

Global RE

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***Identification:** ▪ **B** = Book, essay ▪ **D** = Document ▪ **J** = academic Journal ▪ **P** = Paper ▪ **T** = Tool for RE

J01 - M. ABDALLA, D. CHOWN & N. MEMON, N. *Islamic Studies in Australian Islamic schools: educator voice*, *Journal of Religious Education*, 2022, 70, 25–42. <https://doi.org/10.1007/s40839-022-00164-y> - This paper responds to calls for renewal in Islamic schooling and education. In doing so, it provides insight into educators' views on Islamic Studies (IS) in five Australian Islamic schools, with a focus on senior years (years 10, 11 and 12). The study offers a 'dialogic alternative' of 'speaking with' rather than 'speaking for' educators in Islamic educational research, planning, and renewal within K-12 Australian Islamic schools. It privileges educators' voice and enables an insight into their experience with one of the

most important and distinct features of Islamic schools. Using phenomenology as a methodological framework, educators' voice was elicited through focus groups where eighteen educators provided information describing their experience with IS. The study identified "strengths" and "challenges" of IS. Strengths includes parents' desire for IS, educators' personal connection with learner, knowledge of subject-matter, autonomy in teaching IS and unity among IS educators. The challenges outweigh the strengths and include insufficient time for IS, lack of resources, absence of a clear vision leading to a tokenistic and fragmented approach to the teaching of IS, low-level respect and recognition of IS educators and more.

B02 – ABDEL-RAHMAN, Annett, *Kompetenzorientierung im islamischen Religionsunterricht. Eine Analyse ausgewählter Curricula als Beitrag zur Fachdidaktik des islamischen Religionsunterrichts*, Thesis, Peter Lang 2022, pp. 348 -<https://www.peterlang.com/document/1221242> - Islamischer Religionsunterricht ist ein junges Fach [in Deutschland]. Religiöses Wissen allein reicht nicht aus, um sich als religiöser Mensch im Leben orientieren und erfolgreich handeln zu können. Welche Kompetenzen müssen sich muslimische Schülerinnen und Schüler also aneignen, um religiöses Wissen lebendig werden zu lassen? In ausgewählten Curricula des Faches wird daher das Verständnis von Kompetenzorientierung und religiöser Bildung untersucht, eingebettet in Entwicklungen und Rahmenbedingungen des islamischen Religionsunterrichts und Diskussionen um die Kompetenzorientierung in der christlichen Religionspädagogik. Die Ergebnisse dieser Arbeit geben einen Einblick in das Verständnis islamisch-religiöser Bildung in der Schule und erhellen Stärken und Schwächen des Instruments der Kompetenzorientierung.

J03 – ADAMS, Kate, *Religious education, children's spirituality and the problems of academic Silos*, *Journal of Religious Education*, 70, 2022, 217–222. <https://doi.org/10.1007/s40839-022-00167-9> - "Many academics in RE draw on different disciplines, as do those in children's spirituality. Whilst neither RE nor children's spirituality are disciplines, the principles of interdisciplinarity hold much promise and untapped potential for scholars in both fields. Increasing collaborations in other circles and applying ideas from other disciplines can lead to new and exciting thinking, ideas and practical applications for the RE classroom. Many of us won't be on this earth in 70 years' time, but I wonder how the journal and its contributors will have developed the field by then. The possibilities are vast. And in the meantime, there is still much more work for us to do".

D04 - *Affaire Mathieu Faucher : quelles leçons pour un rapport clarifié entre enseignement des faits religieux et laïcité ?* d'après IREL 2022 (<https://irel.ephe.psl.eu/actualites/affaire-mathieu-faucher-quelles-lecons-rapport-clarifie-entre-enseignement-faits>). En décembre 2020, après pratiquement quatre ans de parcours judiciaire, la Cour d'Appel de Bordeaux annulait les sanctions et l'accusation de prosélytisme portées à l'encontre d'un professeur des écoles par sa hiérarchie pour avoir proposé une étude littéraire d'extraits bibliques à ses élèves. Cette affaire, parfois relayée dans la presse sous le titre de « l'affaire de l'instituteur de Malicornay » en référence au village dans lequel se situe l'école, est celle de Mathieu Faucher suspendu de ses fonctions puis muté d'office. Ce qui aurait pu n'être qu'un simple litige s'est mué en affaire judiciaire, successivement portée devant le Tribunal administratif de Limoges puis devant la Cour administrative d'appel de Bordeaux qui annulera finalement les sanctions portées à l'encontre de l'enseignant. Les accusations de manquement aux principes de neutralité et de laïcité, puis plus directement de prosélytisme, placent la question de la laïcité et de son articulation avec l'enseignement des faits religieux au cœur de cette affaire. Vingt ans après le rapport Debray, si l'enseignement des faits religieux est désormais acté, sa mise en œuvre fait encore l'objet de nombreuses questions. Ce dossier propose, dans un premier temps, un examen de cette affaire en précisant le contexte pédagogique, les éléments du parcours judiciaire et son traitement par la presse. Dans un second temps, nous reviendrons sur la notion et les enjeux liés aux *faits religieux* après avoir brièvement rappelé le processus ayant conduit à intégrer un tel enseignement dans le cadre scolaire.

J05- BARLAS, Asma, *Developing a dialogue between Muslim and Catholic educators: overcoming the stereotypes of the past*. *International Studies in Catholic Education*, January 2022, vol. 14,1, p. 54-67. <https://doi.org/10.1080/19422539.2021.1942683> - This article examines the contours of the colonialist/Eurocentric education its author received in Catholic Convents in Pakistan and traces the

genealogy of some common stereotypes of Islam/Muslims, the Prophet Muhammad, and the Qur'an such an education propagates. This exercise is meant to help Catholic and Muslim educators confront these misrepresentations knowledgeably. To the same end, the essay also describes the author's liberatory Qur'anic hermeneutics as a way to offer a very different understanding of its teachings than the one that predominates in Muslim countries today.

J06 – BASANESE, Laurent, *Le dialogue interreligieux à l'heure de la mondialisation*, *Quaderni di diritto e politica ecclesiastica*, 2022, 1, 69-86. <https://www.rivisteweb.it/doi/10.1440/103928> - Interreligious dialogue in the Church is rooted in the texts of the conciliar period during a growing awareness of inevitable cultural rapprochement. Its standard was to be the promotion of peace, as demonstrated by the 1986 Assisi meeting. But after the blind violence of political-religious matrices in the years following, this standard will have to be starkly re-imagine, becoming more realist and concrete. Dialogue is the «grammar» of human conviviality today, inviting us to think and live another logic of relationships between believers of different traditions.

J07 – BELLINI, Giorgio (ed.), *Valori e problemi dell'educazione nel rapporto religione-scuola: conversazione con F. Pajer*. *Ermes Education. Rivista di pedagogia e didattica ermeneutica esistenziale*, 2022, 3, 1-16: <https://www.didatticaermeneutica.it/2022/09/15/valori-e-dei-problemi-delleducazione-nel-rapporto-religione-scuola-conversazione-con-flavio-pajer-maestro-e-testimone-dei/>. Un dialogo a tutto campo, che ripercorre le principali tappe di un collaudato itinerario professionale e focalizza le maggiori tematiche della pedagogia religiosa e interreligiosa a cavallo del millennio. Fra queste tematiche: il profilo della laicità della scuola, lo scavo ermeneutico della cultura religiosa scolastica, modelli e metodologie dell'insegnare religione a scuola, spiritualità e strategie dell'insegnante. In finale, un cenno ad analoghe esperienze di didattica ermeneutica nel panorama europeo, con le quali il centro CeRFEE di Roma potrebbe intrecciare un utile confronto e preziose reciproche collaborazioni.

B08 - *Bibbia, adolescenti e giovani. Dati, riflessioni, prospettive*, a cura di Ernesto Borghi, Stefano Dolfini, Muriel A.M. Pusterla, Ed. Absi, Lugano 2022, pp. 128 (“Monografie” di *Parola e parole*, n. 34) – “Abbiamo ritenuto molto importante partire da alcuni elementi conoscitivi emersi dalle opinioni di un ampio gruppo di studenti frequentanti materie di cultura religiosa in Italia e nel Canton Ticino, e presentare alcune idee e percorsi didattici atti a proporre il rapporto con la Bibbia a livello scolastico. In campo ecclesiale sono stati illustrati tre itinerari formativi, uno in campo protestante, due in quello cattolico, che fanno riflettere su alcuni aspetti qualificanti dell'educatività della Bibbia nella crescita di adolescenti e giovani. Tale obiettivo è perseguito tramite la presentazione didattico-culturale di alcuni passi biblici di notevole impatto educativo”.

P09 – BININI, Filippo, *Oggi serve un insegnamento della religione al plurale*, <https://www.viandanti.org/website/oggi-serve-un-insegnamento-della-religione-al-plurale/> 2022 - Quel che ha cambiato la società italiana negli ultimi decenni, e in particolare la scuola, non è il pluralismo religioso (sono sempre esistite religioni differenti), ma la sua portata e, ancor più, l'esperienza diretta che ne facciamo quotidianamente. Il confronto concreto e tangibile con un altro universo simbolico, però, richiede il possesso di strumenti sia sul piano cognitivo che su quello esistenziale affinché l'interazione non si trasformi in rifiuto e intolleranza. Oggi, pertanto, sembra che la strada da percorrere sia piuttosto quella di un'educazione alla convivenza. Occorre andare verso un insegnamento delle religioni, al plurale; uno spazio educativo in cui differenti visioni del mondo possano dialogare e interagire (posizioni agnostiche e ateiste comprese), ponendo gli studenti di fronte alla realtà e alla complessità della vita reale, dove il dialogo assume inevitabilmente un posto sempre di più centrale.

D10 - *Bozza dell'Accordo tra Montenegro e Chiesa ortodossa serba del 26 gennaio 2022* – https://www.statoecliese.it/images/uploads/articoli_pdf/Botti.M.Libert%C3%A0.pdf?pdf=liberta-religiosa-patrimonio-culturale-e-identita-il-caso-del-montenegro - Estratto degli articoli 15 e 16, relative all'insegnamento della religione nella scuola: “*Article 15*. In accordance with the Constitution of the Serbian Orthodox Church, the Church has the right to establish religious educational institutions for secondary and higher education of priests and religious officials. The establishment of other educational institutions by the Church is regulated by law. The Church has the right to establish and regulate cultural institutions in accordance with the Constitution of the Serbian Orthodox Church and the current legislation of Montenegro. The financing of educational and cultural institutions in Montenegro, founded by the Church, as well as the status of their staff

and beneficiaries (persons attending them), will be regulated in more detail by a special agreement in accordance with the law. *Article 16*. The state guarantees the right of parents and guardians to provide their children with religious education in accordance with their own beliefs. Orthodox religious instruction in public schools shall be governed by a special agreement between the Contracting Parties”.

J11 – BUCHER, Anton, *Religionsunterricht – Ethikunterricht. Mehr Konvergenzen als Divergenzen*, in *Österreichisches Religionspädagogisches Forum* 30 (2022) 1, 2–5 – https://oerf.eu/fileadmin/user_upload/p_rel-paed-forum/OERF_30_2022_1_Ethikunterricht_und_Religionsunterricht.pdf - Nach kurzen Skizzen zur konfliktträchtigen Geschichte von Religionsunterricht und Ethikunterricht, in der ersterer oft einen Mehrwert beanspruchte, wird dafür plädiert, die beiden Fächer als gleichwertig nebeneinander zu stellen und die Divergenzen und Konvergenzen herauszuarbeiten. Zu den ersteren zählen insbesondere unterschiedliche rechtliche Regelungen, aber auch, daß katholischer, evangelischer und orthodoxer Religionsunterricht die Themen in einer biblisch- christlichen Perspektive angehen. Doch das impliziert mitnichten, daß Ethik standpunktlos wäre, orientiert er sich doch an den grundlegenden Menschenkunde Freiheitsrechten und an der Würde des Menschen. Aufgezeigt werden sodann die vielen Konvergenzen: Mündigkeit, Anknüpfen an der Erfahrungswelt der Schüler*innen, religiöse Themen im Ethikunterricht, ethische Themen im Religions - unterricht. Faktischer Religions- und Ethikunterricht sind oft nicht voneinander zu unterscheiden. Hier wie dort wird vieldiskutiert und weniger Leistungsdruck verspürt als in anderen Fächern. Aufgrund dieser großen Schnittmengen wird abschließend dafür plädiert, die Vision eines gemeinsamen Faches „Ethik und Religionen“ für alle Schüler*innen nicht aus den Augen zu verlieren.

J12 – CARMODY, Brendan, *The Challenge for Religious Education in Zambia’s Formal Education System*, *Religious Education*, 2022, 117:1, 19-32, DOI: [10.1080/00344087.2021.1989176](https://doi.org/10.1080/00344087.2021.1989176) - Religious education has long been part of Zambia’s primary and secondary education curriculum. It will be argued that, though its role has changed, it has never been highly educational. This is seen to be a major challenge today in the light of a swiftly expanding urban population who find themselves ever more rootless. To address it, it is contended that religious education needs to assume a better ‘learning from’ dimension. Failure to do so means continued disservice to the Zambian school population and may lead to the disappearance of religious education from the national curriculum.

J13 - CARVALHO, Tarcisio Amorim, *Towards an ethical-dialogical approach to religious education: a theoretical analysis from the cases of Ireland and England*. *Journal of Religious Education*. 2022, 70,157–179. - <https://doi.org/10.1007/s40839-022-00173-x> - This article draws on the experiences of Ireland and England, which support different conceptions and practices of religious education (RE), in order to provide a normative framework for the organisation of RE in multicultural states. This analysis consists in an assessment of three conceptions of RE: the liberal conception, which emphasises neutrality and objectivity; the pragmatist conception, which is egalitarian in character; and the tradition-oriented conception, which is based on a substantive ethics. Rejecting the view that RE should be only informative and free from criticism of content, I will make the case for an ethical-dialogical approach to RE, whereby pupils can learn from each other’s beliefs and experiences, as availed by their own cultural traditions, without setting aside their capacity to evaluate different moral claims. This approach to RE is especially designed to multi-denominational schools that recognise the ethical potential of learning from religion but are sensible towards issues of conscience in plural environments.

J14 - CHROSTOWSKI, Mariusz, *The effects of religious education on prodemocratic positions in the face of the right-wing populism in Poland: Theoretical analysis and clues for educational practices*. *Journal of Religious Education* 70, 2022, 43–62. <https://doi.org/10.1007/s40839-022-00161-1> - The Right-wing populism in Poland faces multiple challenges with respect to Religious Education. This is a complex issue, given it is not only about school education supporting pro-democratic positions in the modern generation of students, but also the fact that today’s populists have participated in long-term and complex educational processes of a similar nature. In this sense, the aim of this article is to seek an answer to the question of how Religious Education in Poland—with all of its theoretical and cognitive background rooted in the Christian vision of God and human and the world—can contribute to the elimination of the alliance of the right-wing populist perspectives from the dominant religion of the nation. The article will explain how practical educational opportunities will help students to understand the political strategy of populists, decipher their

presentations and approaches, and so shape a positive attitude towards democracy as a desired ideological system within government and social life.

D15 – CONFERENCIA EPISCOPAL ESPAÑOLA, *Estadísticas de la asignatura de Religión 2021-22*, <https://www.conferenciaepiscopal.es/nota-de-la-comision-episcopal-para-la-educacion-y-cultura-sobre-las-estadisticas-de-la-asignatura-de-religion-2021-22/> - Nota 06/04/2022. En cuanto a la elección de la enseñanza de Religión Católica al inicio de este curso escolar, teniendo en cuenta los datos obtenidos, desde Educación Infantil hasta Bachillerato, suman en este curso 3.151.194 alumnos/as en todo tipo de centros, lo que significa el 59,85% del alumnado. La comparativa de este porcentaje con la del curso anterior (60,59%) revela un leve descenso, inferior a un punto.

D16 – CONGREGATION FOR CATHOLIC EDUCATION (for Educational Institutions), *The Identity of the Catholic School for a Culture of Dialogue. Instruction*, Vatican City 2022 - <https://press.vatican.va/content/salastampa/en/bollettino/pubblico/2022/03/29/220329c.html> - This *Instruction*, the result of reflections and consultations at the various institutional levels, is intended as a contribution that the Congregation for Catholic Education offers to all those who work in the field of school education, from Episcopal Conferences, the Synod of Bishops or the Council of Hierarchs, to Ordinaries, Superiors of Institutes of Consecrated Life and Societies of Apostolic Life, as well as to Movements, Associations of the Faithful and other organisms and individuals that exercise pastoral care for education. As general criteria intended for the whole Church to safeguard ecclesial unity and communion, they will have to be further adapted to the different contexts of the local Churches scattered throughout the world according to the principle of subsidiarity and of the synodal path, according to the different institutional competences.

D17 - CONSEIL DE L'EUROPE, *Stratégie du Conseil de l'Europe pour les droits de l'enfant (2022-2027)*, Editions du Conseil de l'Europe, Strasbourg 2022, pp. 59. Versions FR et EN online : www.coe.int/ - La Stratégie actuelle pour les droits de l'enfant a été adoptée par le Comité des Ministres du Conseil de l'Europe le 23 février 2022 et lancée lors de la Conférence de haut niveau "Au-delà de l'horizon : une nouvelle ère pour les droits de l'enfant" à Rome les 7-8 avril 2022. Il s'agit de la quatrième d'une série de Stratégies réussies visant à faire progresser la protection et la promotion des droits de l'enfant à travers l'Europe, dans le cadre du programme « Construire une Europe pour et avec les enfants » mis en œuvre depuis 2006. Conformément à l'engagement de longue date de l'Organisation de placer l'enfant au centre de ses travaux, la Stratégie a été élaborée dans le cadre d'un vaste processus consultatif auquel ont participé des gouvernements nationaux, des organisations internationales, des organisations de la société civile et, enfin et surtout, 220 enfants de 10 États membres. La Stratégie identifie six objectifs stratégiques qui s'appuient en partie sur les domaines prioritaires précédents qui restent pertinents ("mise en œuvre continue") et en partie sur de nouvelles actions visant à répondre à de nouveaux domaines de préoccupation ("innovation conjointe"). Elle guidera les 46 États membres au cours des six prochaines années dans la réalisation des six objectifs stratégiques suivants pour la protection et la promotion des droits de l'enfant : • *Une vie sans violence pour tous les enfants* • *L'égalité des chances et l'inclusion sociale pour tous les enfants* • *L'accès aux technologies et leur utilisation sûre pour tous les enfants* • *Une justice adaptée aux besoins de tous les enfants* • *Donner la parole à chaque enfant* • *Les droits de l'enfant dans les situations de crise ou d'urgence*.

D18 - CONSEIL DE L'EUROPE, *Les répercussions de la pandémie de Covid-19 sur la voix des élèves - Conclusions et recommandations*, Ed. Conseil de l'Europe, Strasbourg 2022, pp. 34, version anglaise e française – www.coe.int/ - Une publication Unesco / Conseil de l'Europe. La pandémie de COVID-19 a eu des conséquences graves pour l'éducation des jeunes et leur capacité à s'engager et à participer activement. En 2020, l'UNESCO et le Conseil de l'Europe ont décidé de collaborer à un projet de recherche en vue d'examiner les répercussions de la pandémie de COVID-19 sur l'expression des élèves et, en particulier, les conséquences des fermetures d'écoles qui ont suivi sur les possibilités d'expression des élèves en Europe, au Moyen-Orient et en Afrique du Nord (région MENA). Le présent document détaille les conclusions de cette étude et formule des recommandations à l'intention de la direction et du personnel des établissements scolaires, du personnel enseignant et éducatif, des responsables politiques et des jeunes afin de tirer des enseignements de la pandémie et d'aider la communauté éducative à travailler collectivement à la promotion de sociétés placées sous le signe des droits humains, qui mettent l'expression et la participation des élèves au centre de leur action. Il s'adresse avant tout aux responsables politiques, au personnel éducatif et enseignant,

travaillant dans les systèmes scolaires formels. Il peut aussi intéresser les professionnel(le)s de l'éducation non formelle ou d'autres secteurs (justice, affaires sociales et santé) travaillant avec les élèves.

T19 – CONSEIL DE L'EUROPE, *Il était temps! Manuel de référence pour la politique de jeunesse - Une perspective européenne*, sous la direction de Tanya Basarab et Howard Williamson, Editions Conseil de l'Europe, Strasbourg 2022, pp. 196 – <https://book.coe.int/> - Un outil de référence pour amorcer une politique de la jeunesse et se renseigner sur la diversité de la gouvernance nationale et internationale et sur les infrastructures disponibles pour la politique de la jeunesse, sa mise en œuvre, son examen et son évaluation. Au plan thématique, ce manuel se concentre très spécifiquement sur les domaines de la politique de jeunesse qui ont été formulés et développés par le biais d'un consensus européen englobant la participation, l'information, le volontariat, l'inclusion sociale, l'accès aux droits, le travail de jeunesse, la mobilité et le numérique. Les cinq parties du manuel, de la théorie à la pratique, illustrés d'une série d'exemples et de sujets de réflexion, permettront d'aider à explorer, à comprendre et à s'engager dans le cadre de la politique de jeunesse d'une manière adaptée au contexte et au point de vue spécifique, et donneront une idée des étapes de l'élaboration d'une politique de jeunesse. De surcroît, le manuel comprend un large éventail de normes, d'outils et de ressources élaborés par et au profit des décideurs politiques et des praticiens du travail de jeunesse, des chercheurs sur la jeunesse et des jeunes à travers l'Europe. *Il était temps!* que nous renforçons davantage le secteur de la jeunesse pour développer une nouvelle génération de politiques de jeunesse positives et constructives en Europe !

P20 – CORRADINI, Luciano, *Il ruolo dell'insegnamento della religione nella scuola europea*, *Educazione & Scuola*, 5 ottobre 2022 – [Sintesi del lavoro di un gruppo, nell'ambito del 51° Convegno del SIESC, sul tema "Le relazioni fra stato, comunità religiose, chiese e scuola in alcuni paesi europei", presentata dal prof. L. Corradini]. http://www.edscuola.it/archivio/comprendivi/irc_europa.htm - "La scuola pubblica non può né deve ignorare i fatti e i valori religiosi, ma deve affrontarli in termini di conoscenza e di riflessione critica, onesta e non pregiudizialmente ostile o apologetica; non in termini di catechesi volta a produrre consenso, o, peggio, di indottrinamento e di proselitismo. Nessuna società e nessuna scuola possono a lungo sopravvivere e migliorare senza un'etica pubblica, ossia senza quei principi, quegli atteggiamenti e quei comportamenti che rendono possibile la convivenza fra presone e gruppi diversi, capaci di accettarsi e di competere, senza distruggersi. La scuola pubblica delle nostre società secolarizzate riceve un aiuto efficace da un insegnamento della religione che sia corretto, critico, volto a far comprendere i diversi aspetti delle civiltà umane, soprattutto per ciò che riguarda le questioni del senso della vita e la legittimazione e la critica delle norme e delle istituzioni della vita sociale e politica. Si richiede pertanto che le istituzioni pubbliche facilitino nel modo più largo la possibilità per i ragazzi di avere corsi di religione, proposti da insegnanti preparati e capaci di visione interdisciplinare e di collaborazione con gli altri insegnanti".

P21 – CÔTÉ, François, SANTAROSSA, David (Eds.), *Du programme d'Éthique et Culture religieuse à celui de Culture et Citoyenneté québécoise. Bilan des critiques et perspectives d'avenir*, *Cahier de recherche*, septembre 2022, pp. 40 - http://irq.quebec/wp-content/uploads/2022/09/Cahier_de_recherche-ECR_CCQ-sep2022.pdf - L'enseignement du religieux pose un problème potentiel relatif à la liberté de conscience et de religion. En 2012, l'affaire Commission scolaire Des Chênes a confirmé la compatibilité entre le cours ECR et cette liberté, mais du point de vue de parents religieux et à la lumière d'une présentation théorique de ce cours, et non de sa réalité concrète, en raison d'une preuve déficiente. De l'avis de plusieurs experts en droit, cette affaire n'a donc pas répondu à toutes les questions juridiques posées par ce cours et depuis, les critiques formulées à partir d'autres points de vue se sont multipliées. Le Conseil du statut de la Femme a rendu un avis très sévère au sujet de son approche non critique à l'égard des religions, car plusieurs religions sont traditionnellement hostiles à l'égalité des sexes. Des penseurs laïques l'ont critiqué en raison du respect absolu des positions religieuses qu'il prône et du peu de place qu'il accorde aux visions du monde non-religieuses. Une étude a vu dans ce cours une volonté de promouvoir le multiculturalisme et de décourager les critiques envers les religions. Un avis du Conseil supérieur de l'Éducation souligne que le cours ECR peut pousser les élèves à se conformer pour bien paraître et freiner leur participation de peur d'être jugés. Ce bilan des critiques confirme l'importance de remplacer le cours ECR. Est-ce que le cours CCQ appelé à le remplacer tient compte de ces critiques? Oui en grande partie, car il prône davantage le développement de la pensée critique, notamment à l'égard des religions, et accorde une moins grande place aux pensées religieuses et une plus grande aux pensées non-religieuses. Par contre, le

programme du cours CCQ ne propose pas explicitement une approche alternative à celle du multiculturalisme, alors qu'il aurait intérêt à expliciter une telle approche en mentionnant la convergence culturelle. La culture québécoise devrait avoir un statut particulier dans ce cours CCQ et c'est pourquoi son titre devrait être modifié pour passer de « Culture et citoyenneté québécoise » à « Culture et citoyenneté québécoises » avec un « s », afin de bien indiquer que c'est la culture québécoise qui est au centre du programme. La place trop limitée qu'accorde le programme à la laïcité est aussi problématique. La laïcité devrait faire partie des concepts prescrits par le programme CCQ, car c'est là un élément essentiel d'éducation à la citoyenneté. Par ailleurs, les notions présentes dans le thème « Groupes sociaux et rapports de pouvoir » doivent être abordées en disant explicitement qu'elles soulèvent des enjeux éthiques et qu'il y a plusieurs manières de les aborder. Enfin, autant la présence d'un objectif de développement de la pensée critique à l'égard des religions est bénéfique sur le plan pédagogique, autant elle peut être problématique sur le plan juridique en heurtant la liberté de religion de croyants (comme son absence peut être problématique en heurtant la liberté de conscience des non-croyants). C'est pourquoi le gouvernement doit se préparer à une possible contestation judiciaire.

B22 – CURSIO, Giuseppe, *Il metodo 'FreedomWriters'. Una didattica per la ricerca di senso: cambiare sé stessi e il mondo attraverso una scrittura autobiografica*, Las, Roma 2022 - <https://www.rivistadipedagogia.it/author/admin/> - Questo manuale operativo presenta il metodo educativo denominato “Freedom Writers” ideato dall'insegnante californiana Eri Gruwell insieme alla sua classe 203. Le esperienze di apprendimento qui riportate potrebbero creare condizioni favorevoli per la crescita di molti ragazzi, promuovere il loro senso comunitario e sviluppare dimensione di futuro e di senso nelle loro vite. Tale metodo educa non solo alla scrittura di sé, ma anche alla lettura, cioè all'incontro con autori della Letteratura e della Storia; ed è proprio in questa condizione di lettura dell'altro da sé, che si trovano nuove parole per potersi raccontare nella propria vita e interpretare la propria esperienza nell'ottica dello sviluppo. Possiamo quindi dire che questo metodo può creare le condizioni perché si coltivi un'abitudine allo scrivere ed in particolare allo scrivere di sé a partire da letture di storie di vita stimolanti che il docente-educatore può proporre: un terreno fecondo che secondo noi potrebbe sviluppare cambiamenti esistenziali forti e decisivi per i futuri personali e delle società.

D23 – ECHR [European Convention on Human Rights], *Guide on Article 2 of Protocol No. 4 to the European Convention on Human Rights*, updated on 31 August 2022, pp. 62 - https://www.echr.coe.int/Documents/Guide_Art_2_Protocol_4_ENG.pdf - This Guide is part of the series of Case-Law Guides published by the European Court of Human Rights (hereafter “the Court”, “the European Court” or “the Strasbourg Court”) to inform legal practitioners about the fundamental judgments and decisions delivered by the Strasbourg Court. This particular Guide analyses and sums up the case-law on Article 2 of Protocol no. 4 to the European Convention on Human Rights (hereafter “the Convention” or “the European Convention”) until 31 August 2021. Readers will find herein the key principles in this area and the relevant precedents. The case-law cited has been selected among the leading, major, and/or recent judgments and decisions.

D24 – ECRI [Commission européenne contre le racisme et l'intolérance – Organisme dépendant du Conseil de l'Europe], *Recommandation sur la prévention et la lutte contre le racisme et la discrimination envers les Musulmans*, Strasbourg, 1^{er} Mars 2022 - <https://www.fdesouche.com/wp-content/uploads/2022/02/CoEECRIReco5Musulmans.pdf> - Extraits des articles 28 à 30 : (L'ECRI recommande) : « **28.** de promouvoir l'enseignement de la diversité des modes de vie musulmans et de l'histoire musulmane, ainsi que de la contribution positive des personnes, des communautés et de la culture musulmanes aux sociétés européennes, et d'intégrer une présentation équilibrée et objective de l'histoire de l'islam en Europe dans les programmes et manuels scolaires et les outils numériques, en s'assurant de l'absence d'interprétation déformée des histoires religieuses et culturelles et de perceptions d'hostilité à l'égard de groupes religieux, ethniques et culturels particuliers; **29.** de veiller à ce que l'enseignement des religions à l'école respecte le pluralisme culturel et de former les enseignants en conséquence ; **30.** de veiller à ce que les directeurs, les enseignants et les autres membres du personnel des établissements d'enseignement soient suffisamment préparés par des formations et du matériel pédagogiques appropriés à réagir efficacement aux attaques et au

harcèlement antimusulmans dans les établissements d'enseignement de tous niveaux, y compris l'enseignement supérieur [...] »

D25 – EFTRE [The European Forum for Teachers of Religious Education], *A Statement from the Executive Committee of EFTRE on the current crisis in Europe*, published on 07.03.2022 - As an organisation involved in supporting inter-religious and intercultural understanding through education, the Executive Committee of EFTRE is very concerned about the challenges to peace and stability currently taking place in Ukraine. We are deeply committed to European co-operation and want to express our full solidarity with all those who stand up for peace and reconciliation across Europe and beyond. Peacebuilding, in a context of human rights and social responsibility, is an integral part of all our educational encounters and activities. Current events demonstrate how close we are as people of Europe and as fellow human beings from a wide range of backgrounds, religions and cultures. We have a deep sense of connection in our commitment to education and to learning from and with each other across borders and differences (...).

D26 – ERE [Enseignement de la Religion à l'École en Alsace], *Programmes de religion du second degré*, Septembre 1, 2022 - <https://www.ere.alsace/programmes-de-religion-du-second-degre/> - Tout ce qui est enseigné dans cette discipline de la 6^{ème} à la terminale en Alsace. Promulgués par les autorités religieuses, les programmes de religion pour les collèges et les lycées sont au service des professeurs de cette discipline et à la disposition du plus grand nombre afin que ceux qui le désirent soient informés de ce qui est enseigné dans les établissements publics de l'Académie de Strasbourg. Les quatre verbes ou quatre démarches didactiques au collège : *Se repérer* (10-12 ans en 6^{ème}) – *Se questionner* (11-13 ans en 5^{ème}) – *S'enraciner* (12-14 ans en 4^{ème}) – *S'affirmer* (13-15 ans en 3^{ème}). Au lycée les trois expressions : *Elargir ses représentations* (14-16 ans en seconde) – *Entrer en dialogue* (15-17 ans en 1^{ère}) – *Agir en toute responsabilité* (16-18 ans en terminale).

P27 - *Ethikunterricht und Religionsunterricht*, Universität Wien, ÖRF [Österreichisches Religionspädagogisches Forum]- 30. Jahrgang (2022) Heft 1- <https://oerf.eu/zeitschrift/> - Mit dem Schuljahr 2021/22 wurde in Österreich der Ethikunterricht eingeführt, als Pflichtfach für alle, die nicht den Religionsunterricht besuchen. Dieser Schritt steht am Ende jahrzehntelanger Diskussionen über ein Fach, dessen Status Anton A. Bucher vor wenigen Jahren als „politisch verschleppt – pädagogisch überfällig!“ bezeichnete. Während des Zeitraums dieser Debatten hatten bereits über zweihundert Schulen in Österreich damit begonnen, aus eigener Initiative Ethikunterricht erfolgreich als Schulversuch anzubieten. Erstmals in der Geschichte des österreichischen Bildungswesens wurde nun ein Schulversuch flächendeckend ins reguläre Schulwesen übernommen: Dies betrifft zunächst die Sekundarstufe 2; eine Ausweitung auf die Sekundarstufe 1 und die Primarstufe ist aber mittel- bis langfristig ebenso vorgesehen Diese Ausgabe des ÖRF befaßt sich mit dem Verhältnis von Ethik- und Religionsunterricht und dessen Bedeutung für Religionsunterricht, Religionsdidaktik sowie den Auswirkungen auf die Ausbildung von Religionspädagog*innen wie auch Ethikdidaktiker*innen . Dies umfaßt sowohl die Analyse öffentlicher Debatten, empirische Studien und Evaluierungen wie auch didaktische Konzeptionen und Reflexionen.

D28 – EuFRES [European Forum for Religious Education in Schools], *Schlussdokument des XX. EuFRES-Forums*, Wien Konferenz 2022. <https://eufres.org/en/final-communication-of-the-eufres-conference-2022/> - Die Förderung des Dialogs der Kulturen in Europa ist durch die unterschiedlichen historischen, geopolitischen, religiösen, soziokulturellen und bildungspolitischen Erfahrungen der einzelnen Länder erforderlich. In Anbetracht der Ziele des Religionsunterrichts in der Schule ist der Dialog der Kulturen, wenn er richtig verstanden und umgesetzt wird, ein konkreter Beitrag zur ganzheitlichen Entwicklung des Schülers. Ein wichtiger Aspekt des Dialogs der Kulturen im schulischen Religionsunterricht ist es, den dialogischen und dynamischen Charakter der Religionen herauszustellen, die die Entwicklung der Schüler unterstützen. Die Bindung an die eigene Kirche/Glaubensgemeinschaft setzt eine interne Kultur des Dialogs voraus. Ein echter Dialog der Kulturen, an dem die Religionen beteiligt sind, setzt voraus, daß jede Religion ihre Identität bewahrt und gleichzeitig offen für andere Religionen und Glaubensrichtungen bleibt. Das Aufeinander-Zugehen ist eine wichtige Komponente des Dialogs. Die Erziehung zum Dialog ist eine große Aufgabe für den Religionsunterricht, die auf allen Bildungsebenen in der Schule ihre Umsetzung finden sollte. Letztlich sollen die Schüler dabei unterstützt werden, die Fähigkeit zum Dialog als Ausdruck von Respekt und Anerkennung des Wertes der anderen Person zu entwickeln. Alle am Bildungsprozess

Beteiligten sind verpflichtet, ihre Kompetenzen in diesem Bereich ständig weiterzuentwickeln und sich aktiv am Dialog zu beteiligen. Die Entwicklung einer Haltung des Dialogs sollte Lehrer, Schüler und deren Eltern einbeziehen. Die Ausbildung sollte Elemente aus Theorie und Praxis verbinden. Sie soll für eine ganzheitliche Harmonisierung der kognitiven, emotionalen, kommunikativen und spirituellen Ebene sorgen. Das konfessionelle Modell des Religionsunterrichts scheint ein wirksames Mittel zur Förderung des interkulturellen Dialogs zu sein. Es ist jedoch wichtig, Modelle der Zusammenarbeit zwischen anderen Glaubensrichtungen und Religionen als einen der neuen Wege in die Zukunft zu würdigen. Die Umbruchserfahrung durch Säkularisierung ist eine Herausforderung auch im Bereich der religiösen Bildung. Die grundlegende Sehnsucht und die Sensibilität für religiöse Fragen soll wahrgenommen und ihren Raum zur Entfaltung bekommen.

J29 - *Exploring the intersections between human rights education and religious education*, by Skeie, G, and Stokke, Ch. editors, special issue *Human Rights Education Review*, 2022, 5 (1), pp. 1-171. <https://doi.org/10.7577/hrer.4727> – “We are happy to present this special issue of Human Rights Education Review, which explores the intersections between human rights education (HRE) and religious education (RE). For the first time, the journal devotes an entire issue to bringing together two distinct fields of research, each with its own scholarly literature, in the hope of expanding HRE research. Most contributors to this issue are religious education scholars. RE researchers have for a long time engaged with human rights issues, and here they break new interdisciplinary ground by engaging explicitly with HRE in new ways. For HRE scholars, RE in public schools should be a highly interesting and relevant field of enquiry, one that raises a wide range of human rights-related questions in an educational setting.”

T30 – DAL CORSO, Marco, SALVARANI, Brunetto (eds.), *Pluralismo e dialogo interreligioso. Rassegna bibliografica aggiornata*, *Studi Ecumenici*, 2022, 1-2, 377-405 – La diversità religiosa è diventata un’area di osservazione tra le più feconde e intriganti in questi ultimi venti trent’anni. Osservare e valutare quest’area dai punti di vista sociologico, etnografico, teologico, ecumenico, pedagogico ha comportato la produzione di una massa considerevole di studi a livello nazionale e internazionale, in ambito cristiano e non, in chiave scientifica come anche divulgativa. I due curatori offrono una mappa ragionata del meglio di tale produzione, aggiornando anche precedenti rassegne. Ne risulta un’ampia bussola di orientamento bibliografico indubbiamente utile per quanti operano, da teologi, da educatori o da didatti, nel campo dell’informazione critica e della formazione religiosa (fp).

D31 - FOVID [Forschungsgruppe Weltanschauungen in Deutschland], *Religionszugehörigkeiten, gefühlt*, 2022 (31.05.2022) - <https://fowid.de/meldung/religionszugehoerigkeiten-gefuehlt-2022> - Mit einer ungewöhnlichen Fragestellung zur Religionszugehörigkeit, die sich auf die subjektive Selbstzuordnung der Befragten und nicht auf formale Mitgliedschaften fokussiert, ist es jetzt möglich, formale Registereinträge und rechnerische Schätzungen wie Zuordnungen zu überprüfen. Das Ergebnis bestätigt die Korrektheit bisheriger Zählungen wie Berechnungen, was so nicht unbedingt zu erwarten war. Vorbemerkung:

1. Religionszugehörigkeiten nach Bundesländern / Regionen
2. Religionszugehörigkeiten nach Geschlecht, Altersgruppen
3. Religionszugehörigkeiten nach interner Altersgliederung
4. Religionszugehörigkeiten nach Ortsgröße, Schulbildung, Beruf.

P32 – FRANKEN, Leni, *Le système éducatif et la laïcité en Belgique*. Entretien par l’Institut des Hautes Etudes de l’Education et de la Formation, 23 septembre 2022 - <https://www.ih2ef.gouv.fr/le-systeme-educatif-et-la-laicite-en-belgique> - Le système scolaire belge est complexe, ce dernier repose sur les trois ministres de l’éducation (Flandre, Wallonie, Bruxelles) qui appliquent la constitution fédérale et sont garants de la très forte connexion entre l’état et l’église, tout en garantissant le respect du principe de neutralité de l’État avec la conception philosophique, religieuse ou spirituelle des parents. Il prend en compte les singularités propres à l’histoire du pays et, notamment, du pluralisme des communautés (francophone, néerlandophone et germanophone).

J33 - GARAVITO-MUNOZ, Edwin, *RE in the Colombian context: addressing the gap between secular legislation and social religiosity?*, *British Journal of Religious Education*, 2022, 44:4, 486-496 – DOI: [10.1080/01416200.2022.2063257](https://doi.org/10.1080/01416200.2022.2063257) - This paper attempts to look at the Colombian case of secularisation, touching on the current state of religion and Religious Education from three perspectives: the law, the

Catholic Church, and the wider society, to determine the challenges acquired by the gap developed between religion, religiosity and secular legislation. With this in mind, the article recognises that Religious Education a Colombian law have fallen short from addressing the issues presented by the Colombian situation. Finally, it introduces some ideas on what the focus of RE and law should be for the subject to be able to respond to some challenges particular to this South American country.

J34 – GIRARDET, Melissa, ANSEN ZEDER, Elisabeth, BLEISH, Petra, *Les postures d’enseignant·e·s relatives à la branche « Ethique et Cultures Religieuses » en Suisse romande sous le prisme de la neutralité*, *Education et socialisation*, 2022, 64 - <https://doi.org/10.4000/edso.19040> - En Suisse romande, la nouvelle branche « Ethique et Cultures religieuses » (ECR), introduite entre 2011 et 2014, fait l’objet d’un traitement particulier de la part des enseignant·e·s comparativement aux autres matières enseignées, jusqu’à parfois être totalement absente de l’enseignement, faute d’une réelle compréhension de ses visées et de ce qui est attendu de l’enseignant·e. L’ECR rencontre ainsi d’importantes obstacles et limites au niveau de sa mise en œuvre sur lesquels nous tentons d’apporter des explications en nous intéressant aux postures adoptées par les enseignant·e·s face à l’ECR. Nous avons dégagé de nos données neuf postures que nous répartissons en trois aspects distincts relatifs à l’ECR. Cette exposition des postures nous permet une réflexion sur la notion de neutralité dans l’enseignement, une question qui préoccupe plusieurs des acteur·rice·s rencontré·e·s et qui fait débat aussi bien dans le domaine politique que scientifique.

P35 – GLANZER, Perry L., *Is the future of Protestant Higher Education Low-Church?* [in USA], *Christian Scholar’s Review*, June 3, 2022 - <https://christianscholars.com/is-the-future-of-protestant-higher-education-low-church/> - “A research team I lead recently put together a spreadsheet of all the Protestant institutions in America that require students to take at least one course that addresses the Christian tradition (and not simply religion generally). There are 249 such Protestant institutions in the United States. We also gathered their IPEDs student enrolment figures (the latest at the time was for the 2019-20 school year). Overall, there are a bit over half a million undergraduates attending these institutions (521,476)”.

J36 – HENDEK, Abdurrahman, *European Religious Education Policy*, *Journal of Values Education* Vol. 20, No. 43, 243-267, June 2022 - <https://dergipark.org.tr/en/pub/ded/issue/70360/1102688> - Religious education in schools in Europe must comply with the human rights principles expressed in relevant international human rights conventions and with the case-law produced by supranational courts such as the European Court of Human Rights. Moreover, in recent decades, European organisations such as the Council of Europe and the Organisation for Security and Co-operation in Europe have published recommendations, guidelines and reference books concerning religious education in schools. Even though it is early to claim that there is a coherent and homogenous European religious education policy, there is at least a tendency towards unifying it. Therefore, this article discusses the European religious education policy, particularly its principles, namely religious education’s place in schools, its model and aims, the right of withdrawal from religious education, and consultation with relevant stakeholders. It is a qualitative research study, which adopts document analysis. The implications of the European religious education policy for national religious education policies are also discussed.

J37 – HENREKSON, Ebba, *The continuation of perceived deviance: independent confessional schools in Sweden 1795–2019*, *British Journal of Religious Education*, 2022, <https://doi.org/10.1080/01416200.2022.2073967> - This article aims to contribute to the ongoing discussion on public religion by describing how independent confessional schools were established in Sweden (1795–2019) and by clarifying and deconstructing the dominant ideals that underpin school policy initiatives concerning religion, education, and independent confessional schools. I seek to answer the question: In what way do independent confessional schools appear problematic in relation to general school policy during the period 1795–2019? Employing both descriptive quantitative analysis using register data on independent confessional schools and critical policy analysis inspired by Bacchi’s WPR-approach (‘What’s the Problem Represented to Be’), this study shows that (1) independent confessional schools are not a new or growing phenomenon in Sweden and (2) throughout this study’s focal period, regardless of whether a religious or secular foundation was ascribed to

Sweden's public school system, independent confessional schools were perceived to deviate from public schools' principal values.

B38 – HERBST, Jan-Hendrick, *Die politische Dimension des Religionsunterrichts. Religionspädagogische Reflexionen, interdisziplinäre Impulse und praktische Perspektiven*, Brill 2022, Seiten 523. <https://brill.com/view/title/63018?language=de> - Religionsunterricht ist politisch und sollte politisch sein. Er ist in politische Herrschaftsverhältnisse verstrickt und bewirkt auch ungewollt politische Konsequenzen. Wird dies bewußt reflektiert, kann Religionsunterricht so gestaltet werden, daß er zu demokratischer Bildung beiträgt. Dies gelingt besonders dann, wenn er religiöse Bildung fördert und religionsbezogene Positionierungen eröffnet. Diese Grundthesen werden in der Auseinandersetzung mit der religionspädagogischen Fachgeschichte und anderen Wissenschaftsdisziplinen wie der Politikdidaktik entfaltet und diskutiert. Ihre Zielperspektive ist die konkrete Unterrichtspraxis: Wie können religiöse Themen politisch reflektiert behandelt werden? Wie sollte im Unterricht auf populistische Kommentare reagiert werden? Und welche Rolle spielen soziale Bewegungen, Projekte und Aktionen in einem Religionsunterricht, dessen politische Dimension bewußt reflektiert und gestaltet wird?

J39 – HILL, Ellie and WOLLEY, Richard, *Religious education and its interaction with the spiritual dimension of childhood. Teachers' perceptions, understanding and aspirations*, *Religions*, 2022, 13, pp. 14- <https://doi.org/10.3390/rel13040280> - In England, religious education is a part of the basic curriculum mandatory for all pupils in the compulsory years of schooling. This paper explores how RE and spirituality interact and whether one can contribute to the effective delivery of the other. It explores the experience of a small group of subject leaders working in schools in one local authority area in the West Midlands of England, drawn from schools with a religious affiliation and those without. Using in service training activities, questionnaires and reflective processes, it seeks to elicit their aspirations for the interaction between RE and spirituality (also referred to as meaning-making). The findings suggest the subject leaders have an intention to develop both activity to promote learning and activity to apply that learning to real life experience. This suggests that developing a spiritual dimension to religious education requires a move from the abstract or theoretical and from knowledge acquisition towards increased engagement, making a personal response and considering what difference can be made as a result. As such, a spiritual dimension to learning cannot be passive. The project has the potential to impact policy and practice on both national and international levels, given its focus on values and pedagogy rather than specific curriculum content.

T40 – HOLT, James D., *Religious Education in the Secondary School. An Introduction to Teaching, Learning and the World Religions*, Routledge 2022, pp. 360 - This book is a comprehensive, straightforward introduction to the effective teaching of Religious Education in the secondary classroom. Acknowledging the highly valuable yet often misunderstood contribution of RE, this text shows how the subject can be taught in a way that explores the impact of religion on the lives of people and society, engaging pupils and preparing them to become individuals who celebrate and respect diversity. This second edition has been thoroughly updated and includes a new chapter on 'Religion and Worldviews' and new material on the development and assessment of an RE curriculum. It is illustrated throughout with ideas for teaching at different key stages and offers expert chapters introducing you to both the World Religions and the core aspects of effective teaching and learning.

J41 - INGERSOLL-WOOD, Carrie S., *The Educational Identity Formation of Jehovah's Witnesses Religion & Education*, 2022, 3, 310-338, DOI: [10.1080/15507394.2022.2102875](https://doi.org/10.1080/15507394.2022.2102875) - Through qualitative research this study addresses the inadequate amount of research investigating the educational identity formation of individuals who are raised as Jehovah's Witnesses (JW). Narratives from semi-structured interviews suggest participants negotiated multiple identities in multiple frames - their identity as religious members and their personal educational identity in their secular education. Individuals whose parents subscribed to the religion's notion that higher education was unnecessary and detrimental, formed educational identities that rejected their talents, suppressed their motivation, and foreclosed opportunities for autonomy and self-satisfaction in personal goal setting and career selection.

B42 – KENNEDY, Kerry J., LEE, John Chi-Kin (Eds), *Religious Education in Asia. Spiritual Diversity in Globalized Times*, Routledge 2022, pp. 216 - The book examines ancient religious traditions and

modernity in a globalized Asia that is as much in need of a moral compass as it is economic development. Religious education has been an aspect of many societies over time and irrespective of culture. Yet as globalization advances local values are challenged every day by internationalized discourses and global perspectives. It is this context that provides the rationale for this edited book. It seeks to understand what forms religious education takes in Asian contexts and what role it continues to play. On the one hand, the societies which are the subject of this book reflect ancient religious traditions but on the other they are responsible for a significant portion of the world's economic development. The book will appeal to researchers interested in the current state of religious education in Asia, policymakers with responsibility for religious education and teachers who practice religious education on daily basis.

J43 – KAHN, Shaza, SEEMA, I., *Students' sense of belonging at full-time Islamic Schools in the United States. A phenomenological analysis*, *Journal of Education in Muslim Societies*, vol. 3 no. 2, 2022. <https://scholarworks.iu.edu/iupjournals/index.php/jems/article/view/4487> - Sense of belonging is a critical aspect of human development that has been identified as an important ingredient for school success. Yet the construct has not been explored in relation to the experiences of Muslim students in full-time Islamic schools. To fill this gap, the authors conducted a qualitative study using phenomenology to understand alumni's sense of belonging at U.S. Islamic schools. After describing the methodology, three superordinate themes are discussed: the importance of teachers, the creation of a school community, and the minority experience in Islamic school. The range of experiences that cultivated and hindered belonging are also explored in the findings. To conclude, five recommendations grounded in research and Islamic sources are provided to educators to help develop students' sense of belonging at Islamic schools: (a) emulate the Prophetic character, (b) create a caring classroom, (c) foster strong student-teacher relationships, (d) intentionally welcome and orient new students, and (e) pursue antiracism and inclusion.

J44 - KÖRS, A., HADDAD, L., WAGNER, C. *et al. Islamischer Religionsunterricht (IRU) in Deutschland im Spannungsfeld von Religion, Bildung, Politik und Gesellschaft*. *Zeitschrift für Religion, Gesellschaft und Politik*, 2022. <https://doi.org/10.1007/s41682-022-00120-5> - Based on a research review, this article provides the first systematic and differentiated overview of the empirical findings on Islamic religious education (IRE) in Germany. IRE is increasingly proving to be the subject of decidedly empirical, interdisciplinary research, reflecting the multidimensional interest in establishing it in the education system while at the same time meeting integration policy requirements. Both direct object-related and contextual knowledge about IRE is generated, with research often focusing more (extrinsically) on IRE in relation to society and its legitimacy, acceptability, and usefulness and less (intrinsically) on understanding and developing IRE. Three key findings emerge from this: *First*, while previous research provides important insights, it hardly allows for reliable and generalizable statements about IRE in terms of its societal situatedness and (integrative) impact. *Second*, the more intrinsic research on the understanding and development of IRE is partly overlaid by integration imperatives and also remains an important desideratum. *Third*, research on IRE is heavily oriented toward the status quo and rarely addresses questions of future developments and challenges of an increasingly multi-religious secular society. Thus, this article aims to provide both a stocktaking and an impulse for IRE research that can reflect and potentially advance developments in the field.

J45 – KRUIJA, Genti, *Interfaith Harmony through Education System of Religious Communities*, *Religion & Education*, 2022, 49:1, 104-117, DOI: [10.1080/15507394.2021.2009305](https://doi.org/10.1080/15507394.2021.2009305) - Public awareness on perceiving religious dialogue as a determinant of conflict prevention and social peace building in intercultural and multi-religious societies is increasing day by day. For a long time, the debate over religion was characterized by the idea that the increasing secularism of Western societies would lead to a gradual withdrawal of religion from public space. However, the last decade, returned religion in public discussion as a determinant of peace building. Regardless of the variety of how this discussion unfolds in European countries, the study of the impact of “religion” on intercultural dialogue and on tensions and social conflicts seems to be becoming increasingly important. Meanwhile education and religious education is an important element for shaping the critical skills of future citizens, for intercultural dialogue and for peace building as well. This research focuses on contribution of the different religious communities' education system for promoting of the peace building in Albania multi-religious society. An explorative research methodology is implemented to achieve this aim through collecting primary and secondary data. Documents and studies in the field of RE were collected from Central State Archive for the pre-communist period and data from the current schools of

different religious communities in Albania were evaluated. The study brings to attention the Albanian case, where RE had in the past and has currently a decisive impact on interfaith harmony. Religious communities have dozens of schools and four universities, where thousands of students' study and their graduates constitute a vital part of the society. Education plays an essential role in intercultural understanding, in favor of coexistence and tolerance and the contribution of these schools to society is enormous as they are strengthening interfaith dialogue and its transmission to young people. In addition to the collaboration between the three theologies, cooperation is also increasing between universities, which despite being founded by religious communities, have in general and other secular departments of various academic fields.

B46 – KUUSISTO, Arniika (ed.), *The Routledge International Handbook of the place of Religion in early Childhood Education and Care*, Routledge 2022, pp. 564 - Understanding the place of religion in Early Childhood Education and Care is of critical importance for the development of cultural literacy and plays a key role in societal coherence and inclusion. This international handbook provides a comprehensive overview of the place of religion in the societal educational arenas of the very youngest children across the globe. Drawing together contributions from leading international experts across disciplinary backgrounds, it offers a critical view of how to approach the complexities around the place of religion in Early Childhood Education and Care. Through its four parts, the book examines the theoretical, methodological, policy and practice perspectives and explores the complex intersections of transmission of "cultural heritage" and "national values" with the diverse, changing societal contexts. Each chapter contributes to an increased understanding of how the place of religion in Early Childhood Education and Care can be understood across continents, countries and educational systems. *The Routledge International Handbook of the Place of Religion in Early Childhood Education and Care* is an essential resource for academics, researchers, students and practitioners working in Early Childhood Education, Sociology of Childhood, Religious Education and other related fields.

J47 – LATIF, Dilek, *Dilemmas of Religious Education, Freedom of Religion and Education in Cyprus. Religions* 2022, 13, 96, pp. 1-11- <https://doi.org/10.3390/rel13020096> - The boundaries between secularism, democracy, pluralism, and religious diversity cannot easily be demarcated. Bringing democratic and secular values together with religious pluralism, accommodating different religious communities, and acknowledging individual rights is a great challenge for many societies. In parallel, religious education (RE) in state schools has been a controversial and unresolved issue. On both sides of Cyprus, RE is organized in a mono-confessional way: while the Christian Orthodox content of RE is linked with Greek national identity in the Greek Cypriot South, Sunni Islamic RE is linked with the Turkish national identity in the Turkish Cypriot North. On both sides of the island, the compulsory and mono-confessional characters of RE, as well as the national curricula and textbooks that are used, are a source of conflict. Within this context, this article explores the way RE (Orthodox Christian, Sunni Islamic) is organized in Cyprus and to what extent this may lead to an infringement of the freedom of religion and freedom of education.

J48 – LICASTRO, Angelo, *Il rapporto di lavoro degli insegnanti di religione nelle scuole pubbliche italiane davanti alla Corte di giustizia dell'Unione europea*, Rivista telematica *Stato, chiese e pluralismo confessionale*, 2022, 4, 1-66 - https://www.statochiese.it/images/uploads/articoli_pdf/Licastro.M_Il_rapporto.pdf?pdf=il-rapporto-di-lavoro-degli-insegnanti-di-religione-nelle-scuole-pubbliche - The Italian legislation excludes the transformation of successive fixed-term contracts into contracts of indefinite duration in the teaching sector. This also applies to Catholic religious education teachers. The present paper analyses the decision of the Court of Justice of the European Union in case C282/19, which dealt with the issue of the compatibility of such a rule with the framework agreement on fixed-term work concluded by ETUC, UNICE and CEEP (annexed to Council Directive 1999/70/EC of 28 June 1999) and with the prohibition of discrimination on grounds of religion (Article 21 of the Charter of Fundamental Rights of the European Union; Council Directive 2000/78/EC of 27 November 2000). According to the Author, the Court's final indication for the referring court, to verify whether an interpretation of the national provisions which is consistent with the framework agreement is possible, is not easily practicable, because the "obligation on a national court to refer to the content of a directive when interpreting and applying the relevant rules of domestic law [...] cannot serve as the basis for an interpretation contra legem", as noted by the Court.

J49 - LIPIÄINEN, Tuuli, SATOGANGAS, Henri, JANUNEN, Anita & KALLIONIEMI, Arto, *Understanding and implementing Worldview Dialogue in the Finnish basic education context: Teachers' approaches*, *Religion & Education*, 2022, 3, 254-272, DOI: [10.1080/15507394.2022.2060691](https://doi.org/10.1080/15507394.2022.2060691) - This research examined worldview dialogue in Finnish basic education by focusing on teachers' understanding about this dialogue, and orientations to implement it in schools. The data of the study consisted of an electrical survey from in-service basic education teachers from all areas in Finland ($N = 654$). The research was conducted as qualitative content analysis, using open coding and then quantitative methods. Found orientations were active, indirect and passive. The results showed that orientations presented different ways of understanding the concept of worldview and worldview dialogue. Understanding and implementing worldview dialogue varies between teachers and between levels at which they teach.

J50 - LOC TAN LE, *How can Buddhist Education help adolescents develop moral behavior?* *Religious Education*, 2022, 117:2, 138-153, DOI: [10.1080/00344087.2021.2018642](https://doi.org/10.1080/00344087.2021.2018642) – Although Buddhist education has been widely used all over the world, Vietnamese students cannot currently access it at school. Recently, some Truc Lam (Bamboo Forest) Zen monasteries have offered religious education to adolescents in the hope of improving their moral behavior. However, no empirical studies have evaluated the effectiveness of these efforts. As a result, this study examined whether Buddhism helps teenagers develop moral behaviors. The findings showed that Buddhist religious education can enhance adolescents' understanding of Buddhist doctrines, increase their faith, and promote Buddhist practices. As a result, they committed antisocial behaviors less often.

J51– LO PINTO, Rosachiara, *Educare alla diversità religiosa: alcune riflessioni a partire da Martha Nussbaum*, *Democrazia e diritto* 1/2022, pp. 47-62, Doi: 10.3280/ded/2022-001003 - L'articolo si propone di analizzare il complesso bilanciamento di interessi che sottende al riconoscimento dei diritti rivendicati dai gruppi religiosi e alla necessaria e costante tutela che occorre apprestare ai diritti umani fondamentali dei membri che ne fanno parte. Una analisi condotta sulla traccia della nota saggista statunitense M. Nussbaum.

J52 – LOVAT, Terence, *Religious education: robust and bold for a multifaith era*. *Journal of Religious Education* 70, 2022, 147–156. <https://doi.org/10.1007/s40839-022-00175-9>. This article is licensed under a Creative Commons Attribution 4.0 International License, which permits use, sharing, adaptation, distribution, and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons licence, and indicate if changes were made. The images or other third party material in this article are included in the article's Creative Commons licence, unless indicated otherwise in a credit line to the material. If material is not included in the article's Creative Commons licence and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder. [To view a copy of this licence, visit <http://creativecommons.org/licenses/by/4.0/>.]

P53 – LUCIBELLO, Nina, *Religion in Public Schools: to Allow or not to Allow?* Seton Hall University, USA, 2022, p. 30 https://scholarship.shu.edu/cgi/viewcontent.cgi?article=2271&context=student_scholarship An institution that an overwhelming majority of Americans attend is the public school. In fact, ninety percent (90%) of American students attend public school. This is one of the few experiences that many Americans have in common, and it is one that shapes individuals and their futures in many ways. Public school is where students set the educational foundation for college and beyond. It is where students learn the basics in Math, History, English, and Science. It is also where students participate in sports, clubs, and rites of passage like the Prom and Graduation. These early years inherently become an important part of life, preparing students for adulthood and the difficulties that come with it.

J54 – MAKOSA, P.M., ZAJAC, M., ZAKRZEWSKI, G., *Opting out of Religious Education and the Religiosity of Youth in Poland: A qualitative analysis*, *Religions* 2022, 13(10), 906 - <https://doi.org/10.3390/rel13100906> - 28 Sep 2022 - For several years now, a large number of secondary school students in Poland have given up Religious Education. The basic hypothesis is that the religiosity of young people is the main correlate with the abandoning of religion classes. In order to analyse this phenomenon, qualitative research was carried out in the form of in-depth interviews with secondary school students who

had opted out of religion classes. The interviews were conducted in January and February 2022, with 29 students of randomly selected general secondary schools from various cities of Poland who had opted out of Religious Education. The technique called computer-assisted web interview was used. Young people were first asked about their reasons for giving up Religious Education, and then about their religiosity. The 16 questions in the interviews were divided into the following groups: attitude to Religious Education at school; and attitude to faith and religious practices, with reference to the Church and Catholic morality. These studies have shown that an increasing percentage of young people do not identify with the Catholic Church and do not want to participate in confessional Catholic Religious Education. The main conclusion of the study is to rethink the current concept of Religious Education in Poland so that it will be more open to students with different religious beliefs and worldviews.

J55 - MAIA, Ana, SOUSA, Amanda, TRAIANO, Valéria, *Cenário do ensino religioso na educação básica brasileira: uma revisão integrativa*, *Revista de Educação Popular*, 2022/08/29, 219-238 – DOI:10.14393/REP-2022-63394 - O ensino religioso na educação básica brasileira é um tema controverso há décadas. A fim de compreender esse cenário, realizamos uma revisão integrativa entre os anos de 2010 e 2020 nas bases de dados SciELO e BVS. Os descritores utilizados foram “Educação” e “Religião” e a palavra-chave “Ensino religioso”. Foram identificados 151 artigos, desses, 120 na SciELO e 31 na BVS. Apenas 12 respondiam à questão de partida “Qual o panorama do Ensino religioso no Brasil, na década de 2010 a 2020?”. Os critérios de análise foram: ano de produção; origem geográfica; pontos de convergência e divergência entre autores da área. Nessa década, as publicações iniciaram em 2013 e o maior interesse ocorreu entre os anos de 2016 a 2018. Nenhuma publicação foi identificada nos anos de 2019 e 2020. A maioria das publicações foi da região sudeste e uma da região norte brasileira. A maioria dos autores é contra a inserção do ensino religioso na matriz curricular da educação básica devido à laicidade do Estado, ao favoritismo religioso, à pluralidade cultural e à liberdade religiosa. A união da educação popular e do ensino religioso pode ser um caminho para fomentar essa discussão, conferindo autonomia e criticidade aos sujeitos.

J56 – MARTÍNEZ, Rodrigo, *Modelos de educación religiosa escolar en América Latina*, *Revista de Educación religiosa* 2, 2022, 4 - <https://doi.org/10.38123/rer.v2i4.219> - Las sociedades postseculares han buscado responder de manera variada a la pregunta acerca del papel que les está permitido jugar a las confesiones religiosas en la cuestión pública. En materia educativa esta pregunta se enfoca particularmente en si es adecuado enseñar religión en las escuelas del Estado. En América Latina se puede observar un panorama heterogéneo respecto de cómo se responde a esta interrogante. El presente artículo busca indagar, a partir del análisis del corpus normativo de los países de la región en lo que se refiere a la educación, los diferentes modos de llevar adelante la enseñanza religiosa escolar. Como fruto de las concepciones, tradiciones y decisiones de cada uno de los Estados, puede encontrarse un abanico de modelos en relación con esta práctica en la educación pública que van desde la enseñanza religiosa confesional católica como oferta exclusiva hasta la prohibición de esta disciplina, con diversos grados intermedios entre estos dos extremos.

B57 – MATEMBA, Yonah H., COLLET, Bruce A. (eds), *The Bloomsbury Handbook of Religious Education in the Global South*, Bloomsbury 2022, pp. 520 - <https://www.bloomsburycollections.com/book/the-bloomsbury-handbook-of-religious-education-in-the-global-south/> - *The Bloomsbury Handbook of Religious Education in the Global South* presents new comparative perspectives on Religious Education (RE) across the global south. Including 24 chapters written by scholars from the Global North and South, this is the first authoritative reference work on the subject. The handbook is thematically organised into eight sections. The first five sections deal with provision, response to changes in contemporary society, decolonising RE, young people and RE, and perspectives on RE teachers. The last three sections cover RE in higher education, challenges and opportunities for RE and, finally comparative perspectives on RE in the Global South. The term ‘Global South’ is used here primarily to signify the deep economic divide with the global North but the term is also examined in historical, geographical, political, social and cultural terms, including the indelible influence of religion in all four broadly defined regions. Exploring RE from local, cross-national as well as regional and sub-regional perspectives, the handbook examines RE from its diverse

past, present realities, and envisioned future revealing not only tensions, contestations, injustices and inequalities of power, but importantly, how inclusive forms of RE can help solve these problems.

J58 - MCKINNEY, Stephen J., *Child poverty and the challenges for Catholic schools in the post-pandemic era*, *Journal of Religious Education* 2022, 70, 197–204. <https://doi.org/10.1007/s40839-022-00170-0> - In a previous article for the *Journal of Religious Education* I discussed the very serious challenges of food insecurity and digital poverty or digital exclusion that have affected many children in Catholic schools during the Covid-19 pandemic (McKinney, 2020). This article revisits these two themes and explores two other themes. The first is another form of poverty that has been brought to public attention through recent research and interventionist practices in schools, uniform poverty. The second theme is focused on a group of children and young people whose challenging circumstances have been highlighted during the period of the pandemic, young carers. The article frames the discussion through two lenses that I have adopted and used to critically examine the effects of child poverty in education in Catholic schools: the hidden costs of the school day (a lens that can be applied to all forms of state funded schooling) and the preferential option for the poor (a lens that is more distinctive to the Catholic schools). All references to Catholic schools in the UK refer to state funded Catholic schools.

B59 - MESSNER, Francis, *Les théologies à l'université. Statut scientifique et réglementation juridique de disciplines en quête d'identité*, Presses Universitaires de Strasbourg 2022, pp. 372. <http://pus.unistra.fr/fr/livre/?GCOI=28682100459100> - Cet ouvrage vise dans un premier temps à décrire quelles sont les méthodes et les approches des théologies universitaires des religions catholique, protestante, juive, musulmane et bouddhique. La description s'inscrit dans le cadre d'une réflexion plus large sur la distinction disciplinaire entre théologie et sciences religieuses - une distinction terminologique qui a une longue histoire dans les institutions publiques d'enseignement supérieur français. Une seconde partie s'applique à la réglementation de l'enseignement de la théologie, avec une présentation des droits religieux encadrant le statut des établissements de formation théologique et le contenu de leurs enseignements. Ces règles posées par les droits internes des religions ne sont pas sans influence sur le statut juridique de la théologie fixé par le droit étatique dans les universités publiques, ou le cas échéant dans les facultés des universités privées. L'ouvrage s'attache à mettre en relief, par comparaison avec d'autres pays nord-européens, les spécificités de la situation française.

D60 – MINISTERE DE L'EDUCATION NATIONALE [FR], *La laïcité à l'école : outils et ressources*, doc. mis à jour : septembre 2022. <https://eduscol.education.fr/1620/la-laicite-l-ecole-outils-et-ressources> - « L'enseignement des faits religieux, dans notre république laïque, est inscrit dans le socle commun de connaissances, de compétences et de culture. Avec objectivité et méthode, il décrit et analyse les faits religieux comme éléments de compréhension des sociétés passées et de notre patrimoine culturel, par le truchement de disciplines, telles l'histoire, les lettres, l'histoire des arts, l'éducation musicale, les arts plastiques, ou encore la philosophie ». La politique éducative de transmission de la laïcité à l'École a pour vocation de fournir aux enseignants et personnels éducatifs tous les outils pour se former à la laïcité, connaître les différents cas d'application avec pour finalité de faire comprendre le sens de la laïcité aux élèves. Les ressources nationales comportent des outils de formation, des références institutionnelles, associatives et de partenaires de l'éducation nationale, afin de construire une culture et des réflexes communs. Au sommaire: Définition et enjeu – Ressources scientifiques et pédagogiques.

P61 – MOKOTSO, Rasebate Isaac, *Redefining inclusive religion education in Lesotho schools: a colonial discourse analysis*, *Scriptura vol.121 n.1 Stellenbosch University* 2022 - <http://dx.doi.org/10.7833/121-1-2026> - http://www.scielo.org.za/scielo.php?script=sci_arttext&pid=S2305-445X2022000100001 - In this article, I revisited the study conducted in 2017 on inclusive religious education (IRE) in Lesotho. The point of the 2017 study was to figure out how participants perceive IRE. The Lesotho Ministry of Education and Training's inclusive education initiative piqued my curiosity. The findings were split into two categories. Firstly, it was discovered that IRE is commonly equated with Christian education. Secondly, inclusivity in religious education was defined as offering Christian instruction to all students, regardless of their religious affiliation. The previous study, however, could not provide a persuasive explanation for why RE is equated to Christian education or why IRE is comparable to Christian education for all students, regardless of their religious views. I wanted to fill that vacuum in this essay by arguing for a new approach to IRE in Lesotho

schools. I asserted that coloniality is a legitimate premise for believing that inclusive religion education means that all children should participate in Christian education learning. I also utilised (post)-colonial discourse analysis to support my claim. As a proposal, I suggested that IRE be defined in the context of decoloniality, which is a process of decentring and delinking from colonial thinking and action in order to embrace border thinking. Border thinking demands a new approach to IRE that is based on interculturality and pluriversality.

J62 – MONTSERRAT, Gas-Aixendri, *Teaching Catholicism in public schools in Spain: the declaration of suitability at the intersection of religious autonomy and state neutrality*, *British Journal of Religious Education*, 2022, 44:4, 420-431, DOI:[10.1080/01416200.2021.1956432](https://doi.org/10.1080/01416200.2021.1956432)- Under the terms of the Concordat between the Holy See and Spain, Catholic RE teachers must obtain a declaration of suitability prior to their appointment by the competent administrative authority. The bishop's authority to revoke any such statement, and the State's jurisdictional prerogative in overseeing such decisions, are matters of some dispute in Spanish courts. The Constitutional Court has found that the fundamental rights of applicants are not diminished by the fact that they are acting as religion teachers. In certain cases, however, the Court has highlighted that the right to transmit its beliefs through teaching is a key element of collective religious freedom that should prevail. The European Court of Human Rights (ECtHR) in cases *Fernandez Martinez v. Spain* (2014) and *Travaš v. Croacia* (2016) found that, by signing the employment contract, the applicants knowingly and voluntarily accepted a 'heightened duty' of loyalty towards the Church, limiting the scope of their fundamental rights. Following the judgements of the ECtHR, this paper shows how the Spanish system has dealt with collective religious freedom and employees' rights, providing a theoretical analysis of the legal grounds for the courts' judgements.

J63 – MUDEREDZWA, Meshack, *Catholic schools: mission, markets and morality: a comparative study in Africa – the case of Zimbabwe*, *International Studies in Catholic Education*, January 2022, vol. 14, 1, 68 - 98 - Catholic education exists to attempt to transform people so that they become more responsible in their private and public life and as such the Church strives to build an education programme that enriches humanity through upholding Christian values. The investigation used in the study was based on the perceptions of school leaders and other education officials through the use of interviews in different Catholic secondary schools – a qualitative method. A number of issues emerged from the study such as the challenges in the shared meaning of Catholic education in different Catholic schools, the challenges in moral behaviours of students and the challenges in the multidimensionality ('Multidimensionality' in this study means people of different religious background in different Catholic schools) nature of Catholic education and what it teaches us. It has been found that despite these challenges Catholic schools in Zimbabwe remain focused on the Church's mission of teaching the Catholic faith in Jesus Christ, a question of evangelisation, as a priority objective.

J64 – NUÑEZ HERNANDEZ, Rodolfo, JARAMILLO, Patricio, *La educación religiosa escolar en colegios católicos: una mirada desde sus actores*, *Revista de educación religiosa*, 2, 2022, 4, 37-73 - <https://revistas.uft.cl/index.php/rev/article/view/214/262> - Esta investigación tiene como objetivo conocer la comprensión crítica que la comunidad educativa posee de la Educación religiosa escolar católica (EREC) que se imparte en colegios católicos de nivel secundario de la Región Metropolitana de Santiago de Chile. Se trabajó inquiriendo la perspectiva de jóvenes creyentes, jóvenes agnósticos, profesores de religión y/o encargados de pastoral, profesores de otras asignaturas y apoderados. La recolección de información se llevó adelante utilizando la metodología cualitativa, por medio de grupos focales y entrevistas semiestructuradas. El análisis de los resultados se efectuó desde la teoría fundada, llevando adelante una codificación abierta y su posterior codificación axial. Los resultados alcanzados permiten formarse una panorámica de cómo estas comunidades escolares comprenden la EREC, sus valoraciones positivas y negativas, y conocer qué expectativas de cambio tienen respecto de ella.

B65 – O'GRADY, Kevin, *Conceptualising Religion and Worldviews for the School. Opportunities, Challenges, and Complexities of a Transition from Religious Education in England and Beyond*, Routledge 2022 - <https://www.routledge.com/Conceptualising-Religion-and-Worldviews-for-the-School-Opportunities-Challenges/OGrady/p/book/9781032046198> - This timely volume addresses current debates surrounding the transition from the teaching of RE to the more holistic subject of Religion and Worldviews (R&W) in England, and posits criteria for best practice among educators in varied settings and in a broader international

context. By examining empirical sources, governmental reports, and in particular the 2018 final report from the Commission on Religious Education (CORE), the volume suggests key principles needed to guide the transition and ensure that R&W is effectively integrated into curricula, pedagogy, and teaching resources to meet the needs of all student groups. By effectively conceptualising R&W, the volume gives particular attention to the intersections of the subject with democratic citizenship education, intercultural competence, and religious literacy. This text will benefit researchers, academics, and educators with an interest in religious education and teacher education as well as the philosophy and sociology of education more broadly. Those interested in education policy and politics, as well as citizenship and schooling in the UK, will also benefit from this volume.

J66 - O'GRADY, Kevin, *Developing the Religion and Worldviews Curriculum as Education for Democracy, Religion & Education* 2022, 3, 235-253 - <https://www.tandfonline.com/doi/abs/10.1080/15507394.2022.2102874> - In democracies, to be democratic is a condition not a style of education. Regarding English religious education, the Commission on Religious Education (CORE) proposals drew criticisms including a lack of curriculum coherence. But coherence means with the school's values, not just clarity on content or progression. A subject should look outward for its purpose(s), which is more apparent in RE internationally. The Big Ideas resource has the potential to overcome CORE's openness on content or progression but needs situating in broader social concerns. A Religion and Worldviews curriculum must be developed as education for democracy wherever the society sees itself as democratic.

D67 – PARLEMENT EUROPEEN, *La persécution des minorités fondée sur les convictions ou la religion. Résolution du Parlement européen du 3 mai 2022* - https://www.europarl.europa.eu/doceo/document/TA-9-2022-0137_FR.html - Le Parlement « estime que le manque de connaissance et de reconnaissance en ce qui concerne la diversité de religions et de convictions des personnes et des communautés pourrait alimenter les préjugés et les stéréotypes qui contribuent à favoriser les tensions, les malentendus, les comportements discriminatoires et l'irrespect entre les personnes; rappelle que, comme l'a déclaré le Comité des droits de l'homme de l'Organisation des Nations unies, l'éducation publique qui inclut l'instruction dans une religion ou conviction particulière est incohérente avec le droit à la liberté de pensée, de conscience et de religion, sauf dispositions contraires comprenant des exemptions ou des solutions non-discriminatoires qui répondraient aux souhaits des personnes concernées et de leurs tuteurs » (art.31).

J68 - PINTO, T., *Um programa religioso num contexto secular: os professores de Educação Moral e Religiosa Católica no concelho do Porto. Sociologia : Revista da Faculdade de Letras da Universidade do Porto*, 2022 - <https://ojs.lettras.up.pt/index.php/Sociologia/article/view/11165> - Este artigo explora as representações programáticas dos professores de Educação Moral e Religiosa Católica (EMRC), relativas ao programa da disciplina, nas escolas públicas do concelho do Porto (Portugal). Através de uma aproximação diacrónica ao panorama sociorreligioso e do ensino religioso católico nas escolas públicas portuguesas, é possível identificar, na atualidade, novos desafios para a Igreja Católica Romana e, de modo particular, para os seus educadores escolares. As entrevistas realizadas mostraram que os professores tendem a considerar o programa disciplinar como limitado, pouco motivante e com conteúdos religiosos em excesso, pelo que propuseram uma disciplina de educação moral e religiosa não confinada ao universo católico.

B69 – PORTIER, Philippe, WILLAIME, Jean-Paul, *La Religion dans la France contemporaine. Entre sécularisation et recomposition*, Armand Colin éd. 2022, pp. 316 - « (...) Ce livre offre l'avantage de proposer à ceux qui ne sont pas spécialistes des mises au point factuelles commodes sur des sujets les plus divers et des prises de positions argumentées qui obligent à penser le *fait religieux* avec plus de rigueur. Une remarque sur le Rapport Debray, objet d'une abondante présentation, et sur la laborieuse mise en place de l'Institut européen en science des religions (IESR). L'ambition, y compris internationale, de cet institut s'est vite heurtée à la précarité des moyens financiers et humains alloués, à l'incapacité du politique à suivre de telles initiatives sur un temps long, et surtout au renversement de l'opinion à la suite de la polémique sur les foulards dits islamiques, aboutissant à la loi interdisant les signes religieux à l'école (2004). Cette « laïcité d'intelligence » prônée par Debray devenait alors plus difficile à mettre en œuvre. Il faut encore ajouter le trop grand écart entre la nécessaire polarisation sur l'enseignement du fait religieux selon les diverses disciplines concernées et des fonctions plus larges, assignées au départ à l'Institut, qu'il mena discrètement comme l'expertise (formation des imams) et la concertation avec d'autres ministères (mise en place d'une

aumônerie militaire qui corresponde à la pluralité religieuse de l'armée) » (récession par Claude Langlois, extrait : <https://www.cairn.info/revue-europeenne-des-sciences-sociales-2022-1-page-258.htm>).

B70 - **Religionsunterricht beobachten – Praktiken, Artefakte, Akteure**, Herausgegeben: Mendl, Hans; Roose, Hanna; Büttner, Gerhard; Reis, Oliver; Brieden, Norbert, Matthias Grünewald Verlag, 2022, 272 Seiten - <https://www.hugendubel.info/detail/ISBN-9783786732761/HerausgegebenMendl-Hans/Religionsunterricht-beobachten> - Wir sind es gewohnt, Unterricht normativ und intentional zu betrachten: Was will die Lehrkraft? Welche Mittel setzt sie ein und was erreicht sie? Wen erreicht sie nicht, wie kann sie ihre Wirkung verbessern? Das Handbuch wählt eine andere Perspektive: Es beobachtet und beschreibt unterrichtliche Praktiken mit Dingen und anderen Akteuren, die im Religionsunterricht einen Unterschied machen. Welchen Einfluß nehmen sie jeweils auf den Unterrichtsprozess, manchmal mit und auch gegen die Absichten der Lehrkraft? Die Kerze beispielsweise kann viel im Begrüßungsritual auslösen, aber manchmal verhindern andere Akteure, daß sie überhaupt angezündet wird. Die Autorinnen beobachten den Religionsunterricht in diesem Sinne aus einer praxistheoretischen Sichtweise. Sie verknüpfen Einsichten aus der "klassischen" Religionsdidaktik mit solchen aus der qualitativ-empirischen Erziehungswissenschaft. Auf diese Weise eröffnen sie neue, teils überraschende Einblicke in den Unterricht: Akteure sind nicht mehr nur die Lehrkraft und die Schüler:innen, sondern alles, was einen Unterschied bewirkt.

B71 – RIEGEL, Ulrich, ZIMMERMANN, Mirjam, **Studium und Religionsunterricht. Eine bundesweite empirische Untersuchung unter Studierenden der Theologie, Religionspädagogik innovativ 47**, Verlag W. Kohlhammer GmbH, 2022, 240 Seiten - <https://homburger-hepp.de/shop/item/9783170421042/studium-und-religionsunterricht-von-ulrich-zimmermann-riegel-kartoniertes-buch#> - Riegel und Zimmermann legen eine umfassende Studie zum Studium der evangelischen und katholischen Theologie vor. Dazu haben sie über 3500 Studierende nach ihren Erwartungen ans und Erfahrungen im Studium sowie ihren Vorstellungen zu ihrer späteren Berufstätigkeit im Religionsunterricht befragt. Neben einer großen Zufriedenheit mit dem Studium wird vor allem deutlich, daß zwei zentrale Motive für die Wahl dieses Studiums entscheidend sind: ein durch die eigenen Erfahrungen mit kirchlichem Leben motivierter Wunsch, den Glauben weiterzugeben, und das Motiv, der nächsten Generation Werte auf der Grundlage des Glaubens zu vermitteln. Bei den Vorstellungen zum Religionsunterricht werden pädagogische und an den Konfessionen ausgerichtete Aspekte sichtbar, was dem besonderen Charakter dieses Unterrichtsfachs gerecht wird. Diese Befunde werden im Kontext der Fragen nach Studienwahl und religionspädagogischer Bildung diskutiert.

J72 - RYMARZ, Richard, **Investigating the Work of School Based Religious Education Leaders in Australian Catholic Schools**, *Religious Education*, 2022, 117:1,50-60. Doi10.1080/00344087.2021.1978160. The aim of this research was to get a better understanding of the work of school-based religious education leaders (SBREL) by examining the issues and challenges they face as well as how they are supported. SBREL were surveyed and interviewed, and they took part in focus groups. SBREL, in general, felt supported in their role. A major issue identified by SBREL was the implications of the changing demographics of Catholic schools, marked by growing numbers of non-Catholic students and weakening religious affiliation. Several challenges were identified. These included making Religious Education more engaging, the need for more practical assistance in delivering the RE curriculum, and providing better ongoing formation for teachers to better equip them to teach RE.

P73 – ROSSITER, Graham, **Religious Education and Personal Development. Clarifying the links between the religion curriculum and young people's personal development**, 2022, pp. 26 - <https://asmre.org/ReligiousEducationAndPersonalDevelopment-Rossiter.pdf> - How does classroom teaching and learning affect students? The standard answer is through measuring changes in demonstrable knowledge and skills. But when it comes to learning areas like Religious Education, PDHPE (personal development, health and physical education), values and moral education, there is often a direct, implied, or even a vague expectation that students will be changed personally – that is, bringing about desirable change in their beliefs, values, attitudes, emotional responses and behaviour – and from a religious perspective, this will include personal faith and religious practice. It has always been regarded as appropriate for RE theories to address this expectation. But this is where they also run into difficulty: Firstly, because personal development is an extremely complex process that is influenced by many non-classroom factors (like genetic, endogenous, familial, social, cultural, life experience etc.); Secondly, isolating the specific personal

influence of classroom RE would be very difficult if not impossible; Thirdly, it is problematic to find realistic and valid ways of measuring change in personal development. And fourthly, it can be difficult deciding just what constitutes desirable and positive personal change. It is to be expected then that RE theory would naturally require some speculation, rather than hard evidence, about how personal development might be promoted. But because of this speculative part of any such theory, it could also be expected that there will often be some hiatus between intentional expectations for personal change and reality. This paper tries to address the dilemma by looking into the psychological dynamics of potential personal change through RE. And it proposes a way of explaining this personal dimension to RE in terms of its resourcing young people's spirituality – no matter what their religious disposition.

P74 – ROY, Olivier, BALLARÓ, Antonio, *Europa politica, Europa religiosa. Intervista*, Il Mulino, 9 maggio 2022 – <https://www.rivistailmulino.it/a/intervista-a-oliver-roy> - “(...) Non sappiamo più che cosa sia il religioso. In modo particolare in Francia, che ha una tradizione antireligiosa risalente alla Rivoluzione. Ma anche in Paesi che non hanno conosciuto un conflitto con il religioso, semmai interreligioso, come il Regno Unito, i Paesi scandinavi, la Germania. Tra l'altro è per questo che parliamo di «fatto religioso», a maggior ragione in Francia: perché la religione non esiste più. Parliamo del fatto per esprimere una distanza. È il modo con cui un laico comprende qualcosa che gli sta di fronte, qualcosa che non comprende ma non intende eliminare: un fatto. Così, ad esempio, in Francia è impossibile parlare di religione a scuola ma si discute di come parlare del fatto religioso. Al punto che a settembre scorso il ministero ha lanciato una campagna di promozione della laicità nelle scuole francesi senza mai nominare le espressioni «religione» o «fatto religioso». È sorprendente: insegniamo la laicità senza menzionare il religioso”.

B75 - RUSSO, Charles (ed.), *Law, Education, and the Place of Religion in Public Schools. International Perspectives*, Routledge 2022, pp. 340 - <https://www.routledge.com/Law-Education-and-the-Place-of-Religion-in-Public-Schools-International/Russo/p/book/9780367457136> - This text presents a comparative, cross-cultural analysis of the legal status of religion in public education in eighteen different nations while offering recommendations for the future improvement of religious education in public schools. Offering rich, analytical insights from a range of renowned scholars with expertise in law, education, and religion, this volume provides detailed consideration of legal complexities impacting the place of religion and religious education in public education. The volume pays attention to issues of national and international relevance including the separation of the church and state; public funding of religious education; the accommodation of students' devotional needs; and compulsory religious education. The volume thus highlights the increasingly complex interplay of religion, law, and education in diverse educational settings and cultures across developing and developed nations. Providing a valuable contribution to the field of religious secondary education research, this volume will be of interest to researchers, academics, and educators with an interest in religion and law, international and comparative education, and those involved with educational policy at all levels. Those more broadly interested in moral, and values education will also benefit from the discussions the book contains.

T76 – RYAN, Patrick J, *Violenza, intersoggettività e pentimento*, *La Civiltà Cattolica*, 2022, III, 353-362 (3-17 sett. 2022) – È tendenza comune dei belligeranti e dei partigiani quella di ignorare la soggettività dei loro avversari, fino a disumanizzarli. Cristiani, ebrei e musulmani hanno spesso giustificato la violenza in maniera soggettiva: di rado hanno considerato la brutalità e la guerra secondo una visione intersoggettiva. Oggi non c'è luogo in cui ciò sia più evidente che il Medio Oriente. La narrazione storica dell'ostilità reciproca dei tre monoteismi mostra quando, come e perché ciascuna delle tre tradizioni ha cercato di giustificare la violenza. Un articolo che dovrebbe fare da nuova spina dorsale in tutti quei programmi e libri di testo che ancora si attardano su letture insufficienti se non mendaci dei rapporti, storicamente e teologicamente conflittuali, tra le fedi abramitiche (fp).

D77 – SACRE [Standing Advisory Council for Religious Education], *The Birmingham Agreed Syllabus for Religious Education*, adopted by Birmingham City Council's Cabinet, 8 February 2022, pp. 52 - Every five years, a group of some sixty people from the locality of Birmingham are appointed by Birmingham City Council to an Agreed Syllabus Conference. Meeting for tens of hours over an extended period, this conference undertakes the sensitive task of reviewing the Religious Education Syllabus for the children and young people of our city. Working towards unanimous agreement, debate ensues between the diverse representatives, the composition of conference being determined by Law. The Agreed Syllabus has to

‘reflect the fact that the religious traditions in Great Britain are, in the main, Christian whilst taking account of the teaching and practices of the other principal religions represented in Great Britain. The Birmingham approach is designed to be inclusive for all children across our super-diverse city enabling each one to be respected and understood.

J78 – SAIDE, Anondah, *Exploring the similarity between parents and children’s reality status judgments for God across three domains of religious experience*. *Psychology of Religion and Spirituality*. 2022. Advance online publication. <https://doi.org/10.1037/rel0000476> - Though parents are a central source of religious education, research has shown that secular parents are less likely to transmit their religious beliefs (or lack thereof) to their adolescent and adult offspring. Importantly, religiously non-affiliated adults are remarkably diverse in their religious beliefs, behaviors, and affiliations. This brief report presents the findings from a study on the correspondence between parents (90% mothers) and their children’s reality status judgments for God. Parents filled out a questionnaire that measured five indicators of how religiously secular they were. Children were interviewed separately to measure their belief in God, theory of mind (ToM), and executive functioning (EF). One hundred sixteen religiously and racially diverse parent–child dyads from the Pacific Southwest participated. Children were between 5 and 9 years of age (51% female, 78% non-White). Two sets of findings emerged. First, parents and children corresponded most about God’s reality status when parents were religiously affiliated and more religious in their beliefs and behaviors; however, the magnitude of the effect of these forms of religiosity on parent–child correspondence varied. Second, children’s ToM and EF were unrelated to correspondence and unrelated to whether children believed God was real or pretend. Taken together, this study supports a broader conceptualization of “secular” and lends support to the hypothesis that what differentiates believers and non-believers are differences in socialization experiences during early childhood. The socialization dynamics that may account for the findings among relatively secular parent–child dyads as well as recommendations for future research given the demographic composition of the sample are discussed.

J79 – SALMENKIVI, E. et al., *Human rights and children’s rights in worldview education in Finland*, *Human Rights Education Review*, 2022, 5(1), 47–69. <https://doi.org/10.7577/hrer.4456> - In this article we examine the profiling of human rights and children’s rights in religious education (RE) and its secular alternative in Finland. We use the term ‘worldview education’ to describe the combination of these subjects. We analyse what kinds of human rights and ethical issues are raised in Finnish worldview education. One specific focus is the explicit mention of human rights and children’s rights in the worldview education section of the Finnish national core curriculum (2014). We conclude that the curriculum gives plenty of space to human rights and children’s rights, and that this enables one to conceive of human rights as being an overarching ethical perspective in worldview education. Nevertheless, we indicate that the organisation of worldview education in Finland has some problems when it comes to the realisation of children’s freedom of thought, conscience, and religion.

J80 – SCHRÖDER, Bernd, *Die Diskussion um den konfessionell-kooperativen Religionsunterricht seit 1993 bis heute. Eine historische Rekonstruktion am Beispiel Niedersachsens*, *Religionspädagogische Beiträge*, Bd. 45 Nr. 2 (2022): Special Issue zu "Drei Jahrzehnte konfessionelle Kooperation im Religionsunterricht: Bilanz und Ausblick" - <https://rpb-journal.de/index.php/rpb/issue/view/43> - Die hier skizzierten innerkirchlichen Verständigungen und Entwicklungen – die in anderen Bundesländern, Kirchen und Diözesen gänzlich anders aussehen – stellen lediglich eine Facette des Meinungs- und Profilbildungsprozesses zu konfessioneller Kooperation dar. So ist konfessionelle Kooperation daneben auch etwa auf Seiten der Religionspädagogik als Wissenschaft von Anfang an wahrgenommen, kritisch begleitet und konzeptionell fortgeschrieben worden (dazu weitere Beiträge in diesem Heft; auch Schröder & Woppowa, 2021, S. 1–61) – dieser Diskurs wiederum ist in die kirchliche Meinungsbildung eingegangen (auch wenn davon explizit in den gesichteten Archivalien kaum je die Rede ist). In der religionspädagogischen *scientific community* wird konfessionelle Kooperation inzwischen kaum je abgelehnt, eher schon wird sie als nicht weitgehend genug kritisiert. Zumal im Blick auf Berufsbildende Schulen und Gesamtschulen werden weithin Modelle eines Religionsunterrichts im Klassenverband (also „für alle“) favorisiert, perspektivisch sehen viele den Hamburger Weg als geboten an. Doch der gegenwärtige Konsens im Blick auf die Weiterentwicklung von Religionsunterricht wurde vor wenigen Jahren auf die Attribute

„konfessionell, kooperativ, kontextuell“ gebracht (Lindner, Schambeck, Simojoki & Naurath, 2017, S. 445–448; vgl. die Berichte in Rothgangel & Schröder, 2009; 2021 im Vergleich sowie Schröder, 2021).

D81 – SCHOLA EUROPAEA, *Bienvenue dans les Ecoles Européennes. Visite guidée pour les nouveaux enseignants*, Edition 2022, pp. 64. <https://www.eursec.eu/Documents/Guide-de-bienvenue-pour-les-nouveaux-membres-du-personnel-%c3%a9ducatif-Edition-2022.pdf> - Les Ecoles européennes sont des établissements d'enseignement officiels contrôlés conjointement par les gouvernements des États membres de l'Union européenne. Elles sont légalement considérées comme des institutions publiques dans tous ces pays. La mission des Ecoles européennes est de fournir une éducation multilingue et multiculturelle aux élèves des niveaux maternel, primaire et secondaire. Elles s'adressent principalement aux enfants du personnel des institutions européennes. Les Ecoles européennes ont également pour vocation d'être le porte-drapeau des politiques européennes en matière d'éducation. Elles constituent le banc d'essai idéal pour les projets innovants et un laboratoire d'excellence pédagogique où travaillent ensemble des professionnels de toute l'Europe. Il y a actuellement 13 Ecoles européennes dans six pays de l'UE, avec un total de plus de 28 000 élèves inscrits. Les cours curriculaires de Religion et de Morale non confessionnelle sont assurés en accord avec les autorités religieuses concernées.

D82 – SGEC [Secrétariat général de l'Enseignement Catholique – FR], *Enseignement catholique et laïcité*, Mai 2022, pp. 64 - https://enseignement-catholique.fr/wp-content/uploads/2022/06/EC_et_Laicite_Web.pdf .
« Si les principes de la laïcité doivent être connus, c'est bien dans la vie quotidienne que l'on permettra aux jeunes qui nous sont confiés, et aux adultes de nos communautés éducatives de les appréhender avec justesse. Car la laïcité permet la fraternité, condition pour vivre l'égalité et la liberté. C'est la raison pour laquelle vous trouverez dans ce document trois livrets : le premier rappelle les enjeux actuels de la laïcité en école catholique, le second précise les cadres réglementaires et le troisième permet aux équipes de réfléchir ensemble aux situations qui peuvent se présenter au sein des établissements ».

T83 – SGEC [Secrétariat général de l'Enseignement Catholique – FR], *Les différentes dimensions du religieux et les activités religieuses et culturelles en école catholique*, 2022, pp. 2 - <https://enseignement-catholique.fr/dimensions-des-religions/> - Tout phénomène religieux est inscrit dans une dynamique qui lie de façon systémique les différentes dimensions énumérées ci-dessous [rationnelle et culturelle, expérientielle, liturgique, éthique et sociale], qui, si elles peuvent être distinguées, ne sont jamais totalement séparées les unes des autres. L'expérience religieuse de chaque croyant s'enracine et se déploie au travers de ces dimensions, et peut être davantage polarisée par une ou plusieurs d'entre elles. Tel croyant sera plus sensible à l'engagement éthique, tel autre à une pratique culturelle, etc. En ce sens, l'expérience croyante est toujours singulière, ce qui empêche toute catégorisation définitive.

T84 – *Sedici schede per Editori e Autori di testi per la scuola secondaria*. Nel contesto della promozione del dialogo ebraico-cristiano in Italia, ha preso il via un progetto di collaborazione tra l'Unione delle Comunità Ebraiche e la Conferenza episcopale italiana. Si tratta della elaborazione di 16 schede per l'aggiornamento dei testi di religione cattolica in uso nelle scuole in funzione di una più corretta e approfondita consapevolezza di cosa sia l'ebraismo. Il progetto è in fase di avanzata realizzazione. I titoli delle schede indicano di per sé le nozioni nodali prese in considerazione: il rapporto tra Antico e Nuovo Testamento, la Torah orale, Sacerdoti/rabbini/preti, l'elezione di Israele, il Nome di Dio, giustizia e misericordia, la donna nell'ebraismo, precetti e valori, il ciclo della vita, le feste ebraiche, popolo d'Israele e terra d'Israele, gli ebrei italiani, il dialogo ebraico-cristiano dal Vaticano II ad oggi, Gesù ebreo, Paolo ebreo e la terminologia. Lo scopo delle schede è di evitare che nei nuovi testi si ripetano errori, distorsioni e silenzi (da una nota di *Studi Ecumenici*, n. 1-2 del 2022, 334-336, a cura di N. Danieli).

J85 – SEPULVEDA ROMERO, L.V., SALDARRIAGA VELEZ, O.de J., *Estado del arte de las trayectorias investigativas sobre educación religiosa escolar en Hispanoamérica (1991-2020)*, *Franciscanum*, 2022, 64, n. 177 – DOI: <https://doi.org/10.21500/01201468.5766> - La presente investigación hace una revisión de la producción académica publicada sobre educación religiosa escolar (ERE) entre los años 1991-2020 en Hispanoamérica, donde la ERE ha estado presente en los sistemas educativos en estos países a partir de la primera evangelización desde la época de la colonia, cambiando de finalidades, métodos y formatos. Entender su lugar en la escuela actual requiere identificar los cambios históricos, de contexto y

finalidad, y las distintas preocupaciones de sus actores educativos. La investigación hace una revisión general de las publicaciones de la región, puntualizando en el caso colombiano, argentino, mexicano y uruguayo. La metodología usa un análisis de contenido que identifica tres niveles de análisis del texto: de superficie, analítico e interpretativo. Los hallazgos se clasificaron en cinco temáticas: 1) análisis jurídicos; 2) estudios historiográficos; 3) análisis sobre las nuevas realidades sociales y educativas; 4) análisis de los currículos y la práctica pedagógica del maestro; y, 5) fundamentación epistemológica de la ERE. La revisión permite concluir que el tipo de educación religiosa escolar de cada país en Hispanoamérica está determinado por la comprensión de laicidad que cada país tenga en su ordenamiento constitucional y por las complejas trayectorias históricas de las relaciones Iglesia – Estado en su consolidación como nación. Además, los documentos dan cuenta de diversidad de enfoques y preocupaciones por la necesidad –o no- de una educación religiosa fundamentada teológicamente y pedagógicamente, para un contexto religioso y cultural claramente diverso y plural en el cual se encuentran jóvenes y adolescentes que asisten a la escuela, algunos en búsqueda de identidad y sentido de vida.

P86 – THEOBALD, Christoph, *Per un'Europa plasmata dalla tradizione cristiana*, in *Chiesa in Italia. Annale 2022* de Il Regno, pp. 133-148. “(...) La presenza di più religioni mondiali e tradizioni umanistiche sul nostro continente esclude ogni privilegio interpretativo di una di esse, e conduce a un'interpretazione *a-religiosa* di ciò che può tenere insieme le nostre società. Al tempo stesso, però, tale pluralismo impedisce anche che il legame, comune a tutti i concittadini, sia sovraccaricato ideologicamente, come avviene quando la neutralità religiosa dello stato si trasforma in una nuova 'religione' antireligiosa. In questo processo di apprendistato, il cristianesimo può far fruttificare la distinzione tra 'santità' e 'sacralità', caratteristica della tradizione biblica, poiché la fraternità e l'ospitalità *non possono in linea di principio essere determinate e limitate dalla religione*, ma sovvertono a modo loro tutte le demarcazioni di tempi e di spazi sacri, di persone e d'istituzioni sacralizzate” (p. 146).

T87 – TRAVERSO, Andrea (ed.), *Felici a scuola! 100 pensieri di felicità dalla scuola dell'infanzia alla secondaria*, FrancoAngeli 2022, pp. 170 – Un'équipe di educatori/trici e docenti dell'università di Genova hanno raccolto l'opinione di oltre undicimila scolari e studenti di centinaia di scuole di tutta Italia sul tema della felicità. Ne è scaturita una ricca antologia finemente ragionata sull'universo scuola, così com'è immaginata, desiderata, vissuta, temuta, amata, ricordata, da alunni e insegnanti nel caleidoscopio multicolore e polifonico del loro “felice” incontrarsi e integrarsi quotidiano. Un prezioso materiale empirico di prima mano, suscettibile di una lettura “altra” rispetto a quelle strumentali, pur legittime, del sociologo dell'educazione, del pedagogista o dell'insegnante di classe: si intende la lettura valoriale o più ampiamente simbolica, tesa a cogliere, in prospettiva densamente antropologica, il trascendente nell'immanente, la cultura nella natura, l'invisibile nel visibile (fp).

J88 – UNSER, Alexander, *Social inequality in Religious Education. Examining the impact of sex, socioeconomic status, and religious socialization on unequal learning opportunities*, in *Religions*, 2022, 13, 389. <https://doi.org/10.3390/re113050389> - The study of social inequality has so far received little attention in religious education research, although this phenomenon has been studied in educational science and sociology of education research for fifty years. This article therefore aims to clarify the explanatory power of this research approach for research in religious education. Based on Bourdieu's theory of cultural and social reproduction, a structural equation model is used to examine the extent to which students' sex, socioeconomic status, and religious socialization determine unequal learning opportunities in religious education. The data basis of the study is a sample of 952 students from Germany who were interviewed by means of questionnaires. The results show that religious socialization and the students' sex are relevant to unequal learning conditions, whereas the socioeconomic status of the family has a marginal influence. Unequal learning conditions are created in the classroom by differences in the perception of the relevance of the subject matter, and in the understanding of learning processes. Religious students are in both cases at an advantage compared to non-religious students.

J89 - UTAMI, P.T., *Raising religious inherency: the role of interreligious competence in achieving religious education equality in multireligious public schools in Indonesia*. *Humanities & Social Science Communications* 9, 271, 2022. <https://doi.org/10.1057/s41599-022-01298-y> - This case study examines the challenges in providing religious education (RE) for all religions in Indonesia in a variety of diverse settings.

These challenges in RE equality include interreligious competence, especially the tendency for tolerance, as expressed from the perspectives of multireligious teachers and students in public schools. This study uses purposeful random sampling to examine elementary and junior high schools and reveal barriers to providing RE for all religions, especially in rural areas. A number of barriers, including the minimum number of students, lack of human resources, limited school budget, and area conditions, contribute to the lack of awareness in providing enough religious subject teachers for all religious students. These challenges influence the tendency for tolerance in RE inequality. The decision of Muslim and non-Muslim teachers and students to accept and respect these conditions is meant to create a peaceful school environment and to be conducive to learning. This acceptance and respect represent a tolerant attitude towards maintaining the coexistence of a multireligious society in the school context. This study suggests that interreligious competence in a multireligious society increases religious inherency.

J90 - VARGAS, E. F. M., & PINHO, L. G., *Uma análise das Políticas educativas de currículo e formação docente para o ensino religioso no Brasil após LDB 1996*. *Acta Scientiarum. Education*, 2022, 44(1), e 62319. <https://doi.org/10.4025/actascieduc.v44i1.62319> - O estudo em tela partiu de duas problematizações: (1) quais interesses/conteúdos estão compondo o currículo de Ensino Religioso? (2) Como estes conteúdos se relacionam com as políticas de formação destes professores? As fontes usadas neste estudo foram: as legislações educacionais brasileiras pertinentes à temática, e um levantamento na base de dados oficial dos cursos e Instituições de Ensino Superior no Brasil. O objetivo foi analisar as mudanças e permanências no âmbito das interpretações jurídicas e pedagógicas concernentes à seleção dos conteúdos e mapear a oferta e a configuração dos cursos de formação docente para o ensino religioso. A metodologia contou com o aporte da revisão bibliográfica na literatura científica sobre o tema, e culminou na elaboração de um mapeamento da oferta de cursos de formação inicial no território nacional com a utilização de quatro descritores para a busca: (I) 'Ciência da Religião', (II) 'Ciências da Religião', (III) 'Ciências das Religiões', e (IV) 'Ensino Religioso'. Os resultados da pesquisa são de duas ordens: (1) É preciso reconhecer e refletir sobre interlocução e mobilização das instituições religiosas no processo de disputa pela definição dos conteúdos do Ensino Religioso na escola pública. O outro resultado (2) se refere aos possíveis impactos do atual cenário político da regulação para a formação de professores, (aligeirada, sem a tônica na relação pesquisa e ensino, baseada na modalidade não presencial) como um nicho mercadológico, e não como uma visão de formação omnilateral. Conclui-se que ainda que atualmente possamos experimentar uma aparente vitória nas regulações pelo controle dos conteúdos e a formação docente aos moldes propostos pelo modelo mercadológico, há que se convir que existe uma distância entre o que os currículos oficiais propõem e o que é efetivamente apropriado nas diversas situações de aprendizagem na realidade escolar.

J91 – VAZQUEZ ZORA, L. F., OCHOA BOHÓRQUEZ, A.V., *De la educación religiosa y la educación laica en Colombia. Normatividades y políticas (1930-2020)*, *Revista Colombiana de Sociología*, 45, 1, 2022 - DOI:<https://doi.org/10.15446/rcs.v45n1.90221> - El presente artículo problematiza la construcción social e histórica de los saberes, de las normas y de las políticas educativas que han conformado la experiencia escolar de la enseñanza, de la educación, y/o del aprendizaje de lo religioso en Colombia (1930 - 2020). Para la sociología, la historia y la educación religiosa se trata del análisis de conformaciones tan patéticas como brillantes. Patéticas, ya que en poco se aproximan al complejo campo educacional que representa la práctica pedagógica y la cultura de los territorios. Brillantes, ya que en pocas ocasiones dan cuenta de la diferencia, de la multiplicidad y de las singularidades de los credos, así como de las espiritualidades encontradas en el aula y en los contextos regional y local. Como herramienta teórico-metodológica, el concepto de educación laica coloca en cuestión la educación religiosa escolar ere, señalando algunos horizontes por los cuales, más que la edificación de un estado laico en Colombia, la disputa por la educación religiosa se ha realizado entre la identidad y la pluri-confesionalidad, entre la predominancia de determinada ontología del hombre religioso cristiano colombiano y la tolerancia a los demás, lo cual significa la expresión matizada de las diferentes modalidades de exclusión y de discriminación escolar y social. Entre los resultados, se analizan tres series educativas de lo religioso en Colombia: la enseñanza religiosa, la educación religiosa y el aprendizaje ecuménico pluri-confesional, demostrando cómo estas prácticas escolares, a nombre de la tradición, del conservadurismo o del ecumenismo, desplazan de la educación religiosa la posibilidad de consolidar una educación laica, del hecho y del fenómeno religioso.

B92 – WANCKEL, Katharina, **Wie Religionslehrkräfte von ihrem Religionsunterricht erzählen. Orientierungen angesichts von Umbruchssituationen, Religionspädagogik innovativ 51**, Verlag W. Kohlhammer GmbH, 2022, 280 Seiten - <https://paulus-schwestern.de/shop/item/9783170424821/wie-religionslehrkrafte-von-ihrem-religionsunterricht-erzaehlen-von-katharina-wanckel-kartoniertes-buch#> - Die Etablierung Islamischen Religionsunterrichts und des Fachs Werte und Normen stellen den konfessionellen Religionsunterricht vor große Herausforderungen. Strategien, das Differenzkriterium der Religionszugehörigkeit zu nivellieren, führen zu Umbrüchen mit weitreichenden Folgen für die Praxis des Religionsunterrichts. Leitfadengestützte Interviews mit evang. Religionslehrkräften an niedersächsischen Grundschulen vermitteln einen Einblick in die Praxis. Wie erleben Religionslehrkräfte ihren Unterricht? Welche Unterrichtssituationen werden beschrieben? Wie werden SchülerInnen, Inhalte sowie Organisationsformen wahrgenommen? Die Auswertung der Interviews erfolgte mithilfe der Dokumentarischen Methode.

J93 – VILAS-BOAS, Magda, PEREIRA, Otaviano José, **Práticas plurais no ensino religioso na escola brasileira: da questão republicana a um novo Ethos da formação de professores**, *Brazilian Journal of Development*, Curitiba, v.8, n.4, p. 27942-27960, apr., 2022. DOI: 10.34117/bjdv8n4-339 - O processo histórico de travessia entre o século findo e o terceiro milênio vem sendo marcado por um cenário complexo, vele dizer, rico em novas possibilidades em todos os campos, notadamente no que diz respeito às relações de sociabilidade, com novas subjetividades revendo valores e contra valores. Neste cenário, a vida escolar vê-se instada a rever estratégias didático-pedagógicas de práticas de ensino em todas as áreas. No Brasil, país sabidamente de extraordinária pluralidade cultural, o campo do Ensino Religioso encontra-se também afetado por contrapontos, pressionado a rever a hegemonia de uma Fé religiosa quase que exclusiva, já tensionado em épocas pregressas, como na tensão Igreja-Estado. No presente artigo, partimos do reconhecimento da pluralidade e reivindicamos o aprofundamento do diálogo inter-religioso, ainda em processo de amadurecimento no próprio campo do ensino escolar, incluindo o reconhecimento a expressões de Fé subalternizadas – como as de matriz afro, por exemplo. Para tanto, protagonizamos a liberdade de escolha dos alunos – inclusive para o agnosticismo ou ateísmo – respaldada, tanto no aporte jurídico da Constituição de 1988, como em seus desdobramentos, nas frentes de luta por um ensino livre como questão eminentemente republicana. Concluimos o olhar sobre este cenário atual, desde o interior da escola – pública, privada, confessional – na atenção prioritária a um novo *Ethos* para a formação de professores, cujo itinerário formativo seja capaz de realimentar suas práticas dialógicas, capaz de expressar a liberdade religiosa como estratégia de nossas próprias vidas, como reza o verso em epígrafe.

J94 - WAREHAM, Ruth J., **Achieving pluralism? A critical analysis of the inclusion of non-religious worldviews in RE policy in England and Wales after R (Fox) v Secretary of State for Education**, *British Journal of Religious Education*, 2022, 4, 455-471, DOI:10.1080/01416200.2022.2027344 - In 2015, the High Court ruled that the British Government had made ‘a false and misleading statement of law’ when it claimed a Religious Studies (RS) GCSE syllabus that excluded the systematic teaching of non-religious worldviews like humanism would meet the statutory requirements for teaching Religious Education (RE) at Key Stage 4. This was because the narrowly religious specification of the syllabus would permit RE teaching that constituted a failure in the state’s duty to ‘take care that information or knowledge included in the curriculum is conveyed in a pluralistic manner’ and ‘accord equal respect to different religious convictions, and to non-religious belief’. This duty, enshrined in international human rights law via Article 2 of Protocol No. 1 to the European Convention on Human Rights and given further effect in UK law by the Human Rights Act, has underpinned every case regarding RE to come before the European Court of Human Rights. However, to date, Fox v Secretary of State for Education is the only domestic case law to deal with the subject in England or Wales. This paper examines the legal implications of the Fox judgment, before turning to a critical policy analysis of its influence on RE policy in England and, more recently, Wales.

B95 – WITTEN, Ulrike, **Inklusion und Religionspädagogik. Eine wechselseitige Erschließung**, *Religionspädagogik innovativ 38*, Verlag W. Kohlhammer GmbH, 2022, 624 Seiten. <https://paulus-schwestern.de/shop/item/9783170419797/inklusion-und-religionspadagogik-von-ulrike-witten-kartoniertes-buch> - Was gewinnt die Religionspädagogik durch eine Auseinandersetzung mit der Inklusionstheorie und was die Inklusionstheorie durch die Auseinandersetzung mit der Religionspädagogik? Ulrike Witten erarbeitet systematisch die Potenziale einer wechselseitigen Erschließung von Inklusionstheorie und

Religionspädagogik. Dazu rekonstruiert sie Inklusion in pädagogischer, menschenrechtlicher, sozial- und kulturwissenschaftlicher Perspektive und es werden die mit Inklusion verbundenen Spannungsfelder ebenso aufgezeigt wie religionspädagogische Profilierungen und Verkürzungen. In einem abschließenden Teil werden die Ergebnisse zu forschungs- wie handlungsorientierten Optionen für eine gegenseitige Durchdringung und Bereicherung von Inklusion und Religionspädagogik gebündelt.

P96 - *Workshop on Jewish Studies in the Nordic Countries, 12 January 2022: a Report.*

<https://nordicnetworkforjewishstudies.com/2022/01/27/report-workshop-on-jewish-studies-in-the-nordic-countries-12-january-2022/> - On 12 January 2022 colleagues from a range of Nordic universities, educational institutions, museums and archives met for a day-long workshop to share experiences and explore collaboration across the Nordic region in Jewish Studies research and teaching. The workshop took online and was been organised with generous support from and in cooperation with Ruth Illman (Åbo Akademi) and colleagues at the [Minhag Finland](#) project. The programme was broken down into three parts: 1. A roundtable conversation focussed on developing collaboration in Jewish Studies research; 2. A virtual visit to the Royal Danish Library's Hebrew and Jewish archive and manuscript holdings; and 3. A roundtable conversation introducing ongoing Jewish Studies courses and exploring opportunities for student and teacher exchange.

D97 - *World Yearbook of Education 2022. Education, Schooling and the Global Universalization of Nationalism*, Edited By Daniel Tröhler, Nelli Piattoeva and William F. Pinar, Routledge 2022, p. 306 -

<https://www.routledge.com/World-Yearbook-of-Education-2022-Education-Schooling-and-the-Global-Universalization/Trohler-Piattoeva-Pinar/p/book/9780367684938> - The latest volume in the *World Yearbook of Education Series* explores the relationship between education and the globally prevalent principle of nationalism. This book identifies the diverse ways in which educational policies, discourses, curricula and pedagogy embed and promote the concept of "the nation" both historically and in the age of globalization. By challenging accounts owed to the discourse of "globalization" which conceal the presence of national epistemologies and interests in education, this book offers important insights into the role of education in making nationalism one of the most enduring and yet easily obscured forces of our time. Organized into four sections, this book looks at the following main issues: 1. *Historical (re)production of the nation* considers how countries consider and reproduce their national identity and how this is built on their history. 2. *Hegemonic aspirations and interventions* examines how instruction technologies developed during the Cold War have been propagated and disseminated around the world, how the development of educational policy based on the human capital theory emerged and analyses the extent to which tech companies are intent on establishing an imperial order of learning. 3. *Imperial policies and resurgences of nationalisms* explores how global or imperial policies have been indulged in different parts of the world and how new forms of nationalism have been emerging. 4. *Paradoxes, inconsistencies, and a self-reflection* focuses on nations acting imperially as sites of domestic injustices, addresses unresolved paradoxes between the global and the national and includes a historically informed critical review of the *World Yearbooks of Education*. Bringing together the voices of researchers from around the globe, *The World Yearbook of Education 2022* is ideal reading for anyone interested in learning how nationalism has affected the expansion of education systems and how its imperial aspirations are currently affecting education policy and practice.

J98 – ZIEGLER, Bernd, *Dealing with Global Issues in Religious Education. Didactical Impulses from the Discourse in German-Speaking Countries*, *Religion & Education* 2022, 3, 49:3, 339-354. DOI:[10.1080/15507394.2022.2093096](https://doi.org/10.1080/15507394.2022.2093096) - This article points out central didactical challenges in dealing with worldwide

issues in religious education and outlines first perspectives for an answer. It primarily refers to the research discourse on Global Education in the German-speaking context. The hermeneutically conceived study demonstrates three basic challenges. First, the relationship between the normativity of global guiding principles and the right of students to form their own judgments must be balanced. Second, it seems necessary to include critical problem analyses from the Global South. The third challenge is to find ways to support young people in thinking and acting under conditions of global complexity.

B99 – ZWILLING, Anne-Laure, ARSHEIM, Helge (Eds.), *Nonreligion in Late Modern Societies. Institutional and Legal Perspectives*, Springer 2022, pp. 260 - <https://link.springer.com/book/10.1007/978-3-030-92395-2#about-this-book> - The book addresses pressing questions such as: How can nonreligion be defined, and how can the “nones” be grasped and taken into account in studies on religion? How does the sociocultural and religious backdrop of different countries affect the regulation and representation of nonreligion in law and policymaking? Where and how do nonreligious individuals and collectives fit into institutions in contemporary societies? How does nonreligion affect notions of citizenship and national belonging? Despite growing scholarly interest in the increasing number of people without religion, the role of nonreligion in legal and institutional settings is still largely unexplored. This volume helps fill the gap, and will be of interest to students, researchers, policymakers, and others seeking deeper understanding of the changing role of nonreligion in modern societies.

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