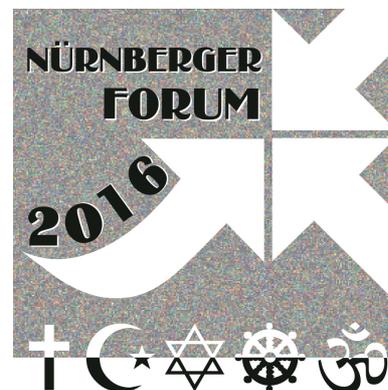


Liam Gearon

**The Politicization and Securitization of Religion in Education  
A Response to a Rejoinder**



**ABSTRACT**

In 2015 I guest edited a Special Issue of the *British Journal of Educational Studies*, 63 (3) on *Education, Security and Intelligence Studies*. In my editorial I outlined a rapidly changing security and intelligence landscape into which education has become a key if controversial player. As part of this historical-contemporary analysis I detailed three interwoven strands of interface between education and our security and intelligence agencies: covert; overt: covert-overt.

In this context religion is but a fractional element of a new security and intelligence agenda which has progressively incorporated education into responding to emergent threats to social and political stability, particularly but not exclusively from extremism and terrorism/ counter-terrorism.

In the extensive series of articles which composed the body of the Special Issue, I published a critique of my own theoretical position here of religious education, progressively developed over a number of years (Gearon, 2012; 2013; 2014; 2015), which I had framed as the politicization and securitization of religion in education. The substantial critique of this position was by an old friend and colleague Robert Jackson, who presented a direct and trenchant attack on my work: 'The Politicization and Securitization of Religion in Education: A Rejoinder'.

This paper for the Nuremberg Forum represents a first public response to this rejoinder. Saddened though I might be by any animosity or division caused by my analysis, I stand wholly by my position and demonstrate that the politicization and securitization of religion in education is an undeniable aspect of the now entrenched interface of education, security and intelligence-gathering. How those dedicated to teaching and research on religion in education respond is at the heart of the mission of the Nuremberg Forum.

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