientierter Lernprozesse entwickelt wurden. Gerade auch deshalb, weil webbasierte Kommunikationen hohe sensitive Immersionsgrade erzeugen und sie dadurch die Emotionalität von Menschen in beträchtlichem Maße herausfordern, sind diese Taxonomien nicht unreflektiert zu übernehmen: Remember, Understand, Apply, Analyze, Evaluate, Create (vgl. Anderson und Krathwohl 2001).

Es lassen sich Parallelen zu aktuellen mediendidaktischen Konzepten wie dem Medienpass in Nordrhein-Westfalen, den EPA-Standards für das Fach Ev. Religion sowie den prozessbezogenen Kompetenzen des bayerische LehrplanPlus[6] ausmachen und bieten insofern für die

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6   Bayerisches Staatsministerium für Unterricht und Kultus/Staatsinstitut für Schulqualität und Bildungsforschung, LehrplanPLUS - Mittelschule - Evangelische Religionslehre – Fachprofile, abrufbar unter: http://www.lehrplanplus.bayern.de/fachprofil/mittelschule/evangelische-religionslehre, (Lesedatum: 29. März 2017).

Religionsdidaktik ausgewiesene Anschlussstellen. Für die didaktische Entwicklung digital gestützter Lehr- und Lernszenarien werden ferner beide genannten Modelle miteinander verknüpft genutzt (vgl. Mishra und Koehler 2006) (siehe Abbildung 3).
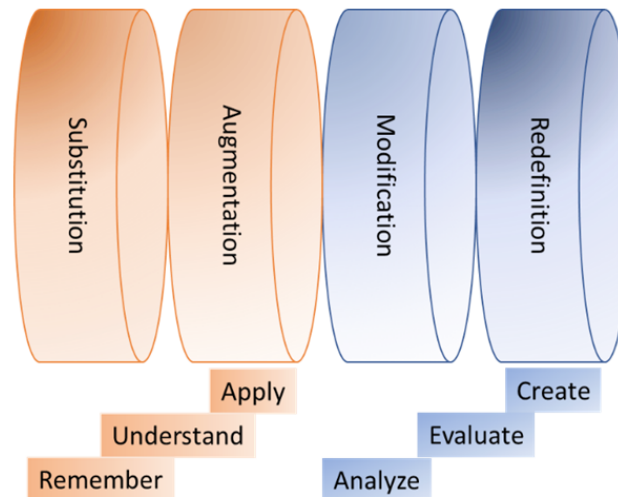

Abbildung 3: Synthese von SAMR-Modell und Bloom's Taxonomy angelehnt an Mishra (2009), eigene Darstellung.

Schließlich wird zur Fokussierung der erforderlichen Kompetenzbereiche unter Lehrenden innerhalb dieses Projekts an das Technological Pedagogical Content Knowledge-Modell (TPCK, Abbildung 4) angeschlossen. Mit diesem Modell wird veranschaulicht, dass für einen Einsatz neuer Technologien in Lehr- und Lernszenarien unterschiedliche Wissensbereiche gemeinsam aktiviert und genutzt werden müssen: Domänenspezifisches Fachwissen (CK), Pädagogisches Wissen bzw. Kompetenzen (PK) und Wissen und Kompetenzen zu Lehr- und Lerntechnologien (TK): "Technological Pedagogical Content Knowledge (TPACK) refers to knowledge about the complex relations among technology, pedagogy, and content that enable teachers to develop appropriate and context-specific teaching strategies." (Koehler et al. 2014: 102).
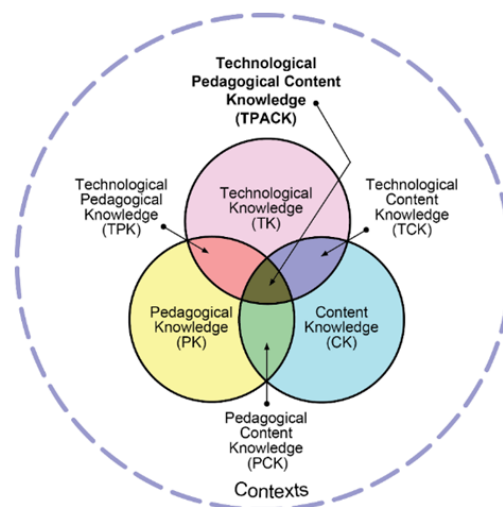

Abbildung 4: TPCK-Modell nach Koehler et al. 2009.

Das Modell wird einerseits als Analyseinstrument im Evaluationsprozess von Unterrichtsmaterial, andererseits zur Unterstützung der Entwicklung von Unterrichtsmaterial mit Lehrkräften genutzt werden (vgl. Denise et al. 2014). Schließlich kann es dazu eingesetzt werden, Bedarfe an Weiter- und Fortbildungsangeboten zu spezifizieren.

Neben diesen drei älteren etablierten Modellen für eine allgemein(medien)pädagogische Integration von Medien in Bildungskontexten wird ein jüngeres Modell, das iPAC-Framwork von Kearney et al. (2012), welches speziell das mobile Learning fokussiert, hinzugezogen. Mit Hilfe des iPAC-Frameworks können die besonderen Eigenschaften und den Angebotscharakter von mobilen Endgeräten, die das damit Lernen charakterisieren, erkannt werden. Dies stellen die *Signatrue Pedagogies* (vgl. Kearney et al. 2015; Burden und Kearney 2017) des mobilen Lernens dar und bestehen aus drei Leitkonstrukten: Personalisation; Authenticity and Collaboration (vgl. Kearney et al. 2012). Im Framework sind diese Leitkonstrukte in sieben operationelle Unterkonstrukte unterteilt: Agency and Customisation, Task, Tool and Setting and Conversation, Data Sharing and Data Gathering. (Abbildung 5). Im Zentrum des Modells stehen die Begriffe „Time" und „Space", die darauf verweisen, dass das Modell des mobile learnings (m-learing) anders als traditionelle Lernmodelle, welches das Lernen in bestimmte formale und zeitgebundene Strukturen einordnet: z.B. das Klassenzimmer in der Schule im 45 Minutenrhythmus. Durch die Einbindung virtueller Lernräume und Zugangsmöglichkeiten zu diesen außerhalb fester Zeitstrukturen, wird ein ubiquitäres Lernen ermöglicht. Schuck et al. (2016) sprechen dahingehend von einem mobilen Lernen im ‚Dritten Raum', der irgendwo zwischen dem ‚Ersten Raum' von formalen Lernsettings und dem ‚Zweiten Raum' non-formaler Settings wie Museen und Büchereien liegt. „The characteristics of transformation, hybridity, fluidity and boundary-crossing make the Third Space a useful metaphor to use in exploring contemporary learning in and beyond school, learning that is enacted in both formal, structured learning environments and unpredictable, emergent, learner-generated spaces. While learning across the latter spaces has existed for many years (for example, language learning in situ in early childhood, learning to drive a car, participation in citizen science projects), it has been divorced from formal learning. It is the ubiquity and portability of mobile technologies that now assist contemporary learning to be seamless, connected and accessible, thus demanding a re-examination of the possibilities afforded through m-learning." (Schuck et al. 2016: 3f.). Dies schließt sich wieder an die Vorüberlegungen aus Kapitel 1 an, welches ein erweitertes Bildungsverständnis zu Grunde legt, dem mobile Technologien neue Möglichkeiten eröffnen.
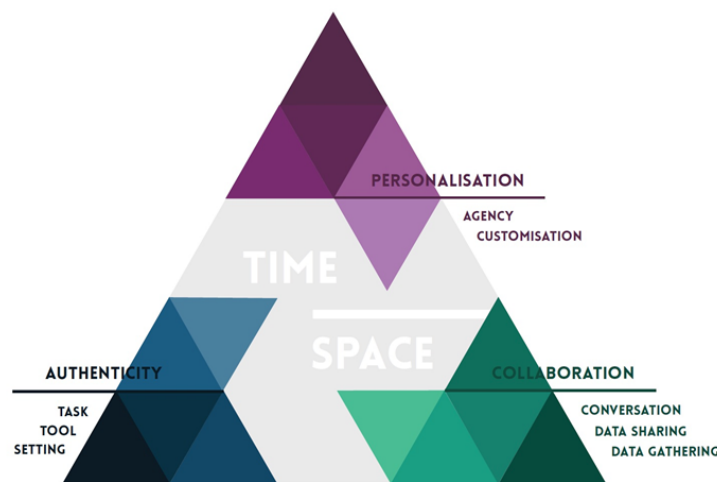
Abbildung 5: iPAC-Framework nach Kearney et al. 2009, aus Burden & Kearney 2017

Personalisation fokussiert die Möglichkeit des selbstgesteuerten Lernens, sodass die Lernenden ihren Lernprozess, betreffend des Ortes, des Raums, der Zeit und des Inhalts, selbst (mit)gestalten. Die zu erlernenden Kompetenzen werden vom Lernenden selbst bestimmt und darüber hinaus das gesamte Lernarrangement auf die Bedarfe des Lernenden angepasst (Abbildung 6).
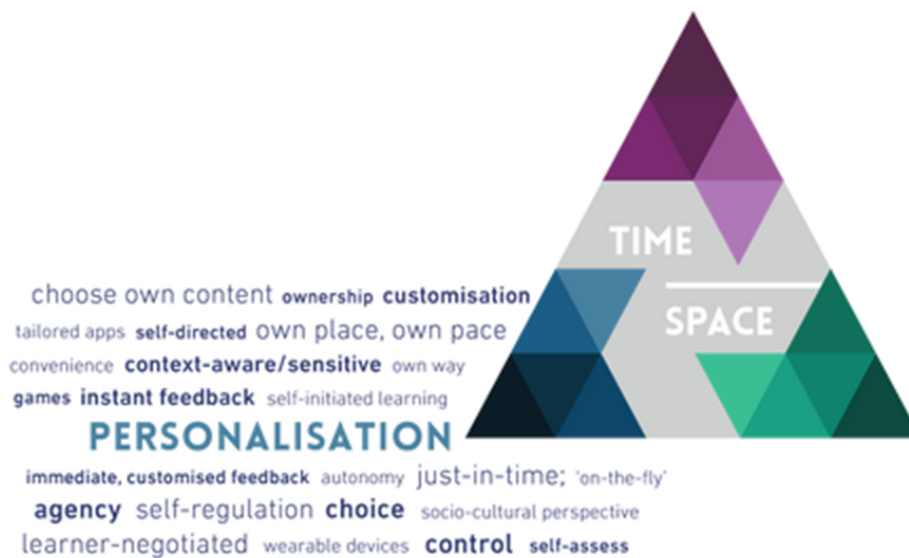
Abbildung 6: Personalisation (Burden & Kearney 2017)

Unter *Authenticity* werden diejenigen Aspekte zusammengefasst, die ein bedeutungsvolles Lernen skizzieren. Es geht hierbei vor allem darum Lernsituationen zu schaffen, die authentisch wirken und lebensrelevante und persönliche (Be-)Deutungen entwickeln (Abbildung 7). Im Zentrum steht hier

die Frage nach der geeigneten Aufgabe, der geeigneten Methode und der geeigneten Rahmung: Wie können mit mobilen Endgeräten relevante und echte Lernszenarien geschaffen werden?

Abbildung 7: Authenticity (Burden & Kearney 2017)

Zuletzt stellt *Collaboration* das dritte Leitkonstrukt dar, welches danach fragt, bis zu welchem Grad die Lernenden miteinander mit Hilfe mobiler Endgeräte arbeiten (Abbildung 8).

Abbildung 8: Collaboration (Burden & Kearney 2017)

Dieses Modell lässt sich sowohl zur Analyse (siehe Abbildung 4) als auch zur Entwicklung von Lehr- und Lernszenarien nutzen, indem es dazu anregt, mit Hilfe der drei Leitkonstrukte die Konzeption des jeweiligen Lehr- und Lernszenarios zu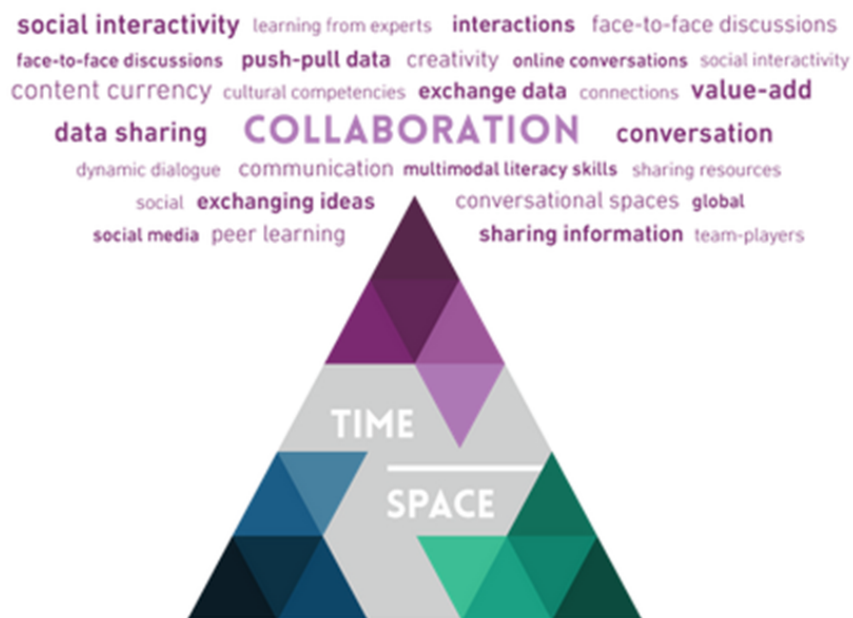 hinterfragen. Damit ist freilich nicht gemeint, dass jede Sequenz jeden Bereich abdecken muss, sondern es soll gewährleistet werden, dass einzelne Sequenzen auf einen Aspekt hin zielgerichtet geplant werden.
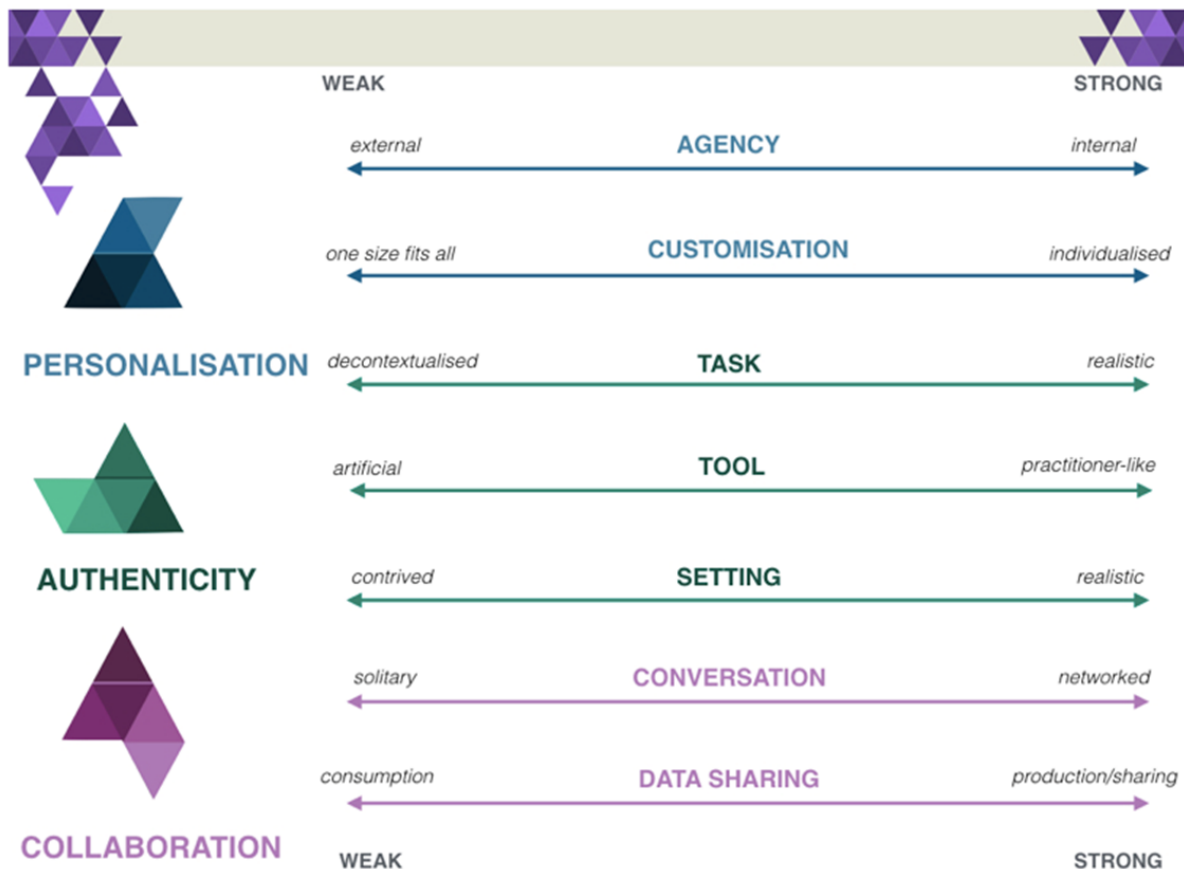
Abbildung 9: Evaluation von mobilen Lernaktivitäten mithilfe des iPAC Frameworks (Burden und Kearney 2017: 14)

In *fachwissenschaftlicher* Dimension beziehen sich die hier zu entwickelnden Lehr- und Lernszenarien auf den LehrplanPlus des bayerischen Kultusministeriums, es wurden insbesondere *existentielle Themen* ausgewählt. Die Auswahl dieser entspricht konzeptuellen Rahmenprogrammen, die interdisziplinär an einem "21st century learning frameworks" (vgl. Kereluik et al. 2013) interessiert sind (Abbildung 10). Die vollständigen Definitionen dieser Bereiche können bei Kereluik et al. (2013) aufgefunden werden; hier sollen jedoch zwei exemplarisch benannt werden: Die häufigste Nennung findet sich in der *Core Content Knowledge* (Kereluik et al. 2013: 130), in den Wissensdomänen der Mathematik, zur Problemlösung und zum

Verständnis der natürlichen Welt, sowie in der des Englisch-Unterrichts. Besonderes Interesse verdient der Bereich *Humanistic Knowledge*, der in seiner weiteren Untergliederung von *Cultural Competence* und *Ethical & Emotional Awareness* spricht. "Ethical awareness included the knowledge and skills necessary for success in a cuturally diverse society, such as the ability to imagine oneself in someone else's position and feel with that individual as well as the ability to engage in ethical decision making." (Kereluik et al. 2013: 131). Die Autoren des Rahmenprogramms betonen die Ausbildung kultureller Kompetenzen, innerhalb derer es gezielt um Persönlichkeitsentwicklung sowie die Fähigkeit zum Zusammenarbeiten und die Kompetenz der Würdigung von persönlich bedeutsamen Ideen und Gefühlen geht. Verschiedenen der oben genannten religionspädagogischen bzw. -didaktischen Prinzipien und Konzeptionen, die einer *Religionspädagogik in mediatisierter Welt* zentrale Orientierungen liefern, ist die Dimension der *Ethical & Emotional Awareness* ebenfalls eigen[7]; innerhalb dieses Projektes soll zuletzt genannte zentrales Gewicht erhalten. Weil digitale Kommunikationen, wie bereits oben gesagt, enorme Immersionen und damit auch starke Emotionen hervorrufen können, entsteht ein erhöhter Bedarf an religiösen Lernprozessen, innerhalb derer ethische und emotionale Aufmerksamkeit und ein verantworteter Umgang mit Emotionen reflektiert und eingeübt wird.[8]
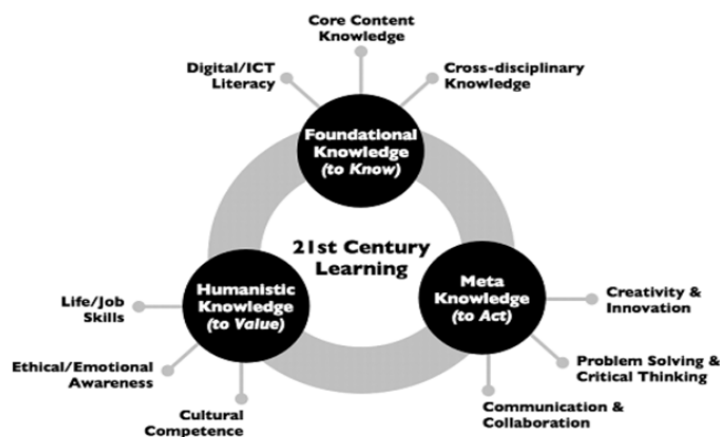
Abbildung 10: Synthese aus 15 21st Century Learning Frameworks (Kerleuik et al., 2013: 130)

Die Themengebiete, die u.a. daraus resultieren, sind wie folgt benannt: (P1) Liebe, Partnerschaft und Sexualität, (P2) Tod, Trauer und Bestattung, (P3) Demokratie wagen! sowie (P4) Glaube wird sichtbar (u.a. Kirchengeschichts-/Kirchenraumpädagogik).

Diese Themengebiete decken auch Fokusthemen der Sinus-Jugendstudie 2016 und Shell-Jugendstudie 2015 ab (vgl. Calmbach et al. 2016; Deutsche Shell Holding GmbH 2015). Nicht

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7   Hier ist auch noch einmal der gesamte Bereich interreligiösen und interkulturellen Lernens besonders zu nennen.
8   Vgl. etwa die Phänomene Hate Speech und Cyberbullying.

besonders neu ist die Tatsache, dass „[e]gal ob muslimisch, christlich oder ohne konfessionelle Zugehörigkeit: Jugendliche interessieren sich für grundlegende Fragen des Lebens – allerdings für jeweils unterschiedliche Themen. Während christliche und nicht-religiöse Jugendliche vor allem die Frage bewegt, woher wir kommen und was nach dem Tod kommt, ist für muslimische Jugendliche häufig relevant, was gerecht oder moralisch richtig ist. Hierfür suchen sie teilweise auch Antworten in ihrer Religion." (Calmbach et al. 2016: 342). Die Entwicklung der Lehr- und Lernszenarien findet in einem konfessionell-kooperativen und zugleich interreligiösen Projektteam mit jeweiligen Bereichsleitungen statt. Die ausgewählten Themen werden schulart-und konfessionsübergreifend sowie in jüdisch-christlicher und muslimisch-christlicher Zusammenarbeit, möglicher Weise auch in trialogischen Teams, entwickelt. Zusätzlich werden studentische Projekte im Seminarbereich zum Thema *Medien und Methoden* durchgeführt. Ein Schwerpunkt liegt in den kommenden Semestern auf der Herstellung von interaktiven e-Books.[9]

Im Folgenden sollen zwei dieser geplanten Lehr- und Lernsequenzen und deren digital-didaktischen Methoden näher betrachtet werden. Dabei steht das Themengebiet „Glaube wird sichtbar!" im Zentrum. Im ersten Beispiel werden virtuelle Realitäten (VR) durch Abbildung(en) der physischen Realität erweitert und ermöglichen somit virtuelle Expeditionen an physisch existierenden Orte. Das zweite Beispiel zeigt, wie die physische Realität durch virtuelle Räume erweitert wird (AR) und ortsungebundene neue Lernorte entstehen.[10]

4.1   Beispiel: „Glaube wird sichtbar! – Virtuelle Expeditionen in heilige Räume"

Glaube findet Gestalt in vielfältigen Ausdrucksformen. Kirchenräume und andere heilige Räume als Orte der Gemeinde und Gemeinschaft, in der sich Menschen begegnen, sind hierfür ein signifikantes Beispiel. Innerhalb von ihnen werden Zeichen, Symbole und Gegenstände im architektonischen Raum für religiöse Kommunikationen in Gebrauch genommen. So werden sowohl eigene wie auch fremde Erfahrungen mit der Art und Weise, wie Menschen ihren Glauben leben, zugänglich gemacht.

4.1.1 Didaktische Implikationen

Im Bereich der religiösen Bildung sind Exkursionen in Kirchenräume und heilige Räume bereits weitgehend etabliert. Schwierigkeiten treten aber dort auf, wo Kirchenräume aus ausgewählten Epochen und heilige Räume bestimmter Religionsgemeinschaften auf Grund (nicht) vorhandener

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9   Internationale Kooperation mit der University of Hull (UK), Paul Hopkins.

10   Neben diesen beiden folgend vorgestellten Möglichkeiten existieren bereits ähnliche Methoden und Angebote, die sich jedoch von dem aufgeführten Vorgehen unterscheiden. Das Angebot „Kirche entdecken" (vgl. zunächst als Buch: Birgden/Rosenstock/Tesmer 2008 und digital-interaktiv online unter: kirche-entdecken.de) etwa führt Kinder in einen comic-zeichnerisch nachgebildeten Kirchenraum.

Infrastrukturen nicht zugänglich oder etwa gar nicht mehr existent sind. Bilder und Videos dieser Räume versetzen diejenigen, die sie betrachten, in die Lage, diese Räume durchaus in einer sinnlich-leiblich gebundenen Weise zu begehen. Deckengemälde können detaillierterer Betrachtung unterzogen werden als dies mit dem bloßen Auge im Raume bislang möglich war. Dazu kommt die Möglichkeit, bestimmte Raumteile auch mehrfach zu begehen und dies von unterschiedlichen Orten aus zu tun. Didaktisch bietet sich eine virtuelle Expedition auch als Vor- und Nachbereitung einer realen Begehung vor Ort an. Immersiongrade werden hierbei gesteigert. Die Eindrücke und Erfahrungen aus den realen und virtuellen Begehungen heiliger Räume amalgamieren zu einer spezifischen Eindrucksqualität, die nicht nur feste Plätze im Gedächtnis einnehmen, sondern denen auch leibkörperliche Spuren entsprechen.

Es sollte weiter nicht unterschätzt werden, dass nun auch Möglichkeiten entstehen, dass Menschen mit Mobilitätseinschränkungen ebenfalls in diese Welten eintauchen können; so ist unsere These, dass sie auf anderer Ebene weitaus barrierefreier zugänglich als zuvor werden. Ferne und nahe Gotteshäuser können so von jedem Ort der Welt aus gemeinsam erlebt werden.[11] Zudem bedürfen Exkursionen zu religiösen Begegnungsstätten oftmals eines hohen organisatorischen und finanziellen Aufwands. Menschen mit einem geringen oder keinem Erwerbseinkommen oder geringen staatlichen Leistungen wird dies ebenfalls zu einer großen Hürde. Durch virtuelle Expeditionen können auch hier die Partizipationsmöglichkeiten an kulturellen und hier insbesondere im Fokus religiösen (Begegnungs- und Bildungs-)Stätten gesteigert werden.

Bereits die Etablierung des Buchdrucks leitete eine Veränderung der Wahrnehmung der Welt (und auch von Religionen) durch den Menschen ein: theoretisch-abstraktes Glaubenswissen gewann gegenüber konkreter Glaubenspraxis an Bedeutung. Zuvor vermittelte sich Glaube mündlich und entfaltete virtuelle Glaubensdimensionen in den Vorstellungen der Menschen (vgl. Nord 2009). Der Buchdruck brachte eine sekundäre Oralität auf (vgl. Ong 1982), bei der das Auge zum zentralen Sinnesorgan wurde. Digital-vernetzte Medien, die die Errungenschaften vorangegangener Entwicklungen in sich tragen und transformieren, bieten ähnliche Zugänge zum Glauben, wie die traditionellen Wege, bieten jedoch additiv die Möglichkeit, diese miteinander zu verknüpfen. So werden digitale Realitäten aufgebaut, innerhalb derer Glaubensäußerungen durch visuelle Überlagerungen (Overlays) sichtbar gemacht und symboldidaktisch als auch kirchengeschichtsdidaktisch aufgeschlüsselt werden, ohne dass ein haptisch-sinnlicher Zugang zu diesen ausgeschlossen oder überflüssig gemacht würde.

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11 Es soll nicht unerwähnt bleiben, dass digitale Medien ebenfalls eigenen Barrieren aufbauen, die es zu überwinden gilt.

4.1.2 Teilprojektziele und Kompetenzen

Das Ziel dieses Teilprojekts ist es, ausgewählte Kirchenräume und heilige Räume anderer Religionsgemeinschaften möglichst authentisch zu virtualisieren und mit relevanten Zusatzinformationen anzureichern. Darüber hinaus wird auch ein didaktisches Begleitmaterial entwickelt, welches den Fokus auf das Thema „Glaube wird sichtbar" setzt. Neben rein wissensvermittelten Aspekten spielen dabei auch emotionale Aspekte eine Rolle: die Räume sollen erlebbar gestaltet werden. Es ist ein wichtiger Bereich des Projekts, dass die mit diesen Räumen gemachten Bildungserlebnisse und ihre Verarbeitung in der Erfahrung von Kindern und Jugendlichen religionspädagogisch und –didaktisch reflektiert werden. Religionspädagogisch relevante Fragen können dahingehend sein, inwiefern die Lernenden sich dem Raum öffnen konnten bzw. der Raum sich ihnen erschließen konnte. Konnte er eine Raumwirkung entfalten? Welche Aspekte des Raums wurden für die Lernenden wichtig? Inwiefern haben sie Zeichen des Glaubens anderer wahrnehmen können oder Zeichen für sich selbst bestimmen können?

Das Material soll barrierefrei entwickelt werden, sodass es auch von Menschen mit (Sinnes-)Einschränkungen genutzt werden kann. Dies ist in etwa mit Audiokommentaren möglich, als auch mit Untertiteln. Zusätzlich ist eine Audio-Beschreibung der einzelnen Gegenstände möglich. Barrierefrei bedeutet auch zielgruppengerechte Sprache, was bedeutet Sinnkonstruktionen didaktisch so zu reduzieren, dass diese einfach begriffen werden können.

Durch diese Sequenz soll die Wahrnehmungs- und Deutungskompetenz der Lernenden aufgebaut und erweitert werden. Indem diese den immersiven Raumeindruck erleben, werden zudem neben kognitiven auch emotionale Zugriffe auf den Lerngegenstand eröffnet.

4.1.3 Teilprojektplan

Mithilfe von 360°-Aufnahmen werden Bilder und Videos von Kirchenräumen und heiligen Räumen anderer Religionsgemeinschaften aufgezeichnet. Diese Aufzeichnungen erhalten ein virtuelles Overlay, welches Zusatzinformationen zum Ort, den Objekten und den Bedeutungen bietet. Das Overlay besteht dabei nicht nur aus Textbotschaften, sondern auch aus Audioaufnahmen.

Die technische Realisierung soll durch die 2016 erschienenen Anwendung *Google Expeditions* erfolgen. *Google Expeditions* ermöglicht es, virtuelle Ausflüge zu gestalten und durch die Lehrkräfte begleitet durchzuführen. Lehrende und Lernende tragen dabei eine VR-Brille, welche über die Anwendung *Expeditions* auf einem Smartphone Zugang zu den zuvor erstellen Lernorten gibt. Innerhalb der Expedition kann die Lehrkraft den Fokus der Lernenden auf bestimmte Gebiete lenken und ihn thematisieren. Die Lernenden können den Raum auch auf ihre jeweils eigene Weise für sich explorieren.

Zusätzlich zur virtuellen Umgebung wird didaktisches Begleitmaterial, vor allem in Form interaktiver digitaler Schulbücher (‚id-books') erstellt (Abbildung 11), welches eine Erschließung

von Glaubensäußerungen in diesen Räumen vertiefend ermöglicht. Diese id-books bestehen aus zwei Teilen: Zum einen einem Lernendenexemplar, welches Sachtexte, Multimediainhalte, Aufgaben, Seiten für eigene Notizen und ein methodisches Glossar beinhaltet und zum anderen einem Lehrendenexemplar, welches Kompetenzen, Informationen zu Bildungscurricula, vertiefende Hintergrundinformationen, die jeweiligen didaktischen Kommentare und Hinweise zur technischen Anwendung aufzeigt. Beide Bücher sind miteinander verbunden, sodass die absolvierten Aufgaben des Lernendenexemplars im Lehrendenexemplar zusätzlich gesammelt und von den Lehrenden eingesehen und bewertet werden können. Hier kann auch den Lernenden ein Feedback gegeben werden, welches ihnen Orientierung bezüglich der zu erwerbenden oder auszubauenden Kompetenz gibt.
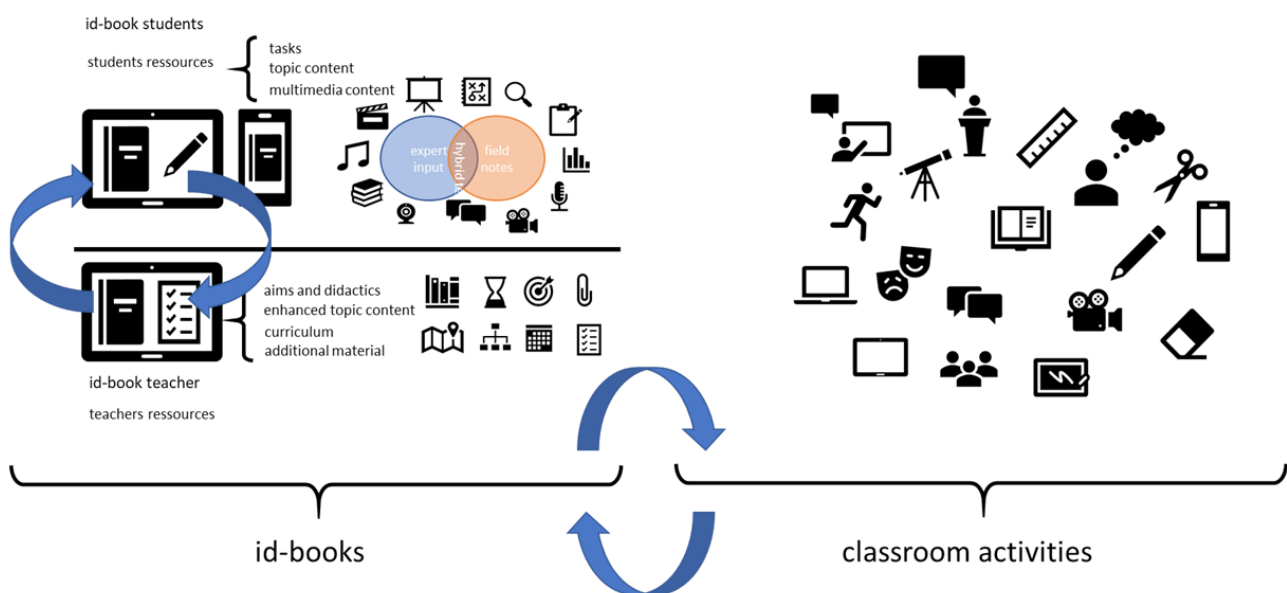
Abbildung 11: ‚id-book' als Grundlage der Unterrichtseinheiten, eigene Darstellung

4.2 Ein zweites Beispiel: „Glaube wird sichtbar! – Erweiterte Realitäten (nicht nur) im Kirchenraum, sondern überall"

Beyer (2006) beschreibt unter Bezugnahme auf Bucher (2000), dass sich Kinder und Jugendliche ihre Umwelt durch Aktivitäten aneignen (vgl. Beyer 2006: 210f.). Diese Aneignung führt zur sukzessiven Erweiterung ihrer Umwelt. Dabei wird ganz gezielt von Umwelt und nicht von Lebenswelt gesprochen, meint Letzteres doch die Bereiche im Leben, die für den Menschen als sinnvoll und bedeutungsvoll wahrgenommen werden. Diese sind je nach Mensch individuell verhandelbar und daher höchst subjektiv. Im Sinne des Konstruktivismus stellt die Lebenswelt einen vom Subjekt konstruierten Lebensraum dar. Beyer stellt die Frage, welche Rolle der

Kirchenraum für die Lebenswelten der Jugendlichen darstellt und kommt zu dem nüchternen Ergebnis: Es gibt für sie nur wenige bis keine persönlichen Erfahrungen mit Kirchenräumen und daher bilden sie nur eine geringe Relevanz für die Lebenswelten der Jugendlichen aus (vgl. Beyer 2007: 211). Dies kann man einerseits negativ bewerten, da mit dem Raum keine persönlichen Erinnerungen und/oder Gefühle verbunden werden, auf die aufgebaut werden kann. Positiv formuliert, lässt etwas Unbekanntes Neugierde entstehen und damit wäre eine Chance für die Auseinandersetzung mit diesen Räumen geschaffen (vgl. Beyer 2007, 211f.). Den Grundlagen des Konstruktivismus folgend, ist die individuelle Aneignung des Kirchenraums und der damit subjektiv bedeutsam werdenden Plätze eine Konsequenz dessen. Hier stellt sich die Frage inwiefern ein digital-didaktisches Konzept diese Aushandlungsprozesse initiieren und/oder unterstützen kann. Neben der Erschließung dieser Räume in virtuellen Räumen (vgl. 4.1.1.) bietet sich sowohl eine Annäherung im konkreten Raum als auch in einem völlig anderen Raum[12] an.

4.2.1 Didaktische Implikationen

Die Methoden der Kirchenraumpädagogik sind oftmals an die der Museumspädagogik angelehnt, aber auch an die eines ganzheitlichen und erfahrungsbezogenen Religionsunterrichts. Als eine der bekannteren Methoden hat sich die Erarbeitung der einzelnen Objekte in Kirchenräumen mithilfe von Laufzetteln innerhalb einer Stationenarbeit etabliert. Eine digital-interaktive Weiterentwicklung des Stationenlernens erscheint daher zunächst logisch. Bei der Wahl des Werkzeugs fiel die Entscheidung zugunsten der Anwendung *Actionbound[13]* , die im Folgenden näher betrachtet werden soll.

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12 Dem „Raum" wird in der Soziologie ebenfalls eine entscheidende Rolle zugespielt. Jugendliche erobern nicht mehr ihre Sozialräume durch das Erweitern ihrer Handlungsmöglichkeiten, wie es früher der Fall gewesen ist und klassische Theorien erläutern. Nach Ketter (2011; 2014) kann in einer durch digital-vernetzte Medien geprägten Welt nicht mehr von einer sukzessiven Erweiterung des Sozialraums (lokal) ausgehend vom Elternhaus ausgegangen werden, sondern vielmehr konstruieren sich Jugendliche Erfahrungsräume, die nicht mehr ortsbezogen gebunden sind: „Infolge medientechnologischer Entwicklungen (Computer, Internet und Handy) erleben Heranwachsende heutzutage Raum als fragmentär, gestaltbar, bewegt und punktuell verknüpft wie ein 'fließendes Netzwerk' (Löw 2001: 266). Jugendliche eigenen sich, neueren Raumtheorien entsprechend, den Sozialraum nicht mehr in einer sukzessiven Erweiterung des Handlungsraumes in konzentrischen Kreisen an wie beispielsweise bei dem sozialökologischen Zonenmodell (Baake 1987). Vielmehr wird Raum im Sinne einer Fortschreibung des Inselmodells nach Helga Zeiher (1983), das auch die Entstehung mehrerer Räume an einem Ort zulässt, erfahren" (Ketter 2011: 20). Einzelne Erfahrungsräume müssen dabei nicht in Beziehung zu anderen Erfahrungsräumen sein, d.h. um von A nach C zu gelangen muss man eben nicht über B gehen. Vielmehr kann ebenso X und Y ein Raum darstellen. Ketter führt hierbei den Begriff eines virealen Sozialraums ein. Sie bezeichnet mit diesem Begriff die Auflösung der virtuellen und realen Lebenswelt und der damit einhergehenden Trennung von virtuellem und realem Handeln (vgl. Ketter 2014: 301).

13   www.actionbound.de

4.2.1.1 Eine kurze Einführung in die Anwendung ‚Actionbound'

Mit der Anwendung *Actionbound* ist eine digitale Plattform gegeben, die den Bedürfnissen einer digitalisierten Stationenarbeit nachkommt. Was diese Anwendung besonders macht, ist das integrierte Prinzip der ‚Gamification'. Durch die Spielmechaniken werden Lernfortschritte belohnt und miteinander verglichen, indem etwa für einzelne Erfolge Punkte gesammelt und ein Ranking erstellt wird. Die Fortschritte können dabei alleine oder in Gruppen vollzogen werden. Das Spielprinzip ist simpel und aus den Kindheitstagen meist bekannt, da es einer Schnitzeljagd nachempfunden ist und wer bereits als digitale(r) Schatzsuchende(r) unterwegs ist, wird Ähnlichkeiten zum beliebten ‚Geocaching' feststellen.

Actionbound erlaubt es also, sogenannte ‚Bounds' zu erstellen, die entweder als *digitale Schnitzeljagd* oder interaktive *Guides* konzipiert sein können. Im Prinzip werden verschiedene Stationen gestaltet, die entweder linear oder beliebig aufgesucht und ausgeführt werden können. Dabei wird man entweder durch GPS-Koordinaten von Station zu Station geleitet, oder aber via QR-Codes. Es ist aber auch eine Verknüpfung beider Verfahren möglich.

Die einzelnen Stationen können aus unterschiedlichen Elementen mit Hilfe des Bound-Creators[14] zusammengestellt werden, wie etwa: *Informationselement, Quiz, Aufgabn, Ort finden, Code-scannen, Umfrage* und bei einem ‚Gruppenbound', bei dem mehrere Teilnehmende pro mobilem Endgerät mitwirken, das Element *Turnier.* Die einzelnen Elemente werden im nächsten Abschnitt (4.2.1.2) didaktisch analysiert.

Die Bounds können nach der Erstellung veröffentlich werden, sodass beliebige Personen diese auf diese Weise öffentlich oder als Geheim-Bound mit Passwortschutz spielen können. Ebenfalls kann man die Entscheidung treffen, die Ergebnisse der einzelnen Spieler bzw. Spielerinnen und Gruppen zu veröffentlichen.

Actionbound ist für private Personen kostenfrei, für Schulen und andere Bildungseinrichtungen gibt es spezielle EDU-Tarife, die nur nicht-kommerziell genutzt werden dürfen.[15]

Die Anwendung kann auf Android- und iOS-Geräten kostenfrei installiert werden. Die Bounds inklusive der Medieninhalte können vor der Verwendung lokal auf das mobile Endgerät geladen werden und optional die eigenen Inhalte (Video- und Tonaufnahmen sowie Bilder und

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14 Der Bound-Creator ist eine Webplattform im internen Bereich von www.actionbound.de mit Hilfe dessen man durch Drag & Drop seine eigene interaktive Tour erstellen kann. Der Bound-Creator ist nur über einen Webbrowser zugänglich und es bietet sich aufgrund der Übersicht die Arbeit mit ihm an einem Gerät mit einem größeren Display an. Der Bound wird anschließend an einem Smartphone oder Tablet mit der App ‚Actionbound' ausgeführt. Anschließend ist es für die Ersteller des Bounds möglich die einzelnen Ergebnisse der Stationen im internen Bereich abzurufen, zu vergleichen und zu sichern.

15 Ausführlichere Informationen sind unter https://de.actionbound.com/preise erhältlich.

Texte) erst am Ende des Bounds hochgeladen werden, sodass eine Datenverbindung während der Durchführung nicht zwingend notwendig ist.

Für die Verwendung mit Ortsdaten sind eine GPS-Verbindung und eine aktive Internetverbindung für die Kartendarstellung notwendig.

4.2.1.2 Das didaktische Potential von Actionbound

Die Anwendung bietet in Bildungskontexten zweierlei Einsatzmöglichkeiten: Zum einen kreiert die Lehrkraft einen Bound und lässt die Lernenden diesen absolvieren und zum anderen lässt sie die Lernenden einen Bound erstellen und dieser wird anschließend gemeinsam gespielt. Die Entscheidung über die beiden Möglichkeiten hängt von den zu initiierenden Kompetenzbereichen (z.B. Gestaltungskompetenz der Lernenden) der Lehrenden, aber auch von den organisatorischen Rahmenbedingungen der Lernsituation ab. In einer Doppelstunde ist es freilich kaum möglich einen eigenen Bound mit einer Lerngruppe gemeinsam zu erstellen. Innerhalb einer Projektwoche könnte dies jedoch ein lohnenswertes Unternehmen sein.

Welche Möglichkeiten, insbesondere in Bezug auf die Kirchenraumpädagogik die einzelnen Bound-Elemente bieten, werden in Tabelle 1 dargestellt. An dieser Stelle ist es wichtig zu erwähnen, dass beinahe allen Elementen Multimediainhalte (Video, Bild, Audio) oder Links zu anderen Internetseiten zur Verfügung gestellt werden können. Die Lernenden müssen also die Aufgaben nicht immer lesen, sondern können diese mediengestützt wahrnehmen. Dies kann sich auf die Motivation der Lernenden auswirken, wenn die Aufgaben ansprechend und barrierefrei gestellt werden.

Tabelle 1: Die Elemente des Bound-Creators, eigene Darstellung

Element	Beschreibung	Ggf. Modifikationen	Didaktischer Kommentar	Beispiel in Bezug auf Kirchenraum
Informationselement	Das Informationselement kann aus Text oder Multimediainhalten bestehen.		Ermöglicht Aufbau von Wissen (z.B. Hintergrundinformationen), aber auch Rahmung der Rallye	- auf einzelne Gegenstände in Kirche beziehen - biografischen Zugang schaffen durch eine Rahmengeschichte, wie etwa die des Erbauers
Quiz	Das Quiz-Element ermöglicht die Gestaltung von Fragenstationen. Diese Elemente sind geschlossene Fragen, deren richtige Antwort vorher vom Erstellenden festgelegt wurden. Das Endgerät gibt darüber nach der Eingabe sofort Auskunft.	*Textantwort*	Ermöglicht Erkundungsfragen, die eine richtige Antwortmöglichkeit bieten.	„Wie viele Schiffe hat die Kirche?"
		Multiple-Choice-Fragen	Aktiviert Erinnerungen an mögliche Lösungen. Kann durch Wiedererkennen motivierender, als eine offene Fragestellung sein.	„Welche Inschrift trägt das Kreuz? INRI – INRE – NIRI – ENRE"
		Schätzfragen	Stellt Verknüpfungen zu anderen Wissensbereichen her, um die Frage zu beantworten.	„In welchem Jahr wurde die Kirche erbaut?"
		Sortieraufgaben	Visualisiert Abläufe und Abfolgen.	„Ordne die Begriffe dem chronologischen Ablauf des Gottesdienstes zu"

Aufgabe	Dieses Element lässt den Erstellenden eine Aufgabe erstellen, deren Abgabe der Lösung per Bild, Audio- oder Videoaufnahme und als Text erfolgt und im Cloud-Speicher des Bound-Creators gespeichert wird.		Kreative Lösungen können seitens der Lernenden entwickelt werden. Ihre subjektive Einschätzung und persönliche Ästhetik finden hier Raum. Mit der Lerngruppe kann über diese offenen Antworten im Anschluss ins Gespräch gegangen werden.	„Mache ein Foto von deinem Lieblingsort" „Wie hat sich ein Mensch im 16. Jahrhundert im Gottesdienst in dieser Kirche wohl gefühlt? Mache ein Foto!"
Ort finden	Entweder durch einen Richtungspfeil oder mit Hilfe eine Karte werden die Lernenden dazu aufgefordert den (Lern-)Ort zu wechseln.	Richtungspfeil	Sensibilisierung der Wahrnehmung für die Umwelt.	Ein QR-Code kann an einen bedeutsamen Gegenstand angebracht werden.
		Wegpunkt auf der Karte	Geografisches Wissen wird erweitert und vertieft.	Die Punkte können im inhaltlichen Zusammenhang mit dem Thema stehen.
Code-scannen	Ein QR-Code kann gescannt werden, der ein Element (z.B. Aufgabe) aufruft.			
Umfrage	Eine Umfrage mit vom Erstellenden vorgegebenen Antwortmöglichkeiten wird durchgeführt.		Die Meinung eines Lernenden oder einer Lerngruppe wird eingeholt. Diese Meinungen lassen sich im Anschluss mit der Lerngruppe	„Würdest du, wenn du Kinder hättest diese taufen lassen?"

			diskutieren.	
Turnier	Ermöglicht einen Wettkampf zwischen zwei zufällig gezogenen Lernenden zweier Lerngruppen. Beide müssen eine Aufgabe (auf Zeit) lösen, wer schneller ist, der gewinnt.		Motiviert bei eher langatmigen Aufgaben zur schnellen Lösungsfindung. Aktiviert die Lernenden.	„Zähle alle Kirchenfenster!"

Die vielfältigen Formate innerhalb der Anwendung Actionbound lassen unzählige Szenarien zu, die entlang der gesamten Skala eines Lehr- und Lernpfads genutzt werden können. Dabei sollte man beachten, dass die Durchführung eines Bounds nur *ein* Teil des Lehr- und Lernprozesses darstellt. Die anschließende Spiegelung und Reflexion der Ergebnisse in die Lerngruppe und mit der Lerngruppe stellen den wichtigsten Eckpunkt des Bounds in der Arbeit mit Lerngruppen dar.

Dadurch, dass die Elemente auch losgelöst vom eigentlichen (Kirchen-)Raum entfaltbar gestaltet werden können[16], ist es möglich jeden Raum mit der Anwendung didaktisch nutzbar zu machen. So wird auch das Klassenzimmer oder der Sportplatz zum Kirchenraum, der erkundet werden möchte; „Religion to go!" sozusagen.

Selbstverständlich ist die Anwendung nicht auf das Feld der Kirchenraumpädagogik beschränkt, sondern ist mit jedem (religiösen) Inhalt denkbar. Müller (2016) beschreibt den Einsatz von Actionbound zum Themengebiet der Reformation und das Leben Luthers. Im Herbst 2017 wird im Rahmen des Projekts ein Bound gemeinsam mit einer Jugendgruppe der rheinischen Landeskirche entstehen, welcher die Person des evangelischen Pfarrers Paul Schneider und dessen radikales Glaubenszeugnis gegen die Gewaltherrschaft des Nationalsozialismus thematisiert.

Bevor man sich an die Erstellung eines eigenen Bounds wagt, lohnt sich ein Blick in die Suche[17] der öffentlichen Bounds. Für viele Themengebiete, auch der Religion, finden sich hier durchführbare Bounds, z.B. „Die 5 Säulen des Islams", „Spurensuche Religion Wiener Neustadt" und „Ehrfurcht vor dem Leben", aber auch von Institutionen, wie dem Bibelhaus Frankfurt[18].

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16 Hier kann ohne Ortsmarkierungen via GPS ein Bound erstellt werden. Die QR-Codes können auch andernorts angebracht werden und laden dazu ein, einen Bound in verschiedenen Räumen zu spielen und die unterschiedlichen Wirkungen zu reflektieren.
17 https://de.actionbound.com/bounds
18 https://de.actionbound.com/bound/bibelhaus-frankfurt

4.2.3 Ziele und Kompetenzen - Die virtuelle Dimension des Glaubens

In diesem Teilprojekt werden zum einen heilige Räume mit Zusatzinformationen aufgeladen und zum anderen vermeintlich gewöhnliche Orte, ohne religiöse Symbolik, zu religiösen Lernorten, indem dort virtuell Gegenstände eingebunden und Erfahrungen mit ihnen angeregt werden. Durch das mobile Endgerät erhalten die Lernenden Zugriff auf Informationen und Aufgaben, die den Lerngegenstand betreffen und zuvor von der lehrenden Person ausgewählt wurden. Anders als in 4.1 wird hier keine künstliche Kirchenraumatmosphäre aufgebaut, sondern vielmehr die Aushandlung mit ihm im Mittelpunkt stehen, da in der Variante 1, Begegnung im realen Kirchenraum, dieser bereits wirkt und in Variante 2, der Begegnung an vermeintlich areligiösen Orten eine derartige Atmosphäre zu schaffen nicht zielführend wäre. Wichtig ist die praktische und kognitive Auseinandersetzung zum einen mit den Gegenständen selbst, als auch mit sich und seinen eigenen subjektiven Empfindungen gegenüber diesen. Der Raum, der damit geschaffen wird, existiert in einem, als virtueller Raum im Geist. Die Lernenden sollen vor allem in ihrer Wahrnehmungs- und Deutungskompetenz, aber auch der Kommunikationskompetenz geschult werden, indem sie etwa eigene Erfahrungen machen und Glaubensüberzeugungen mitteilen. Ermöglicht wird dies unter anderem durch die offenen und kreativen Beteiligungsformen eines Bounds, im Format Aufgabe. Hier können die Lernenden etwa eigene liturgische Elemente entwerfen und mit bestehenden Formen kreativ umgehen lernen. Die Möglichkeit des Perspektivwechsels eröffnet den Horizont, spielerisch andere Sichtweisen einzunehmen und darüber Auskunft zu geben.

In der querliegenden praktisch-theologischen und religionspädagogischen Dimension werden Fragen danach gestellt, inwiefern sich der Wahrnehmungsprozess religiöser Kommunikation seitens der Lernenden verändert. Lassen sich religiöse Zugänge ermöglichen? Wie verändert sich dabei die Rolle der Lehrkraft?[19]

4.2.3 Teilprojektplan

Ausgewählte Kirchen in Würzburg werden erkundet und Informationen bezogen auf das Thema „Glaube wird sichtbar!" gesammelt. Dabei spielen vor allem die unterschiedlichen Gegenstände und deren rituelle Praxis eine große Rolle. Diese Erkundung ist mit einer Schüler- bzw.

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19 Rittel (2016) beschreibt in Bezug auf den Einsatz von Actionbound in Bibliotheken als einen der Hauptvorteile darin, dass „dass den Lernenden individuell bei jeder einzelnen Frage sofort eine Rückmeldung und ggf. Tipps für Verbesserungen und korrigierte Antworten gegeben werden können." (Rittel 2016: 95). Ein „solch detailliertes Feedback und Ergebnissicherung ist bei einer durchschnittlichen Klassengröße von 25 Schüler/inne/n in der ‚klassischen' Unterrichtsform nicht einmal annähernd möglich." (Rittel 2016: 95). Diese individuelle Betreuung zeigt sich auch während der Durchführung: „Die Vorbereitung ist aufwändig, es gibt dann aber viel Raum für individuelle Betreuung während der Durchführung." (Rittel 2016: 93). Die Lehrkraft wäre demnach ansprechbar für einzelne Rückfragen und hätte die Zeit dafür, während die anderen Lernenden nach ihrem eigenen Lerntempo die Rallye durchlaufen. Im Bereich religiöser Bildung muss daher die Rolle der Lehrkraft im digitalisierten Lehr- und Lernprozessen überdacht werden (vgl. Nord 2017a: 299; McIsaac 1995).

Studierendengruppe geplant. Ebenso bereits bestehenden Materialien zur Kirchenraumführungen werden für die Inhalte der einzelnen Stationen herangezogen. Bilder, Videos und Tonaufnahmen für die Rahmengeschichte werden aufgezeichnet und bearbeitet. Die Gruppen entscheiden, welche Variante der Erkundung sie wählen.

Ebenfalls wie in 4.1.3 wird ein ‚id-book' erstellt, welches die Datenkonsolidierung der Stationen enthält und zur vertiefenden Weiterarbeit anregt.

5   Zusammenfassung

Beide Teilprojekte geben einen Einblick, welche Möglichkeitsräume die Medienintegration in religiöse Bildungsprozesse eröffnet. Dabei wird ersichtlich, dass durch den Einsatz digital-vernetzter Technologien die Barriere von Zeit und Raum von konventionellen Lehr- und Lernprozessen durchbrochen wird. Die Sequenzen lassen sich auch im Bereich der non-formalen Bildung nutzen und ermöglichen zudem Bildungsprozesse in einem informellen Rahmen, wenn etwa selbst Expeditionen durchgeführt oder Bounds in der Freizeit durchgeführt werden. In diesem Zusammenhang verschwinden die Grenzen zwischen virtueller und physischer Realität und Lernen findet somit in Mixed Realities statt. Inwiefern sich diese Raum-, Zeit- und Grenzverschiebungen auf die religionspädagogische Praxis und Theorie auswirken, wird sich in der Reflexion dieser Lehr- und Lernprozesse zeigen. Das Team ist sich aber sicher, dass sich durch die Integration von digital-interaktiver Technologien in Bildungsprozesse auch die *Didaktik* verändern muss, d.h. es geht nicht um ein Lernen mit neuen Medien, sondern vielmehr um ein neues Lernen mit Medien (vgl. Aufenanger 2002). Die damit einhergehenden Auswirkungen dieses neuen Lernens auf die Bereiche der *Profession* der Lehrkräfte und die Kommunikation und Wahrnehmung von Religion(en) bergen in sich das Potential religiöse Bildungsprozesse nachhaltig zu beeinflussen. Auf die Frage in welche Richtung, wird dieses Projekt versuchen Antworten zu geben.

Insgesamt betritt das Projekt durch die digital-vernetzte Medienintegration in den Religionsunterricht und deren Reflexion Neuland. Einige Schulen nutzen bereits neue Technologien wie Whiteboards, Dokumentenkameras und Tablets; eine fachdidaktische Fokussierung und Konzepte für einzelne Unterrichtsfächer lassen sich gerade in den Nebenfächern kaum ausmachen. Wir sind daher gespannt, inwiefern das Potential digital-vernetzter Medien im Sinne der Nutzung vielfältiger Materialien, der Ermöglichung multimedialer Zugänge, der Förderung von Zusammenarbeit, der Interaktivität von Lernen, der flexiblen Gestaltung von Lernzeiten und -orten, dem Eröffnen von neuen Lernräumen und dem Sichtbarmachen von Lernen (vgl. Heinen und Kerres 2015: 5-9) sich auf die Lehr- und Lernprozesse der Lernenden und der Lehrenden auswirken

wird. „Digitale Medien ermöglichen hier eine vielfältige Öffnung des Unterrichtsgeschehens, die sonst nicht möglich wäre." (Heinen und Kerres 2015: 21). Diese Öffnungsmöglichkeiten gilt es für die Fachdidaktik Religion einzuholen und in einem zirkulären Prozess zwischen fachwissenschaftlichen und fachdidaktischen Themenfeldern innerhalb religionspädagogischer Konzepte zu reflektieren.

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RELab digital

A Project on Religious Education in a Mediatized World

Ilona Nord & Jens Palkowitsch-Kühl

Abstract

Education in general participates in globally occurring medial transformation processes. Religious Education and Didactics, like all other academic disciplines, are challenged to conceptualize and reflect the integration of digitally-networked media in theory and practice. This should happen in at least three dimensions: in learning *with* digital media, in learning *about* digital media, and in the development and practice of a constructive/critical media education. The project is dedicated to the development, testing, and evaluation of learning scenarios in Religious Education classwork, and also to facilitating an exchange with sites of religious education beyond the school context.

Apart from didactic and discipline-specific approaches, this paper will show two possible sequences: First, virtual realities (VR) augmented by representations of physical reality, thus enabling virtual expeditions, and second, physical realities augmented by virtual overlays (AR), creating experiential spaces in existing locations or new, non-location-bound, learning sites.

Keywords

education, didactics, virtual reality, augmented reality

1   Introduction

When the first computers found their way into German schools in 1972, by way of the new subject of Informatics, teachers of other subjects probably did not ask themselves the question how they could be utilized didactically in their own fields. There only were a few pioneers, open-minded and technophile educators, and few schools were actually equipped with computers. The focus of teaching and learning processes was on knowledge about the operating principles of the hardware and, later, on advanced programming languages. In time, computers were also used as support in

tasks such as writing, ciphering, and presenting. Not just the understanding of computer languages but the use of computers for electronic data processing (e. g. text, image, or numeric data) became part of Informatics classes, which sometimes were referred to as Basic Education in Information Technology (German: Informationstechnische Grundbildung/ITG) from the mid-1990s onward. Usually, these subjects were taught separately, respectively, they were affiliated with the subject of Mathematics. Since then, a great deal has changed, so that today, in 2017, computers have moved into quite a few other disciplines, even if primarily into the STEM subjects – Science, Technology, Engineering, and Mathematics – in order to make use of the opportunities they provide. Although other disciplines integrate computers into their teaching, they are mostly used for research, writing, and presenting. Yet the questions regarding computer integration in 2017 differ significantly from those of 1972. Today, teachers teach and students learn not only about computers, their language(s), and their mathematical uses – in order to open up the field a little more widely, we had better not speak restrictively of 'computers', but rather of *Information and Communication Technology (ICT)* – but by and about ICT. Social aspects, such as the mediatization thesis (Krotz 2001; *mediatization* especially in an international religious context cf. Lundby 2014, Lövheim 2014, Hjarvard/Lövheim 2012), were taken into account, since we can safely assume that the transformation processes in the area of communication technologies and the changes in our society and culture are running parallel with one another.

The traditional contents of the subjects in the Humanities do not become lost in this development, yet they must be observed in their new forms of appearance and expanded structures. Looking at the example of a classic theme of Religious Education – the complex consisting of dying, death, mourning, and burial – we may recognize that they also take place virtually or in augmented form (Klie and Nord 2017). These modifications are to be identified and investigated specifically. The access to religions, the so-called 'market of religions', also finds large *fora* and a wide public through the new (communication) technologies (Campbell 2012a). On the *Internet*, there is a suitable space for every preference. Teachers and students must be able to learn to perceive and interpret these platforms and processes. An (inter)religious power of judgment, or one capable of accommodating plurality, must be schooled and trained accordingly.

As Religious Education sees itself as lifeworld- and subject-orientated, the experiential spaces and the perspectives of the learners must always be taken into consideration. In a 'mediatized' world, this means that the social and cultural transformations in the students' lifeworlds, due to new (communication) technologies, are scientifically sounded and academically reflected in terms of the relevant discipline.

Lifeworld-relevant subject areas must find their way into digital teaching and learning scenarios, in order to facilitate a kind of learning that is *about* media and that helps in the formation of critical media education (Ess 2015, 2016). These scenarios then take up different methodological

settings which support learning *with* digital media: digital storytelling, mobile gaming using the *Actionbound* application, the integration of virtual spaces into the classroom via the application of virtual expeditions and digitally-interactive e-books, so-called 'id-books' (cf. Hopkins 2016). Methods draw on mobile terminals (e.g. tablets, smartphones, etc.) which can make full use of the possibilities of digitally-interactive performance situations and are already firmly anchored in the lifeworlds of the students. Therefore, they constitute authentic tools.

Once applied, however, these scenarios appear in *hybrid* form, which means that conventional teaching and learning methods do not simply vanish but are combined with methods from the areas of the emergent new technologies. Learning and teaching therefore take place in Mixed Realities (Milgram und Kishino 1994), in the form of hybrid methods and learning spaces. One teaching and learning scenario does not merely cover one setting but the most diverse and different Mixed-Reality Methods.
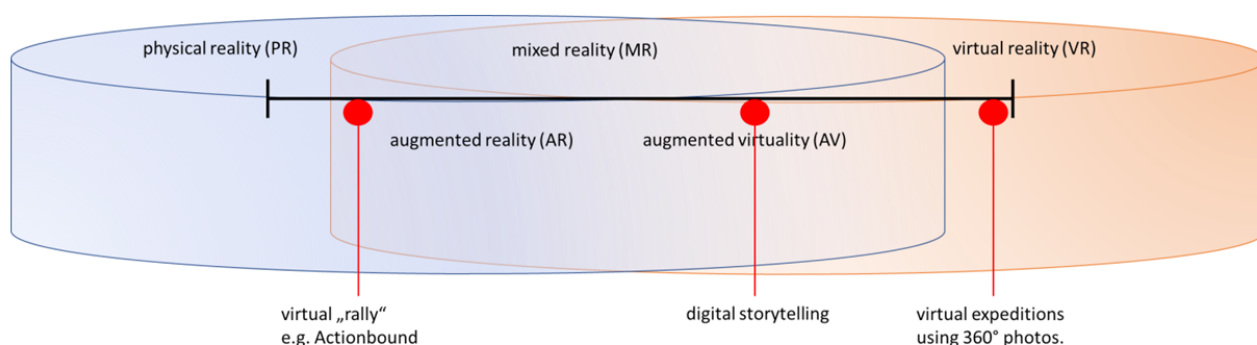
Figure 1: Realities and Methods, based on Milgram und Kishino (1994), our diagram.

Chapter 3 will look at how the settings in these various scenarios are designed, and which digital/didactic guidelines they follow. At first, however, we would like to sketch the origin of the project and the project itself.[1]

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[1] A partial project description has already been published in German, in: Nord, Ilona und Palkowitsch-Kühl, Jens (2017): ReLab - digital: Ein Projekt zur religiösen Bildung in einer mediatisierten Welt, in: Zeitschrift für Theologie und Pädagogik (ZPT), Jg. 69, Nr. 3. This paper will describe the individual parts in more detail.

2   Insights: Religious Education in a Mediatized World

The Würzburg "Religious Education in a Mediatized World (RELab digital)" project[2] responds to the demand to develop suitable formats and contents for religious educational processes by way of integrating new technologies, firstly by working out subject-specific and didactic determinations of the relations between Christian religion and media as part of a German-Swedish co-operation (Nord and Zipernovszky 2017a; Nord and Zipernovszky 2017b). In the interest of the fundamentals of Religious Education, the individual disciplines of Christian Theology were also investigated, determining what integral significance media have for them themselves. Christian Theology may be considered one of the first media sciences, as it were (cf. Nord and Zipernovszky 2017a: Chapter 1). Now, secondly, didactic concepts are developed and advanced, teaching and learning scenarios set up, tested, and evaluated. Existing research perspectives in the fields of Religious Education and Practical Theology are already directed towards the interrelations between New Media and religion(s) (cf. Pirner 2004; Nord and Luthe 2014b; Klie and Nord 2016).[3] In the German-speaking context, there have also been individual publications on Religious Didactics which thematize impulses for learning with and about digital media in religious instruction (cf. Pirner 2013; Nord 2014; Haas 2015; Palkowitsch-Kühl 2015, Rosenstock/Sura 2015). A transfer of digitally-networked media into concrete teaching and learning scenarios, however, is still mostly missing so far. The planned project emphasizes aspects of a type of Religious Education which goes beyond the mere impartation of knowledge bases, paying attention to the life and negotiation experiences of students based on existential questions in, by, and with digitally-networked media. Inside the transformation processes of a society that is digitalizing itself, social experiences and their significance particularly for the emotional development of children and juveniles and their processes of value formation are affected by a fundamental change. Intuitive user interfaces as offered by human-computer interaction create spaces of potential, which have to be dealt with in terms of Religious-Education principles and Religion-Didactics concepts already developed somewhere else: In particular, we need to think of *an experience-related* and *discourse-oriented* Religious Education (cf. Streib and Gennerich 2011), which also follows the principle of *Children's*

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2   In collaboration with Religionspädagogisches Zentrum Heilsbronn der Evangelisch-Lutherischen Kirche in Bayern, Religionspädagogisches Institut der Evangelischen Kirche von Kurhessen-Waldeck und der Evangelischen Kirche in Hessen und Nassau, and the Professional School of Education of the University of Würzburg.

3   The project group on "Religion und Religiosität im Kontext medialer Transformationsprozesse der Gegenwart" of Wissenschaftliche Gesellschaft für Theologie that we have founded together with PD Dr. Kristin Merle takes a particular interest in these processes.

.   By no means should it remain unmentioned that Religious Education always endeavors to catch up with the experiential spaces of children and adolescents, pedagogically and practically (cf. e.g. Rosenstock/Senkbeil 2010, Rosenstock 2013), and also observes and reflects the area of interactive media, e.g. computer games (cf. Rosenstock/Schweiger/Spiecker 2013). A systematic building, testing, and evaluating of concrete teaching and learning components that goes beyond this has not yet taken place.

and Youth Theology (cf. Büttner et al. 2014; Zimmermann 2010; Schlag and Schweitzer 2011) in focusing on *just religious instruction* (cf. Grümme and Schlag 2016; Unser and Ziebertz 2015); approaches to be accommodated include *cognitively, affectively and pragmatically formatted perspective change* (Käbisch 2014: 216f.), *Alterity Theory* (cf. Grümme 2012), and the didactic concepts that are *relationship-oriented* (cf. Boschki 2003) and *emotional-value-oriented* (cf. Naurath 2010), *interculturally* and *interreligiously* (cf. Leimgruber 2007) and, naturally, *mediaworld-oriented* (cf. Pirner 2004); although the list will have to be supplemented according to the contexts of the respective learning scenarios, e.g. in the area of *Church History* (cf. Bork and Gärtner 2016), among many others. The plea for a *denominationally co-operative* and *contextual* (cf. Sekretariat der Deutschen Bischofskonferenz 2016; Evangelisch-Lutherische Kirche in Bayern 2016; Lindner et al. 2016) and also *inclusive* (cf. Schweiker 2017) format of a future-oriented religious instruction is supported by the perspective on mediatization. This orientation has already been outlined as part of a concept of Religious Education in a mediatized world (cf. Nord and Zipernovszky 2017a; Nord and Zipernovszky 2017b).

For mediaworld-orientated learning, self-socialization processes (cf. Pirner 2004; Nord and Zipernovszky 2017a: Chapter 3) are characteristic, and for this reason, religious instruction also has to build on an expanded concept of education, as it can be differentiated into *formal*, *non-formal,* and *informal education* (cf. Schweitzer 2014; Grümme 2015), thematizing the interplay between extra-school education scenarios and their interactions with school education. It is a consequence of this approach that Media Education should be established as a reference discipline for Religious Education (cf. Nord and Zipernovszky 2017a: Chapter 3). Moreover, by way of Media-Didactics research dimensions, Religious Education enhances its compatibility with current discourses in politics (cf. Länderkonferenz Medienbildung 2008; KMK 2012; KMK 2016) and Educational Science (cf. Jörissen and Marotzki 2009; Imort and Niesyto 2014). The Würzburg project foregrounds the aspects of learning *with* digital media and *about* digital media. In learning *about* digital media, cultural phenomena of virtual realities have already been opened-up and elaborated on theologically, presenting that and how mediality is a characteristic of Christian religiosity (cf. Nord 2008). The thematic complex of death, mourning, and burial was focused on from several perspectives: death and burial in computer games (cf. Palkowitsch-Kühl, 2016), digitalized/virtual funeral cultures (cf. Nord and Luthe 2014a), e.g. QR codes on headstones (cf. Nord 2016), and Facebook as a generator of memories (cf. Luthe 2016). Alongside these subjects, phenomena such as blogging (cf. Nord 2014) and conflicts in Internet communications (cf. Palkowitsch-Kühl 2017b; Nord 2017b) were investigated as well.[4] In the area of learning *with* digital media, there have been some first teaching concepts (cf. Palkowitsch 2014) and some exemplary applications of method

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4   In an international context the research topic of religion and media and/or digital religion is in different varieties in charge (cf. e.g. Lövheim/Campbell 2017, Cheong et al. 2012, Cheong/Ess 2012, Ess 2016 and Campbell 2012b).

settings (cf. Müller and Palkowitsch-Kühl 2016; Palkowitsch-Kühl 2017a). The extra-school fields of education illustrate advanced media integration in processes of religious education (cf. Müller 2016b), and international comparison models point out the opportunities digitally-interactive tools provide (cf. Hopkins and Burden 2015).

3   Goals of the RELab digital Project

The objectives of the project may be described as follows:

1. Goal A (didactic): Creation of a circular practice-theory process in which digitalized interactions in teaching and learning scenarios of the school subject of Protestant Religion are reflected didactically. An exemplary guideline question is: Will this accomplish an intensification of subject orientation in classwork? If so, can it be didactically re-formulated? If not, which factors of the teaching, respectively learning process are relevant here?

2. Goal B (methodological): Emulating the discipline of Empirical Teaching Research, established digital methods from adjacent school subjects are adopted and adapted for religious instruction. In addition, new digitally-interactive teaching materials accommodating both the current lifeworld of the juvenile students and the competence-oriented curricula will also be developed, tested in practice, and evaluated.

3. Goal C (professional-practical): A concept for further education and training will be initiated, passing on both the didactics and the methods and teaching materials to multiplicators and agents in the educational work of institutes of Religious Education within the framework of state and church institutions.

With regard to all these objectives, Practical Theology and Religious Education face the integral question of how religious communications and religiosities are transformed in mediatized worlds. It is one of our key theses that the perception of Christian religiosity and the reflection on it also change as digitalization moves onward. These processes of transformation come with questions concerning the individual sub-objectives, some exemplary ones being:

Will, due to digitally-networked media integration, integral elements of religious *Didactics* be transformed, so that religious teaching and learning processes must be revised? Which insights regarding the perception of (Christian) religiosity and religious communication can we formulate, how can they be described and understood? Does the role image of the teacher undergo a transformation process, and how may it be interpreted?

4   Didactic and Subject-Specific Components for the Development of Digitally-Interactive Teaching and Learning Scenarios

Didactical/methodological conceptualizations of teaching and learning sequences have to build on existing didactic models and make them useful for Religious Education. It is therefore necessary to render them compatible in terms of its *specific didactics*, respectively to advance these didactics with a view to this aspect. There are four pertinent models that provide the foundations for developing teaching and learning scenarios, as introduced below:

The so-called SAMR Model developed by Puentedura (2012) in the US provides first important differentiations: Substitution, Augmentation, Modification, and Redefinition. (Figure 2). The first two levels represent an enhancement or expansion of previous traditional methods and media by the use of more recent technologies, the latter two depict a transformation of methods and media leading to a re-definition of teaching and learning.
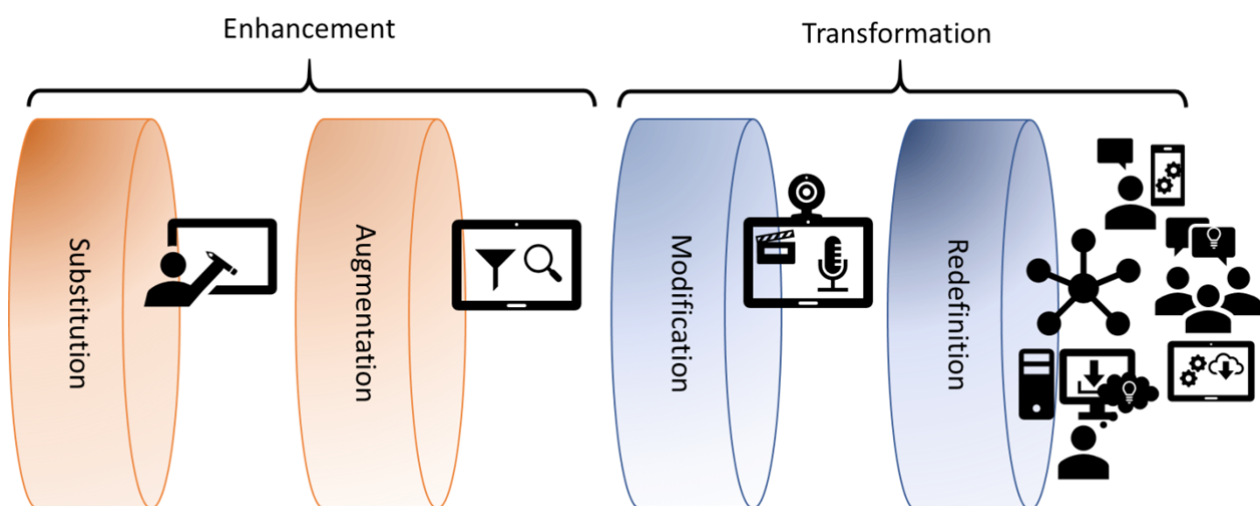
Figure 2: SAMR Model (Puentedura 2012), our diagram.

Substitution means the exclusive substitution of analog media by digital media, without any other additional functions. This approach may be exemplified by replacing traditional note-taking with pen and paper with tablet PCs created for this purpose. *Augmentation* goes one step further, as tasks, respectively the possibilities for activities are growing in tandem with the technologically expanded range of functions: The notes recorded on the tablet may be searched, modified, and distributed more easily than before.

Looking at the potential of tablet PCs more closely, we recognize further possibilities, which no longer have anything in common with the task of note-taking by hand. We may take photographs (e.g. of black/whiteboard diagrams) using the camera and embed them in the notebook, the

microphone makes it possible to record sound, so that we can, e.g., archive our own comments. This creates different demands on students and teachers: The task spectrum is not only expanded, but new task formats are made possible as well – the result is *Modification*.

With the aid of an Internet connection of the tablet PC, the notebook may be shared, to be edited and adapted by in-group co-operation using the appropriate cloud software. These are scenarios only made possible by the utilization of technology, favoring *Redefinition* of teaching and learning processes, so that completely new didactic scenarios may be designed.

The SAMR Model, on the one hand, motivates the reflection on the previous classroom uses of media, technology, and methods for the purposes of Religious Didactics; for the learning scenarios now to be planned, on the other hand, it helps define which competences in the area of Religious Education are built up and promoted in which digitally-supported learning scenarios. Bloom's *Taxonomy* (Bloom et al. 1956), respectively its further development by Anderson and Krathwohl (2001) provides bases, which, however, were developed inside cognitively-oriented learning processes. Particularly for the reason that web-based communications create high degrees of sensitive immersion, challenging the emotionality of humans considerably, these taxonomies should not be adopted without further reflection: *Remember, Understand, Apply, Analyze, Evaluate, Create* (cf. Anderson and Krathwohl 2001).

We may recognize parallels to current concepts in Media Didactics, such as the Media Pass in North Rhine-Westphalia, the EPA Standards for the subject of Protestant Religion, and the process-related competences of the Bavarian *LehrplanPlus*[5] school curriculum, all of which offer suitable connection points for Religious Didactics. For the didactic development of digitally-supported teaching and learning scenarios, then, both models are linked (cf. Mishra and Koehler 2006) (Figure 3).
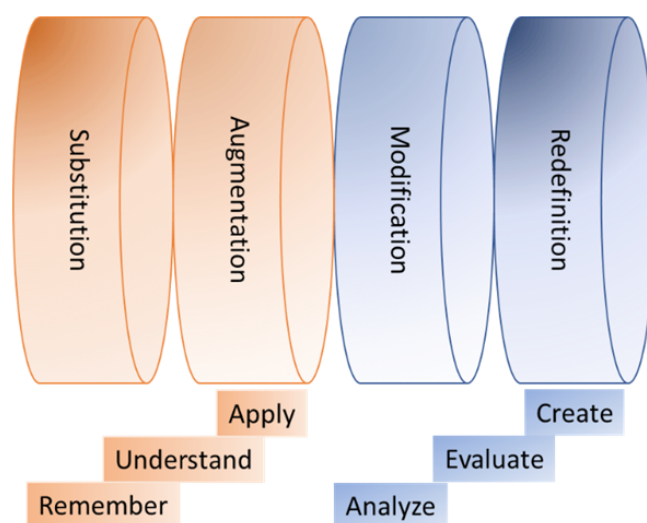
5   Bayeri   chung,
    Lehrpl
    http://   ), 2017).

Figure 3: Synthesis of SAMR Model and Bloom's Taxonomy, based on Mishra (2009), our diagram.

Finally, for focusing the requisite competence areas among teaching staff, the project will connect to the Technological Pedagogical Content Knowledge Model (TPCK, Figure 4). This model illustrates that, when utilizing new technologies in teaching and learning scenarios, different knowledge areas must be activated and used together: Domain-specific content knowledge (CK), pedagogical knowledge, respectively competences (PK), and knowledge of and competences in teaching and learning technologies (TK): "Technological Pedagogical Content Knowledge (TPACK) refers to knowledge about the complex relations among technology, pedagogy, and content that enable teachers to develop appropriate and context-specific teaching strategies" (Koehler et al. 2014: 102).
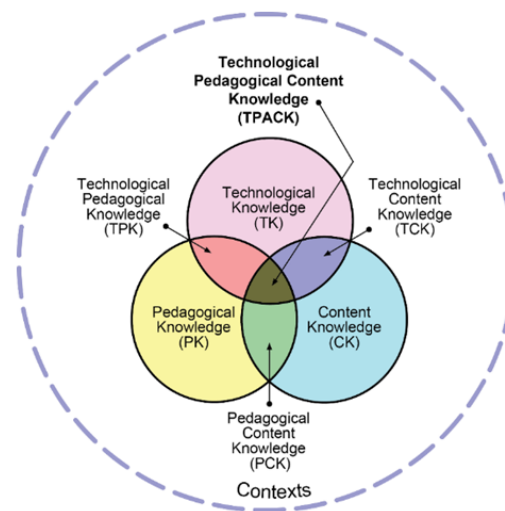
Figure 4: TPCK-Modell according to Koehler et al. 2009.

On the one hand, the model will be used as an analytical tool in the evaluation process for teaching materials; on the other, it will support the development of teaching materials together with teachers (cf. Denise et al. 2014). Eventually, it may be used to specify needs and demands for opportunities of continued education and training.

Aside from these older, well-established models for the integration of media into contexts of general and media education, a more recent model, the iPACFramework of Kearney et al. (2012), which especially focuses on mobile learning, will also be incorporated. Using the iPAC-Framework, the specific features and the affordance character of terminals, by which they characterize learning, may be recognized. The *Signatrue Pedagogies* (cf. Kearney et al. 2015; Burden and Kearney 2017) of mobile learning represent this, consisting of three guideline constructs: *Personalisation, Authenticity, and Collaboration* (cf. Kearney et al. 2012). Within the framework, these guideline constructs are divided into seven sub-constructs: *Agency* and *Customisation*, *Task*, *Tool*, *Setting*, and

Conversation, *Data Sharing*, and *Data Gathering*. (Figure 5). At the heart of the model are the concepts of 'Time' and 'Space', which point out that the model of mobile learning (m-learning) significantly differs from traditional learning models that assign learning to certain formal and time-bound structures, for instance, the school classroom with its 45-minute units. Incorporating virtual learning spaces that offer access opportunities outside of rigid time structures enables ubiquitous learning. In this respect, Schuck et al. (2016) speak of mobile learning in a 'Third Space', somewhere between the 'First Space' of formal learning settings and the 'Second Space' of non-formal settings such as museums and libraries. "The characteristics of transformation, hybridity, fluidity and boundary-crossing make the Third Space a useful metaphor to use in exploring contemporary learning in and beyond school, learning that is enacted in both formal, structured learning environments and unpredictable, emergent, learner-generated spaces. While learning across the latter spaces has existed for many years (for example, language learning in situ in early childhood, learning to drive a car, participation in citizen science projects), it has been divorced from formal learning. It is the ubiquity and portability of mobile technologies that now assist contemporary learning to be seamless, connected and accessible, thus demanding a re-examination of the possibilities afforded through m-learning" (Schuck et al. 2016: 3f.). This re-connects to the preliminary consideration in Chapter 1, which proceeds from an expanded concept of education, for which mobile technologies open up new possibilities.
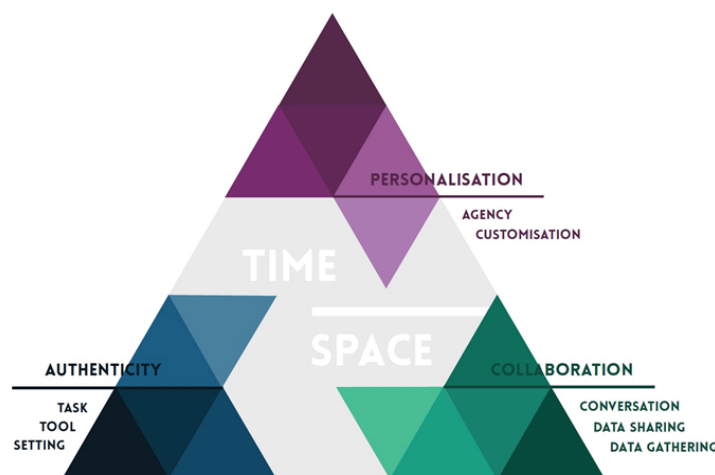
Figure 5: iPAC Framework according to Kearney et al. 2009, in: Burden and Kearney 2017.

Personalisation focuses on the possibility of self-directed learning, so that students (co-) determine their learning process with regard to location, space, time, and content. The competences to be

learned and trained are defined by the learners themselves, and, what is more, the entire learning arrangement is adapted to the learners' needs (Figure 6).
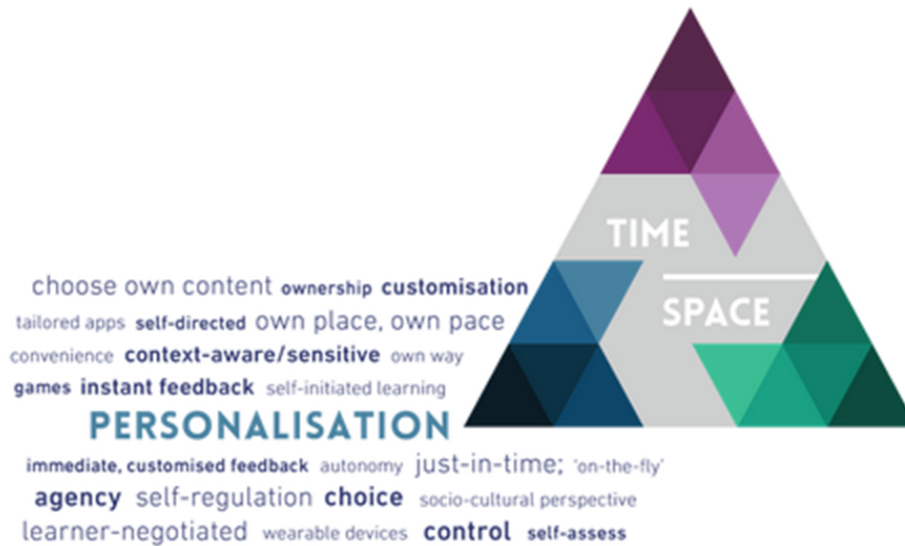
Figure 6: Personalisation (Burden and Kearney 2017).

Authenticity summarizes those aspects which sketch out meaningful learning. Primarily, it is about creating learning situations that appear authentic and develop meanings and interpretations that are life-relevant and personal (Figure 7). At its center are the questions as to the suitable task, the suitable method, and the suitable framing: How can relevant and realistic learning scenarios be created using mobile terminals?
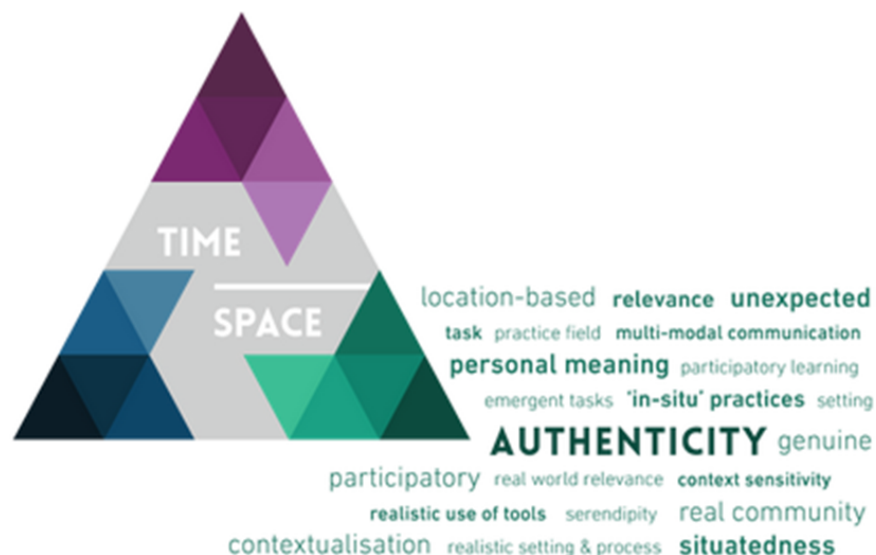
Figure 7: Authenticity (Burden and Kearney 2017).

Lastly, *Collaboration* represents the third guideline construct, asking to what extent students work together with the aid of mobile terminals (Figure 8).
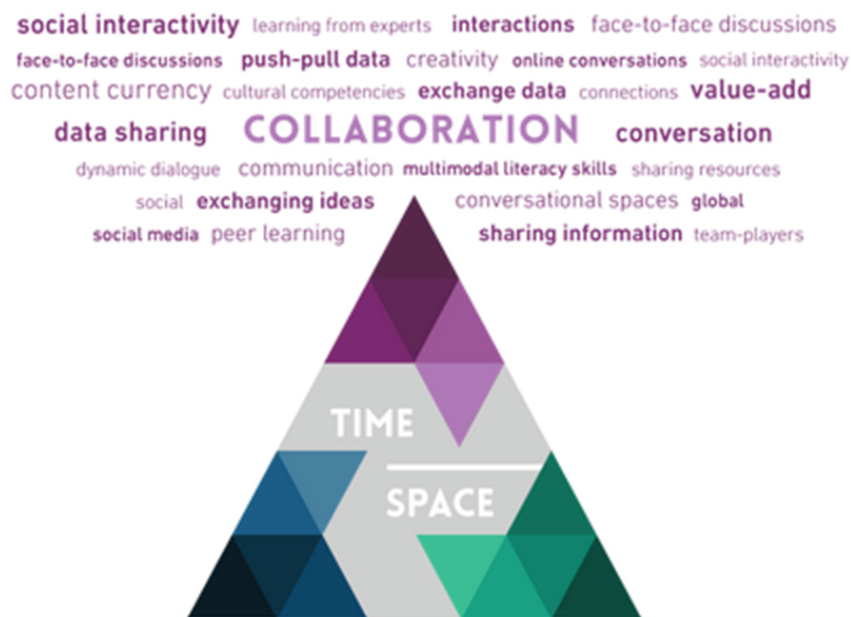
Figure 8: Collaboration (Burden and Kearney 2017).

This model is also helpful in both the analysis (see Figure 4) and the development of teaching and learning scenarios, by encouraging the questioning of the conceptualization of the respective scenario with the aid of the three guideline constructs. This does, of course, not mean that every sequence must cover each area. Instead, the model is intended to warrant that individual sequences are planned purposefully, focusing on one aspect.
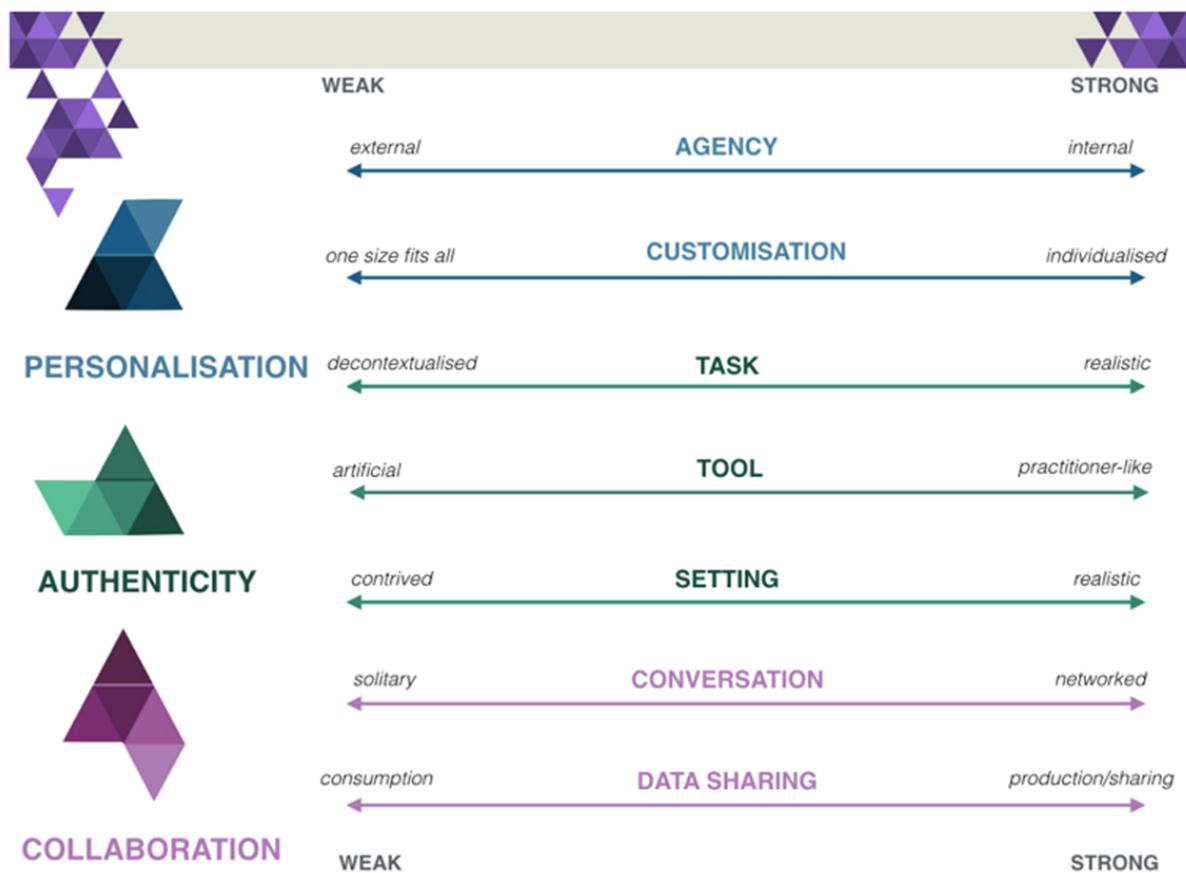
Figure 9: Evaluation of mobile learning activities using the iPAC Framework (Burden and Kearney 2017: 14).

In a *subject-specific* dimension, the teaching and learning scenarios to be developed here refer to LehrplanPlus, the new curriculum of the Bavarian Ministry of Culture, selecting existential themes in particular. The selection corresponds to conceptual framework programs that take an interdisciplinary interest in "21st century learning frameworks*"* (cf. Kereluik et al. 2013) (Figure 10). The complete definitions of these areas may be found in Kereluik et al. (2013); two of them, however, will be represented here The most frequent appearances are found in *Core Content Knowledge* (Kereluik et al. 2013: 130), in the knowledge domains of Mathematics, in problem-solving and the understanding of the natural world, as well as in the domain of English-teaching. Deserving of special interest is the area of *Humanistic Knowledge*, which, in its further sub-division, operates with concepts of *Cultural Competence* and *Ethical & Emotional Awareness*. "Ethical awareness included the knowledge and skills necessary for success in a culturally diverse society, such as the ability to imagine oneself in someone else's position and feel with that individual as well as the ability to engage in ethical decision making" (Kereluik et al. 2013: 131).

The authors of the framework program emphasize the formation of cultural competences, which expressly promotes personality development and the ability to collaborate, and the competence of appreciating personally meaningful ideas and feelings. Some of the abovementioned pedagogical and didactic principles and concepts which provide central orientation in a relevant type of *religious education in a mediatized world* include the dimension of *Ethical & Emotional Awareness* as well[6]; for this project, the latter is to have central importance. Since digital communications, as we pointed out earlier, can elicit enormous immersions and evoke strong emotions, this gives rise to an increased demand for religious learning processes during which ethical and emotional attentiveness and a responsible way of dealing with emotions are reflected and practiced.[7]
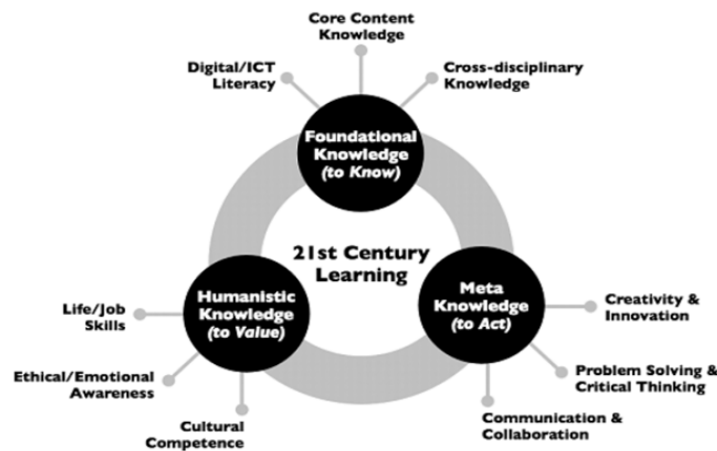
Figure 10: Synthesis from 15 21st Century Learning Frameworks (Kerleuik et al., 2013: 130).

The subject areas resulting from this have been named as follows: (P1) Love Relationships, and Sexuality, (P2) Death, Mourning, and Burial, (P3) Dare Democracy! (German: Demokratie wagen!), and (P4) Faith Becomes Visible! (Glaube wird sichtbar!) (Church History/Church Space Education, among others).

These subject areas also cover focal themes of two surveys among juveniles, Sinus-Jugendstudie 2016 and Shell-Jugendstudie 2015 (cf. Calmbach et al. 2016; Deutsche Shell Holding GmbH 2015). It is not a particularly new fact that "no matter whether Muslim, Christian, or without denominational affiliation: Young people are interested in fundamental issues of life – albeit in specifically different subjects. While Christian and non-religious youths are primarily moved by the questions where we come from and what comes after death, for young Muslims it is often relevant to distinguish what is just or morally right. In part, they also seek answers to this in their religion" (Calmbach et al. 2016: 342). Teaching and learning scenarios are developed by denominationally-

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6   In this context, the entire area of interreligious and intercultural learning must be explicitly mentioned once again.
7   Cf. phenomena such as Hate Speech and Cyberbullying.

cooperative and also interreligious project teams with their respective section heads. The selected themes are addressed across school types and denominations in Jewish-Christian and Muslim-Christian collaboration, possibly even in trialogic teams. In addition, student projects on *Media and Methods* will be implemented in seminar formats. In the coming semesters, one focus will be on the production of interactive e-books.[8]

Two of these planned teaching and learning sequences and their digital/didactic methods will be further elaborated below. At their center is the thematic area of "Faith Becomes Visible!" In the first example, virtual realities (VR) will be expanded by imagings/images of physical reality, enabling virtual expeditions to physically existing locations. The second example shows how physical reality is expanded and augmented by virtual spaces (AR), creating new learning sites not bound to any location.[9]

4.1   Example: "Faith Becomes Visible! – Virtual Expeditions to Sacred Spaces"

Faith takes its shape in multifarious forms of expression. As places of congregation and community in which humans encounter one another, church spaces and other sacred spaces are a significant example of this. Inside them, signs, symbols, and objects are made use of for religious communications in architectural space. Thus, both one's own experiences with the ways that humans live their faith(s), and those of others, are made accessible.

4.1.1 Didactic Implications

In the area of Religious Education, excursions to church spaces and sacred spaces are already well-established. Difficulties arise, however, when church spaces from selected periods and sacred spaces of certain religious communities prove inaccessible, due to (non-)existent infrastructures – or when they no longer exist. Pictures and videos easily put the observer in a position to walk these spaces in a way that is bound sensually and bodily. Ceiling paintings may be scrutinized in more detail than previously possible when looking at a 'real' space with the unaided eye. In addition, there is the possibility to walk around certain parts of the space several times, and to do it from different directions. Didactically, a virtual expedition also lends itself to the preparation and follow-up of a real perambulation on-site. This vastly increases degrees of immersion. The impressions and experiences from real and virtual visits to sacred spaces amalgamate into a specific impression quality; they do not only occupy fixed places in memory, they also manifest body-corporal traces.

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8   International co-operation with the University of Hull (UK), Paul Hopkins.

9   Similar methods and offers already exist alongside the two options presented here, although they may differ from the approaches we describe. "Kirche entdecken" (first publ. in book form: Birgden/Rosenstock/Tesmer 2008, and digitally-interactive online at: kirche-entdecken.de), e.g. leads children into a church space rendered in comic-book style.

It should not be underestimated either that people with limited mobility now also have opportunities to immerse themselves in these worlds; it is therefore our thesis that, on another level, they become accessible in a way that is far more barrier-free than before. Faraway and nearby places of worship may now be experienced together from any location in the world.[10] Moreover, expeditions to religious meeting places often require considerable organizational effort and financial expense. For people with low or no incomes or little state support, this also proves a considerable obstacle. Embarking on virtual expeditions can increase participation opportunities at cultural and – in line with our focal direction – particularly at religious sites of encounter and education.

The rise of letterpress printing already ushered in a change in the way humans perceived the world (and religions): Theoretical/abstract faith knowledge gained in importance over the concrete practice of faith. Prior to this, faith had been imparted orally, unfolding virtual faith dimensions in the imaginations of the people (cf. Nord 2009). The letterpress gave rise to a secondary orality (cf. Ong 1982), which made the eye the central sensory organ. Digitally-networked media, incorporating and transforming the achievements of past developments, offer similar accesses to faith, while also offering the added possibility to interlink them with one another. This builds up digital realities inside which expressions of faith are made visible by virtual overlays and broken down in terms of Church History and Symbol Didactics, without a haptic-sensual approach becoming impossible or redundant.

4.1.2 Sub-Project Goals and Competences

The goal of this sub-project is to virtualize selected church spaces and sacred spaces of other religious communities as authentically as possible, and to augment them with relevant additional information. Beyond that, we will also develop didactic supporting materials, which will direct the focus towards the "Faith Becomes Visible!" theme. Next to aspects that are purely knowledge-imparted, emotional aspects also play a role: Spaces are to be designed as something to be experienced. It is an important aim of the project that the educational experiences children and adolescents have undergone in these spaces, and the assimilation of these experiences in their memories, are reflected in terms of Religious Education and Didactics. Relevant questions could be to what extent the students were able to open themselves up to the space, respectively, to what extent the space was able to open itself up to them. Was it able to generate a spatial effect? Which aspects of the space became important to the students? To what extent were they able to recognize signs of the faiths of others or to determine signs for themselves?

The materials are to be developed barrier-free, so that they can also be used by people with (sensory) impairments. This can be accomplished, e.g. by audio commentaries or subtitles. Audio

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10   It should not remain unmentioned that digital media also build up barriers of their own, which have to be overcome as well.

description of individual objects is also possible. 'Barrier-free' also means target-group-specific language, which involves didactically reducing constructions of meaning to such a degree that they can easily be grasped.

By this sequence, the perceptive and interpretative competence of the students is to be built-up and enhanced. As they experience the immersive spatial impression, not only cognitive, but also emotional accesses to the study object are opened up to them.

4.1.3 Sub-Project Plan

Using 360-degree photography, we record images and videos of church spaces and sacred spaces of other religious communities. These recordings are then given a virtual overlay, which offers additional information on the location, the objects, and their meanings. This overlay will not only consist of textual messages but also of audio recordings.

Technological implementation will use the *Google Expeditions* application launched in 2016. *Google Expeditions* makes it possible to design virtual excursions and to conduct them accompanied by teaching staff. Teachers and students wear VR glasses which provide access to these newly-created learning spaces via the *Expeditions* application on their smartphones. During the expedition, teachers can direct the students' focus towards certain areas and thematize this. Students may also explore the space in their own individual ways.

In addition to the virtual environment, the project will also prepare didactic supporting materials, primarily in the form of interactive digital textbooks ('id-books') (Figure 11), which facilitates a deeper understanding of expressions of faith within these spaces. These id-books consist of two parts: firstly, a student copy that includes factual texts, multi-media contents, tasks, pages for personal notes, and a methodological glossary, and secondly, a teacher's copy compiling competences, information on educational curricula, in-depth background information, the relevant didactic commentaries, and advice on technical utilization. The two books are linked, so that the completed tasks in the student copy can be collected in the teacher's copy, to be viewed and evaluated by the teachers. This also serves to give feedback to students, providing them orientation regarding the competences to be acquired or enhanced.

Verhältnis id-book zum Unterrichtsgeschehen

Figure 11: 'id-book' as a basis for lesson units, our diagram.

4.2 A Second Example: "Faith Becomes Visible! – Augmented Realities, (not just) in Church Space, but Everywhere"

Referring to Bucher (2000), Beyer (2006) describes how children and adolescents appropriate their environment through activities (cf. Beyer 2006: 210f.). This appropriation leads to a successive expansion of their environment. Beyer expressly speaks of 'environment', and not of 'lifeworld', as the latter signifies spheres of life that are perceived to be sense-making and meaningful for humans. These are, of course, individually negotiable for every person and therefore subjective to the highest degree. In the sense of Constructivism, the lifeworld constitutes a living space constructed by the subject. Beyer then addresses the question which role church space plays for the lifeworlds of juveniles and arrives at a sober conclusion: For adolescents, there are only few or no personal experiences with church spaces, and therefore they only assume little relevance to the lifeworlds of young people (cf. Beyer 2007: 211). On the one hand, this can be assessed negatively, as they have no personal memories and/or emotions connected to the space, nothing which could be built on. In a positive view, unknown things give rise to curiosity, and this would create an incentive to approach the space and investigate (cf. Beyer 2007: 211f.). According to the fundamental tenets of Constructivism, the individual appropriation of the church space and the locations that are becoming subjectively meaningful is a consequence of this. This raises the question to what extent a digital/didactic concept can initiate and/or support these negotiation processes. Apart from

investigating these spaces in virtual realities, they also lend themselves to approaches in concrete space and in a completely different space.[11]

4.2.3 Didactic Implications

The methods of Church Space Education are often based on those of Museum Education, but also on those of holistic and experience-related Religion classes. The investigation of the individual objects in church spaces with the aid of control sheets in station work has established itself as one of the better-known methods. A digital/interactive updating of station learning therefore appears logical. Looking for a suitable tool, the decision was made in favor of the *Actionbound*[12] application, which will be presented in more detail below.

4.2.1.1 A Brief Introduction to the *Actionbound* Application

Actionbound provides a digital platform which meets the requirements of digitalized station work. What makes this application special is the integrated principle of 'Gamification'. The game mechanics reward and compare progress, e.g. by awarding points for individual successes and creating a ranking. Progress can be achieved alone or in groups. The game's principle is simple and familiar to most players from their childhood days, as it emulates a scavenger hunt, and anyone who is already prowling around as a digital treasure hunter will recognize similarities to the popular *Geocaching*.

Actionbound enables the creation of so-called *Bounds*, which may be designed either as *digital scavenger hunts* or as *interactive guides*. Basically, various stations are designed, which can be visited and worked through in either linear or random fashion. Players are guided from station to station either by GPS coordinates or via QR codes. Linking both variants is also an option.

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11 *Space* is also ascribed a decisive role in Sociology. Adolescents no longer take possession of their social rooms by expanding their possibilities for action, as it was the case in earlier times and as it is explained in classic theory. According to Ketter (2011; 2014), in a digitally-networked world we can no longer assume a successive expansion of the social space proceeding from the parental home. Instead, juveniles construct experiential spaces for themselves, which are not bound in any location-related sense any more: "Today, due to developments in media technology (Computers, the Internet, cellphones), adolescents experience space as fragmentary, shapeable, moved and moving, selectively linked, like a 'flowing network' (Löw 2001: 266). According to more recent spatial theories, juveniles no longer appropriate social space in a successive expansion of their space of action in concentric circles, as, e.g., in the socio-ecological zone model (Baake 1987). Space is experienced rather in the sense of an update of the insular model according to Helga Zeiher (1983), which also accepts the accrual of several spaces in one location" (Ketter 2011: 20). Individual experiential spaces do not necessarily have to have any relation to other experiential spaces, i.e. to get from A to C, one no longer has to pass through B. Instead, X and Y may also represent spaces. Ketter introduces the term *vireal social space*, addressing the dissolution of the virtual world and the lifeworld and the concomitant separation of virtual and real action (vgl. cf 2014: 301).

12   www.actionbound.de

Individual stations may be composed from a variety of elements, using the *Bound-Creator.*[13] For instance, they could include: *Information Element, Quiz, Tasks, Find Location, Scan Code, Survey,* and in a *Group Bound* with several participants per mobile terminal, the *Tournament* element. The individual elements will be analyzed didactically in the next section (4.2.1.2).

When finished, *Bounds* may be made public, so that anyone may play openly or as a *Secret Bound* with password protection. One can also decide to publish the scores of the individual players and/or groups.

Actionbound is free of charge for private persons; for schools and other institutions of learning, there are special EDU tariffs which may only be used non-commercially.[14]The application may be installed free of charge on *Android* and *iOS* devices. Before utilization, *Bounds*, including media contents, may be locally downloaded to the mobile terminal, personal contents (video and sound recordings, images and texts) may only be uploaded as an option after the *Bound* is completed, a data link during completion is therefore not necessarily required.

The use of location data requires a GPS link and an active Internet connection for map display.

4.2.1.2 The Didactic Potential of *Actionbound*

In educational contexts, the application offers two possible options of use: In one, the teacher creates a *Bound* and has the students complete it, in the other, he/she has the students create a *Bound*, and it will then be played together. The decision between the two options depends on the competence areas teachers wish to be initiated (e.g. creative competence of students), but also on the organizational framework conditions of the learning situation. Naturally, it is hardly possible to create one's own *Bound* with a learning group in the average 90-minute period. During an entire project week, however, this might prove a worthwhile endeavor.

The opportunities offered by the individual *Bound* elements, especially with regard to Church Space Education, are presented in Table 1. Here, it is important to mention that multi-media contents (video, images, audio) and links to other Internet sites may be added to almost all elements. Students therefore do not always have to read the tasks but can comprehend them with the support of other media. This may positively affect their motivation, if tasks are set in a way that is attractive and barrier-free.

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13 The *Bound*-Creator is a Web platform in the internal section of www.actionbound.de with the aid of which one may compose one's own interactive tour by *Drag & Drop*. The *Bound*-Creator can only be accessed via Web browser, and for reasons of clarity, it is advisable to use a device with a somewhat larger display when working with the platform. The Bound will then be performed on a smartphone or tablet under the *Actionbound* application. Afterwards, the administrators of the *Bound* have the opportunity to call up, compare, and save the individual scores of the stations in the internal section.

14   For more detailed information, see https://de.actionbound.com/preise.

Table 1: The Elements of the Bound-Creator, our diagram.

Element	Description	Possible Modifications	Didactic Comment	Example Relating to Church Space
Information Element	The Information Element may consist of text or multi- media contents.		Enables knowledge-building (e.g. background information), but also framing of the rally.	- relate to individual objects in church - create biographical access by frame story, e.g. of the builder
Quiz	The Quiz Element allows the design of question stations. These elements are closed questions. The correct answer has been pre-determined by the creator. The terminal will register answers directly after input.	*Textual Response*	Enables investigative questions which offer one correct option for an answer.	"How many naves does the church have?"
		Multiple-Choice Questions	Activates memories of possible solutions. May be more motivating than an open question, due to recognition.	„Which inscription is on the Cross? "INRI – INRE – NIRI – ENRE"
		Estimation Question	Creates links to other knowledge areas in order to answer the question.	"What year was the church built?"
		Sorting Tasks	Visualizes processes and sequences.	"Match the words to the chronological sequence of church service."

Task	Creator may design a task, solution to be handed in via image, audio/video recording, and as a text, saved in the cloud memory of the *Bound-Creator*		Creative solutions may be developed by students. Their subjective assessments and aesthetics are given room here. These open answers may then be discussed with the learning group.	"Take a photo of your favorite place!" "What might a 16th-century person have felt like during worship in this church? Take a photo!"
Find Location	Students are invited to change (learning)site, either by directional arrow or a map.	Directional arrow	Sensitizes perception of the environment.	A QR Code may be affixed to a significant object.
		Waypoint on the map	Geographical knowledge is expanded and deepened.	Points may be content-related to the subject.
Scan Code	Students may scan a QR which calls up an element (e.g. Task).			
Survey	Conducts a survey, with possible answers pre-determined by the creator.		Student or learning group is asked for opinion. Opinions may then be discussed with learning group.	"Would you, if you had children, have them baptized?"
Tournament	Facilitates a contest between two randomly-drawn students from two learning groups. Both must solve a problem (time limit), the faster one wins.		Motivates faster problem-solving in tasks that appear somewhat lengthy. Activates students. .	"Count all the church windows!"

The manifold formats under the *Actionbound* application admit countless scenarios, to be used along the entire scale of a teaching/learning trail. Teachers should be aware that the completion of a *Bound* only constitutes *one* part of the teaching and learning process. The subsequent mirroring and reflection of the scores into the learning group and with the learning group represent the most important cornerstones of the *Bound* in working with learning groups.

As the elements can also be designed to be deployable detached from the actual (church)space[15], it is possible to use the application to make every space didactically utilizable. In this way, the classroom or the sports field also become church spaces that want to be explored – "Religion to go!", as it were.

Of course, the application is not limited to the field of Church Space Education, it is conceivable with every (religious) content. Müller (2016) describes the utilization of *Actionbound* for the thematic area of the Reformation and the life of Martin Luther. Within the framework of the project, we ourselves will create a *Bound* which thematizes Protestant pastor Paul Schneider and his radical testimony of faith against the tyranny of National Socialism, together with a youth group of the Rhenish Regional Church, in the fall of 2017.

Before venturing to create one's own *Bound*, a look at the search function[16] of public *Bounds* might prove helpful. For many thematic areas, for Religion as well, feasible *Bounds* may be found here, e.g. "The Five Pillars of Islam", "Tracking Religion Wiener Neustadt", and "A Reverence for Life". Public *Bounds* also include those of institutions, for instance, Bibelhaus Frankfurt.

4.2.2 Goals and Competences - the Virtual Dimension of Faith

In this sub-project, firstly, sacred spaces are charged with additional information, and secondly, supposedly common locations, without religious symbolism, are transformed into religious learning sites by virtually incorporating objects and inducing experiences with them. The mobile terminal affords students access to information and tasks that relate to the learning object and have been pre-determined by the teacher. Other than in 4.1, no artificial church space atmosphere is built up; instead, the negotiation with the church space is of central interest, since in Variant 1 – encounters in the real church space – it already exerts an effect, and in Variant 2 – encounters in supposedly religious locations – the creation of an atmosphere of this kind would not be expedient. What is important is the practical and cognitive inspection of both the objects and of oneself and one's own subjective feelings inspired by them. The space created in this way exists within oneself, as a virtual space in the mind. Primarily, students are to be schooled and trained in their competences of

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15 Here, a Bound may be created without location markings, via GPS. The QR Codes may also be affixed somewhere else, inviting users to play a Bound in different spaces and to reflect the different effects.
16 https://de.actionbound.com/bounds
    https://de.actionbound.com/bound/bibelhaus-frankfurt

perception and interpretation, but in their communication competence as well, for instance, by undergoing their own experiences and relating religious convictions. This is made possible by, among other factors, the open and creative forms of participation of a *Bound*, in the Task format. Here, students may design their own liturgical elements and learn how to handle existing forms in a creative manner. The option of changing perspectives opens their horizons, encouraging them to assume other views and to discuss them.

In the transverse dimensions of Practical Theology and Religious Education, questions are asked: To what extent does the perception process of religious communication on the part of the students change? Can religious accesses be facilitated? How does the role of the teacher in all of this change?[17]

4.2.3 Sub-Project Plan

Selected churches in Würzburg are explored, and information related to the "Faith Becomes Visible!" theme is collected. Above all, the various objects and their ritual practice play a major role. Such an exploration, with a group of school and university students, is in the planning stage. Already existing materials on church space tours will be integrated into the design of individual stations. Images, videos, and sound recordings for the framework story will be recorded and edited. The groups will decide which variant of the investigation they choose.

As in 4.1.3, an 'id-book' will be produced, comprising the data consolidation of the stations and motivating students to continue their work and acquire further in-depth knowledge.

5   Summary

Both sub-projects provide insights as to which possibility spaces are opened up by media integration into religious educational processes. It becomes clear that the utilization of digitally-networked technologies breaks through the barriers of time and space that constrain conventional teaching and learning processes. Sequences may also be used in the area of non-formal education

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17 Describing the use of *Actionbound* in libraries, Rittel (2016) sees one of the key benefits in the way "that students can be given individual answers to every single question and, if need be, hints for improvement and revised answers" (Rittel 2016: 95). "Given an average class size of 25 students in the 'classic' form of teaching, such detailed feedback and saving of results is not even remotely possible" (Rittel 2016: 95). This individual attendance also occurs during completion: "Preparation is time-consuming, but then there is much room for individual attention during implementation" (Rittel 2016: 93). Accordingly, teachers would be approachable with individual queries and would have the time for them, while the other students go through the rally at their own learning pace. In the area of Religious Education, therefore, the role of the teacher in digitalized teaching and learning processes must be re-thought (cf. Nord 2017a: 299; McIsaac 1995).

and facilitate education processes in an informal framework, e.g. when students go on expeditions of their own or perform *Bounds* as an extra-school, free-time activity. In this context, the boundaries between virtual and physical realities dissolve, and learning takes place in Mixed Realities. To what extent these shifts of space, time, and boundaries will affect the theory and practice of Religious Education, reflection of these teaching and learning processes will tell. For our team, however, it is a certainty that, due to the integration of digitally-interactive technologies into education processes, *Didactics* must change as well, i.e. it is no longer about learning with new media, but rather about *a new mode of learning with media* (cf. Aufenanger 2002). The concomitant effects of this new way of learning on the areas of the *teaching profession* and the communication and perception of religion(s) entail the potential to influence religious educational processes extensively and for a long time. Our project will attempt to find answers to the question in which direction.

All in all, our project is breaking new ground with its digitally-networked media integration into Religion classwork and its reflection. Some schools are already using new technologies, such as electronic whiteboards, document imaging cameras, and tablets, yet subject-specific didactic focusing and concepts for individual subjects can hardly be discerned, especially in the minor ones. We are therefore curious to what extent the potential of digitally-networked media will affect the teaching and learning processes of students and educators, in terms of the utilization of multifarious materials, the facilitation of intermedia accesses, the promotion of collaboration, the interactivity of learning, the flexible arrangement of learning times and sites, the opening-up of new learning spaces, and the visualization of learning (cf. Heinen and Kerres 2015: 5-9). "Digital media enable manifold openings of classroom activity, which would not be possible otherwise" (Heinen and Kerres 2015: 21). It is up to the Didactics of Religion to catch up with these opening opportunities and to reflect them in a circular process between academic and didactic thematic areas within concepts of Religious Education.

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Pope Francis in Cairo

Authority and branding on Instagram

Theo Zijderveld

Abstract

Instagram has become one of the most popular social media with over 400 million users worldwide. Instagram is especially designed for mobile use: taking photos, editing and sharing. Many religious and spiritual leaders do use Instagram and attract millions of followers. Religious leaders in the western society cannot legitimize their authority in the public sphere by referring solely to tradition or religious sources. The crisis of authority has resulted in a longing for strong and charismatic leaders. In a spiritual marketplace, new requirements are emerging for leadership. Leaders become personal brands with their own mythology, central message and media channels, adapted to the styles and symbols of popular culture. The aesthetic dimension has become crucial, since audiovisual communication can be mediated by the media technology of today.

Pope Francis is one of the most prominent religious figures of today. In this paper, we will investigate how he uses Instagram to build a personal brand and how this relates to his authority, using the posts during his visit to Cairo as a case study.

Mobile devices and apps play like Instagram pave the way for new audiences and new interactions between the religious leaders and their audiences. The importance of images for media personalities shows the importance of the aesthetic dimension of charismatic authority. This paper will offer new insights in studying the relationship between religious leaders and authority in a media age.

Keywords

1   Introduction

On 28 and 29 April 2017, Pope Francis visited Cairo. He was welcomed by president Abdel Fattah al-Sisi and met the grand Imam Ahmed al-Tayeb, of Al Azhar, the most important representative in

Sunni Islam. Moreover, the Pope visited the Coptic St. Peter and St. Paul's Church, where, in December 2016, 23 people were killed after an explosion, an action that has been claimed by IS. According to many news commentators, the Pope wanted to improve the relations between Christians and Muslims with his visit, and show solidarity with the Egyptian Christians, around 10% of Egypt's population, who are suffering under attacks and discrimination.

The visit was extensively reported by news media such as CNN and Al Jazeera (Sirgany and Sterling 2017; AFP 2017b). The Instagram account of the Pope, @franciscus, reported about the visit. It showed two photos: one of the embrace between the Pope and the Grand Imam al-Tayeb, and the other one during the visit to St. Peter and St. Paul's Church. What do the posts on Instagram of this 'local' event reveal about the global 'brand' of Pope Francis, and how does this relate to his authority? How is the plausibility of his religious authority being claimed and made credible?

2   Pope Francis

The Pope is not the only religious leader who uses social media like Instagram. Today, many religious leaders employ all kinds of social media, some counting hundreds of thousands or even millions of followers. Pope Francis is one of the religious leaders with a huge number of followers: his Instagram account counts 4,2 Million Followers.

We can argue that Pope Francis has become a celebrity, and an iconic and recognizable figure, each of his steps are being reported. Pope Francis has, since his election as Pope, enjoyed enormous popularity. He has even been named *Time Person of the Year* in December 2013 (Chua-Eoan and Dias 2013). Pope Francis has become a personal brand. The imagery around his person is carefully orchestrated by the Vatican's communications team (Magielse 2017). The authority of Pope Francis can be attributed to his popularity and his ascribed charisma, which is also caused by the media attention he receives and the approval of his actions in western news media. Furthermore, he is the legitimate leader of the Roman Catholic Church, a church with more than one billion members worldwide.

The use of social media by the Pope and the Vatican is not new. His predecessor Benedict started using Twitter on 12 December 2012 (Johnston 2012), and Francis has, since his inauguration on 13 March 2013, continued that practice. The Twitter accounts have amassed more than 10 million followers. Moreover, @franciscus is not the first Instagram account of the Vatican. Three years earlier, the news portal news.va started the Instagram account @newsva. Interestingly, the name of the Instagram account is not connected to the office of the Pope (like @pontifex on

Twitter) but to the name of the person (@franciscus), which makes the Instagram more personalized than the Twitter accounts.

3   The changing context of the local and the global in a media age

Modern technology, facilitated by the internet, has allowed news and events to be visible instantaneously across the globe, a phenomenon that Manuel Castells has called the space of flows (Castells 1989). This raises questions about the connection between the capture of live moments, in this case during the visit of the Pope in Cairo, and its importance for his followers on Instagram and finally the global importance of this visit. Can the Pope as a religious leader and a media celebrity use his authority to change the relationship between Muslims and Christians on a local and a global level? In my theoretical framework, I will elaborate on the influence of media on religious authority.

4   Theoretical framework

In this theoretical framework, I will discuss the relationship between personal branding and authority within the context of social media. Many religious and spiritual leaders use social media like Instagram in order to position and promote themselves and their causes. Positioning and differentiating are part of a branding process. Religious organizations use the techniques of branding, and their leaders have often become personifications of their religious communities. These leaders have to compete in a *spiritual marketplace*, online as well as offline.[1] Religious leaders need not only to convince their audience of their views, but they have to attract their senses using self-styling, performance, and the use of audiovisual electronic media. (Witte, Koning, and Sunier 2015).

The characteristics of social media, such as Instagram, Twitter and Facebook consist of the opportunity for everyone to start an account and participate on the social network. Users can compose post themselves or like and comment posts of other users. They can follow accounts and view posts of these accounts in more or less chronological order (though Twitter, Facebook and Instagram use algorithms to place certain posts on top) or search for places or hashtags to see what

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1   This marketplace is not a marketplace, solely based on rational choice of supply and demand, but "field of competition for followers who can be captured on the basis of strong public presence and seducing and convincing rhetoric, performance and imagery." (Witte, Koning, and Sunier 2015, 120)

people using these hashtags have posted. In case of celebrities or public figures, these people can request a verified account, in order for others to see that this account really belongs to this person (there are many fan- and fake accounts circulating on social media).

4.1   Instagram

Instagram is a social media network based on photo-sharing that works mainly through the application on mobile devices that was launched in 2010. Registered users can upload videos and photos, apply digital filters, use hashtags to their posts in order to link them to certain subjects, and add locations through geotags. Instagram rapidly gained popularity and was acquired by Facebook in 2012. Instagram has become an important social media channel, used by 400 million users monthly ("Global Social Media Ranking 2017 | Statistic" 2017), especially for young people; 90% of Instagram users are under 35 (Smith 2017).

4.2   Branding of religious institutions and leaders

As Peter Horsfield points out, religious institutions have always adapted to the context of media and culture in order to survive, and to gain influence and power (Horsfield 2016). Media scholars such as Einstein and Hoover show how religious organizations employ practices of marketing and branding in order to position themselves (Einstein 2008; Hoover 2016). Marketing expert David Ogilvy defines branding as "the intangible sum of product's attributes: its name, packaging, and price, its history, its reputation, and the way it is advertised"(Einstein 2008, 70). Branding is related to marketing. Marketing is the idea of understanding the desires of customers and being able to reach them using the right channels. Marketers search for consumer needs and desires in order to create stories that resonate with what people want to identify with. Rakow states: "Brands do more than simply market and sell a product or service; they create a sense of affiliation and community and therefore can be conceptualized as a form of cultural production and as providers of contexts for interaction" (Rakow 2015, 218).

The position of religious leaders has become more significant as the personification of religious organizations, traditions, or movements on media such as Facebook, Twitter and Instagram. In the case of Pope Francis, it is clear that his personal Instagram account (4,9 million followers) is much more popular than the official Vatican new account @newsva (1.24 K followers). Recent research on the way these leaders position themselves on social media have focused largely on the discourse, mainly on the medium Twitter (Codone 2014; Guzek 2015; Hope Cheong 2016). However, also due to technological advancement such as the availability of fast wireless internet, the role of photos and videos has become increasingly important.

I use the term *personal* branding for the way religious leaders position themselves on social media (see also Hope Cheong 2016). Catherine Kaputa defines a personal brand as "a special promise of value that sets you apart" (Kaputa 2012, 7). She argues that a brand is distinctive, different from others, and so should a personal brand be as well. The 'packaging' includes everything: the visual image, the story, the words, hairstyle and clothes. Personal branding is a mediated performance of a person based on symbols and mythologies that resonate with the values, desires, and interests of the audience. Leaders can gain media influence through practices online that function as authority markers. Authoring content on platforms such as Twitter and Instagram has become an important source of authority. If successful, it contributes to the spiritual capital of religious organizations and its leaders. The production and consumption of myths and symbols are important ways in which a religious leader can build a personal brand. Personal branding adds to the social and cultural capital of the religious leaders, and can contribute to the construction of authority.

4.3　Authority

Authority is the right to lead, influence, coordinate, or guide the thoughts and behaviors of a particular group or institutions based on legitimacy (Carroll 2011, 1–2). This legitimacy is a common ground that both the leader and the followers share. Religious leaders base their legitimacy on the plausibility and acceptance of different kinds of authority. The sources of legitimacy have been elaborated by Max Weber, who is the primary reference point in discussions about the concept of authority (Weber 1946). Weber distinguishes traditional, legal and charismatic authority.

The claims of traditional authority depend on their authenticity or consistency with tradition. Weber argues that patriarchalism is the far most important type of domination. It means the father, the senior, the elder; the lord, etc. hold the authority. The system of norms is considered sacred. Violation would result in magical or religious evils. The patriarch has a realm of 'free arbitrariness' in his conduct and judgment.

Legal authority is legitimated by commands that rest upon rules that are rationally established. Legal authority is impersonal and institutional, and has been organized as a bureaucracy. The official never exercises power in his own right; the institution gives the power. Legal authority is hierarchical. In church, the pastor or priest has limited 'jurisdiction' which is fixed by rules. Legal authority is, in combination with traditional authority prevalent in the Roman Catholic Church, which is highly hierarchical and highly structured.

Charismatic authority focuses on individuals or groups of individuals. Charisma means 'divinely inspired gift'. Weber used the term to describe a form based on follower perceptions that

the leader is endowed with exceptional qualities. In the nineteenth, and especially the twentieth century, the strong charismatic leader was being perceived as the one that could lead with natural authority. This concerned leaders in different spheres, both political and religious. Charismatic authority is unstable and fluid, contrary to legal and traditional authority. The success of the mission of the charismatic leader depends on whether people will follow him or her. Charismatic leaders thus have to prove themselves in order to retain their authority.

4.4   Power

The concept of authority in the context of social media is closely related to the concept of social and symbolic power. Power, is the production of casual effects (Scott 2001, 1). Social power has effects in and through social relations. In its strongest sense, the intentional use of social power can affect the conduct of other participants in the social relations that connect them together. Power relations are formed through communicative actions in communities that use shared cultural symbols. These shared cultural symbols are part of the 'common ground' that can legitimize authority.

In the context of media institutions, another important subcategory of power that is closely related to social power is symbolic power. Symbolic power is the power to construct reality, which is an important notion in the context of the media. As Couldry argues, "a strong concept of symbolic power insists that some concentrations of symbolic power (for example, the concentration from which contemporary media institutions benefit) are so great that they dominate the whole social landscape and amount to a power of 'constructing reality' (Couldry 2012, 87)." The context of the rise of media institutions in the twentieth and twenty-first century, of which Facebook (the owner of Instagram) is one of the more recent ones, is one of the reasons why the concept of authority needs to be re- conceptualized.

4.5   Rethinking authority

Traditional religious institutions in general have seen their reputation diminished due to several reasons such as declining membership, the overtaking of functions of those institutions by, for example, the state, and several cultural factors. These cultural factors, as generally described by various sociologists and philosophers are the mistrust of any form of authority, reflexivity and consumerism (Roof 1999; Giddens 1991; Taylor 2007). In the West, a spiritual marketplace has emerged in which people can choose from a wide variety of religious and spiritual narratives, symbols, practices and products. In this context, the effective use of electronic media has become important to attract and retain audiences and connect to religious communities.

Horsfield (2016) argues that the notion of religion as a stable network of institutions and communities is changing towards a religious marketplace where candidates outside institutional candidates claim for audience attention. Religious authority is more individually constructed, depended on media audiences, more consumerist and more global. He that religious authority is "… more individually constructed, defined significantly by media audiences rather than institutions, more consumerist in its approach and more global in the figures and resources on which it draws." (Horsfield 2016, 38).

Hoover(2016) states that the role of consent of the followers is essential for the authority of the leaders, and that authority in the context of contemporary media culture is always negotiated. Authority nowadays is more about charismatic and traditional authority then about legal authority. Charismatic authority is framed by Hoover as the way in which aesthetic mediated forms appeal to audiences. It is based on its attractiveness to audiences. Traditional authority can appeal to audiences when it refers to shared history and received tradition (Hoover 2016, 7).

So, what kind of authority can Pope Francis construct on Instagram? Of course, Pope Francis has already build social and cultural capital throughout his career since his election. He has become a celebrity figure that meets with ordinary people, kings, presidents, and leaders of other religions. The imagery that is being presented on Instagram to his millions of followers adds most likely to his personal brand. But in order to analyze how these photos might contribute to the construction of his personal brand and his authority, we need to pay attention to what is presented, and to what it might represent.

5   Methodology

Because branding is the way in which celebrities like Pope Francis construct authority, we need a certain methodology to deconstruct the practice of branding, and reveal how symbolic power is exercised. More precisely, it reveals which categories and representations are used for the construction of social reality. This practice can be described as the construction of mythology or ideology (Barthes 1972). The semiotic analysis of branding has been elaborated by Gillian Dyer (1982) and Judith Williamson (1978). The semiotic analysis of social practices has been defined by Hodge & Kress as social semiotics. Contrary to 'traditional' semiotics, social semiotics does not try to unravel semiotic systems, but rather focus on social practices in terms of power and solidarity (Hodge and Kress 1988, 122).

Solidarity can be defined in Durkheimian terms as cohesion and dis-cohesion, alliances and antagonisms, bonds and barriers. When leaders, who are in a position of power, appeal to common ground to legitimize their authority, they do appeal to solidarity of the community.

The questions of power that I do address in my analysis are the questions of symbolic power. In relation to the object of my research, this will focus on the way the Instagram account @franciscus is able to construct at least one perspective on reality, and which ideology or counter-ideology is presented through the images.

Social semiotics takes into consideration many sociological factors, and the analysis provides resources for understanding social practices. Though a great deal of literature about social semiotics is based on neo-Marxist and economic dimensions of society, in this paper, I also take into account the political and religious dimensions of power and solidarity. The complex religious and political situation in Egypt in relation to the visit of Pope Francis justifies this approach.

I approach the meaning behind the meaning and myth, where I use Roland Barthes' analysis described in *Myth Today* (1972). A myth is, according to Barthes a second-order semiological system. Myths do have an ideological connotation: this means that the things presented are shown as inevitable and natural, they might misrepresent hide, or change the meaning of certain key concepts.

On the first level, I analyze the 'language' of the image. On the second level, I will deconstruct the myth that is being produced. Central to the analysis of the Instagram posts is the photo. Although manipulation and framing are perfectly possible, photos are, contrary to words, perceived as something natural and as a direct representation of reality. As Barthes states, "pictures (…) are more imperative than writing, they impose meaning at one stroke, without analyzing or diluting it (Barthes 1972, 95).

6   Analysis

6.1   The context of the visit to Cairo

Before the analysis of the two Instagram posts, I will shortly sketch the context of the visit of Pope Francis to Cairo. The context of this visit is very complex. Egypt itself has known several political struggles and revolutions. The Coptic Church in Egypt is a significant, but threatened, minority. The Roman Catholic Church in Egypt is even more marginal, and exists mainly of migrants from the region and from Europe. Sunni Islam is the main religion in Egypt. Al Azhar University has a great

reputation in the religious, but also in the political domain. Thus, in Egypt, the Pope cannot claim much religious authority. However, on a global scale, the Pope is seen as someone who has a huge influence, and has a considerable amount of political influence as well. Moreover, the Pope is not just head of the Roman Catholic Church, but also head of State of the Vatican.

The items that have been posted on Instagram during the visit of the Pope use geo-tags that refer to Al Azhar and one that refers to Cairo where the Pope has visited the church. In the latter, in the post itself, the location St. Peter and St. Paul's Church has been mentioned in the post. The short video that has been posted after the visit uses the geo-tag *Egypt*. At least from the case of the first two posts, followers of Pope Francis on Instagram could have deduced the idea that they were following the Pope live.

6.2   The Pope at Al Azhar

Photo 1: Screenshot from Instagram: Pope Francis at Al Azhar².

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2   @franciscus (28 April 2017), *Instagram*, Accessed 30 September 2017, <https://www.instagram.com/p/BTcVv4Ej9Cb/?taken-by=franciscus>

This is a post from 28 April 2017. It received 172.000 likes. The accompanying text on Instagram (first in Arabic, second in English) is: Together let us affirm the incompatibility of violence and faith, belief and hatred.

The picture shows Pope Francis and the grand Imam Ahmed al-Tayeb, embracing each other in the Al Azhar Conference Hall (AFP 2017b). They shake hands, and embrace each other. It is hard to see the facial expressions of the grand Imam, and because of the perspective of the photo, the face of the Pope is covered by the face of the grand Imam. In the background, we see two decorated chairs, and geometrical patterns on the wall. In the foreground (less sharply), we see people sitting in chairs, most of them male and grey or bald. On the right, someone in the audience is taking a picture with his smartphone. The white clothes of the Pope contrast sharply with the clothes of the grand Imam.

Though it is most probably a very orchestrated embrace, the context of Instagram gives the impression that I, as part of the audience, have just witnessed a snapshot from an event that is happening live, even though I may assume that this photo has been carefully selected afterwards. Moreover, the viewer / follower can like this post, to give their approval or apprehension for the photo or the message, or they might comment and show their opinion.

The embrace is very symbolic, because it shows the representative of the Roman Catholic Church, that counts more than 1 billion members, and one of the key authorities of Sunni Islam. Though they both do not represent the entire Islam or Christianity, nonetheless they do represent a large part of it. The Pope and the grand Imam had met before in the Vatican, which was also accompanied by embraces and kisses. The visit of the Pope was part of the Al-Azhar International Conference on Peace. The larger context is also the attempt of Pope Francis to ease the tensions between Muslims and Christians. His policy stands in stark contrast with his predecessor Benedict and his statements about Islam. In his speech, Pope Francis stated the importance of peace, and said: "May Saint Francis of Assisi, who eight centuries ago came to Egypt and met Sultan Malik al Kamil, intercede for this intention" (Lubov 2017). Pope Francis identifies himself with Saint Francis of Assisi, and placed himself in his footsteps.

In terms of solidarity, we can argue that the Pope puts great emphasis on the solidarity of religions and their mutual claims on the incompatibility of 'violence and faith, belief and hatred', according to the Pope. The embrace is a powerful symbol of this solidarity. Of course, this image of solidarity is highly contested. The Pope does not address a common ideological conception of reality, but seems to build a counter-narrative. Solidarity supposes mutual interests and mutual convictions. The two men that embrace represent a part of Christianity and a part of Islam. The connection with power is complex. If we understand symbolic power as the power to construct reality, we can argue that the image of the embrace is a powerful image of solidarity, because it is

rare that authoritative figures of both religions do publicly embrace in front of the whole world. The fact that this image has received so much media attention is because of the popularity, the social and cultural capital, of Pope Francis. However, to enforce the message of solidarity in the context of Cairo, the Pope needed a representative of Islam. And this is the difficult part of the story. While the grand Imam might be a key figure in Sunni Islam, the question of religious authority in Islam is very different from the one in Roman Catholic Christianity. Especially in the case of highly reported IS-related suicide attacks, the question in the media remains who has the authority to speak and act in name of Islam.

Pope Francis, on the other hand, has built a powerful personal brand and can deeply rely on the institutional structures and charismatic authority that have been constructed since his election. This act has probably received so much media attention because the act of the embrace is symbolic and because it speaks up against a discourse that is less favorable to Islam.

6.3   The Pope at St. Peter and St. Paul's Church in Cairo

Photo 2: Screenshot from Instagram: Pope Francis in St. Peter and St. Paul's Church.[3]

This post from 29 April received 146.000 likes. The text that accompanies this image is: "Just as the heavenly Jerusalem is one, so too is our martyrology; your sufferings are also our sufferings." Interestingly, contrary to the former post, this post starts with the English text, and has no Arab translation.

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3   @franciscus (29 April 2017), *Instagram*, Accessed 30 September 2017,
     <https://www.instagram.com/p/BTep9fjj176/?taken-by=franciscus>

This picture shows Pope Francis who lights a candle in St. Peter and St. Paul's Church in Cairo, the Coptic church that was being bombed in December 2016. We see a broad colonnade, the ceiling covered with chandeliers. We see Pope Francis from the side with a candle in his hand that he lights with another candle that stands on a standard. In front of this standard, photos of 30 people are shown, most probably the victims of the suicide bombing. Behind Pope Francis, we see an old man dressed in black, wearing a Coptic cross, which is most probably the Coptic Pope Tawadros II (AFP 2017a). In the background, we see a man in a suit, and behind him a huge wooden cross, wrapped in white blankets. In the back of the room, we can see many photographers, one of them flashing with his camera to photograph this event.

This image, just like the last one, is highly symbolical. It shows Pope Francis in a Church that has been separated from the Roman Catholic Church since the schism that followed the Council of Chalcedon in 451 AD. The Coptic Church and the Roman Catholic Church have different opinions on some crucial theological issues. However, the Pope seems to underline that the victims are Christian martyrs that share the so-called 'ecumenism of blood', that transcends doctrinal differences. Interestingly, on this picture Pope Tawadros is barely visible. Everybody is looking at Pope Francis, and the photographers have come for him. Though this posts shows many things, it is also a reinforcement of the Pope as a media celebrity that attracts the attention. It is Pope Francis who pays attention to the sufferings of the Coptic Church. It is the Pope who has the social and cultural capital] to draw this attention in a way that the Coptic Church is probably unable to do, not the least because of its fragile and complicated minority position in Egyptian society.

The interplay between power and solidarity again is very complex. The solidarity of the Pope is based on the ideal of Christian solidarity in sufferings and persecutions, and the theology of the Church as one body of Christ. The reference to the heavenly Jerusalem is peculiar. In theological sense, it is a reference to heaven as the place where God dwells. However, the earthly Jerusalem is a very contested place, holy for Jews, Christians and Muslims, and in the context of the visit to Egypt it raises questions whether there is also a political connotation to this statement. Contrary to the previous posts, this has not been translated in Arabic. Therefore, this post might be addressed to the global Instagram audience, and not directly to the Egyptian or more specific, Coptic audience.

Contrary to the proposed solidarity between Christians and Muslims, this form of solidarity excludes non-Christians because of the supposed common theological background. The precarious situation of Christians in the Middle East seems to diminish the value of cultural and theological differences. The solidarity that is proposed on this picture seems to be less problematic, because of a widely shared concern of Christians, Roman Catholics, Orthodox, and Protestants about the persecution of Christians in Muslim countries. For Pope Francis, it seems a difficult balance to emphasize solidarity with peaceful Muslims on the one hand, and with Christians that suffer in a context of Muslim majority on the other.

A function of ideology is to cover paradoxes and contradictions. It is very well possible that many Instagram followers of the Pope consider these representations of solidarity unproblematic, given the number of likes that these posts have received. Pope Francis is much more influential than Pope Tawadros II in terms of global political power. The Coptic Church is not in a position to create the same amount of media attention through a powerful global celebrity figure, and is clearly the receiving part of solidarity.

However, the global brand of Pope Francis that is so familiar to Western audiences, might have a significant other meaning in the context of Egypt. Pope Francis could represent the Western world as well. Because the images of Pope Francis, on Instagram and elsewhere, where he shows solidarity with marginalized or disadvantaged groups have become so natural and familiar, it almost seems natural to suppose that there should be solidarity between the Copts and the Roman Catholic Church, and that theological differences do not play a role in case of martyrdom and persecution. Because the images of Pope Francis are so dominant, and possess such a symbolic power, the perspective of Coptic Christians and of ordinary citizens in Egypt on what is going on in Egypt is underrepresented.

In this perspective, both images re-emphasize a mythology about Pope Francis that imposes itself as natural and unproblematic. Even though the viewpoints of Pope Francis concerning, for example, the relationship between Muslims and Christians might be questioned, the role of the Pope as a religious authority has been firmly established.

7   Conclusion

A few weeks after the visit of Pope Francis, at least 28 Coptic Christians who were on their way to a monastery were killed by Islamic gunmen (Farouk Mahfouz 2017). A day later, the Instagram account of Pope Francis posted a photo where the Pope is showed praying, his face down. The post was accompanied by the text: "Let us pray for our Coptic brethren in Egypt who were killed because they did not want to renounce the faith"[4]. Clearly, his visit did not end the troubles of the Coptic Christians in Egypt, and it is hard to indicate if relations between Muslims and Christians have improved. The question whether the Pope can use his authority to change this relationship on a local or global level is difficult to answer. The media attention his visit received, including his own coverage on Instagram, has allowed him to share his point of view, in images and in words. Media

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4   @franciscus (28 May 2017), *Instagram*, Accessed 30 September 2017,
    <https://www.instagram.com/p/BUm5Edtjp6u/?taken-by=franciscus>

pressure and visibility may change points of view, actions and politics on both a local and a global level. Besides, Instagram does not display silent diplomacy that the Vatican could employ in influencing the relationship with world leaders, the Egyptian government, the religious establishment in Egypt and the Coptic Church.

But what do the two posts reveal about Pope Francis? They show a public performance of a world leader that embraces a powerful Muslim leader in one of the most important Islamic universities, surround by an audience. In the Coptic Church, it is the Pope in the center of attention again. He lights a candle, while photographers capture every movement. The publication of these performances on Instagram contribute to his positioning in a public debate about the relationship between Christianity and Islam, and between religion and violence. The fact that he received thousands of likes, and because his account is followed by millions of people contributes to his visibility.

How does this relate to his authority? In the posts, we can see the Pope as the legitimate leader of the Roman Catholic Church, which is clearly emphasized by his clothes. In a broader sense, we can see him as a powerful and influential Christian leader who transcends theological and cultural divisions between Christian denominations. Moreover, the Pope derives authority from the fact that, as a public figure, people are interested in his actions, performances, his opinions and his statements. At least on Instagram, his authority is legitimized by the attention he receives which is far more than most religious receive on social media. Whether these images and implicated narratives can reinforce or change the worldview of his followers should be subject of future research.

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Biography

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