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think there's a place for teaching sectarian forms of religion. For example, one of the proposals I make is that in a Roman Catholic school, you might have a religion department that intentionally teaches about religion from a Roman Catholic perspective. But at the same school, you might also teach religion from a more non-sectarian framework, considering how religion might be incorporated in other dimensions of the curriculum, like history or literature courses, from an academic perspective. So I think non-sectarian forms of teaching about religion are appropriate in all contexts.

: Does allowing sectarian teaching about religion jeopardize the civic ideals you're promoting?

: I think it does if it's the only thing we learn, and if it's not recognized as being sectarian. I would say those two issues are the major concerns. Sectarian frames of education have an appropriate place. The problem is when that's the only frame that people have and they don't recognize that it's a specific representation of a particular tradition.

: What about primary schools? Are those students capable of making those discernments?

: My own areas of specialization are middle and secondary schools. But in my work with educators across the world, I'm convinced that the cultural studies model of education—which is really about learner-centered frameworks and methodologies in education—is absolutely appropriate in primary schools. In fact, primary school educators tend to do this

