

*Name and position today and a short background*

**Prof.dr. Siebren Miedema**

Full Professor in Educational Foundations  
Faculty of Psychology and Education  
Department of Theory and Research in Education  
VU University Amsterdam  
&  
Full Professor in Religious Education  
Faculty of Theology  
VU University Amsterdam  
&  
Visiting Professor in Philosophy of Religious Education  
Faculty of Sociology  
Saint Petersburg State University, Russia (2007-2012)



**Short background**

I have a degree in Education (Philosophy and History of Education) from the University of Groningen, the Netherlands; Bachelor, and Master cum laude, 1979) and a degree in Philosophy (Philosophy of the Social Sciences) from the University of Groningen, the Netherlands;(Bachelor, and Master with much distinction, 1983); and I received my PhD in Social Sciences from Leiden University in 1986. In 1990 I was Visiting Professor in the Department of Philosophy and History of Education, at the Ontario Institute for the Study of Education (OISE), Toronto, Canada.

**Contact; Address; Telephone; e-mail; Website**

Prof. dr. Siebren Miedema  
VU University Amsterdam  
Faculty of Psychology and Education  
Department of Theory and Research in Education  
Van der Boechorststraat 1  
1081 BT Amsterdam  
The Netherlands

Phone: +31-20-598 8873 # 8901

Fax: +31-20-598 8874

E-mail: s.miedema@psy.vu.nl

Website: <http://www.psy.vu.nl/fpp.php/departments/theoryandresearchineducation/people/details.html?id=148>

**1. Short CV**



I was a political science teacher in the upper levels of secondary school, teacher in a Teachers College, and held several university positions at Leiden University, the University of Groningen, and VU University Amsterdam, the Netherlands.

I am the editor/author of 46 books and have published 290 academic articles and chapters, next to 168 professional and 34 newspaper articles both nationally and internationally in Dutch, English, German, French, Turkish and Japanese. I gave 261 lectures, presentations and addresses mostly on invitation, and I gave dozens of interviews in newspapers, professional journals, and quite a few on radio and television.

In my publications I am dealing with pragmatism (Dewey, James, Mead and Peirce); the cultural historical approach (Vygotsky); critical pedagogy (both Continental – Klafki, Mollenhauer, Lempert - , Australian and North American versions) and critical theory (Habermas); hermeneutical (geisteswissenschaftliche) pedagogy – Weniger, Litt, Langeveld, Bolnow; history of education (e.g. Jewish education); early childhood education from an attachment theoretical perspective (Bowlby-Ainsworth); developmental psychology (Erikson, Marcia); philosophy of

the social sciences; methodology of research in the social sciences and in education (e.g. qualitative and quantitative research methods, validity and reliability); neo-pragmatic, postmodern, and poststructuralist philosophy (Rorty, Lyotard, Derrida); and religious and world view education and development.

From 1993-2006 I held the Endowed Hendrik Pierson Professorship for Christian Education in the Faculty of Psychology and Education, Department of Philosophy and History of Education, VU University Amsterdam.

## **2. Special contributions to the theory of RE; some notes about your personal intentions, criticism of other positions or approaches, in short what you want to change and develop.**



The focus of my work is in the first place on and my curiosity is for children and young people and the very process of personhood they are dealing with or are involved in. In what way do they develop their own religious or world view identity, that is their religious literacy, authorship and actorship? But being strongly aware of the fact that for this process of development always significant others are relevant and necessary, be it adults or peers (and here the influence of the German Geisteswissenschaftliche and Kritische Pädagogik, and of Deweyan pragmatist philosophy of education is evident), I take by definition immediately into account these other actors in pedagogical situations, relations and contexts. Besides, what is the impact of societal institutions in terms of fostering or hindering these processes of development?

Since 1993 I have concentrated my research and writing on the relationship of education/pedagogy and religion within the school setting (elementary, secondary and higher education). First especially as religious education within the Christian tradition. The main reason was that the Endowed Hendrik Pierson Chair for Christian Education was the initiative of the national boards of Protestant schools because they wanted academic underpinning for the visions, ideals and practices for these schools based on solid theoretical and empirical research. The argument was that in academia at that time, even in the faculties of education and theology at VU University Amsterdam as a Protestant denominational university, hardly any work was done in this field. During thirteen years millions of Guilders/Euros were donated to this chair. In the first five years, together with the staff I could fortunately hire, I was able to build up an elaborated theoretical framework and carried out empirical research on school identity of Protestant schools.

Gradually identity formation of pupils became the hard core concept and the aim of the research projects, while the identity of the school as well as the professional and personal identity of the teachers was interpreted in term of hindering or fostering circumstances and actors regarding that aim. The following theoretical and empirical research question became leading: "What is the impact of the schools' supply in terms of the selected subject-matter and of the arrangement of pedagogical relations and situations by the professionals on the personal identity construction, the religious identity development of pupils?" Since 1997 a strong impetus came from a new launched project focusing on the continuity and discontinuity in the faith development of young children in the transition from family to elementary school. Here the Bowlby-Ainsworth attachment theory was the leading framework and now explicitly related to religious identity development. De Roos and I especially dealt with the development of God concepts (transcendence) of young children. At that time also the religious domain broadened when Marjoke Rietveld-van wingerden and I started a historical reconstructive research project on the place, function and positioning of Jewish schools and Jewish education in the Netherlands during the nineteenth century. The national embracing theme for that grant project was 'Dutch Multicultural and Plural Society'. We were interested in the interrelationship of freedom of education and social cohesion. Not wanting to take the loaded topic of Islamic schools and Islamic education, we decided for the unencumbered case of Jewish schools and Jewish education from a historical perspective, and to reconstruct how this particular immigrant minority group had find its own niche in Dutch society in the nineteenth century. One of the theoretical as well as empirical consequences of this broadening of focus was that we started to use the more embracing term 'word view education' or 'philosophy of life' (Dutch: 'levensbeschouwing'; German 'Weltanschauung').

Taking into account the de-pillarization of Dutch society which began in the sixties of the 20<sup>th</sup> century, I have questioned both from a pedagogical point of view (meeting difference via dialogue and encounter) and a societal point of view (external social cohesion) the existence of closed, homogeneous, mono-religious schools and have plead for a national system of multi-religious or inter-religious schools in the Netherlands. Such instead of the existent dual educational system of a-religious or non-religious state schools and religious denominational schools, all equally paid by the state. So, the relationship of religious/world view education, state politics on education, the separation of state and church and the relation of state and religion have become more and more central issues I am currently dealing with.

Following up this train of thought and with an eye on the praxis of religious education, I emphasize the importance of *religious citizenship education*, that is religious or world view education for all pupils in all schools. Thus following John Dewey again in combining a pedagogical and a sociological perspective. Pedagogically speaking, the aim of such education should be teaching and learning *about* and teaching and learning *from* religion/world view, that is fostering the active formation and self-formation of the religious identity of the pupils. This aim presupposes a particular societal and political-philosophical view on religion in respect to the state (the relationship of state-and-church and of state-and-religion is at stake here). My claim (also strengthened by recent publications of Charles Taylor, Hans Joas and Jürgen

Habermas) is that religion has its legitimate place and positioning in the private, the social as well as in the public domain. This aim got full attention as well and in a contextualized way too (that is on a European scale) within the framework of the research project *Religion in Education. A Contribution to dialogue or a factor of Conflict in transforming societies of European countries* (2006-2009) funded by the European Commission.

My main research topics at the moment are: religious identity formation from an interfaith perspective; paradigmatic approaches in theory and research on moral and religious education from a critical-pragmatic perspective with special interest in a Derridean train of thought; the interrelated positioning of religious education in the public, the social and the private domain; and the concept of religious citizenship education within liberal-democratic societies; a prolegomena for a pneumatological religious/world view education.

Although my own contribution is especially focused on theoretical, philosophical issues in Religious/Worldview Education, from the very start I have been in favour of an integrated approach in which theoretical/philosophical analyses are combined with empirical research (qualitative and/or quantitative), and with this special branch of empirical research: historical research. The chain of the argumentation in respect to religious/world view education could then argumentatively be as strong as possible.

I am not in favour of empirical research as such, that is research in RE without dealing with the normative pedagogical question of the *aims* of religious education and without addressing the question what might be the most desirable and defensible *interventions* in respect to children and young people. I see certain developments within the Faculties of Theology, that is more and more into the direction of Religious Studies approaches, as a threat to the normative stance of RE. Sometimes movements into this direction of non-normativity or of a normative abstentionist approach are driven by the policy that in order to be successful in getting grants it is better to take a non-normative and sheer empirical stance, in order to please reviewers and finally to get the money. I am sure that my pedagogical academic background is important for my view here: pedagogy and also the academic study of religious/world view education is a normative and action or praxis oriented discipline. In order to avoid both blindness (that is non-normativity regarding aims and interventions) and emptiness (non-empiricity) an integrated combination of both is needed in my view.

Citizenship education is the responsibility of each country's government. It is strong my contention that if governments want to take responsibility for an inclusive concept of citizenship education, this should imply that they take the political-pedagogical responsibility to stimulate the policy of and practice in schools to foster religious citizenship education as part of an integral citizenship education. At the same time such governments should abstain from any preference for a particular worldview or religion, but should guarantee the political constellation in which religious citizenship education can flourish at the benefit of children and young people. This would provide pupils with the opportunity to experience, to be confronted by and become acquainted with other pupils' religious backgrounds, ideas, experiences and practices already in the embryonic society of the school (Dewey). Seeing the impact of the religious domain on political, cultural and economic areas pupils can also benefit from such experiences and insights when they encounter religious 'others' in society at large. Such practices might bring about mutual respect and understanding and should stimulate the development of the personal religious identity formation of pupils. Thus, the pedagogical and the political can adequately meet.

In his 2007 *A Secular Age* Charles Taylor has pointed to the secular age in a third sense that is with a focus on the conditions of belief. This form of secularity points to "a move from a society where belief in God is unchallenged and indeed, unproblematic, to one in which it is understood to be one option among others, and frequently not the easiest to embrace. (...) Secularity in this sense is a matter of the whole context of understanding (i.e. matters explicitly formulated by almost everyone, such as the plurality of options, and some which form the implicit, largely unfocused background of this experience and this search) in which our moral, spiritual or religious experience and search takes place" (p. 3). It is my contention that religious educators have to face this challenge explicitly now from the aim of religious identity formation of pupils. We need to reflect anew on the different modes of exploration, commitment, and participation that might result from religious education in schools, but also in families and religious communities, but also distinguish more adequate between belief, faith and worldview if we want to do justice to what Taylor has convincingly characterized as options.

### **3. Research and interest fields (short description and publications on each of them)**

My main research topics at the moment are: religious identity formation from an interfaith perspective; paradigmatic approaches in theory and research on moral and religious education from a critical-pragmatic perspective with special interest in a Derridean train of thought; the interrelated positioning of religious education in the public, the social and the private domain; and the concept of religious citizenship education within liberal-democratic societies; a prolegomena for a pneumatological religious/world view education.

#### **3.1 Religious identity formation from an interfaith perspective:**

**Miedema, S.** (2000), The Aims for Religiously Inspired Urban Schools. Dialogue, Solidarity and Personal Identity Formation *International Journal for Education and Religion*, 1, no 1, 89-99.

De Ruyter, D.J. & **S. Miedema** (2000), Denominational Schools in the Netherlands. In: M. Leicester, C. Modgil & S. Modgil (Eds.), *Education, Culture and Values Volume V. Spiritual and Religious Education* (pp. 133-141). London/New York: Falmer Press.

- Wardekker, W.L. & S. Miedema (2001), Identity, Cultural Change, and Religious Education. British Journal of Religious Education, 23, no 2, 76-87.
- Wardekker, W.L. & S. Miedema (2001), Denominational School Identity and the Formation of Personal Identity. Religious Education, 96, no 1, 36-48.
- De Wolff, A.C.J., D.J. de Ruyter & S. Miedema (2002), Identity of a Christian School: Conceptions and Practical Significance. Educational Review, 54, no 3, 239-247.
- De Wolff, A.C.J., D.J. de Ruyter & S. Miedema (2003), Being a Christian school in the Netherlands: an analysis of conceptions and practical implications of their identity. Journal of Beliefs and Values. Studies in Religion and Education, 23, no 2, 208-217.
- Bertram-Troost, G.D., S.A. de Roos & S. Miedema (2006). Religious identity development of adolescents in religiously affiliated schools: A theoretical foundation for empirical research. Journal of Beliefs and Values. Studies in Religion and Education, 27, no 3, 303-314.
- Avest, I. ter & S. Miedema (2008). Intercultural and inter-religious learning in Dutch Kindergarten: Daily classroom experiences with four year old children. Panorama. Intercultural Journal of Interdisciplinary Ethical and Religious Studies for Responsible Research, 19, 162-174.
- De Roos, S.A., S. Miedema & J. Iedema (2001), Attachment, Working Models of Self and Others, and God Concept in Kindergarten. Journal for the Scientific Study of Religion, 40, no 4, 607-618.
- De Roos, S.A., J. Iedema & S. Miedema (2001), Young Children's Descriptions of God: Influences of Parents' and Teachers' God Concepts and Religious Denomination of schools. Journal of Beliefs and Values. Studies in Religion and Education, 22, no 1, 19-30.
- De Roos, S.A., J. Iedema & S. Miedema (2003), Effects of mother's and school's religious denomination on preschool children's God concepts. Journal of Beliefs and Values. Studies in Religion and Education, 23, no 2, 165-181.
- De Roos, S.A., J. Iedema & S. Miedema (2004), Influence of Maternal Denomination, God Concepts and Child-rearing Practices on Young Children's God concepts. Journal for the Scientific Study of Religion, 43, no 4, 519-535.
- Bertram-Troost, G.D., S.A. de Roos & S. Miedema (2007). Religious identity development of adolescents in Christian Secondary schools: Effects of School and Religious Backgrounds of Adolescents and Their Parents. Religious Education, 102, no 2, 132-150.
- Bakker, C., S. Miedema & J.C. van der Kooij (2007). Dimensions of School Identity Formation. Research about and with principals of Dutch elementary schools. In: C. Bakker & H-G. Heimbrock (Eds.). Researching RE Teachers. RE teachers as Researchers (155-173). Waxmann: Münster/New York/München/Berlin.
- Wartena, S., G.D. Bertram-Troost & S. Miedema (2008). Christian immigrant youth from the Maranatha Community Transformation Center: In between family, church and school. A case study in Amsterdam Zuidoost. In: M.M. Jansen & H.C. Stoffels (Eds.). A Moving God. Immigrant Churches in the Netherlands (pp. 79-102). LIT Verlag: Zürich/Berlin.
- Avest, I. ter, C. Bakker & S. Miedema (2008). Different schools as narrative communities. Identity narratives in threefold. Religious Education, 103, no 3, 307-322.
- Avest, I. ter, G.D. Bertram-Troost, A. van Laar, S. Miedema & C. Bakker (2008). Religion in the Educational Lifeworld of Students: Results of a Dutch Qualitative Study. In: Th. Knauth, D.P. Josza, G.D. Bertram-Troost & J. Igrave (Eds.). Encountering Religious Pluralism in School and Society. A Qualitative Study of Teenage Perspectives in Europe (pp. 81-112). Waxmann: Münster/New York/München/Berlin.
- Bertram-Troost, G.D., S. Miedema, I. ter Avest & C. Bakker (2009). Dutch pupils' views on Religion in School and Society. Report on a Quantitative Research. In: P. Valk, G.D. Bertram-Troost, M. Friederici & C. Béraud (Eds.). Teenagers' Perspectives on the Role of Religion in their Lives, Schools and Societies. A European Quantitative Study (pp. 221-260). Waxmann: Münster/New York/München/Berlin.
- Bertram-Troost, G.D., S.A. de Roos & S. Miedema (2009). The relationship between religious education and religious commitments and explorations of adolescents. On religious identity development in Dutch Christian Secondary Schools. Journal of Beliefs and Values, 30, no 1, 17-27.
- Van der Want, A. I. ter Avest, C. Bakker, G.D. Bertram-Troost & S. Miedema (2009). The Power of Personal Commitment – Dutch Teachers and Religious Diversity. In: Van der Want, A., C. Bakker, I. ter Avest & J. Everington (Eds.). Teachers Responding to Religious Diversity in Europe. Researching Biography and Pedagogy (pp. 81-94). Waxmann: Münster/New York/München/Berlin.
- Miedema, S. (2010). Pupils' Religious Identity Formation for A Secular Age. Religious Education, 105, no 3, 253-257.

### **3.2 Paradigmatic approaches in theory and research on moral and religious education from a critical-pragmatic perspective with special interest in a Derridean train of thought:**

- De Ruyter, D.J. & S. Miedema, Schools, Identity and the Conception of the Good. The Denominational Tradition as an Example. Studies in Philosophy and Education, 1996, 15, 27-33.
- Miedema, S., On Religious Experience: John Dewey and William James compared. In: Ch. Tolman, F. Cherry, R. van Hezewijk & I. Lubek (Eds.) (1996), Problems of Theoretical Psychology (pp. 351-358). Captus Press: North York.
- Miedema, S., Teaching from Commitment: A Developmental Perspective. In: A. Neiman et al. (Eds.) (1996), Philosophy of Education 1995 (pp. 482-484). University of Illinois: Urbana, Illinois.

- Miedema, S.** (1998), *Religious Education as Relatively Autonomous Self-determination*. In: D. Blomberg & I. Lambert (Eds.), Reminding: Renewing the Mind in Learning (pp. 104-115). CSAC: Sydney.
- Miedema, S.** (2002), *James's Metaphysics of Experience and Religious Education*. In: J. Garrison, R.L. Podeschi & E. Bredo (Eds.), William James and Education (pp. 74-88). New York: Teachers College Press.
- Miedema, S.**(2004). *Religious Education Today: Between James and Durkheim*. In Dialogue with Charles Taylor. In: L.F.S. Smith (Ed.), Contextual Pedagogies: Teaching Context as Religious Text, 2004 Proceedings of APRRE (pp. 272-285). APRRE: Denver, Co.
- Miedema, S.** (2004). *Beyond Foundationalism. A Plea for a New Normativity in the Philosophy of Religion Education*. In: R. Larsson & C. Gustavsson (Ed.). Towards a European Perspective on Religious Education (pp. 36-45). Stockholm: Artos & Norma.
- Miedema, S.** (2007). *The Quest for School Identity. The Anthropological Foundation of different Religiously Oriented Elementary Schools*. Journal of Religious Education, 55, no 3, 22-27.
- Miedema, S.** (2008). *Religious Education Contextualised. Culture, Tradition, Lived Religion, Life-World and Identity Formation*. In: H. Streib, A. Dinter & K. Söderblom (Eds.). Lived Religion – Conceptual, Empirical and Practical-Theological Approaches. Essays in Honor of Hans-Günter Heimbrock (pp. 299-308). Brill: Leiden/Boston.
- Miedema, S.** & B.H.M. Roebben (2008). *The Two Contested Concepts of Culture and Tradition in Religious Education*. Religious Education, 103, no 4, 480-492.
- Miedema, S.** (2009). *Religious Education between Certainty and Uncertainty. Towards a Pedagogy of Diversity*. In: Meijer, W.A.J., S. Miedema & A.M. Lanser-van der Velde (Eds.) Religious Education in a World of Religious Diversity (pp. 195-205). Waxmann: Münster/New York/München/Berlin .
- Bertram-Troost, G.D. & **S. Miedema** (2009). *Semantic Differences in European Research Cooperation from a Methodological and Theoretical Perspective - Translation and Terminology*. In: P. Valk, G.D. Bertram-Troost, M. Friederici & C. Beraud (Eds.). Teenagers' Perspectives on the Role of Religion in their Lives, Schools and Societies. A European Quantitative Study (pp. 29-39). Waxmann: Münster/New York/München/Berlin.
- Miedema, S.** (2010). *Heart and Reason. A Comparison of John Dewey's A Common Faith and his 'religious' poems*. Religious Education, 105, no 2, 175-187.
- Miedema, S.** (2010). *Nicholas P. Wolterstorff's Philosophy of Education: Christian, Open and Critically Committed*. Journal of Christian Education, 52, no , 23-32.

### **3.3. The interrelated positioning of religious education in the public, the social and the private domain; and the concept of religious citizenship education within liberal-democratic societies:**

- De Ruyter, D.J. & **S. Miedema** (1999), *Protestants Schools in a Secular Society: the Dutch Case*, Educational Review, 51, no 1, 29-39.
- Miedema, S.** (2000), *The Need for Multi-Religious Schools*. Religious Education, 95, no 3, 285-298.
- Rietveld-van Wingerden, M, J.C. Sturm & **S. Miedema** (2002), *Dutch Jewish Primary Schools in the first Half of the Nineteenth Century: Education between Modern Politics and Religious Aspirations*. History of Education Review, 31, no 2, 16-29.
- Rietveld-van Wingerden, M. & **S. Miedema** (2003), *Freedom of education and Dutch Jewish schools in the mid-nineteenth century*. Jewish History, 17, no 1, 31-54.
- Miedema, S.** (2003), *The Making of Religious Citizens*. Panorama. International Journal of Comparative Religious Education and Values, 14, no 2, 91-97.
- Miedema, S.**, P. Schreiner, G. Skeie & R. Jackson (2004). *The European Network for Religious Education through Contextual Approaches (ENRECA): Its Policy and Aims*. Informationes Theologiae Europae, 13, 227-232.
- Miedema, S.** (2006). *Public, Social, and Individual Perspectives on Religious Education. Voices from the Past and the Present*. Studies in Philosophy and Education, 25, no 1, 111-127.
- Miedema, S.** (2006). *Educating for Religious Citizenship. Religious Education as Identity Formation*. In: M. De Souza, K. Engebretson, G. Durka, R. Jackson & A. McGrady, & (Eds.). International Handbook of the Religious, Spiritual and Moral Dimensions of Education. Vol. I & II (pp. 967-976). Springer: Dordrecht/Boston/London.
- Avest, I. ter, C. Bakker, G. Bertram-Troost & **S. Miedema** (2007). *Religion and education in the Dutch pillarized and post-pillarized educational system: historical background and current debates*. In: Jackson, R., S. Miedema, W. Weisse & J.P. Willaime (Eds.). Religion and Education in Europe. Developments, Contexts and Debates (pp. 203-219). Waxmann: Münster/New York/München/Berlin.
- Miedema, S.** (2007). *Contexts, Debates and Perspectives of Religion in Education in Europe. A Comparative Analysis*. In: Jackson, R., S. Miedema, W. Weisse & J.P. Willaime (Eds.). Religion and Education in Europe. Developments, Contexts and Debates (pp. 267-283). Waxmann: Münster/New York/München/Berlin.
- Miedema, S.** & G.D. Bertram-Troost (2008). *Democratic Citizenship and Religious Education: Challenges and Perspectives for Schools in the Netherlands*. British Journal of Religious Education, 30 , no 2, 123-132.
- Miedema, S.**, *Religious Education as Encounter. Introduction*. In: S. Miedema (Ed.). Religious Education as Encounter. A Tribute to John M. Hull (pp. 9-20). Waxmann: Münster/New York/München/Berlin.

### **3.4 A prolegomena for a pneumatological religious/world view education:**

Roebben, B.H.M. & S. Miedema (2009). The Wind Blows Where It Wishes... (John 3:8). Towards a Pneumatological Religious Education. In: W. Allan Smith (Ed.). Theology and Religious Education: Relational, Practical, and Intrafaith Dimensions. 2009 Proceedings of REA/APPRRE (pp. 329-339). REA/APPRRE: Dallas.

### **4. Current projects**

4.1 Religious citizenship education, that is religious or world view education for all pupils in all schools in liberal democracies (see extensively under 4)

4.2 A prolegomena for a pneumatological religious/world view education (rather in the beginning after a start with the presentation with Bert Roebben at the 2009 REA Conference)

### **5. Books in English**

Spinder, H., P. Boersma, W. Haussmann, H-E. Politt, **S. Miedema**, D. Lankshear, J. Stevenson & K. Wood (2003), *Giving Europe a Heart and Soul. A Christian Vision for Education in Europe's Schools* (pp. 1-71). Wendelstein: Münster.

Jackson, R., **S. Miedema**, W. Weisse & J.P. Willaime (Eds.) (2007). *Religion and Education in Europe. Developments, Contexts and Debates* (pp. 1-286). Waxmann: Münster/New York/München/Berlin.

Meijer, W.A.J., **S. Miedema** & A.M. Lanser-van der Velde (Eds.) (2009). *Religious Education in a World of Religious Diversity* (pp. 1-208). Waxmann: Münster/New York/München/Berlin.

**Miedema, S.** (Ed.) (2009). *Religious Education as Encounter. A Tribute to John M. Hull* (pp. 1-150). Waxmann: Münster/New York/München/Berlin.

### **6. Book chapters in English**

See already included extensively under 5.1, 5.2., 5.3 & 5.4

### **7. Articles in journals in English**

See already included extensively under 5.1, 5.2., 5.3 & 5.4

### **8. Other information**

#### **PERSONAL DATA**

Date of birth: November 17, 1949

Place of birth: Weidum, Province of Friesland, the Netherlands (mother tongue: Frisian)

Marital Status: Married with Detta Miedema-Leeffers (1951 - since 1974), 3 children Radboud (1979 – partner Eva Pouw [1984], grandson Joep [2010]), Welmoed (1981 – partner Maarten van der Salm [1980]) & Narda (1984)

Religion: Christian (Protestant), with charismatic flavor and interreligious openness

Politics: active member (on the local and national level) of the Green Party (GroenLinks)

Hobbies: making music (slide trombone, baritone sax, tuba, singing), sporting (tennis, racing bicycle, fitness, swimming), writing poems, sculpturing (stone)