The use of teaching materials in religious education in Sweden: a quantitative analysis of Swedish religious education teachers’ reported use of teaching materials in RE classrooms

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Maximilian Broberg

Department of Theology, Uppsala Religion and Society Research Centre, Uppsala University, Uppsala, Sweden

ABSTRACT
Recent studies show that religious education (RE) and various media outlets serve as increasingly important arenas for religious socialisation among Swedish youths. At the same time, it has been shown that media material, for example in the form of various news media, often make their way into RE classrooms to be used as materials alongside the more traditional textbooks. However, little quantitative research has been conducted in order to map RE teachers’ selection and use of materials in their classrooms, and what factors are involved in this selection. A nationally representative survey among 1292 RE teachers was conducted, and the results clearly show that textbooks are the most popular form of material, followed by pictures, sacred texts, documentaries, television news and news articles. Out of the relevant background variables, it was primarily school form, age, gender and religiosity that seemed to influence the teachers’ choices of material. The author concludes that familiarity with a certain form of material through personal experiences is a likely explanation for many of the correlations found and that further research is needed in order to explore the potential complexities that arise in the juxtaposition of classroom and media logics.

KEYWORDS
Religious education; religious socialisation; teachers; teaching materials

Introduction
During the last decade, scholars have shown that the areas in which young people in Sweden encounter religion have shifted. Gone are the days in which religious institutions and the family provided the general population with religious knowledge; they have given way for arenas such as schools and mass media (Bromander 2012; Sjöborg 2012). This shift places these two institutions as the main arenas of religious socialisation for a growing number of young people in Sweden, religious socialisation in this case meaning the process in which young people gain knowledge of religion (e.g. Lövheim 2012).

As far as institutions go, there are some striking similarities between the school system and the media. Both can boast excellent reach when it comes to transmitting information to their audience; they both have their own sets of logics, and they are both, albeit in different ways, conveyers of factual and normative content. Additionally, these institutions simultaneously construct and reconstruct societal values and norms; they are producers as well as products of the society.¹

Although this article will focus on the school system, and more specifically religious education, it will be shown later in the text that schools and media are not always easily separated. Research by Jackson et al. (2010) and Conroy et al. (2013) indicates that RE teachers, apart from using textbooks,
make creative use of web resources and often use self-created compilations of materials not originally created for use in RE. The materials selected for use in RE classrooms conceivably play a central role in what is subsequently taught, but little research has actually been done on which materials are used and even less on what factors are involved in the selection of such material. Qualitative research has explored the relationship between teachers’ personal beliefs, attitudes and experiences and their way of representing religion in diverse classrooms (e.g. Fancourt 2007; Everington 2009, 2012; Carlsson 2016). These studies show that teachers’ personalities play a part in their teaching, and it is likely that this extends to their choices of materials.

Thus, the aim of this article is to shed light on which materials are used by Swedish RE teachers, and to what extent background variables related to the individual teachers, such as age, gender, religiosity, level of education but also the location and level of the school they work at, matters when it comes to the selection of classroom material.

**Review of the literature**

During the last few decades, RE classroom research has come to focus heavily on RE in relation to religious diversity and pluralism (Kittelmann Flensner 2015). However, Kittelmann Flensner notes that a limited amount of this research can be considered empirical classroom studies; the majority of recent publications are still ‘merely opinions and theoretical discussions, not recommendations based on findings from empirical studies’ (2015, 58). Osbeck and Skeie (2014) have noticed a similar theme, i.e. a general focus within RE research on what happens ‘before’ the learning process, while the actual classroom practice is often left out (see also Osbeck 2006, 2017 for more detailed reviews of the major branches within Swedish RE research). Studies of these ‘before’ aspects include studies on the potential benefits and problems of RE with regard to policy (e.g. Jackson 2004), teachers (e.g. Berglund 2009, 2011; Everington et al. 2011), students (e.g. Valk et al. 2009) and materials (e.g. Jackson et al. 2010; Vestøl 2014). In the following section, some of the research on RE material, which is the focus of this study, will be reviewed.

Jackson et al. (2010) have conducted a multi-method study examining the materials available to teachers of RE in England. Though not focusing directly on the frequency of various kinds of materials, Jackson and colleagues concluded that teachers use textbooks to a large degree, but that they also rely heavily on web resources and make creative use of the ICT material. Much of the materials used by the teachers they studied was generated by the teachers themselves and comprised of a mixture of electronic, printed and other resources. Jackson and his colleagues noted that ‘the availability of many free web-based resources means that teachers and students need to be able to become critical evaluators of materials and assess them for authenticity, content, ease of navigation and provenance’ (Jackson et al. 2010, 4).

The results presented above are echoed in a multi-dimensional ethnographic study conducted by Conroy and colleagues (2013). The authors also express a degree of surprise at the significance of textbooks in RE classrooms, as textbooks in general have a low status within academia, where scientific breakthroughs are often seen as superior to meticulous teaching.

The possible complications of using textbooks have been explored in several Swedish studies (e.g. Härenstam 1993, 2000; Otterbeck 2005; Kamali 2006; Skolverket 2006; Olsson 2010). Though these studies vary in methodology and theoretical approach, they largely agree that many of the studied textbooks are Christocentric, are negative towards Islam and include problematic representations of ‘the other’ as inferior to an imagined ‘us’. Otterbeck (2005) states that the textbooks often mystify rather than clarify when it comes to Islam, and Härenstam (2000) concludes that textbooks are full of values which are not always in line with the curricula. He also stresses the central role of the teacher in selecting materials that are not grounded in colonial or even racist perspectives of religion and culture, a statement that is supported by Conroy and his colleagues (2013).

Lingering on textbook research, Rymarz and Engebretson (2005) conducted a small quantitative study (n = 317) on RE teachers’ attitudes towards a set of new textbooks in Catholic schools in and
around Melbourne. The study concluded that though the reactions were mostly positive, it was clear that less-experienced teachers used and appreciated the textbooks to a larger degree than their more senior colleagues did, which indicates that age and/or teaching experience might be parameters that influence the selection of materials in RE classrooms. The authors also noted an educational difference among the teachers, where teachers who lacked any formal education in teaching religion appreciated the books to a larger degree than their more thoroughly educated colleagues. Indeed, this is in line with Apple (1993), who notes that historically, teachers have tended to use standardised texts to cope with teaching they find challenging.

Returning to Conroy and colleagues, viewing textbooks and other textual materials as mediators in the Latourian sense (Latour 2005, 39), they stress the importance of viewing all kinds of materials (mediators) in their particular context:

Given the common practice of teachers constructing and scavenging materials out of the fragments of everyday life, it is important to continually remake the notion of the text and what its introduction into the space of the classroom might portend. When textual materials that would not normally be defined as ‘academic’ but perhaps […] are more properly described as popular, their role as actor becomes yet more complicated. As popular cultural texts, such as celebrity gossip magazines, are introduced into the classroom they press themselves into the identity of the subject, remaking its shape and purpose. (Conroy et al. 2013, 158)

Conroy and his colleagues’ data are varied, sometimes textbooks are a prominent part of the classroom practice, and sometimes they gather dust in a bookshelf or in the students’ rucksacks. I, in line with the authors, pose the question of what factors that might be involved in the choices to include or exclude not only textbooks, but other kinds of materials as well in RE teaching. In order to understand the process in which ‘journalistic resources are […] transplanted from the impermanence of being tomorrows chip wrapper to the permanence of the classroom wall’ (Conroy et al. 2013, 162), we must first understand to which extent the various kinds of materials are actually used on a larger scale.

Made clear in this review is that quantitative studies on what kind of materials are used in RE classrooms are preciously rare, and while we have good knowledge of the potential problems and benefits of textbooks, the extent to which they are used, and together with what other forms of material, remains largely unexplored. Jackson et al. (2010) and Conroy et al. (2013) give some key findings upon which further research can be formulated, and this is where a quantitative study of the kind presented in this article may help to complete the somewhat mosaic picture given by qualitative studies. The hypothesis of this article is that some kinds of materials are likely to be used in conjunction. Therefore, apart from the descriptive data on material usage, an exploratory factor analysis will be used in order to explore patterns of variation between the materials in question and how they relate to the background variables mentioned in the introduction. The questions posed by this study are thus the following:

(1) What kinds of materials do Swedish teachers of religious education report using?
(2) Based on previous research: Can the reported use of materials be explained by teachers’ age, gender, religiosity, level of education or workplace?

Background

The research presented in this article has been conducted within the project «Teaching Religion in Late Modern Sweden» (TRILS for short) hosted by the Department of Theology at Uppsala University. A team of researchers has jointly designed the study and gathered and coded the material and finally, in various constellations, analysed it. The project aims to shed light on a variety of aspects involved in the teaching of religion in a country like Sweden. Hence, before proceeding, some context on Sweden and Swedish RE is in order.

Sweden is often considered one of the most secularised countries in the world, while at the same time rapidly growing more religiously and culturally diverse (e.g. Pettersson 2008). Though the membership of the state church remains high at 63% (Church of Sweden 2017), the number of people who take active part in religious services is low. For example, in a recent national survey, only 8% of 16–24-year-olds...
were identified as ‘organised religious’ (Sjöborg 2012). Because of this, Sweden has served as the typical example of a society characterised by ‘belonging without believing’ (Davie 2007), or even, as Day (2011) has put it, a society which ‘believes in belonging’. Because of the low rates of church attendance, religious socialisation has shifted from this traditional arena towards other societal institutions. Indeed, research shows that the non-confessional subject ‘religious education’ which is taught as part of civics education for the first 9 years of schooling and as a separate mandatory subject once the pupils reach upper secondary school is, together with family and the media, the arena where most young people encounter religion (Sjöborg 2012; Klingenberg and Sjöborg 2015).

The subject of RE in Sweden is characterised by ambitious goals concerning both factual- and value-oriented contents, while at the same time suffering from a very limited timetable. The syllabus contains not only a plethora of religious traditions and their respective views on anything from god(s) to gender issues, but also aspirations that the subject ought to improve students’ critical thinking, make them reflect on their own identity and consider how questions of love, sexuality and relationships are presented in contemporary popular culture (Skolverket 2011).

Considering the national context in relation to the previous research on the use of materials in RE, it is likely that the materials used in RE classrooms make for a substantial part of many young peoples’ encounters with religion and thus for their religious socialisation. Adding the fact that teachers seem to use various kinds of non-academic media materials in their teaching only adds to the complexity of RE as an arena for religious socialisation.4

**Methods**

The material used in order to answer the research questions is a survey created and distributed to RE teachers by the TRILS project in cooperation with Statistics Sweden during the spring of 2015. The sampling frame was restricted to practicing RE teachers in compulsory school (grade 7–9) and upper secondary school. In dialogue with the analysts at Statistics Sweden, it was decided that the inclusion criteria for the sampling frame would be that the teacher should have a degree in education, that at least 20% of their teaching should be within RE, that they should have taught RE for two consecutive school years including the year that the survey was conducted and finally that they should not be over 60 years old. These criteria were pragmatic rather than theoretical in nature; teachers with at least some experience of working with RE were required, and to secure as good a response rate was essential. Though this excluded both the very youngest and oldest teachers, and teachers who might have worked as RE teachers for their entire careers but for some reason did not teach RE at the moment, it gave us the opportunity to send the survey to the entire population within the sampling frame. The response rate was 65% and rendered 1292 answered surveys. The high response rate combined with the sample population being identical to the target population is likely to produce a robust material. In order to compensate for low response rates within some of the sub-groups in the material, as well as the overrepresentation of women in the study (61% women and 39% men), the material was weighted.

**Operationalisation**

The material was analysed using the quantitative software SPSS Statistics. The dependent variables of interest in this article were 10 questions on teachers’ use of materials in the classroom and were measured on a four-step ordinal scale (never/seldom/often/always). The questions were formulated as ‘to what extent do you use the following materials in your teaching?’ followed by ten different kinds of materials (textbooks, images, documentaries, sacred texts, television news, news articles, artefacts, fiction films, social media and music). The respondents were allowed to select any number of materials.

Most independent variables were extracted using registry data. Since the scope of this article includes exploration of possible patterns in material use, variables of interest were gender (male = 1 and female = 2), age (year of birth), years as an active teacher (ranging from 4 to 36), school form (compulsory = 1 and upper secondary = 2) and municipality (rural = 1 and city = 2). Furthermore,
religiosity is not part of the registry data in Sweden, but the survey included several questions that could be combined in order to create a religiosity index. The most relevant questions were religious self-identification and participation in religious services.

In order to operationalise the teachers’ religiosity, an index (Cronbach’s Alpha 0.68) was constructed based on the teachers’ religious self-identification and how frequently they visit a place of worship. The variable on self-identification was a four-step ordinal scale from ‘1: not at all’ to ‘4: completely’, and the variable on religious activity was a five-step ordinal scale ranging from ‘1: every day’ to ‘5: more seldom or never’. These variables were combined into a three-step ordinal scale index where if a participant scored ‘high’ on both questions (views herself as religious and/or believer to a high degree and regularly visits places of worship), the participant scores ‘high’ on religiosity. If the participant scores low on one question but high on the other, the participant scores ‘moderate’; if a participant scores low on both questions, they are considered ‘non-religious’. Using the index, 7.8% were classified as organised religious, 14.1% as moderately religious and the remaining 78.1% as non-religious.

For the first research question, frequencies are reported. For the second question, correlations between independent and dependent variables are reported using Pearson’s $r$. In order to further explore patterns in the material, a principal component analysis (PCA) is used. The purpose of a PCA is to reduce the number of variables in order to make the material more comprehensible; the material is in a sense reduced to its lowest common denominators (Appendix 1).

**Results**

In the figure below, the frequencies of reported material use by Swedish RE teachers, divided by school form, are presented. The percentage displayed here is the amount of teachers who stated that they used a particular kind of material ‘always’ or ‘often’.

A few things are worth noting when examining the figure above. For one, the use of textbooks is considerably higher in compulsory school than in upper secondary school, while the opposite seems to be the case for the use of sacred texts and news articles. It is also clear that certain kinds of mass media materials are very popular (e.g. documentaries and news articles) while other forms of media see very limited use (e.g. social media and music). What the figure above does not tell us is how these materials are related to each other and to which background variables. However, rather than presenting a correlation matrix containing all these variables and trying to decipher it, a PCA was used to reduce the number of variables into a more manageable set. It is important to note, however, that individual bivariate correlation analyses were conducted on each of the variables and that these correlations will be presented if they differ significantly from the correlations between the background variable and the component.

![Figure 1. Use of materials in RE classrooms. Per cent who answered steps 1 and 2. Which of the following materials do you use when teaching RE? (Scale: Always 1–5 Never). Alternatives as displayed in the figure.](image-url)
**Principal component analysis**

The PCA was conducted on nine items with direct oblimin rotation. The Kaiser–Meyer–Olkin measure verified that the sampling was adequate for the analysis, KMO = .803 (‘adequate’ according to Field 2009). All KMO values for individual items were >.53. Though close to the acceptable limit of .5 (Field 2009), most levels were well above .70. Bartlett’s test of sphericity $\chi^2 (36) = 4018.813, p < .001$ shows that the correlations between items were large enough for a PCA. A first preliminary analysis was conducted in order to obtain eigenvalues for each component in the data set. Two components proved to have eigenvalues over Kaiser’s criterion of 1, and in combination, they explained 47.93% of the total variance in the material. This is also the number of components that was used in the final analysis. Table 1 shows the factor loadings after rotation.

First, notice that the use of textbooks was not included in the table. The reason is that textbooks did not correlate strongly with any other variable in the set. Thus, while it is the most frequently used material according to the survey, textbooks simply did not contribute to this model. Put differently, the extent to which teachers use textbooks correlates very little with what other materials that are used in their classrooms. Textbooks will therefore be analysed separately from the two components identified by the PCA.

The five items that cluster on the first component (television news, documentaries, news articles, social media and movies) suggest that component 1 represents some form of ambition to link the classroom practice closely to contemporary issues, while component 2 (artefacts, sacred texts, pictures and music) represents a more culturally immersive approach to RE. The direct oblimin rotation also shows that the two components are quite strongly correlated with each other (.493), which indicates that they are in no way mutually exclusive. This was to be expected; it would be highly unlikely that teachers’ ambition to link their teaching to society by using contemporary media materials would be completely separate from their ambition to be illustrative by using a range of culturally immersive material, especially since both aspects are part of the course syllabus.

Having established two components, the next step was to explore to what extent independent variables correlate with these components. The independent variables used in the Pearson’s correlation matrix were gender, age, years of teaching, religiosity, municipality and school form. The two components were saved as variables in SPSS and could thus be used in the correlation analysis.

**Component 1: linking to wider society**

Small but significant correlations were found between component 1 and the independent variables ‘gender’ and ‘school form’ (.178 and .070, $p < .001$). This indicates that teachers in upper secondary school in general, and female teachers in particular, tend to use news media and other ways to link to wider society to a larger degree than male teachers and teachers in compulsory school. Noticeable here is that there is a significant correlation between age and the use of social media materials (.117, $p < .000$), meaning that younger teachers use social media to a higher extent than their older colleagues. Similar correlations were not found between age and the other variables included in component 1.

**Component 2: culturally immersive**

This component follows similar patterns as component 1, with gender and school level being the primary variables that correlate with it (.137 and .103, $p < .001$). Thus, upper secondary school teachers

<table>
<thead>
<tr>
<th>Component</th>
<th>Television news</th>
<th>Documentaries</th>
<th>News articles</th>
<th>Social media</th>
<th>Fiction films</th>
<th>Artefacts</th>
<th>Sacred texts</th>
<th>Images</th>
<th>Music</th>
</tr>
</thead>
<tbody>
<tr>
<td>Linking to wider society</td>
<td>.810</td>
<td>.704</td>
<td>.680</td>
<td>.596</td>
<td>.555</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Culturally immersive</td>
<td>.814</td>
<td>.703</td>
<td>.666</td>
<td>.532</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note: Extraction method: Principal Component Analysis. Oblimin rotation with Kaiser normalisation (five iterations).
in general and female teachers in particular use these materials (artefacts, sacred texts, images and music) to a higher degree than their respective counterparts. Culturally immersive materials have low but significant correlations with the teachers’ religiosity (.102, \( p < .001 \)) and the municipality they work in (.081, \( p < .001 \)). Further investigation showed that the correlation with religiosity was due to correlations between high religiosity and higher usage of music, artefacts and sacred texts, but not pictures, and running correlations between separate indicators of religiosity and these four items confirm this. In sum, the general trend indicates that teachers identified as religious and teachers working at schools in more rural areas use culturally immersive materials to a larger degree than teachers identified as non-religious and teachers working in cities.

Textbooks
The use of textbooks primarily correlates with school form (.275, \( p < .001 \)), with teachers in compulsory school using textbooks to a much larger extent than upper secondary school teachers (as shown in Figure 1 above). It also correlates with age (.161, \( p < .001 \)), with older teachers using textbooks to a larger extent than younger ones and with the municipality (.066, \( p < .001 \)), meaning teachers working in rural areas use textbooks more, although the differences are slight.

As indicated by Rymarz and Engebretson (2005), the lower levels of education among teachers in compulsory school are a plausible reason for their high use of textbooks. Indeed, the correlation between teachers’ level of education and their use of textbooks holds even when controlling for school form (0.083, \( p < .001 \)). Education does not, however, tell the whole story, even when accounting for education; school form still explains most of the variance in textbook usage (.083 for education compared to .246 for school form).9

Discussion
The results of this study have primarily served to map to which extent a variety of materials are used in RE classrooms in Sweden. The significance of textbooks, as suggested by Conroy et al. (2013) and Jackson et al. (2010) was confirmed, abundantly so concerning teachers in compulsory schools where textbooks are by far the most used material. It has also been made clear that news articles, television news and documentaries are popular choices of materials among RE teachers, while music and social media are hardly used at all. The hypothesis of the article, that some materials are likely to be used in conjunction, was also confirmed by the PCA, where various forms of news and mass media cluster towards one component while culturally immersive materials such as religious artefacts and texts cluster towards another.

Although the correlations are all small, (few above 0.2) a general pattern still emerges. RE teachers who are religious women and teach at upper secondary school are more likely to use sacred texts, artefacts and music in their teaching than average, while male non-religious teachers in compulsory school are most likely to use textbooks. However, religiosity does not seem to decrease the use of any material, which indicates that teachers who consider themselves religious use a broader range of materials than teachers who do not consider themselves religious. This could possibly strengthen the claim made by Everington (2014, 2015) that teachers with a religious commitment can use their personal experience of religion as a resource in the classroom, in this case, through a wider variety of materials.

A possible elaboration of this is to consider familiarity with, and access to, certain types of materials as one of the underlying reasons for why certain kinds of materials are selected or not, and this does not only apply to familiarity with religion. Just like teachers who frequently visit a place of worship are more likely to be familiar with sacred texts or artefacts, young teachers are more likely to be familiar with social media and thus use these forms of materials more. Taking it one step further, familiarity with the RE subject itself, through more extensive education, seems to decrease the teachers’ perceived need to use textbooks, which rhymes well with the results of Rymarz and Engebretson (2005). It is also possible that teachers in general are more familiar with ‘high culture’ than they are with ‘low culture’
(Bourdieu 1977) and thus prefer established news outlets to pop-cultural materials such as contemporary music or social media materials.

Differences between teachers’ views on various forms of media materials notwithstanding, the fact remains that teachers seemingly use plenty of non-textbook and non-academic media materials in their teaching. To be clear, there is no inherent problem in this fact; on the contrary, there is often strength in variety. I would, however, like to return to Conroy et al.’s (2013) call to view all classroom materials as mediators in the Latourian sense and thus recognise that all such materials ‘transform, translate, distort and modify the meaning or the elements they are supposed to carry’ (Latour 2005, 39). This is not just about being critically aware of the way media often depicts religion (e.g. Levin 2006; Niemelä and Christensen 2013; Axner 2015), but also to understand the ways the logics of the media interact with the logics of the classroom. One of these ‘classroom logics’ is undoubtedly the power relations which allow the teacher to select what mediators are used in the classroom, a selection of which this study has barely scratched the surface of. The study has shown what types of materials teachers’ report using and which materials are often used together, but has shown nothing on which textbooks, articles, documentaries or pictures are chosen as material, or more importantly, why and in relation to whom they are chosen. These are fundamental didactic questions that are hard to answer with a survey of this kind, and further research in the form of observations of RE classrooms and interviews with RE teachers is no doubt necessary to fully grasp the complexity of the selection and use of materials in Swedish RE classrooms.

Notes

1. Knott, Poole and Taira (2013) make this argument when discussing the role media has in relation to religion, and it is reasonable to assume that the same holds for the school system.
2. Note that researching various ‘before’-aspects does not mean that the research lacks empirical evidence and that I in no way indicate that the research exemplified here is deficit in any way.
3. ‘Information and communication technology’ encompasses all kinds of web resources including, but not limited to, news sites, video broadcasting services, lesson-sharing portals, social media materials and so on.
4. Note that ‘added complexity’ and the presence of ‘non-academic media material’ in the classrooms are not seen here as inherently positive or negative. The purpose of this article is to explore what kinds of materials teachers use, not whether teachers are doing the ‘right’ thing or not.
5. 0.68 is close to the acceptable limit of 0.7 (Field 2009). However, with only two items in the index, the fact that the coefficient is not higher is hardly surprising.
6. The question includes the alternatives ‘religious,’ ‘believer,’ ‘spiritual,’ ‘seeker’ and ‘atheist.’ For the index, however, only the alternatives ‘religious’ and ‘believer’ were used. Agreeing ‘completely’ or ‘to a large extent’ was considered as ‘high’ on self-identification.
7. The question was ‘during the last 12 months, how often have you visited a place of worship (Church, Synagogue, Mosque or equivalent) in order to participate in prayer or services?’ Reporting to having done so at least once every 3 months was considered ‘high’ on religious activity.
8. This is admittedly a rather crude form of measuring religiosity. A person is not per definition ‘more religious’ just because she attends religious services frequently. The index does, however, give some sort of indication of the centrality of religion in a person’s life.
9. A linear regression analysis with ‘school form’ and ‘level of education’ as independent variables and ‘use of textbooks’ as the dependent variable was used in order to establish the impact of the respective variables. Adjusted $R^2 = .084$.

Disclosure statement

No potential conflict of interest was reported by the author.

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Notes on contributor

Maximilian Broberg is a PhD student at the Uppsala Religion and Society Research Centre, Uppsala University. He is currently engaged in a project on religious education and teacher professionalism in Swedish religious education (RE). His main academic interest concerns how various forms of media discourses make their way into RE classrooms and how teachers and students engage with such discourses.

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Skolverket. 2006. I enlighet med skolans värdegrund? En granskning av hur etnisk tillhörighet, funktionshinder, kön, religion och sexuell läggning framställd i ett urval av läroböcker [In Line with the Schools Values?] Stockholm: Fritez.


Appendix 1

(1) Principal Component Analysis: *How items are distributed in relation to the components?*

![Component Plot in Rotated Space](image)

Analysis weighted by Vkt

(2) Principal Component Analysis: Total variance explained by components.

**Total Variance Explained**

<table>
<thead>
<tr>
<th>Component</th>
<th>Total</th>
<th>% of Variance</th>
<th>Cumulative %</th>
<th>Extraction Sums of Squared Loadings</th>
<th>Rotation Sums of Squared Loadings(^a)</th>
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<tr>
<td></td>
<td>Total</td>
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<td></td>
<td>% of Variance</td>
<td>Cumulative %</td>
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</table>

Extraction Method: Principal Component Analysis.

\(a\). When components are correlated, sums of squared loadings cannot be added to obtain a total variance.