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

B100 – ABDEL-RAHMAN, Annett, *Kompetenzorientierung im islamischen Religionsunterricht. Eine Analyse ausgewählter Curricula als Beitrag zur Fachdidaktik des islamischen Religionsunterrichts*, Thesis, Peter Lang, 2022, 348 Seiten - <https://www.peterlang.com/document/1221242> - Islamischer Religionsunterricht ist ein junges Fach. 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.

T101 – AKD [Amt für kirchliche Dienste, Berlin], *Ein Haus – viele Religionen. Anstöße zum inter-religiösen Begegnungslernen*, *Zeitschrift für den Religionsunterricht in Berlin & Brandenburg*, 2022 n. 1, 24 Seiten - https://akd-ekbo.de/wp-content/uploads/AKD_RU_zeitspRUng_2022-1.pdf – Beiträge: F. Schweitzer, *Wie wirksam ist interreligiöses (Begegnungs-) Lernen?*; K. Meyer, *Interreligiöse Begegnungen – medial*; A. Goetze, *Bunt ist besser als grau*; G. Hohberg, *Das House of One*; S. Schroeder, *Ein Unterricht für alle*; Medien: Literatur im AKD.

T102 – AKKARI, Abdeljalil, GANDOLFI, Stefania & SAGAYAR, Moussa Mohammed (Eds.), *Repenser l'éducation et la pédagogie dans une perspective africaine. Manuel pratique à destination des enseignants et des formateurs d'enseignants*, Globethics.net, Geneva 2022, pp. 222 https://www.globethics.net/documents/10131/26882205/GE_Repenser_e%CC%81ducation_isbn9782889314546.pdf - « Cet ouvrage a une triple originalité. D'abord il a été pensé et produit grâce à un partenariat tripartite entre un organisme italien, en l'occurrence la Fondation Vittorino Chizzolini, l'Université de Genève (Suisse) et le Laboratoire des Langues-Cultures, d'Analyse du discours et des pratiques enseignantes de l'Université de Niamey. Son élaboration a nécessité la mobilisation d'une équipe pluridisciplinaire composée de didacticiens, de psychopédagogues, d'historiens, de sociologues, de spécialistes en littératures et en sciences du langage, de spécialistes en édition de manuels italiens, suisses et nigériens. L'autre marque d'originalité de cet ouvrage est sans doute son contenu et sa démarche. En effet, le manuel focalise son intérêt sur une approche pédagogique qui privilégie les sources nigériennes du savoir : les textes de références, les valeurs sociales, les pratiques sociales et langagières, les faits socioculturels et environnementaux tels qu'on peut les observer dans l'histoire et le vécu quotidien des Nigériens. Ce manuel exploite les possibles endogènes d'une scolarisation moderne ; il montre qu'il est possible et louable, en matière d'enseignement et d'éducation, de s'adosser sur les valeurs du passé, de puiser dans le substrat culturel, de s'inspirer des faits actuels, pour suggérer aux apprenants un futur intelligible [...] » (tiré de la *Préface* de Rabiou Ousman, ministre de l'Éducation nationale du Niger).

B103 – ANGELETTI, Silvia, *I minori tra diritto e religione. Libertà religiosa, best interests, educazione*, Il Mulino 2022, pp. 320 - <https://www.mulino.it/isbn/9788815298225> - É sempre possibile coniugare il rispetto delle convinzioni religiose dei genitori con l'esercizio dei diritti del minore e lo sviluppo delle sue capacità? E quale ruolo sono chiamate a svolgere le istituzioni per assicurare il *best interests* del bambino? Nella prospettiva degli studi di diritto e religione, e seguendo il perimetro disegnato dalle fonti internazionali ed europee, il volume ripercorre la lunga e travagliata vicenda del riconoscimento dei minori quali autonomi soggetti con propri diritti, fino alla consacrazione di tale principio nella Convenzione ONU sui diritti del fanciullo. Si dipana così una riflessione intorno alla relazione che unisce la libertà religiosa dei genitori, gli interessi delle istituzioni pubbliche e i diritti del minore, che si affermano progressivamente con lo sviluppo della sua maturità. Una relazione che il più delle volte si presenta nelle vesti di un'alleanza ma che talora assume quelle di uno scontro. Prendendo a prestito l'approccio delle *capabilities*, nel volume si propone di considerare quale ragionevole criterio assiologico di risoluzione dei conflitti, la salvaguardia di alcune capacità essenziali del minore, riassumibili in quell'insieme di conoscenza, competenze e relazioni umane in grado di garantirgli la possibilità di un 'futuro aperto'. Decisivo si rivela, pertanto, l'ambito educativo. Questioni come la partecipazione alla vita scolastica, il pluralismo educativo e le esperienze di *home-schooling*, sono rilette alla luce di una prospettiva olistica, nella quale famiglie, comunità di fede e istituzioni, ciascuno col proprio retroterra religioso e culturale, sono chiamate a operare in sinergia per realizzare il miglior interesse del minore.

T104 – ARK ALEXANDRA ACADEMY, *Religious Studies Revision Guide*, Revision 2022, 81 pages - <https://arkalexandra.org/sites/default/files/Revision%20Guide%202022%20-%20Religious%20Studies.pdf> - “As a department we have looked at the advice that the AQA exam board has given and put together this guide to help you focus your revision on the topics that will be coming up in your exam. To this end, every topic that will be on your exam is listed in the 'Knowledge Check List' below. [...] This guide is a good place to keep

track of what you have revised and what you have not revised. It is also a good summary of key information and key terms that you will need to know for your exam. We have also provided some religious teachings for each topic that you will need for the extended writing questions. There are plenty of practice questions that you can complete. We encourage you to practice as many as possible and to self-mark using the exam advice at the back of the guide”.

P105 – AROLD, Benjamin W., WOESSMANN, Ludger & ZIEROV, Larissa, *Can schools change religious attitudes? Evidence from German State reforms of compulsory Religious Education*, CESifo Working Paper n. 9504, 2022 - <https://www.cesifo.org/de/publikationen/2022/working-paper/can-schools-change-religious-attitudes-evidence-german-state> - We study whether compulsory religious education in schools affects students’ religiosity as adults. We exploit the staggered termination of compulsory religious education across German states in models with state and cohort fixed effects. Using three different datasets, we find that abolishing compulsory religious education significantly reduced religiosity of affected students in adulthood. It also reduced the religious actions of personal prayer, churchgoing, and church membership. Beyond religious attitudes, the reform led to more equalized gender roles, fewer marriages and children, and higher labour-market participation and earnings. The reform did not affect ethical and political values or non-religious school outcomes.

D106 – *Atlas of European Values: change and continuity in turbulent times*, by Loek Halmann, Tim Reeskens, Inge Sieben, Marga van Zundert editors, published: May 04, 2022, pp. 96 - <https://assets.pubpub.org/0k7l6nt3/51652084537989.pdf> - “The European Union is a community of values. It is a peace project, which emerged from the tragedy of war and was founded on the respect for human dignity, human rights, freedom, democracy, equality, and the rule of law. These are the fundamental values that open societies share and must defend. Societies in which we understand and see one another – all individuals – as equals, deserving of dignity. We are free to think and feel and be who we like. And we are free to change and speak our minds, because the world changes, and so do we. Europe is of course larger than the EU. But the Atlas of European Values shares the same fundamental belief as the European project: that we are united in diversity. (...) The Atlas will surely inspire you. And I hope, as Dr. Seuss put it so well, “the more that you read, the more things you will know; the more that you learn, the more places you’ll go.” The European project, after all, is a journey, where we learn from one another and grow” (from *Preface* by Dr. Ursula von der Leyen).

J107 – BAHR, Matthias, *Une perspective d’éducation religieuse*, *Revue d’Éthique et de Théologie morale*, 2022, numéro hors-série, pp. 221-235 - <https://www.cairn.info/revue-d-ethique-et-de-theologie-morale.htm> L’éducation aux droits de l’Homme (EDH) dans un contexte interreligieux suit les principes pédagogiques de l’orientation du sujet, de l’autodétermination, de la codétermination et de la solidarité et est liée aux processus de construction des individus. En tant qu’EDH, par les droits de l’Homme et pour les droits de l’Homme, elle prouve son potentiel lorsque les fondements centraux de la coexistence sont testés pour leur viabilité. Le lien historique entre les droits de l’Homme et la rupture de la civilisation confère à l’EDH une dynamique spécifique afin de promouvoir une nécessaire reconquête des lieux dans les questions de coexistence et des fondements de l’État (État de droit). Le dialogue interreligieux et interculturel offre ainsi la possibilité de discuter de manière critique et constructive des questions centrales des droits de l’Homme que sont la liberté d’expression ou de religion, la sécurité sociale et économique.

P108 – BAILEY, Zelda, *A proposal for a Worldview Education course in schools*, by The Secular Association in NSW, 20 March 2022 - <https://secular-nsw.com.au/2022/03/a-proposal-for-a-worldview-education-course-in-schools/> - “Presently in Australia teachers are labouring under a bewildering array of different approaches to worldview education across the States and Territories, especially regarding the place of Religious Instruction/Religious Education and the role of Chaplains in schools. This confusing situation does little to equip our students with the knowledge and understanding they require in a multicultural and multifaith population such as we have in this country. It also does little to inform and prepare students for the diverse worldviews that exist across the world, many of which play dominant roles in contentious global issues [...]”.

P109 – BENNET, Andrew P.W., *Needs improvement: how public schools teach about Religion*, Cardus 2022, pp. 26 - <https://www.cardus.ca/research/faith-communities/reports/needs-improvement-how-public-schools-teach-about-religion/> - This paper represents an initial exploration of the way in which religion and belief are

addressed in primary- and secondary-school curricula in four Canadian provinces: British Columbia, Manitoba, Ontario, and Nova Scotia. These provinces represent a diversity of size, geography, and religious and ethnic makeup and are indicative of the growing pluralism of twenty-first-century Canada. In undertaking this study, we were particularly concerned to find out how Canadian students in public schools are informed about religion, religious beliefs, and practices—key components of this deepening pluralism. Are students in public schools receiving the necessary formation that will support their participation in a society that is becoming increasingly diverse in religious expression? Instructing the next generations not *in* a religion but *about* religion should be a key element of Canadian education. The public schools in these four provinces take varied approaches to engaging religious topics. We find Ontario to be the stand-out example of a more expansive engagement with religion, both in terms of exploring the various religious traditions' history as well as how they are lived out in the lives of Canadians today. The curricula of the other three provinces tend to present religion primarily from a distanced, historical, or sociological perspective. In some instances, we find that these curricula present some religions or spiritualities in consistently favourable or unfavourable ways, despite the officially secular, non-sectarian nature of public education. Other religions appear absent from the curricula, despite the particular province, and Canada as a whole, having significant communities that represent these faiths. We argue that these deficiencies do not serve Canadian pluralism well. The paper concludes with recommendations for provincial ministries of education, teachers, faith leaders, and faculties of education at Canadian universities. We urge the provincial ministries of education to undertake their own formal research in order to review and revise the curricula where necessary.

B110 – BIGNARDI, Paola, SIMEONE, Domenico (edd.), *(D)io allo specchio. Giovani e ricerca spirituale*, Vita e Pensiero, Milano 2022, Ebook - <https://www.vitaepensiero.it/scheda-ebook/domenico-simeone-paola-bignardi/dio-allo-specchio-9788834348444-371750.html> - La spiritualità è uno degli aspetti della sensibilità giovanile in rapido cambiamento. Che senso ha la vita? Che cosa dà valore all'esistenza? Come affrontare il limite e l'incertezza, di cui la recente pandemia e le guerre hanno costretto a fare esperienza? Sono alcuni degli interrogativi che agitano le coscienze giovanili, alla ricerca di sé, di armonia, di benessere interiore, di relazioni rasserenanti, di speranza per il futuro. Anche Dio è parte di questo orizzonte: il suo nome si fa strada dentro emozioni, pensieri e stati d'animo che allontanano i giovani dalle religioni istituzionali e dai canoni della tradizione per intraprendere percorsi a tratti intimistici. L'indagine mette in luce come nella precarietà del presente si possano intuire nuove direzioni del rapporto con la dimensione trascendente della vita.

D111 – BOLETÍN OFICIAL DEL ESTADO [ES], *La enseñanza de religión islámica. Los nuevos currículos* [https://www.boe.es/eli/es/res/2022/09/16/\(2\)](https://www.boe.es/eli/es/res/2022/09/16/(2)) - Resolución de 16 de septiembre de 2022, de la Secretaría de Estado de Educación, por la que se publican los currículos de la enseñanza de religión islámica correspondientes a Educación Infantil, Educación Primaria, Educación Secundaria Obligatoria y Bachillerato. La presente resolución surtirá efectos a partir del curso escolar 2022-2023.

B112 – BOTTONI, Rossella, *The Constitutional Principle of Secularism in the Member States of the Council of Europe*, chapter 7 in *Religious Freedom in Secular States*, Editors: Md. Jahid Hossain Bhuiyan and Ann Black, Brill-Nijhoff, Ebook and Hardback, 2022, pp. 147-172 - <https://brill.com/view/book/9789004449961/BP000017.xml> - "Few legal categories are as ambiguous as secularism is today. The late professor Giuseppe Dalla Torre wondered about the usefulness of this notion for legal scholars, who need to resort to precise, terminologically unambiguous concepts. He questioned the meaning of the word 'secularism,' which tends to be intuitively regarded as self-explanatory but which in fact can have very different meanings, some of which can be mutually exclusive. These differences may be seen when one looks not only at different countries, but also at controversies within the same jurisdiction. The most obvious example is the *Lautsi case*, where two different understandings of secularism led, respectively, the Second Section of the European Court of Human Rights (ECtHR) to find a violation, and the Grand Chamber to reach the opposite conclusion. It may thus be agreed with Dalla Torre's remark that the undeniable plurality of meanings of secularism raises definitional uncertainty when this is used to qualify the character of the state. Translation increases this ambiguity. The English term corresponds to a word which – in other languages – reveals a very specific cultural origin deriving etymologically from the Greek *λαός* and the Latin *laicus*. This is the case of *laïcité* in French, *laicità* in Italian, *laicidad* in Spanish, *Laizität* in German, *laiklik* in Turkish, and so forth. 'Secularism' derives from a different Latin word, *saeculum*, which – in most of the languages mentioned above – originated a related but at the same time distinct concept, that is, secularisation (*sécularisation* in French, *secolarizzazione* in

Italian, and so on). This chapter does not deal with the process of secularisation or any of its stages, nor understand 'secularism' as a synonym of state-religion separation. It is concerned with constitutional provisions stating expressly that the state is secular, and it aims to examine how this principle has been understood and applied. It is based on the premise of the impossibility to refer to a single model of secularism and of the existence of different forms resulting from different legal, institutional, political and cultural traditions" [...] (from *Incipit* of the chapter).

P113 – BRADFORD INTERFAITH AND DIVERSITY EDUCATION SERVICE, *Introduction to the Bradford Interfaith and Diversity Education*, offer 2022/23; last updated on 06/07/2022. - <https://bso.bradford.gov.uk/content/introduction-to-the-interfaith-education-centre> - Our Faith Tutors can cover the six major world faiths by offering a range of interfaith and diversity services to help promote respect, tolerance, equality and understanding, by dispelling myths and misunderstandings. Our purpose: the Ofsted Education Inspection Framework 2019 refers to “developing understanding & appreciation of diversity; celebrating what we have in common and promoting respect for the different protected characteristics.” Our service helps to fulfil this requirement by promoting critical thinking celebrating diversity and British values.

D114 – BRAGINSKAIA, Katia, *Centres de recherches religieuses universitaires en UK*. Fiche signalétique mise à jour le 2 Nov. 2022, diffusée par EUREL, <https://www.eurel.info/spip.php?article4275&lang=fr> :

- > Le Centre **Law & Religion** (Cardiff University) explore les relations entre les lois de l'Etat et les lois des Religions en termes d'histoire du droit, de théologie et de sociologie de la religion.
- > Le Centre **Ethnicity & Citizenship** (University of Bristol) jouit d'une réputation internationale pour ses travaux sur le multiculturalisme, l'identité religieuse, les minorités musulmanes, l'intégration ethnique.
- > **Religion & Public Life** (Univ. Leeds) est un centre de recherche et d'activités d'engagement public aux intersections de la religion et de la vie publique en contextes national et mondial.
- > **Religion & Global Society** (London School of Economics) est une unité interdisciplinaire qui mène, coordonne et promeut des recherches en sciences sociale liées à la religion et à LSE.
- > **Theology & Public Issues** (University of Edinburgh), fondé en 1984, est le premier centre mondial de réflexion et de recherche sur la théologie publique.
- > **Faiths & Civil Society Unit** (Goldsmith University of London) est un centre d'excellence qui relie la recherche, la politique et la pratique dans le domaine de l'action sociale fondée sur la foi.

P115 – BROWN, Thomas, *Education (Non-religious Philosophical Convictions) Bill [HL] HL Bill 29 of 2022–23*. Date published: 2 September 2022, 8 pages. <https://researchbriefings.files.parliament.uk/documents/LLN-2022-0046/LLN-2022-0046.pdf> - The Education (Non-religious Philosophical Convictions) Bill [HL] is a private member's bill sponsored by Baroness Burt of Solihull (Liberal Democrat). It would introduce an explicit requirement for schools in England to include non-religious worldviews such as humanism in religious education. 1/ The bill was introduced in the House of Lords on 14 June 2022. 2/ At the time of writing, the bill's second reading debate has yet to be scheduled.

P116 – *Buddhist Religious Education*, in *Education Monitoring Report 2022: Non-State Actors in Education in Bhutan: A country Study*, UNESCO Digital Library, pp. 105 (about RE: pp. 27-29) - <https://unesdoc.unesco.org/ark:/48223/pf0000383523> – “Until about one hundred years ago, essentially all formal education in Bhutan was provided by Buddhist religious institutions and individuals. Although Buddhism was introduced into Bhutan in the 8th century, formal monastic education was first instituted in the 1600's by Zhabdrung Ngawang Namgyal, who unified Bhutan as a country. For over 300 years, monasteries were Bhutan's only educational institutions. Under a theocratic government, they produced the country's leaders. In 1914 Bhutan's first king, His Majesty Ugyen Wangchuk, institutionalized monastic education in the dzongs, large fortress-like structures housing both religious and secular authorities [...].”

J117 – CALLEJA, Amber, *Student leadership development in a Catholic School context: Some implications for Catholic Schools and Religious Education*, *Review of Religious Education & Theology*, 2022, 2, 3-19 - <https://www.bbi.catholic.edu.au/wp-content/uploads/2022/07/Second-Edition-Final.pdf> - Part of the mission of Catholic schools is to ensure that those who attend them are inspired to emulate the leadership style of Jesus throughout their lives. Gaining insight into the ways in which this mission is being enacted within Catholic schools can best occur through consideration of the perspective of those exposed to such leadership examples and programs—namely students. Yet within the field of student leadership development this perspective is

often lacking. This article explores the often-missing perspective of students as to their experiences of leadership within a Catholic school setting. The perceptions of twenty-one year 12 students from three regional Catholic schools in the central west of New South Wales in this study allow for a better understanding of how students perceive leadership as a result of their Catholic schooling. The lack of acknowledgement of the leadership style of Jesus by the students in this study, and their critique of the leadership models present in their schools, has implications in relation to policy and practice for Catholic schools and educational authorities as they consider how to best live out their Christian leadership mission.

J118 – ÇAVIS, Fatima, *Islamic theology of revelation read in terms of religious education. The scriptural prerequisites of a subject-centred and context-specific Qur'ānic didactics*, *Religionspädagogische Beiträge*, vol 45, 2022,1 - DOI: <https://doi.org/10.20377/rpb-129> - In the current Islamic religious education discourse in Europe, a process is visible that reflects critically on the traditional teacher-centered and content-oriented concepts of education. It focuses the subjects and their lives in religious education rather than the content itself. In consequence, the question is arising on which hermeneutical and theological foundations such a subject- and context-specific Qur'ānic didactics can be founded: Which concept of revelation/Scripture could ensure an adequate Qur'ānic didactics? Which hermeneutical-exegetical approach could make possible a dialogical relationship between the Scripture and the subjects? These questions were discussed in a comprehensive study. This article presents some of the study results. Firstly, some areas of tension regarding the reception of the Qur'ān and, related to this, the respective hermeneutical-exegetical as well as the didactical handling of the Qur'ān in subject- and context-specific religious educational processes are pointed out. Subsequently, two currently relevant models of revelation/Scripture as well as the historical-contextual exegesis are reflected from an educational perspective against the background of the described paradigm shift in Islamic education and their possibilities and limitations for a corresponding Qur'ānic didactics are discussed. An outlook on the hermeneutical-theological foundation of a contemporary Qur'ānic didactics concludes the article.

J119 – CHAN, Jessica & ERDURAN, Sibel, *The impact of collaboration between Science and Religious Education Teachers on their understanding and views of argumentation*. *Research in Science Education*, 2022, 08/02 - <https://doi.org/10.1007/s11165-022-10041-1> - Teachers' understanding and teaching of argumentation is gaining more attention in science education research. However, little is known about how science teachers engage in argumentation with teachers of different subject taking an interdisciplinary perspective that may inspire new pedagogical ideas or strategies. In particular, the positioning of argumentation at the juncture of science and religion is rare. This paper reports an empirical study involving science and RE teachers who collaborated on teaching argumentation in three secondary schools in England. Their interdisciplinary collaboration was sustained by a series of professional development sessions over 18 months. Analysis of the interview data unfolds how the teachers' collaboration impacted their understanding of argumentation and views of teaching their subject. Through working relationally in exploring and teaching argumentation, the science teachers reflected more notable changes than their RE counterparts. Science teachers came to appreciate student voice in the learning process and the role of argumentation in fostering students' scientific reasoning. The paper is a salient step to researching argumentation in a cross-curricular terrain, particularly in relation to RE. It also sheds light on how collaborating with teachers of another subject bolstered science teachers' professional development and broke subject barriers.

J120 – CHILUFYA, Lewis B., BAKASA Robbie Andrew, *The influence of Religious Education in the moral development of Learners: A case of selected schools in Zambia*, *International Journal of Advanced Multidisciplinary Research*, March 2022 - DOI: [10.22192/ijamr.2022.09.03.011](https://doi.org/10.22192/ijamr.2022.09.03.011) - Zambia is historically undergoing a phase when Religious Education in schools is receiving renewed consideration. Largely, this development has been prompted by the view that RE enables pupils to develop morally, and effect is particularly desirable since it is in conformity with national values that have been enshrined in the country's Constitution. RE is indeed meant to enable pupils gain the knowledge, understanding and skills needed to handle questions raised by religious beliefs as well as to help them develop ethically. However, despite RE being implemented in secondary schools in Zambia, there are prevalent moral challenges that still affect the learners. This article sheds light on this discrepancy by focusing on the experience of two secondary schools. In this respect, it is informed by the findings of a largely qualitative study that was undertaken. In its analysis of this data and relevant literature, the article concludes that RE plays a vital role in the moral development of learners, notwithstanding some of their wrongdoings. However, this role can only be enhanced through regular reviews of the curriculum, a process that should foster incorporation of the views of key stakeholders.

J121 - CHI-KIN LEE, John, *Children's life and spirituality development and their educations: sensing, spaces, and sources of influence*, *International Journal of Children's Spirituality*, 2022, 27:1, 1-9 - <https://www.tandfonline.com/doi/full/10.1080/1364436X.2022.2047280> - "Some questions could be used for educators to reflect upon and guide the discussion of children's books about and for life, religious and spiritual education: What dimensions of life values and spirituality are explored? How the author depicts the religious and spiritual beliefs and practices explicitly or implicitly? Does the book promote a sense of possible gender roles? What are the admirable qualities, character strengths and virtues portrayed in males and females? Does the book stimulate readers' thoughts and discussions in terms of self-awareness, understanding of and connectedness with others?"

J122 – CULLEN, Sandra, *Pieces of a jigsaw: developing a theoretical framework for research in religious education*, *Journal of Religious Education*, 2022, 70, 191–196. <https://doi.org/10.1007/s40839-022-00168-8> - For many doctoral students and researchers in RE the major stumbling block they face is how to develop the theoretical framework which will allow them to articulate the underlying assumptions they bring to their analysis of context, identification of a research question, and the generation of the conceptual framework which will give shape to the design and process of the research project. It can be challenging to name our own ontological, epistemological, and anthropological assumptions and the resulting impact of these on how we understand the purpose, scope and task of RE. My concern with how to manage this complex task is well expressed by the words of a student who stated that: "I feel that I have been given lots of pieces of a jigsaw but as there are no edges or an overall design to follow, I'm not sure how to fit them all together or even if they are supposed to fit together". The purpose of this reflection is to share one approach to developing a theoretical framework which takes account of the particularities of religious education. It is my intention that this might be of assistance to emerging researchers who are trying to put the pieces of the jigsaw together.

J123 - COOLING, T., & BOWIE, R. A., *Christian Theology and school Religious Education: exploring the relationship*, *Theology*, 2022, 125 (1), 3-11. <https://doi.org/10.1177/0040571X211068154> - This article examines the place of theology in school RE in the light of the 2018 Commission on Religious Education (CoRE) report. We outline the history of theology's ambivalent relationship with RE and then offer some positive implications and possibilities arising from CoRE's new emphasis on worldview. In September 2018, the Commission on Religious Education in England (CoREE) launched its final report. Established by the Religious Education Council of England and Wales two years earlier, the 14 commissioners were charged with producing a 'game-changer' report that made RE fit for purpose in twenty-first-century, government-maintained schools in England. In this article we explore the potential relationship between Christian theology and the new vision for RE outlined in CoRE.

B124 – CUSAK, Christine, *Education about religion, beliefs and worldviews: Exploring the viewpoints of educators and parents in Canada*, Thesis submitted to the University of Ottawa in partial fulfilment of the requirements for the Doctorate in Philosophy degree in Religious Studies, April 2022, 279 pages - https://ruor.uottawa.ca/bitstream/10393/44095/1/Cusack_Christine_L_2022_thesis.pdf - Public apprehension about religious diversity has pervaded Canadian headlines at an increasing pace, particularly during the past fifteen years. Urban centres and suburban and rural communities alike have seen clashes over the manifestation of diverse belief systems in daily life. From immigrant 'codes of conduct,' a 'charter of values,' controversy over the wearing of the Sikh kirpan in school, to bans on religious vestments and symbols worn by public servants including teachers, conflict and socially divisive misunderstandings are often the unfortunate fruits of ignorance about the 'other.' Many religious actors at the centre of these stories have seen their cases ultimately adjudicated in Canada's highest court, reinforcing the perception that religious difference is a source of conflict and division in Canadian society. In this era of global conversations about how liberal democracies approach diversity, this dissertation expands the conversation on education about religion, beliefs and worldviews in Canadian classrooms. With public education situated as a primary site for constructing democratic citizenship, the question of how this evolving dynamic of diversity is taught in schools is symbolically and practically linked to broader debates about government and societal responses to pluralism. This thesis makes an original contribution to knowledge by interweaving thinking from the literature on pluralism, xenosophia and deep equality as a conceptual framework, with empirical work investigating what parents and educators thought Canadian public-school (primary and secondary) students should learn in order to best prepare them for living and thriving in a diverse society. Triangulated data gathered from semi-structured interviews with parents and educators (n=22), responses from a national online survey (n=190), and a textual analysis of secondary student

manuals from Quebec's Ethics and Religious Culture Program (n=5), provided a holistic vantage point from which to consider the central research questions. Analysis and interpretation of findings revealed that learning about diversity and difference were of central importance, however, there were fundamental concerns regarding indoctrination, rejection of majority religious privilege and even-handedness in the presentation of religious and nonreligious belief systems. Existing discourse on religious and worldview literacy education in Canada tends to focus on teaching and learning in the context of a discrete curriculum such as the Ethics and Religious Culture program. However, findings from this research suggest that increased public awareness about the religious entanglements of colonization, combined with the significant rise in the number of Canadians who hold non-religious worldviews, contribute to a rethinking of how such literacy endeavours may be better integrated into other subject areas such as civics, citizenship, history or social studies.

J125 – DESAI, Sabra, WANE, Njoki, *Educating courageously: Transformative pedagogy infusing spirituality in K-12 education for fostering civil society and democracy*, *International Journal of Educational Research*, vol. 115, 2022 - <https://www.sciencedirect.com/science/article/abs/pii/S0883035522000957> - The present socio-political climate seems to be at a critical juncture with opportunities to revisit and reset our approaches in various contexts. With education being one of the foundational institutions of society, it is very fitting to explore how the inclusion of spirituality in education can help foster participatory democracy. Although there is an increasing interest in the role of spirituality in education, it is not without controversy. Some educators are welcoming, others are ambivalent and yet others are opposed to its inclusion. The inclusion of spirituality in education can be done through a transformative pedagogy based on a two-way relationship between educators and students. It is the belief among recent spirituality scientists that infusing spirituality in education can help students develop both holistically and intellectually. This article deals with aspects of critical thinking, social justice, personal practice, and professional practice as a starting point for educators to adapt and make it their own when considering how to include spirituality in the classroom.

D126 – *Dialogo (Un) globale per la pace. VII Congresso dei leader delle religioni mondiali e tradizionali*, Nur-Sultan, Kazakistan, 14-15 settembre 2002, *Il Regno-Documenti* 17/ 2022, pp. 513-521 – “La libertà religiosa è un diritto fondamentale, primario e inalienabile, che occorre promuovere ovunque e che non può limitarsi alla libertà di culto. È infatti diritto di ogni persona rendere pubblica testimonianza al proprio credo: proporlo senza imporlo. È la buona pratica dell’annuncio, differente dal proselitismo e dall’indottrinamento. Relegare alla sfera del privato il credo più importante della vita priverebbe la società di una ricchezza immensa; favorire, al contrario, contesti dove si respira una rispettosa convivenza delle diversità religiose, etniche e culturali è il modo migliore per valorizzare i tratti specifici di ciascuno, di unire esseri umani senza uniformarli, di promuoverne le aspirazioni più alte senza tarparne lo slancio” (papa Francesco ai Partecipanti al congresso). “Siamo favorevoli a rafforzare il ruolo della formazione e l’educazione religiosa, soprattutto tra le persone giovani, facendo crescere la rispettosa convivenza di religioni e culture e demitizzando i pericolosi pregiudizi pseudo religiosi” (dalla *Dichiarazione finale*, n. 21).

J127 – ENSTEDT, Daniel, *Religious Literacy in Non-Confessional Religious Education and Religious Studies in Sweden*, *Nordidactica: Journal of Humanities and Social Sciences Education*, 2022, vol.12, 1, 27-48 - <http://www.diva.portal.org/smash/record.jsf?pid=diva2%3A1641647&dswid=3001> - The guidelines for religious literacy of the American Academy of Religion (AAR) argue for a generic understanding of religion as internally diverse, historically dynamic, and embedded in cultures. However, analysis reveals that religious education curriculums in Sweden tend to emphasise religious literacy as a means to diminish prejudice and conflict. RE is seen as giving students the ability to live in an increasingly multi-religious and multi-cultural world. In this paper I argue that fostering religious literacy at all levels of education requires curriculums that include the central elements of the AAR guidelines and adopt a more critical stance towards the concepts ‘world religion’ and ‘religion’. I question the place of ‘ethics’ in RE and religious studies, especially as ethical models since this blur the boundaries between religious and moral education. Ethical models are better suited to the upper secondary school courses in philosophy. The idea of progression from the concrete to the abstract elements of religion must also be challenged. To be able to achieve the goals stipulated in the curriculums, and to avoid reproducing wrong understandings of religiosity, the school subject RE should be more closely embedded in contemporary research.

J128 – ESSABANE, Kamel, VERMEER, Paul, STERKENS, Carl, *Islamic Religious Education and Citizenship Education: Their relationship according to Practitioners of Primary Islamic Religious Education in The Netherlands*, *Religions*, 2022, 13, 826. <https://doi.org/10.3390/rel13090826> - This article discusses how

practitioners of Islamic Religious Education (IRE) in Dutch primary schools look at the relationship between IRE and citizenship education (CE). To what extent do they believe it is possible and desirable for IRE to contribute to CE? What would an integration of IRE and CE look like, and where do they see potential tensions between IRE and CE? In two extensive focus group discussions, with identity coordinators and experienced IRE teachers, the relationships between IRE and four citizenship dimensions, namely, identity, legal status, participation, and rights, were discussed. Qualitative content analysis of these discussions reveals that the integration of IRE with CE is desirable and possible, but in varying degrees based on the level of different citizenship dimensions. The extent of integration of IRE and CE also depends on the interpretations of Islamic key concepts. IRE and CE were also found to face similar challenges in seeking to achieve integration: both struggle with exclusive interpretations of Islam and citizenship.

J129 – ESTEBAN, Carlos, *Nueva síntesis teológica de los contenidos de Religión*, *Religión y Escuela* n. 356 Enero 2022, 20-23 – “El currículo de Religión es el resultado de un diálogo teológico-pedagógico: la teología, como fuente epistemológica (garantiza el enfoque confesional del área curricular de Religión, por ello la Ere se define como un servicio eclesial), y las otras fuentes del currículo, psicopedagógicas y sociológicas (proponen el método escolar, por ello la Ere es formación humana). De esta manera, el currículo de Religión de la LOMLOE es una equilibrada articulación entre teología y pedagogía. A diferencia de los anteriores currículos, el predominio teológico de su formulación ha dado paso a una redacción más pedagógica y visiblemente en línea con las finalidades educativas de la escuela. Se ha conseguido mantener la pretensión de la mejor tradición pedagógica que pone al alumno en el centro del proceso de aprendizaje.” (p.21). En los números sucesivos de la revista, el Autor define los elementos comunes de cada ciclo: educación infantil (n. 357), primaria (n.358), secundaria obligatoria (n.260) y bachillerato (n.361-62).

J130 – FAITH GENÇ, Muhammet & ERSHAD UDDIN, A. H. M., *The model of religious education in today's secular and multicultural societies – Post-Confessional Inclusivist Religious Education (PCIRE)*, *British Journal of Religious Education*, 2022, DOI: [10.1080/01416200.2022.2122934](https://doi.org/10.1080/01416200.2022.2122934) – “Polarity” has emerged due to the rapid communication and interaction of different religions, languages, and cultural elements with the effect of globalization, modernization, secularization, and the necessity to live together. It has affected not only the politics of countries but also education and imposed new duties and responsibilities on it. In particular, the coexistence of individuals with different religious and cultural backgrounds raises the question of how to teach “religion” which is one of the determining elements of their identities, also becomes one of the main problems in the science of RE. In the context of this study, the role of RE in secular and multicultural societies is emphasized, and the 'Post-Confessional Inclusivist Religious Education' model is mentioned as a new proposal. The main purpose of this model is to contribute to the training of individuals who can understand the phenomenon of “polarity” correctly and finally manage to live in peace and reconciliation by preserving their differences. However, it is aimed not to exclude and marginalize the “differences” exterior to the individual's religious tradition but rather to have a “cultural pluralist” understanding because people's will and choices are as effective as their choices in choosing their beliefs.

J131 – FERNÁNDEZ PICADO, Marco A., *El valor de la persona en la Educación Religiosa Escolar a partir de la crisis sanitaria por el Covid-19*, *Revista de Educación Religiosa*, 2022, 2, 5, 100-118 - <https://revistas.uft.cl/index.php/rer/article/view/273> - El presente ensayo procura reflexionar acerca del valor de la persona en la dinámica de la ERE y en el contexto de la crisis por el Covid-19. Si bien es cierto que el sector educativo logró desarrollar habilidades tecnológicas para continuar con los procesos de enseñanza y aprendizaje durante la pandemia, es necesario interrogarse: ¿Cuál es la importancia de la persona en la dinámica de la ERE en el contexto de la crisis sanitaria? En esta etapa de recuperación resulta significativo analizar el valor de la persona y su dimensión relacional o social desde la naturaleza de la ERE, en cuanto la coyuntura sanitaria evidenció la primacía del contacto interpersonal mediante las tecnologías de la información y comunicación, pero al mismo tiempo se manifestó la necesidad del contacto humano presencial y la convivencia cara a cara durante este periodo. Como un elemento transversal de la ERE, cabe resaltar el valor de la persona y fomentar la sana convivencia desde la escucha activa y la empatía. Dicho planteamiento está en concordancia con la propuesta de Francisco en el *Pacto Educativo Global*, iniciativa en la que expresa como primer compromiso: la centralidad de la persona en los procesos educativos.

J132 – FERRARA, Carol, *Religious education in French private schools: Categories, confluences, and inequities*, *British Journal of Religious Education*, 2022, DOI: [10.1080/01416200.2022.2131735](https://doi.org/10.1080/01416200.2022.2131735) - France's secular political culture, Catholic heritage, and tumultuous relationship with Islam have had a significant

impact on 21st-century interpretations, perceptions, and politicisations of RE in French society. Since RE is relegated to the French private school system, it is decentralised, complex, and vastly plural – especially compared to France’s hyper-centralised public education. Religious education’s plurality and decentralisation have deepened with the recent expansion of Muslim and independent schooling. This article offers a comparative analysis of the variety of interpretations and manifestations of RE across France’s private education system. Drawing upon extensive ethnographic fieldwork carried out in more than fifteen French private Muslim, Catholic, and secular schools intermittently from 2012 to 2020, I illustrate how Catholic school actors and supposedly ‘secular’ school actors imparting Christian culture can operate with significantly more freedom than their Muslim school counterparts. Despite significant variation in approaches to RE across the system, RE in Muslim schools is quite parallel to other schooling communities. Nonetheless, Muslim school actors face disproportionate barriers to equitable treatment. This discrimination is facilitated by the complexities and ambiguities of RE and is representative of efforts to restrict the imparting of Muslim culture(s) to youth in French schools. –

J133 – FOLEY, Toni, DINAN-THOMPSON, Maree & CALTABIANO, Nerina, *A case study of interreligious learning and teaching in a Catholic primary school – a nexus of leadership, pedagogy, identity, and relationships*, *International Studies in Catholic Education*, 2022, 14:2, 162-182 – DOI: [10.1080/19422539.2022.2088182](https://doi.org/10.1080/10.1080/19422539.2022.2088182) - Australia is a religiously diverse nation with a growing trend in ‘no religious affiliation’ and irrelevance of religion in the lives of young learners and their families. The purpose of this study is to explore the perspectives of School leaders, teachers, and support officers in describing their role in interreligious learning and teaching in the context of one school. Whilst this is a study of one context, the Enhancing Catholic School Identity (ECSI) data and Australian Council for Education Research (ACER) school review data indicate it is a high functioning school. Fourteen one-to-one interviews were transcribed, analysed, and coded revealing themes that clarify key features of the data guided by the research question. Leadership, diversity, relationships, pedagogy, learners, and religious identity emerged as key themes. Delving deeply into the perceptions of the school staff in relation to their engagement in interreligious learning and teaching may offer some insight for other contexts endeavouring to increase the relevance and plausibility of religion in the lives of learners.

J134 – FORNEROD, Anne, *Le droit à l’instruction dans la loi confortant le respect des principes de la République : hors de l’École républicaine, point de salut ?* *Revue du droit des religions*, 13, 2022, mis en ligne le 17 mai 2022 ; <http://journals.openedition.org/rdr/1789>. DOI : <https://doi.org/10.4000/rdr.1789> - L’École publique joue traditionnellement un rôle central dans la transmission des valeurs républicaines, avec lesquelles le séparatisme religieux entre en contradiction. Aussi n’est-il pas surprenant que dans la lutte contre ce séparatisme qu’elle entend mener la loi du 24 août 2021 vise les institutions éducatives qui se caractérisent par une importante liberté pédagogique et sont donc susceptibles de ne pas poursuivre pleinement un tel objectif. La loi procède en conséquence à une marginalisation de l’instruction en famille et un durcissement du régime des établissements privés hors contrat.

D135 – FORSTER, Joel, *How is Christianity portrayed in Swedish school textbooks. Report finds inaccuracies and lack of objectivity* - <https://evangelicalfocus.com/europe/17760/how-is-christianity-portrayed-in-swedish-school-textbooks-report-finds-inaccuracies-and-lack-of-objectivity> - A 60-page 2022 report of the Christian think tank *Clapham Institutet* examined religion and science school materials. Researcher Per Ewert hopes publishers and experts will revise the curricula for next year. The three authors of the report (pedagogue and licensed teacher Sofia Ödman, researcher on secularisation and licensed teacher Per Ewert, and long-standing science teacher Crister Andersson) presented their findings in a seminar during *Almedalsveckan*, *Sweden’s largest political gathering*. Among those attending the talk were representatives of Swedish newspapers and educational publishers.

B136 – FRANCHI, Leonardo & RYMARZ, Richard (eds), *Formation of Teachers for Catholic School. Challenges and opportunities in a new Era*, Springer 2022, pp. XIX+175 - <https://link.springer.com/book/10.1007/978-981-19-4727-8> - This book explores in a theoretical and practical sense the challenges and opportunities arising in the initial and ongoing formation processes for teachers in Catholic schools. It showcases a range of international perspectives on how prospective teachers for Catholic schools are prepared both academically and pastorally for their professional role. Divided into two parts, Part 1 of the book focuses on certain countries in the Anglosphere; each country with a dedicated chapter in which the academic and pastoral approaches to teacher formation are examined in the context of its particular cultural, political and

religious landscape. Part 2 examines specific areas of interest with particular reference to what it means for the Catholic Church's mission to offer suitable formation to its corps of teachers. Building on the editors' previous work, this book offers a fresh perspective on this subject by bringing together observations from selected local contexts on what Catholic teacher formation looks like as a set of organised processes and structures. It also shows how the study of educational themes offers challenges to current practices, but also opportunities for fruitful engagement with other educational perspectives.

P137 – GEORGETOWN INSTITUTE for WOMEN, PEACE, and SECURITY, *Girls' Education and Islam: A divine command with historical precedent*, Policy White Paper, March 29, 2022 – Onward for Afghan Women - <https://onwardforafghanwomen.org/policy/girls-education-and-islam-a-divine-command-with-historical-precedent/> - “Without question, education for women and girls is an integral part of Islam. Beginning millennia ago with prophetic words, through centuries of tradition and pursuit of knowledge to 21st-century institutions, Muslim women respect the divine obligation to learn. Neither can reasonably be used to justify restricting the education of girls. In Islam, education is a divine command for both men and women. The Quran as well as the *hadith* leave no doubt that women, like men, are obligated to increase their knowledge and pursue it. The Holy Quran puts the highest emphasis on the importance of acquiring knowledge, and with more than 800 references to the word *ilm* (knowledge) and its derivations, it urges mankind to think, ponder and reflect” (from *Introduction*).

D138 - *Global Catholic Education - Report 2022: Ending violence in schools – An Imperative for Children's Learning and Well-being*, by Quentin Wodon editor, Washington, DC: Global Catholic Education, 2022, 112 pages - <https://www.globalcatholiceducation.org/post/global-catholic-education-reports-2022-2023-ending-violence-in-schools-transforming-education> - The Global Catholic Education Reports 2022 and 2023 are now available. Both reports include a first part with data on trends in enrollment in Catholic schools and in Catholic higher education (trends up to 2019 and 2020, respectively, for the two reports, including an annex with country-level data). The second part of the reports is thematic. The [2022 report](#) is about ending violence in school, while the [2023 report](#) is about transforming education and making education transformative. The 2023 report is being published now to be available before the World Congress of the International Office of Catholic Education (the Congress takes place every three to four years).

D139 - *Global Catholic Education - Year in review 2022: Sharing Knowledge about Education and Integral Human Development*, November 2022, 14 pages - https://www.globalcatholiceducation.org/files/ugd/b9597a_acfe35234ee74d2884bd36f9e1e3377f.pdf - Global Catholic Education is a small volunteer-led project to contribute to Catholic education and integral human development. The project and website were launched at the end of November 2020. This report highlights activities implemented under the project in 2022 in four main areas: (1) Building knowledge; (2) Serving the community; (3) Promoting dialogue; and (4) Sharing ideas and data.

J140 – GMOSEK, Agnes, *Bearbeitung religiöser Vorurteile im Ethikunterricht*, *Österreichisches Religionspädagogisches Forum*, 2022, 30(1), S. 128-147 - Doi: 10.25364/10.30:2022.1.8. - Religiöse Vorurteile sind in unserer Gesellschaft verbreitet und werden teilweise auch bereits von Kindern übernommen. Gerade im Ethikunterricht soll Platz sein, daß Schüler*innen ihre Einstellungen reflektieren und hinterfragen. Drei Strategien zur Bearbeitung (Wissen erweitern, Kontakt schaffen, Kategorisierungen aufbrechen) werden erläutert und die wichtige Rolle der Lehrperson in diesem Prozess aufgezeigt. Zudem wird die Darstellung von Religion und religiösen Vorurteilen in aktuellen Ethik-Schulbüchern analysiert. Es zeigt sich, daß das Reflektieren der eigenen Vorurteile der Lehrpersonen grundlegend für die Auseinandersetzung im Unterricht ist und daher in die Pädagog*innenbildung eingebracht werden soll. Dann können auch vorurteilsbehaftete Darstellungen von Religion(en) in Schulbüchern eher erkannt und thematisiert werden.

J141 – GOFF, Kerby, SILVER, Eric, & SIGFUSDOTTIR, Inga Dora, *Academic Orientation as a Function of Moral Fit: The role of Individualizing Morality*, *Sociology of Education*, 2022, 95 (2), 153-170 - <https://doi.org/10.1177/00380407211072428> - Researchers have studied academic orientation - students' valuing of and commitment to education - as in part a function of a *cultural fit* between students' cultural capital, competencies, identity, and the institutional culture of the education system. Recent research on students' aspirations and commitment highlights the moral undertones of such cultural fit. Scholars have identified the perceived moral connotations of becoming “an educated person” and illustrated how students' academic orientation may be intertwined with the unique moral culture of the education system. Neo-

institutional scholars have examined modern education systems' emphasis on an individualizing type of moral culture, that is, an institutional moral culture emphasizing individual autonomy, rights, and achievement over traditional mores, knowledge, and social hierarchies. Scholars have yet to bridge these streams of research by examining the link between students' personal moral culture and the institutional moral culture of education systems. In this study, we consider whether students whose moral orientation matches the individualizing moral culture of education systems are more academically oriented. We conceptualize this link as *moral fit*, and we use moral foundations theory to identify students' personal moral culture. Analysis of a unique sample of students drawn from all secondary schools in Iceland (N = 10,525) shows (1) individualizing moral intuitions (those that emphasize the individual as the basic moral unit) are associated with a greater academic orientation, net of parental involvement, cultural capital, and other important controls, and (2) this association is only lightly moderated by differences in the school structure.

B142 – GONZÁLEZ, Philippe, ULLERN, Isabelle, GISEL, Pierre, *Former des acteurs religieux. Entre reconnaissance et radicalisation*, Labor et Fides, 2022, 380 pages - <https://iismm.hypotheses.org/65760> - Former des acteurs religieux, la question est au cœur de l'actualité sociale et mobilise le politique, sur fond d'interrogations brûlantes qui touchent à la présence des religions dans la vie sociale. Entre radicalisations, à bien cerner, et reconnaissance, dont penser les conditions et la visée. L'ouvrage présente quatre expériences, françaises et suisses, de formation d'acteurs religieux à l'aune de la société civile. En question sous-jacente : former, ici, est-ce d'abord donner accès aux valeurs républicaines ? Ou faut-il aussi entrer sur le terrain des religions et de leurs traditions ? L'ouvrage valide la seconde option. C'est qu'il convient de ne pas laisser les religions intouchées ni de penser qu'elles se déploient à part du social. On ouvrirait, au mieux, sur de la juxtaposition communautariste. L'ouvrage porte aussi un regard sur le terrain du travail social, donne la parole à un acteur à la fois imam et psychologue, présente et discute des dispositifs étatiques de prévention des radicalités, suit des procès de jihadistes et réfléchit à la métaphore comme opération de décalage à l'encontre du fanatisme.

J143 – GONZÁLEZ HIDALGO, Ricardo, *Educación religiosa escolar para una ciudadanía ecológica*, *Revista de Educación Religiosa*, 2022, 5, 2, 59-75. - <https://revistas.uft.cl/index.php/rer/article/view/263> - Uno de los grandes desafíos socioculturales que se plantean hoy a la Educación Religiosa Escolar (ERE) es el tema ecológico, que está íntimamente ligado con la enseñanza religiosa. El problema medioambiental y ecológico forma parte de esa inmensa red de factores que afectan desde fuera y desde dentro a la educación. Se podría afirmar que la maduración religiosa de los niños y adolescentes hoy está inseparablemente unida a su maduración ecológica, a su configuración como "ciudadanos ecológicos". ¿Cuál es entonces la relación que existe o debiera existir entre la ERE y el problema ecológico? ¿Cuál puede ser el aporte de la ERE a la solución de los graves problemas medioambientales y ecológicos a los que debe hacer frente hoy nuestra sociedad? El papa Francisco plantea la necesidad de crear una "ciudadanía ecológica", es decir, ciudadanos responsables del cuidado de nuestra casa común y de todo el medioambiente. El presente ensayo busca poner de relieve algunos insumos teóricos magisteriales que faciliten la alianza entre la humanidad y el medioambiente, desde la perspectiva de la ERE y su misión específica.

J144 – GONZÁLEZ-VALENCIA, Gustavo, MASSIP SABATER, Mariona & SANTISTEBAN F. Antoni, *Critical Global Citizenship Education: A Study on Secondary School Students*, *Frontiers in Education*, May 2022 - <https://www.frontiersin.org/articles/10.3389/educ.2022.867113/full> - This article describes a study conducted in Catalonia (Spain) that examines the dimensions of global citizenship education that emerge when secondary school students analyse images taken from the digital platforms of the mainstream media. We followed a mixed methodology: to analyse the data, we employed content analysis, in the form of descriptive and inferential statistics. The results show that students in the final year of compulsory secondary education (aged 15-16) have great difficulty with analysing the information and images contained in media from a global citizenship perspective. While students tend to adopt a perspective of social responsibility, they do not have the tools necessary for critical interpretation of social facts and problems; they are still less able to formulate arguments or make decisions relating to actions within the parameters of social justice.

J145 – GREENAWAY, Eleni, *Exploring Teacher Formation in Catholic Schools*, *Review of Religious Education & Theology*, 2022, 2, 36-51 - <https://www.bbi.catholic.edu.au/wp-content/uploads/2022/07/Second-Edition-Final.pdf> - Teacher formation, both spiritual and theological, is central to the Catholic identity and the development of the ethos and mission of Catholic schools. This article will be in two parts. The first part will examine the cultural context of teacher formation within a particular faith-based context—namely

Catholic education in a major Australian school system. The second part will involve a closer examination of a teacher formation program offered by Brisbane Catholic Education and of one by an independent Catholic religious institute school in Brisbane.

T146 - *Guidelines for Respecting Religious Diversity in Montgomery County Public Schools*, year 2022-2023, 18 pages - https://www.montgomeryschoolsmd.org/uploadedFiles/students/rights/0854.22_Religious_Diversity_Guidelines_8.5x11_WEB.pdf - The U.S. Supreme Court has emphasized the importance of neutrality toward religion by public schools. Schools must protect the religious liberty rights of all students, while rejecting public endorsement of religion. Schools may neither inculcate nor inhibit religion, and students have a right to an academic environment where religious beliefs are not advocated in courses or in school-sponsored activities, such as commencements or assemblies. Equally important, students have the right to their religious or nonreligious beliefs and practices, free from discrimination, bullying, or harassment, and MCPS is committed to making feasible and reasonable accommodations for those beliefs and practices. These guidelines are intended to provide a quick reference regarding several Montgomery County Board of Education policies and MCPS regulations, as well as state and federal laws, which guide the district on these topics. These guidelines put all of this information together in one place and answer frequently asked questions about religious guidelines for students, while in school and during school-sponsored activities, so that the expectations are clear to our staff, our students, our families, and our community.

J147 - HÄGGSTRÖM, Margaretha, *Teacher education: student teachers' ethics-related experiences from their placements in Uganda*, *European Journal of Teacher Education*, August 2022 – <https://www.tandfonline.com/doi/full/10.1080/02619768.2022.2109460> - Practical experience and first-hand insight into the school systems of other countries enables student teachers to cultivate global understanding. Teacher education programme in Sweden has four placements. Student teachers are encouraged to complete one of these abroad. The aim with this study is to examine student teachers' experiences of teaching primary school pupils in Uganda. The study underpins by the concepts of ethical literacy, *the other* and action readiness. Student teachers' reflections on their experiences deal with the emotions that are aroused in their process work of becoming a teacher. The results show that the experiences from teaching in a postcolonial school system were overwhelming for the student teachers involved. The study raises concerns about the incentives to develop future teacher qualities versus arranging internships abroad to develop students' personal growth.

J148 – HANNAM, Patricia & MAY, Christopher, *Religious education and social justice: reflections on an approach to teaching religious education*, *Journal of Religious Education*, 24 November 2022 - <https://link.springer.com/article/10.1007/s40839-022-00188-4> - This paper examines the possible relationship between religious education and social justice. A consideration of what it is that education in the public sphere should seek to achieve, in a normative sense, is followed by an explanation of how we conceptualise social justice in this paper. This leads us to be able to explain why the relationship between teacher and child or young person is significant and why it is insufficient to conceptualise religious education only in terms of knowledge. Instead, we propose that the teacher's first responsibility when beginning any course of study is to bring the child to attend to their experience and that of their wider community. We argue that curriculum cannot be made in isolation of the context of the child and that education is not something that takes place in abstraction. Rather, it requires the teacher to be attentive to this *particular* child, the one who is here now, and in this *particular* place. Having begun to set out the educational position of our argument, we show how this is working practically guided by a Locally Agreed Syllabus for Religious Education: Living Difference IV, in religious education taught in a school in an area of high deprivation in the southeast of Hampshire, UK.

J149 – HANS, Anna, HERBST, Jan-Hendrik, *„Reli“ oder „Ethik“? Österreichisches Religionspädagogisches Forum*, 2022, 30(1), 166-183. Doi: 10.25364/10.30:2022.1.10. - Die Zukunft des Religionsunterrichts ist eine drängende und vieldiskutierte Frage. Betroffen von den Ergebnissen der Diskussion sind vor allem die Schüler*innen selbst. Darum ist es sinnvoll, diese in den Diskurs miteinzubinden und damit zugleich in einem fächerübergreifenden Lernsetting ihre Urteilskompetenz zu schulen. Anhand einer vielfältig gestalteten Unterrichtsreihe können unterschiedliche Perspektiven auf die genannte Fragestellung geworfen werden, Sodas Fragen nach dem generellen Verhältnis von Staat und Religion genauso in den Blick kommen, wie der Umgang mit Vielfalt in einer Gesellschaft.

B150 – HERMANSEN, Marcia, ASLAN, Ednan, FRENCH, William (eds), *Peace Education and Religion: Perspectives, pedagogy, policies*, Springer 2022, pp. 530 - <https://link.springer.com/book/10.1007/978-3-658-36984-2#book-header> - Whether formally incorporated into curriculum and teacher training or informally integrated in contexts such as state or NGO initiatives dealing with resolving social, ethnic, and religious conflicts, peace education is increasingly recognized as a critical component in addressing violence in contemporary plural societies. Peace education can constructively undertake a reframing of historical narratives while inspiring practical community activities. An important, but insufficiently studied and theorized aspect of peace education is the role of religion. The challenge to peace education in today's globalized, diverse, mobile, and religiously pluralistic world is to be able to take both complex global and distinctive local situations into account. The contributions to this integrative collection of essays provide exactly these local and global perspectives on the state of peace education and its relationship to religion across pedagogy and curriculum, state policies, and activism within societies on the front lines of resolving internal conflicts, whether historical or recent, that often reflect aspects of religious identities.

J151 – HILL, Ellie, WOLLEY, Richard, *Religious Education and its interaction with the spiritual dimension of childhood: Teachers' perceptions, understanding and aspirations*, *Religions* 2022, 13, 280. <https://doi.org/10.3390/rel13040280> - <https://www.mdpi.com/journal/religions> - In England, RE is a part of the basic curriculum offered during a child's years of compulsory schooling. Its inclusion stems back to the Education Act of 1944, and, although the curriculum has been revised and reworked significantly in the years since, it still remains a key element often debated and questioned. Beyond that is a longer history of schooling provided by religious organizations and, notably, the Church of England. In other settings around the world, RE and education *about* religions has a varied profile and still can be controversial and contested in relation to its inclusion in schooling and educational settings. Add to that debate the element of the spiritual dimension of childhood, which can relate to all aspects of the formal and informal curriculum, including music, drama, literature, relationships education and an exploration of scientific endeavour, and the discussion becomes even more complex and diverse. Whether through a sense of awe and wonder for the natural world, an appreciation of philosophical and humanist perspectives on life and living, an understanding of sustainable development and global citizenship or a sense of active citizenship and human rights, developing an understanding of the interaction between RE and children's spirituality provides a distinctive opportunity to contribute both to the enhancement of the curriculum and the nurturing of children and young people. Some frame this in terms of contributing to education about worldviews.

J152 - HOVDELIEN, Olav & SØDAL, Helje Kringlebotn, *Religious Education in secularist Kindergartens? Pedagogical Leaders on Religion in Norwegian ECEC*, *Religions*. 2022, 13 (3) - <https://doi.org/10.3390/rel13030202> - According to the legal framework, religion forms a certain part of Norwegian early childhood education in publicly owned kindergartens. As the only Scandinavian country where this is the case, the object clause (statement of purpose) for Norwegian kindergartens defines basic values in the Christian and humanist heritage and tradition as the value foundation for the institution. In this article we explore the impact of the processes of secularization and pluralization on the pedagogical content of early childhood education, and how some pedagogical leaders understand the religious elements. Empirically, the article is partly based on qualitative interviews targeting seven public kindergartens in the counties of Oslo and Agder, and partly on interpretations of their planning documents, of which many are publicly available. The pedagogical staff express loyalty to the legal framework regulating early childhood education but seem to be more concerned with religious diversity and religious minorities than with majority religion and religion as an expression of Christian heritage and traditions.

P153 – INSTITUT HISTORIQUE ALLEMAND (ed.), *Laïcité et pluralisme : regards croisés entre la France et l'Allemagne*, Colloque Paris 2-3 février 2022 – <https://calenda.org/953547> - Présentation par Lucie Choupaut : « La présence d'importantes communautés religieuses non chrétiennes dans les sociétés européennes, en particulier en France et en Allemagne, produit actuellement de nombreux débats de société. Elle met aussi à l'épreuve les fondements même de la liberté de religion et de conviction telle qu'elle a été progressivement appliquée dans tous les États européens pour solder le temps sanglant des guerres de religion entre les différentes confessions chrétiennes. Beaucoup de Français se demandent si aujourd'hui, les citoyens croyants toutes religions confondues (catholiques, protestantes, juives, musulmanes et autres), ne cherchent pas à mieux promouvoir leur identité propre dans un marché éminemment concurrentiel, à travers une plus grande visibilisation de leurs pratiques religieuses dans l'espace public. Les débats récurrents autour de la

résurgence de certaines pratiques qualifiées de religieuses (voile, kippa, prières et processions de rue, exigence de repas différenciés, circoncision et abattage rituel) nous obligent donc à une discussion renouvelée sur la question de l'altérité, du multiculturalisme et de la forme de laïcité que doit adopter un État libéral respectueux des droits de l'Homme. À travers les expériences et la mémoire historiques de nos deux pays, envisagée sur le long terme et par l'examen des controverses qui y ont été suscitées, nous explorerons les conditions du vécu religieux minoritaire et les conflits de valeurs et de normes actuellement à l'œuvre dans ces deux sociétés modernes. En croisant les héritages historiques et les expériences contemporaines, nous voudrions contribuer à mieux définir et aussi à repenser les modalités d'encadrement du pluralisme religieux en Europe, dans un contexte multiculturel et d'immigration. »

D154 – INTERNATIONAL MINISTERIAL CONFERENCE 2022, ***Statement on freedom of religion or beliefs and education***, Updated 7 July 2022 - <https://www.gov.uk/government/publications/freedom-of-religion-or-belief-and-education-statement-at-the-international-ministerial-conference-2022/statement-on-freedom-of-religion-or-belief-and-education> - On 5 and 6 July 2022 the UK government hosted a human rights conference to urge increased global action on Freedom of Religion or Belief (FoRB) for all. National governments represented at the conference were invited to co-sign an overarching conference statement and 7 thematic statements relating to freedom of religion or belief. This statement is about protecting and promoting freedom of religion or belief and preventing violations of that right in the context of education at all levels. From the Preamble. “1. *We recognise the importance, at all levels of education, of promoting respect for human rights, including freedom of religion or belief, and pluralistic and peaceful societies, where all people are equally respected, regardless of religion, ethnicity, gender, disability status or other characteristics.* 2. *We recognise the importance of expanding both formal and informal learning opportunities in human rights, including freedom of religion or belief, to foster respect and dignity for all.* 3. *There are many common values shared across different religious and belief systems. Knowledge about these systems can positively reinforce the intrinsic human dignity of all persons, help combat extremism and negative stereotyping, and decrease the likelihood of violence towards ‘the other’ (...).*”

J155 – JAMIL, Asyraf Isyraqi B., ***Country report: Religious education in Malaysia***, *British Journal of Religious Education*, 2022, 44, 2, 200-208. DOI: [10.1080/01416200.2022.2029170](https://doi.org/10.1080/01416200.2022.2029170) - Malaysia is a multi-ethnic and multi-racial country, with a multi-religious and multi-cultural people as a result. Despite its diversified nature, Malaysia is a country that constitutionally acknowledges Islam as the official religion, and all affairs pertaining to Islam are at the highest priority. The key concerns that may be raised are: What about the implementation of education, particularly religious education? What curriculum has been designed? How are the teachers trained? This article presents the policy developments of religious education in the country, with an emphasis on Islamic religious education. An overview of existing research literature is also provided, as are some crucial questions that may lead to the future research agenda for religious education in Malaysia.

J156 - JOHANSEN, M.W., GODDIKSEN, M.P., CENTA, M. et al., ***Lack of ethics or lack of knowledge? European upper secondary students' doubts and misconceptions about integrity issues***. *International Journal of Educational Integrity* 2022,18, 20. <https://doi.org/10.1007/s40979-022-00113-0> - Plagiarism and other transgressions of the norms of academic integrity appear to be a persistent problem among upper secondary students. Numerous surveys have revealed high levels of infringement of what appear to be clearly stated rules. Less attention has been given to students' understanding of academic integrity, and to the potential misconceptions and false beliefs that may make it difficult for them to comply with existing rules and handle complex real-life situations. In this paper we report findings from a survey of European upper secondary students' views on issues relating to academic integrity. We relate these findings to the students' training about academic integrity, self-reported level of questionable behaviour and country of study. A total of 1654 students at 51 institutions located in 6 European countries participated in the study. The participants generally believed they had a good understanding of the rules applying to them and knew how to behave in compliance with norms of academic integrity. The results indicate, however, that often, this belief was mistaken. Many students had an inadequate understanding of core elements of academic integrity. They were uncertain about how to act, and they struggled in the handling of complex situations that require context-sensitive judgement. While some differences between countries were identified, they were modest and exhibited no clear pattern. Our results also suggest that reducing students' level of uncertainty and, to a lesser degree, improving their level of knowledge could lead them to engage less in certain types of questionable behaviours. Surprisingly, the effect of academic training is modest and ambiguous. The study confirms that perception of peer behaviour

has the strongest association with student engagement in questionable behaviours. Thus, academic integrity at the upper secondary level cannot be explained simply in terms of individual ethics or knowledge.

J157 – KARIĆ, Enes, *Les Facultés islamiques des Balkans : un modèle pour l'Europe ? Oasis*, 29, mis à jour le 22/04/2022 - www.oasiscenter.eu/fr/les-facultes-islamiques-des-balkans-un-modele-pour-europe - Après 1992, dans les États nés de l'éclatement de la Yougoslavie, le besoin d'imams et d'enseignants de religion islamique s'est accru. Pour répondre à cette nécessité, différents centres d'enseignement supérieur ont été créés qui, dès leur fondation, ont dû faire face à la réalité de la guerre. Certaines de ces institutions visent maintenant à devenir aussi un point de référence pour les communautés musulmanes d'Europe de l'Ouest.

J158 - KAYMAKCAN, Recep & HENDEK, Abdurrahman, *European Court of Human Rights' judgements and compulsory religious education in Turkey*, *British Journal of Religious Education*, 2022, 44:4, 444-454 DOI: [10.1080/01416200.2022.2045901](https://doi.org/10.1080/01416200.2022.2045901) - Turkey is the only country that has twice lost cases concerning the violation of parents' freedom to ensure their children an education in conformity with their own religious and philosophical convictions at the European Court of Human Rights (ECtHR). This article firstly seeks to present these court cases. It then moves to the official responses to these cases, especially the curriculum and textbook reforms. The article then discusses some possible ways of reforming compulsory religious education course in Turkey, considering the ECtHR judgements and the Turkish laws, as well as the arguments of the government and the applicants in the ECtHR cases, as we believe, a balance needs to be found to achieve a workable solution.

T159 – KERR, David et HUDDLESTON, Ted, *Apprendre à traiter les sujets controversés à l'école et dans d'autres contextes éducatifs - Guide de bonnes pratiques*, Editions du Conseil de l'Europe 2022, 54 pages - <https://book.coe.int/fr/droits-de-l-homme-citoyennete-democratique-et-interculturalisme/10974-pdf-apprendre-a-traiter-les-sujets-controverses-a-l-ecole> - Apprendre à gérer les questions controversées est au cœur de l'éducation à la citoyenneté démocratique et de l'éducation aux droits de l'homme. La controverse et les sujets controversés interviennent au cœur et à tous les niveaux de nos sociétés démocratiques. C'est pourquoi l'acquisition des compétences nécessaires pour aborder ces sujets doit faire partie intégrante de l'éducation à la citoyenneté démocratique, de l'éducation aux droits de l'homme (ECD/EDH), y compris l'éducation au fait religieux. Cet apprentissage s'effectue dès le plus jeune âge, à l'école et dans d'autres contextes éducatifs, à mesure que les enfants et les jeunes franchissent les étapes de l'éducation en passant par le primaire, les deux cycles du secondaire, l'enseignement supérieur et au-delà. Mettant en avant les meilleures pratiques issues d'études de cas à travers l'Europe, ce guide propose des approches innovantes et des outils pratiques pour gérer efficacement la controverse dans les écoles.

J160 – KIM, Kyong-Kon, *La liberté de conscience, de religion et d'expression dans les milieux scolaires alsaciens*, *Revue d'Éthique et de Théologie Morale*, 2022, numéro hors-série, pp. 237-249 - <https://www.cairn.info/revue-d-ethique-et-de-theologie-morale-2022-HS-page-237.htm?contenu=resume> - La question de l'éducation à la liberté de conscience, de religion et d'expression dans les milieux scolaires alsaciens est développée à travers une analyse praxéologique de la nouvelle modalité d'enseignement religieux dénommée « éveil culturel et religieux » et de la formation à la laïcité à l'Institut national supérieur du professorat et de l'éducation de l'Académie de Strasbourg. La didactique et la pédagogie de cette modalité d'enseignement religieux s'avèrent alors complémentaires pour l'éducation des jeunes citoyens aux droits fondamentaux de l'Homme. Les connaissances historiques des faits religieux permettront, quant à elles, d'aller au-delà d'une simple mise en application des lois relatives à la laïcité dans les établissements scolaires.

J161 - KOUKOUNARAS LIAGKIS, Marios, *The socio-pedagogical dynamics of religious knowledge in Religious Education: A participatory action-research in Greek Secondary Schools on understanding diversity*. *Religions*, 2022, 13, 395. <https://doi.org/10.3390/re113050395> - The study examines which type of religious knowledge acquired in RE in Greek secondary schools can initiate both personal and collective change in understanding and appreciation of different cultures. It is blended research using participatory action-research with ethnographic elements methodology. The research gathered qualitative and quantitative data through questionnaires, focus groups, journals, and the technique of the "Most Significant Change" from four resources/target groups (students, teachers, parents, researcher). It took place during the 2017–2018 school year in a High and an Upper Schools in which the researcher participated in the school communities as a teacher. Statistical analysis, content analysis and thematic analysis of the data show that religious knowledge, developed in Education with the aim of religious literacy, as defined in the context of Greek/European context, can operate on a personal and collective level, in cultivation of respect and underacting of cultural diversity.

This is achieved when the religious knowledge is understood as experience and is meaningful when applied to the concepts of understanding, reflection and action. The overall finding is that transformative dynamics of religious knowledge facilitate both minor and major changes in the mindset of young people. In RE without sacrificing the religious content of the subject, a high degree of cultural recognition and acceptance of religious diversity can be achieved, and to a certain extent enable a change in attitude towards immigrants and refugees, the 'other' as well as in communication and acquaintance between team members, recognition of and a greater degree of acceptance of otherness, and the development of relationships which were non-existent before.

B162 – KOUSSENS, D., BUCUMI, G., BASDEVANT-GAUDEMET, B., *Le paradoxe évangélique*, Presses de l'Université Laval 2022, pp. 325 - <https://www.pulaval.com/livres/le-paradoxe-evangelique-secularisation-et-laicisation-face-aux-protestantismes-evangeliques/> - N'est-il pas a priori incongru d'associer laïcité et protestantisme évangélique ? Si la dissonance semble en effet évidente, cette évidence mérite pourtant d'être mise en question. C'est à ce défi que répond cet ouvrage, bousculant les représentations préconstruites et révélant le rôle paradoxal d'accompagnement et de résistance que les protestants évangéliques ont joué dans les processus de sécularisation et de laïcisation de nombreux contextes nationaux (Suède, Mexique, France, Canada, Suisse, Liban, Brésil, États-Unis et États d'Afrique centrale). Comment les évangéliques ont-ils bénéficié de l'autonomisation des États modernes à l'égard d'Églises établies pour mieux se développer ? Dans quelle mesure le renforcement d'États de droits protecteurs des droits et libertés leur a-t-il été favorable ? Et comment se positionnent-ils aujourd'hui par rapport à la dissociation accrue de la sphère religieuse et de la sphère civile ? Là sont quelques-unes des questions auxquelles cet ouvrage propose de réfléchir à partir de regards résolument pluridisciplinaires et transcontinentaux. L'ouvrage se veut une contribution à un projet de sociologie inter normative et sociohistorique de la laïcité analysant la pluralité des discours sur le religieux et sur la laïcité, ainsi que leurs médiations juridiques, et plus largement sociétales.

B163 – KRAML, Martina, SEJDINI Zekirija et alii, *Conflicts in Interreligious Education. Exploring theory and practice*, De Gruyter 2022, 233 pages - <https://www.perlego.com/book/3168888/conflicts-in-interreligious-education-exploring-theory-and-practice-pdf> - Whenever people from different cultural and religious backgrounds converge, it produces tension and ambivalence. This study delves into conflicts in interreligious educational processes in both theory and practice, presenting the results of empirical research conducted at schools and universities and formulating ground-breaking practical perspectives for interreligious collaboration in various religious-pedagogical settings.

P164 – LAROSE, Yvon, *Le religieux chez les jeunes sans religion*, Université Laval Nouvelles, 04 mai 2022 - <https://nouvelles.ulaval.ca/2022/05/04/le-religieux-chez-les-jeunes-sans-religion-672d30ce098751d7b00d800311f1012b> - Une équipe de recherche de la Faculté de théologie et de sciences religieuses s'est penchée sur ce que signifie cette non-appartenance chez de jeunes Québécois âgés de 20 à 32 ans. Quel est le système de sens des jeunes Québécoises et Québécois qui se disent sans appartenance religieuse aujourd'hui ? Cette question a constitué le point de départ d'un projet de recherche financé par le Fonds de recherche du Québec - Société et culture, lancé en 2019 par un professeur et trois étudiantes aux cycles supérieurs de la Faculté de théologie et de sciences religieuses de l'Université Laval. « Une religion tend à domestiquer l'angoisse de vivre, un de ses enjeux étant le contrôle du temps avec des fêtes et des rites de passage, rappelle le professeur Perreault. Les jeunes sans religion vivent dans un monde qui a minimalement du sens. Comment se construit le sens de l'aventure humaine dès lors qu'elle est sans religion ? Notre enquête a exploré ce questionnement avec une génération qui se perçoit comme engagée et qui évolue dans un rapport au temps qui est relativement court. On pourrait penser qu'ils sont dans un rapport conflictuel avec la religion. Ils disent plutôt que la religion n'est pas pour eux, mais ils s'y intéressent d'un point de vue culturel et historique. Ils sont très intéressés par le pluralisme et la liberté de conscience, donc par une espèce d'aventure. »

B165 – LEGRAND, Geoffrey, *Les enjeux théologiques de la pastorale scolaire. Recherche sur les finalités de la pastorale scolaire à partir d'une relecture de Paul Tillich*, De Gruyter éd. 2022, pp. 423 - <https://www.degruyter.com/document/doi/10.1515/9783110785630/html> - Quelle importance accorder à la pastorale scolaire ? En Belgique francophone, près de la moitié des jeunes sont inscrits dans une école catholique fréquentée par une population riche en diversité culturelle et religieuse. Compte tenu des processus de détraditionnalisation, de pluralisation et d'individualisation, une double problématique émerge dans ce contexte : d'une part, quelle vision du jeune et de l'homme la pastorale scolaire tente-t-elle de faire émerger ? D'autre part, comment conjuguer la multi-convictionnalité des acteurs et la dimension confessant dans l'école catholique ? Après avoir contextualisé notre recherche par des approches sociétales, historiques et empiriques, nous

présenterons cinq concepts de la pensée tillichienne : les frontières, la bipolarité entre la substance catholique et le principe protestant, la théonomie et ses harmoniques, la rencontre interreligieuse et la préoccupation ultime. Ces cinq concepts seront ensuite mis en dialogue avec des penseurs de notre temps. Avec ce travail de théologie pratique, le lecteur trouvera une manière nouvelle de penser l'identité de l'école catholique et de faire vivre la pastorale grâce à de modèles repensés en adéquation avec le terrain actuel.

B166 – LEHNER-HARTMANN, Andrea, PETER, Karin & STOCKINGER, Helena, *Religion betrifft Schule. Religiöse Pluralität gestalten*. Kohlhammer Verlag 2022, 215 Seiten - <https://shop.kohlhammer.de/religion-betrifft-schule-39838.html#147=19> - Schule kann sich einer kompetenten Auseinandersetzung mit dem Phänomen Religion nicht entziehen, weil weltanschauliche und religiöse Überzeugungen in der Schule immer präsent sind. Die gesellschaftlich gegebene religiöse Pluralität bringt einen unhintergehbaren Bildungsanspruch mit sich, dem sich Schulen zu stellen haben. Dieser Band versteht sich als fachlich fundierter und zugleich gut verständlicher Beitrag zu einem konstruktiven Umgang mit Religion als einem vielfältigen und ambivalenten Phänomen in der Schule. Er bietet eine Handreichung, die Orientierung leistet und Handlungsperspektiven eröffnet.

D167 - *LITaRS (Louvain Index of Theology and Religious Studies for Journals and Series)*, by Faculty of Theology and Religious Studies, Last update: 29 Jul 2022 - <https://theo.kuleuven.be/en/research/classif-journals> - This list is compiled by the Faculty of Theology and Religious Studies of the KU Leuven. It is based on the list of periodicals and series that form the basis for the bibliographies of ETL and RHE. The list is aiming at being as intercontinental as possible: besides Western-European and Northern-American journals it also includes academic journals from all the other continents. The list is dynamic: it is updated regularly by the Faculty's Research Committee based on researchers' feedback.

J168 – LÓPEZ CODINA, R., VARGAS HERRERA, F., MOYA MARCHANT, L., *Habilidades del siglo XXI y Educación Religiosa Escolar. Una interrelación necesaria para la formación íntegra del estudiantado*, *Revista de Educación Religiosa*, 2022, 2, 5, 40-58 - <https://revistas.uft.cl/index.php/rer/article/view/262> - Las habilidades del siglo XXI corresponden a un conjunto de habilidades y aptitudes que son necesarias para desenvolverse y desarrollarse en el mundo actual, el que, gracias a las tecnologías de la información y el proceso de globalización, ha generado nuevas dinámicas sociales que confluyeron en la formación de lo que conocemos como “sociedad de la información”, rápidamente cambiante debido al acelerado progreso de las propias tecnologías. Entre las habilidades del siglo XXI se encuentran las que se refieren al pensamiento crítico, la comunicación, el trabajo en equipo, la colaboración y la creatividad, entre otras. Todas ellas son necesarias para que las personas se desarrollen en un mundo en constante cambio. Por tal razón, el Ministerio de Educación de Chile y los organismos supranacionales las fomentan en los contextos de aprendizaje escolar. Este artículo tiene como objetivo mostrar cómo se abordan y fomentan estas habilidades en las *Bases Curriculares de Religión Católica* (2020), asumiendo que dichas habilidades son esenciales para el desarrollo integral de las personas y la formación de ciudadanos críticos aptos para desenvolverse adecuadamente en la sociedad actual. Además, se señala la vinculación de estas habilidades con el desarrollo y la formación propia del creyente y con el estímulo del ámbito espiritual y religioso de los estudiantes.

J169 – MACRÍ, Gianfranco, *Serve una nuova governance della libertà religiosa in Italia* [It ought to be necessary a new Italian governance for religious freedom], *Rivista telematica Stato, Chiesa e pluralismo confessionale* 18, 24 ottobre 2022, https://www.statoechiese.it/images/uploads/articoli_pdf/Macr%C3%AC.M_Serve.pdf?pdf=serve-una-nuova-governance-della-liberta-religiosa-in-italia - This work highlights, in a descriptive fashion, some of the critical aspects of the relationships between the State and religious groups in Italy. Concrete legal policy proposals are suggested, within the applicable constitutional framework, taking into account the changed social, cultural and religious context of the country. - SOMMARIO: 1. Introduzione: tre domande sulla difficile costruzione di una società pluralista. Dalla Costituente ai fatidici anni '70 - 2. La fase applicativa delle norme costituzionali in materia di libertà religiosa: fra tentennamenti politici, violazioni della legalità costituzionale e complessità sociale - 3. La “governance” nelle relazioni tra sfera pubblica e fenomeno religioso - 4. Il “cantiere Europa”: le possibilità di una democrazia (in crisi) - 5. Conclusioni.

J170 – MAGNUSSON, Petra & MALMSTRÖM, Martin, *Practice-near school research in Sweden: tendencies and teachers' roles*, *Education Inquiry*, 2022, DOI: [10.1080/20004508.2022.2028440](https://doi.org/10.1080/20004508.2022.2028440) - The Education Act from 2010 states that education in Sweden ought to be based on scientific knowledge and proven

experience. The aim of this study is to explore practice-near school research published by Swedish researchers in the wake of the Education Act with the focus on the participation of teachers in research. As a background, the international and national roots of practice-near school research in Sweden are described. The study is focused on research projects in compulsory and upper secondary school, school years 1–12. 92 articles in 19 journals were detected through a literature search and purposive sampling. Based on the articles, a framework of aspects with categories was developed and the reported studies were analysed accordingly. The findings indicate a multifaceted research field; studies based on a variety of theories and methods and with different roles for teachers. The different categories for teacher's participation in research and how teacher roles were described in the articles did not give a clear picture on what teachers' roles could imply for the teachers involved. The article concludes with a discussion of the recent policy initiatives of practice-near school research in Sweden.

P171 – MENA [Centre de Recherche et d'Etudes MENA], *L'éducation religieuse islamique en Europe, problématiques et perspectives*, 2022-04-12 - <https://mena-studies.org/fr/leducation-religieuse-islamique-en-europe-problematiques-et-perspectives/> - « Dès le début de la Da'wa islamique (invitation à rejoindre l'islam), l'éducation de la religion islamique et la compréhension de ses significations et décisions a constitué une affection coranique, et un «groupe» de croyants s'est spécialisée pour enseigner la religion, consolider ses fondements et répandre la religion islamique parmi les personnes, vu que les compagnons (Sahaba) ont appris le Coran du prophète à Mecque puis à la Médine de différentes manières comme l'affirmait Ibn Khaldoun. Des hadiths du Prophète exhortent les Compagnons à utiliser les mosquées comme endroit pour enseigner le Coran et pour constituer le premier noyau des cercles de l'éducation coranique, pour recevoir les connaissances religieuses fournies par les spécialistes de la jurisprudence islamique et dans les «écoles coraniques», des mosquées et des mausolées, pour préserver l'identité de la «nation», et pour fournir des interprétations et des connotations religieuses des versets du Coran et des hadiths du Prophète, et d'autres pour les étudiants. Depuis l'expansion islamique, ces leçons ont été réglementées dans un cadre organisé et continu, sous le contrôle ou la tutelle des dirigeants [...] » (*Introduction*).

J172 – MILERSKI, Bogusław & ZIELINSKI, Tadeusz J., *Religion in a world-view neutral school. Challenges on the example of Poland*, *British Journal of Religious Education*, 2022, <https://www.tandfonline.com/doi/full/10.1080/01416200.2022.2049208> - Under Communism, the Catholic Church in Poland played the role of guarantor of preserving the national traditions and defender of freedom. Such was one of reasons for removing religion from the state school curriculum by the government of Poland in 1961. The political transformation of 1989 changed the concept of the Polish state. Religion as a subject of school education was restored to state (public) schools in 1990 immediately after the political watershed. It was given a confessional and optional character. Although Poland is a pluralistic country (over 180 denominations) the dominant cultural and political role is played by the Roman Catholic Church. In this article we address the problems that appear in the context of religious instruction taught in world-view neutral public schools of Poland. We are not so much interested in detailed issues related to the teaching of religion *sensu stricto*, but in the presence of religion as such in state schools. We consider the pedagogical problem formulated in this way in the context of the legal principle of the world-view neutrality of the state in a democratic, pluralistic and at the same time hyper-religious society.

D173 – MINISTERE DE L'EDUCATION NATIONALE [Luxembourg], *Droits de l'enfant. Stratégie nationale - Plan d'action national 2022 – 2026*, Mai 2022, 68 pages - <https://men.public.lu/dam-assets/catalogue-publications/droits-de-lenfant/informations-generales/strategie-nationale-plan-daction.pdf> - [...] La stratégie considère l'enfant dans sa globalité et repose sur l'ensemble des droits de l'enfant. Le plan d'action couvre plusieurs domaines, ceux identifiés comme prioritaires par le Comité des droits de l'enfant des Nations Unies et ceux relevant de l'actualité, notamment l'accueil des enfants et des familles qui fuient la guerre en Ukraine. Il s'agit d'un plan d'action évolutif, qui tient compte des défis actuels et qui sera suivi et évalué pour intégrer des actions nouvelles si la nécessité en devient apparente. Plus que jamais nous souscrivons à l'objectif de renforcer le niveau de protection de l'enfance. L'adoption en mars 2022 de trois projets de loi, notamment le projet de loi portant aide, soutien et protection aux mineurs, aux jeunes adultes et aux familles, le projet de loi portant introduction d'un droit pénal pour mineurs et le projet de loi relatif aux droits des mineurs victimes et témoins dans le cadre de la procédure pénale illustre cet engagement. Le présent plan d'action intègre l'avis des enfants en tant que premiers concernés et se donne pour objectif de renforcer la consultation des enfants

et des jeunes à l'avenir. Il est de notre devoir de construire un monde à la hauteur des rêves et aspirations des enfants que nous accompagnons dans leur cheminement, qui nous sont confiés ou qui nous appellent à l'aide. Je tiens à remercier tous ceux qui ont contribué à l'élaboration du présent plan d'action national et qui inlassablement tendent la main à un enfant. » (Claude Meisch, ministre de l'Éducation nationale, *Préface*).

J174 – MIRZAYEVICH, Kandov Bahodir, *The role of Religious and Moral Values in strengthening the spiritual development of society and individuals*, *European Journal of Life Safety & Stability* 2022, 03, 12 - <http://ejlss.indexedresearch.org/index.php/ejss/article/view/496> - The article deals with the issues of raising children in Islam, the rules of Islamic morality. Also, according to Islamic teachings, the parent is the guarantor for the child and are responsible for him. Neglecting the upbringing of children is a mistake not only for the family but also for society. The parent is the child's first mentor. A properly raised child is an achievement not only of the family but also of society.

J175 – MUENA JOFRE', Mirko, *Propuesta de renovación de los programas propios de Religión Católica. Una urgencia en establecimientos educacionales del sistema educativo chileno*, *Revista de Educación Religiosa*, 2022, 2, 5, 10-39 - <https://orcid.org/0000-0003-2201-9098> - La nueva disposición curricular en la asignatura de Religión Católica (2020) responde a la necesidad de repensar la ERE católica en Chile y su paradigma, buscando la renovación de la asignatura, puesto que no dialogaba con los instrumentos actuales del currículum nacional. Ejemplo de esto eran la terminología referida a Sector de aprendizaje, Contenidos mínimos obligatorios, Aprendizajes esperados, entre otros. De ahí la necesidad de renovación de los programas propios de religión católica por medio de una revisión documental crítica orientada a establecer los principios y pasos para desarrollar una propuesta de programa; ese es el objetivo de este artículo. Esta investigación se enfocará desde el paradigma cualitativo y contará con un análisis documental de la normativa sobre la elaboración de los programas propios; los principales hallazgos versarán sobre las exigencias para la elaboración de diseños de nuevos programas y su proceder, los elementos mínimos constitutivos, la estructura de un programa propio en la asignatura de religión católica y el diseño de estrategias de acción para una propuesta de programa, de tal manera que este responda a la problemática establecida a partir del análisis de los nuevos instrumentos curriculares propios de la asignatura.

J176 – MÜLLER, Thomas, *Der Ethikunterricht in Österreich*, *Österreichisches Religionspädagogisches Forum*, 2022, 30(1), S. 13-33. DOI: 10.25364/10.30:2022.1.2. - Im österreichischen Schulwesen gibt es seit dem Schuljahr 2021/22 in der Sekundarstufe II einen verpflichtenden Ethikunterricht. Argumente, die für die Einführung des Unterrichtsfaches Ethik in der Sekundarstufe II sprechen, gelten größtenteils auch für den Pflichtschulbereich (also für die Primarstufe und die Sekundarstufe I). Der Autor spricht sich auf Basis dieser Argumente für die Implementierung eines Ethikunterrichts sowohl in der Primar- als auch in der Sekundarstufe I aus und stellt Überlegungen an, wie das Fach Ethik im Pflichtschulbereich unter den Vorzeichen der Einführung des Ethikunterrichts in der Sekundarstufe II aussehen könnte.

J177 – MULUKOM (van), V., et alii, *What do nonreligious nonbelievers believe in? Secular worldviews around the world*, *Psychology of Religion and Spirituality*, 2022 - <https://psycnet.apa.org/record/2022-86714-001> - <https://doi.org/10.1037/rel0000480> - The global increase in nonreligious individuals begs for a better understanding of what nonreligious beliefs and worldviews actually entail. Rather than assuming an absence of belief or imposing a predetermined set of beliefs, this research uses an open-ended approach to investigate which secular beliefs and worldviews nonreligious nontheistic individuals in 10 countries around the world might endorse. Approximately, one thousand participants were recruited ($N = 996$; approximately 100 participants per country) and completed the online survey. A data-driven coding scheme of the open-ended question about the participants' beliefs and worldviews was created and includes 51 categories in 11 super-categories (agency and control, collaboration and peace, equality and kindness, morality, natural laws and the here and now, non-religiosity, reflection and acceptance, science and critical thinking, spirituality, truth, and other). The 10 most frequently mentioned categories were science, humanism, critical scepticism, natural laws, equality, kindness and caring, care for the earth, left-wing political causes, atheism, and individualism and freedom. Patterns of beliefs were explored, demonstrating three worldview belief sets: scientific worldviews, humanist worldviews, and caring nature-focused worldviews. This project is a timely data-driven exploration of the content and range of global secular worldviews around the world and matches previous theoretical work. Future research may utilize these data and findings to construct more comprehensive surveys to be completed in additional countries.

P178 – OCRS [Online Centre of Religious Studies], *What the Weltanschauung?*, posted 20 June 2022 by Luke Burns - <https://ocrs.online/2022/06/20/what-the-weltanschauung/> - In June 2022 the Independent Schools Religious Studies Association (ISRSA) published a response to the 2018 proposal by the Commission on Religious Education to overhaul the subject of Religious Education, make it more academically focused, and rename it to *Religion and Worldviews*. We have previously covered the proposed change, and its challenges, here: *Religion and Worldviews* (24 February 2019). This article was updated by Luke Burns on 22nd June 2022.

J179 – PAJER, Flavio (ed.), *Scuola pubblica e religione in Italia. Quale futuro?* Numero monografico di *Credere Oggi. Rivista bimestrale di divulgazione teologica*, n. 251, settembre-ottobre 2022, pp. 158 – www.edizionimessaggero.it/rivista/credere-oggi-1.html - L'indice dei contributi offre la cornice dell'ampia disamina tutta tesa a prospettare il superamento dell'attuale precarietà della materia e del suo insegnante: *Scuola italiana e Istruzione religiosa: tre scenari di un futuro possibile* (F. Pajer) – *Società e chiesa in Italia a quarant'anni dall'Accordo* (A. Ianniello) – *Verso il nuovo Irc nella scuola pubblica italiana* (M. Ventura) – *Esame della disciplina Irc alla luce del Rapporto annuale 2019 dell'Istat* (R. Mazzola) – *Le scienze della religione nella scuola italiana* (M.C. Giorda) – *Educare al pluralismo religioso: il ruolo della teologia ecumenica* (M. Dal Corso) – *Una cultura assente: le religioni del Mediterraneo* (L. Prenna) – *Ripensare i fondamenti dell'educazione religiosa nella scuola di tutti* (A. Famà). Arricchiscono la monografia una selezione di fonti documentarie (italiane e non solo, ecclesiali e non solo) sui nuovi vincoli normativi dell'istruzione religiosa pubblica, e un'ampia bibliografia ragionata delle posizioni critiche maturate sul tema nell'ultimo ventennio.

J180 – PARISI, Marco, *Religione ed istruzione nell'elaborazione giurisprudenziale degli organi del Consiglio d'Europa*, *Anuario de Derecho Eclesiástico del Estado*, vol. XXXVIII (2022), pp. 255-278 - https://www.boe.es/biblioteca_juridica/anuarios_derecho/abrir_pdf.php?id=ANU-E-2022-10025300278 - En numerosas ocasiones, los tribunales que operan en el sistema supranacional encabezado por el Consejo de Europa han tratado disputas en las que el perfil de la libertad religiosa se ha cruzado con el tema de la libertad de educación. Casos que se caracterizaron, en particular, por el impacto de métodos específicos y concretos de organización de los sistemas educativos nacionales en el disfrute de la libertad de religión, como lo demuestran los conflictos relacionados con la hipótesis del adoctrinamiento forzoso, de la frecuencia de enseñanza con un contenido confesionario y del uso de símbolos de pertenencia espiritual en entornos escolares. Así, el examen de las orientaciones jurisprudenciales imperantes se presta a la realización de un control del equilibrio conferido por los jueces europeos al goce de dos derechos, el de la libertad religiosa y el de la libertad educativa, destinados a convivir en el catálogo de los derechos fundamentales enucleado por la Convención de Roma en 1950.

D181 – PELAYO OLMEDO, J.D. (coord.), RODRÍGUEZ MOYA, A., RUBIO C.A., *CONVIV@ula: ¿preparados para lo diverso? Escuela, factor religioso y gestión de la diversidad*, Informe del Observatorio del pluralismo religioso en España, 2022, pp. 54 - https://observatorioreligion.es/upload/93/57/Conviv_ula_preparados_para_lo_diverso INFORME.pdf – “[...] Al abordar el estudio nos propusimos cuatro objetivos específicos: **a**) conocer y plantear el marco social en el que se produce y desenvuelve la diversidad religiosa, en la sociedad en general y en el ámbito educativo en particular, y su encaje jurídico-constitucional; **b**) conocer el grado que alcanza y el modo en que se manifiesta la heterogeneidad religiosa en el ámbito educativo, fundamentalmente como consecuencia de la vivencia y expresión de las diversas identidades religiosas; **c**) sondear la percepción que experimentan los equipos docentes y directivos sobre esa diversidad religiosa y su impacto en el cotidiano del centro educativo, tratando de identificar, específicamente, desde que perspectiva la afrontan (como fuente de conflictos o como una dimensión real a gestionar), los recursos de los que disponen para dar respuesta a las diversas necesidades que se presenten, las carencias metodológicas y de recursos que detectan y las herramientas que, en su opinión, podrían facilitar una mejor gestión de esa diversidad en el ámbito educativo; **d**) finalmente, teniendo en cuenta la base teórica y los resultados de la encuesta, presentar propuestas orientadas a afianzar la atención a la diversidad religiosa como elemento enriquecedor de la formación del individuo y completar los recursos y metodologías docentes” (*Introducción*, p. 7).

T182 – PETT, Stephen, *Handbook Religion and Worldviews in the Classroom: developing a Worldviews approach*, 2022, pp. 54 - <https://www.religiouseducationcouncil.org.uk/wp-content/uploads/2022/09/REC-Worldviews-Project-single-pages-Revised-cover-v1.2.pdf> - This draft Handbook is the outcome of the first phase of a three-year project on behalf of the Religious Education Council of England and Wales (REC). The

aim of the project is to take the idea of a Religion and Worldviews approach, as advocated by the Commission on Religious Education's final report and see what it looks like when applied to a syllabus or curriculum. The purposes of this Handbook: "In 2018, the Religious Education Council of England and Wales published the report from the independent Commission on RE (CoRE), the result of a two-year consultation, which sets out a vision for a change in RE to a 'religion and worldviews' approach. This report has stimulated wide interest, dialogue and debate among diverse members of the RE community and beyond. Subsequently, the REC published an academic literature review into the term 'worldviews' in relation to religion in academic disciplines. There followed a series of conversations between academics from different disciplinary areas, responding to the CoRE report and the literature review. These conversations were recorded, interpreted and written up as a set of discussion papers."

B183 – PIANA, Giannino, *Umanesimo per l'era digitale. Antropologia, Etica, Spiritualità*, Interlinea ed., 2022, pp. 120 – Tre i pilastri su cui l'A. vede oggi la possibile costruzione di un umanesimo: l'Antropologia che consiste nel recupero della dimensione misterica della persona, della sua unicità e irripetibilità; l'Etica che consiste in un discernimento delle nuove situazioni inedite della storia nel segno della prudenza e della responsabilità; la Spiritualità che non è solo quella riconducibile alle tradizioni religiose, ma che è ridiventata una dimensione costitutiva ed evolutiva dell'essere umano. Tre pilastri strettamente connessi con la questione sociale (comunità vs populismo) e quella ambientale (sistema di sviluppo vs sistema depredatorio). Un prezioso manualetto che detta le coordinate sistemiche per ripensare in radice anche l'alfabetizzazione religiosa scolastica, specie in Occidente, per non lasciarla in preda alle tradizionali mire proselitistiche e strumentali dell'uno o dell'altro credo religioso o non religioso (fp).

J184 – REIMER, Tibor, *Ethikunterricht und Religionsunterricht in der Slowakei*, *Österreichisches Religionspädagogisches Forum*, 2022, 30(1), S. 69-87. Doi:10.25364/10.30:2022.1.5 - Der Ethikunterricht und der Religionsunterricht sind nach der ‚sanften Revolution‘ seit den neunziger Jahren Bestandteil des Unterrichtsgeschehens an den Schulen in der Slowakei. Die Beziehung zwischen den beiden Unterrichtsfächern wurde von den verschiedenen schulpolitischen und auch ideologischen Kontexten geprägt. Von anfänglicher Komplementarität, über konkurrierende Alternative, bis zu neuen Spannungen zwischen Ethik und Religion in der Schule, ergeben sich in der aktuellen Lehrplan-Reform neue Perspektiven: die Möglichkeit eines Ethikunterrichts für alle‘ und die Notwendigkeit einer Kooperation des konfessionellen Religionsunterrichts.

P185 – *Religious Education Policy. Academic Year 2022-2025*. Connect Education Trust, UK, pp. 4 - <https://www.bowesprimaryschool.org/attachments/download.asp?file=2543&type=pdf> - Religious Education is not a National Curriculum subject, but must be taught to all pupils as part of the Basic Curriculum. Families who send their children to Connect Education Trust schools are from a range of faith and nonfaith backgrounds. RE is concerned with "learning about religion" and "learning from religion" and it is not the intention of the Connect Education Trust to preach to or convert the children. The faith background of both the staff and child's family is always respected. This policy will be reviewed every 3 years by the Board of Trustees.

P186 – RIEKKINEN, Mariya, *Human rights and diversity in compulsory education. A brief legal commentary*, Institute for Human Rights, Åbo Akademi University, October 2022, 44 pages. - https://www.abo.fi/wp-content/uploads/2022/11/2022_riekkinen_hr-and-diversity-in-compulsory-education.pdf - This study consists of four sections. Section one presents an overview of the principles of accommodating diversity in education, as they are guaranteed by key international human rights treaties related to the right to education, those being the UN Convention on the Rights of the Child and the Council of Europe Convention for the Protection of Human Rights and Fundamental Freedoms (ECHR), and reflected in the jurisprudence of the European Court of Human Rights (ECtHR). The next three sections focus on national legal regulation in Finland, Sweden, and Norway. These sections highlight the keynotes in the relevant official documents and - wherever applicable - decisions by courts of law or the ombudsmen, and the reports regarding constitutionality review by the Constitutional Law Committee of the Parliament of Finland which interpret the principles of accommodating diversity and human rights in multilingual education. Each section starts with a brief summary of the following themes: the specificities of the legal regulation of multilingual education in a state; an outline of the relevant constitutional provisions; an account of the rules prescribed by relevant acts of parliament; governmental ordinances, and the curricula. Potential cases dealing with balancing various rights are further reviewed, based on the review of constitutionality and other interpretations or decisions of national bodies.

J187 – ROBERSTON, David G., *Religious Literacy as Religion Literacy: A response from the UK*, *Method & Theory in the Study of Religion*, 34(5), 475-483. Doi: <https://doi.org/10.1163/15700682-bja10084> ; https://brill.com/view/journals/mts/34/5/article-p475_6.xml - This response builds on Wolfart's observations on the theological underpinnings of the "religious literacy" paradigm in a North American context by reflecting on the situation in the United Kingdom. Here, it is even more apparent that institutional factors are a bigger driver than methodological factors, driven by the neo-liberalisation of the universities and the entrenched institutional dominance of confessional approaches to the study of religion. Yet it also provides a way for social-scientific scholars of religion to explain the instrumental value of the subject to policymakers and funding bodies. I conclude by sketching an approach to religious literacy more in keeping with post-phenomenological Religious Studies.

P188 – ROURA, Antonio y ESTEBAN, Carlos, *La ERE llega a las autonomías*, *Religión y Escuela* n.364, 18-25 - ¿Qué han hecho las diferentes Comunidades autónomas con la carga lectiva del área/materia de Religión? ¿Han avanzado algo más del mínimo establecido por el Ministerio? ¿Qué harán los alumnos que no cursen Religión? ¿Qué consecuencias tendrá para el profesorado? Repasamos, a la espera de los decretos de algunas Comunidades, la fotografía del primer año de la LOMLOE.

J189 – ROZA PINEL, Wallace, *O conservadorismo religioso e sua influência na educação de populações de baixa escolaridade*, *RELACult - Revista Latino-Americana de Estudos em Cultura e Sociedade*, v. 8, n. 1, 2022. DOI:<https://doi.org/10.23899/relacult.v8i1.2299>; <https://periodicos.claec.org/index.php/relacult/article/view/2299> - Este texto se propõe a uma discussão acerca da expansão das igrejas neopentecostais no Brasil e sua influência na Educação, procurando destacar aspectos que se fazem presentes, ainda hoje, na educação brasileira, como a história do ensino religioso; o crescimento da população que se declara evangélica; as influências da cultura popular sobre as práticas religiosas e finalmente a discussão sobre a Teologia da Prosperidade do ponto de vista político e pedagógico. Para dar cabo desta intenção, houve recurso à pesquisa bibliográfica e revisão de literatura. Constatou-se o quanto é avassaladora a influência do pensamento conservador e neopentecostal na Educação e público de baixa escolarização.

J190 - RYBANSKA, Ivana Lukes & SPALOVA, Barbra, *Translating secular-religious divide: everyday negotiation of Christian distinctiveness in Catholic schools in the Czechia and Slovakia*, *Journal of Beliefs & Values*, 2022, 43:4, 375-395. DOI: [10.1080/13617672.2021.1982560](https://doi.org/10.1080/13617672.2021.1982560) - The aim of this paper is to inquire into the Christian distinctiveness of church schools as an interactively achieved pragmatic resource. The ethnomethodological perspective incorporated in this research offers an actor- and meaning-focused take on the question of what makes Christian schools different from public schools. We connect this issue to the secular-religious divide debate and argue that church schools in Czechia and Slovakia function as laboratories of secular-religious dialogue. Actors engage in creative translations of Christian values to more secular variations which successfully communicate with the secular public. The interactional approach directed the analysis to the religious, focusing on bordering to create space for the specific identity of the school. The exploration of bordering is based on interviews and ethnographic fieldwork in three Catholic grammar schools in Czechia and Slovakia. This paper shows how unique and divergent enactments of Christian distinctiveness are constructed.

J191 – SALAS, Alfonso de, *Le Conseil de l'Europe et les droits de l'Homme*, *Revue d'Éthique et de Théologie morale* 2022, numéro hors-série, pp. 37-50 - <https://www.cairn.info/revue-d-ethique-et-de-theologie-morale-2022-HS.htm> - Le préambule du traité de Londres du 5 mai 1949 instituant un Conseil de l'Europe, affirme que ses États membres (47 à ce jour) sont « inébranlablement attachés aux valeurs spirituelles et morales qui sont le patrimoine de leurs peuples et qui sont à l'origine des principes de liberté individuelle, de liberté politique et de prééminence du droit, sur lesquels se fonde toute démocratie véritable ». Sur ces principes, le Conseil de l'Europe a développé des textes de référence tant par son Assemblée parlementaire que son Comité des ministres. Cette élaboration juridico-politique européenne conduit à envisager deux aspects particuliers : la recherche d'une conciliation nécessaire de la liberté religieuse et de la liberté d'expression ; la manière dont les autorités publiques gèrent le port de symboles religieux dans l'espace public dans l'Europe d'aujourd'hui.

J192 – SAMPE TONDOK, Marselius, SURYANTO, Suryanto, & ARDI Rahkman, *Intervention program to reduce religious prejudice in education settings: A scoping review*, *Religions* 2022, 13(4), 299; <https://doi.org/10.3390/rel13040299> - In a plural society, education has an important role in preparing students

to be able to live together with differences, including religious differences. Based on the contact hypothesis theory, various intervention programs have been carried out to overcome religious prejudice. This study aims to explore the concept, form, and impact of the interfaith intervention program in reducing religious prejudice in the context of education. The method used was a scoping review following the PRISMA-ScR protocol. Articles were searched online from the SAGE, Science Direct, Scopus, and Web of Science databases. There were six journal articles in the period 2012–2021 that were included based on the inclusion and exclusion criteria set. The results of this scoping review synthesized concepts, forms, and impacts, as well as research methods related to interfaith intervention programs to reduce religious prejudice in the education settings. We discussed the implications and directions for further research in research for the design, implementation, and evaluation of intergroup contact-based learning in education settings, especially higher education.

J193 – SAMUELSSON, Lars & LINDSTRÖM, Niclas, *Ethics teaching in education for sustainable development*, *Athens Journal of Education*, vol. 9, issue 2, May 2022, pp. 211-224 - <https://doi.org/10.30958/aje.9-2-2> - Doi:10.30958/aje.9-2-2 - Education for sustainable development (ESD) is nowadays internationally considered an important aspect of the overall education of children and young people in the world. It is included among the goals of the UN 2030 Agenda for Sustainable Development. Besides its content – sustainable development – ESD is also characterized by its emphasis on a democratic and participatory educational procedure. In this paper, we show how both these aspects of ESD – its content and procedure – reveal the importance of bringing ethical considerations into ESD, as well as provide challenges for ethics teaching in ESD.

J194 – SÁNCHEZ-CAMACHO, Jesús, URCHAGA-LITAGO José D. Y, NINFA WATT, *Reforma educativa en el Tardofranquismo. Una mirada desde el periodismo religioso de la revista Vida Nueva*, *Carthaginensia*, vol. 38, 2022, n.73, <https://revistacarthaginensia.com/index.php/CARTHAGINENSIA/article/view/239> - El 4 de agosto de 1970, se publicó en España una ley que supuso la renovación en materia educativa en el último periodo del franquismo. El periodismo de aquel momento se ocupó de esta materia. Es el caso de la revista de carácter social y religioso *Vida Nueva*, una publicación de referencia en el periodismo religioso español del tiempo del posconcilio. Por medio del análisis de contenido de los editoriales del semanario de 1968 a 1975, este estudio muestra las propuestas de la revista orientadas hacia un cambio educativo, basado en la libertad, la democracia, la relación con la vida y la participación de los estudiantes. Para el semanario, estos avances implicarían una transformación del espíritu, métodos, contenidos y organización de la educación en España.

J195 – SANDBERG, Russell, *Wales: guidance on Religion, Values and Ethics published*, *Law & Religion UK*, 2022, 04, 27 - <https://lawandreligionuk.com/2022/01/14/wales-guidance-on-religion-values-and-ethics-published/> - In this guest post – posted on 14 January 2022 by Frank Cramer – the Author returns to discuss the reforms of the teaching of religion in schools in Wales and find that the final Guidance is a significant improvement on the first draft but that confusions remain. Concluding thoughts by R. Sandberg: “The new Curriculum for Wales provides a welcome break from the prescriptive and bureaucratic National Curriculum that it replaces in Wales. It restores autonomy and freedom to individual schools, teachers and learners. It is unfortunate, therefore, that the Guidance on RVE remains convoluted. Although it is a marked improvement on the draft, it still raises more questions than it answers and is unlikely to provide clarity to those to which it is addressed. This is regrettable, given that the changes ushered into the teaching of religion in schools in Wales are broadly to be welcomed. As I argue in my forthcoming short book on the subject, ‘Religion in Schools: Learning Lessons from Wales’, the changes modernise an archaic legal framework and are to be broadly welcomed, though in some respects the Welsh Government has not been bold enough”.

J196 – SCHNAPPER, Dominique, *La première religion née dans les universités*, *La Bibliothèque de Télós*, 14 Oct. 2022 - <https://www.telos-eu.com/fr/societe/la-premiere-religion-nee-dans-les-universites.html> -Le récent ouvrage de Jean-François Braunstein [*La Religion woke*, Grasset, 2022], professeur de philosophie et spécialiste d'épistémologie et d'histoire des sciences, renouvelle la réflexion sur le développement des modes de pensée qu'on peut résumer sous le terme de « wokisme », dont on observe la diffusion dans les universités et les écoles, mais aussi dans les médias, les réseaux sociaux la politique et les entreprises du monde anglophone ; ils semblent gagner la France depuis une décennie.

D197 – SECRETARÍA DE ESTADO DE EDUCACIÓN [ES], *Currículos de las enseñanzas de religión católica correspondientes a Educación Infantil, Educación Primaria, Educación Secundaria Obligatoria y*

Bachillerato. Texto inicial de la Resolución de 21 de junio de 2022, publicado el 24 de junio de 2022 - Documento consolidado BOE-A-2022-10452 - [https://www.boe.es/eli/es/res/2022/06/21/\(1\)/con](https://www.boe.es/eli/es/res/2022/06/21/(1)/con) - En aplicación del Acuerdo entre el Estado español y la Santa Sede sobre Enseñanza y Asuntos Culturales, el alumnado de Educación Infantil, Educación Primaria, Educación Secundaria Obligatoria y Bachillerato que así lo solicite tendrá derecho a recibir enseñanza de la religión católica y corresponderá a la Jerarquía eclesiástica señalar los contenidos de dicha enseñanza. De conformidad con dicho Acuerdo, la disposición adicional segunda de la Ley Orgánica 2/2006 de Educación, establece que se incluirá la Religión católica como área o materia en los niveles educativos que corresponda, que será de *oferta obligatoria para los centros y de carácter voluntario para los alumnos y alumnas*.

J198 – SHAW, Martha, *Worldview Literacy as educational praxis, Method & Theory in the Study of Religion*, 2022, 484-491 - <https://brill.com/view/journals/mtsr/mtsr-overview.xml?contents=latestarticles-57511> - This response picks up on two key themes identified by Wolfhart: that of the contested aims of “religious literacy” and the lack of an evidence base for its efficacy. Focusing on the context of formal schooling, the idea of “worldview literacy” is presented as an alternative to “religious literacy”. Rather than an outcome of education, “worldview literacy” is presented as a process of encounter in plurality, an educational praxis that brings young people to a greater understanding of the dynamic diversity of worldviews and of themselves as social actors therein. This reconciles what are often seen as competing aims of RE and provides a framework for a more distributed worldviews education. It is suggested that amidst a preoccupation with measurement, attention needs to be refocused on the value of the educational process itself.

J199 – SKREFSRUD, Thor-André, *A proposal to incorporate experiential education in Non-Confessional, Intercultural Religious Education: Reflections from and on the Norwegian context*, *Religions*, 2022, 13, 727 - <https://doi.org/10.3390/re113080727> - <https://www.mdpi.com/journal/religions> - In Norway, religious education is a non-confessional and common core subject that should be taught in an objective, critical, and pluralistic manner. As a primary school subject, students learn about a variety of religions and worldviews together in the same classroom. The inclusive framing intends to provide an intercultural space in which the students can enhance their understandings of the beliefs of people whose worldviews differ from their own. Consequently, the subject has privileged an outsider approach, wherein students should learn about religion in a non-partial way, that is, not from religion. However, the claim for objective, critical, and pluralistic teaching still calls into question the role of learning from religions. First, an outsider approach has been criticized for promoting a dated view on learning, ignoring pedagogical knowledge on how students learn. Second, the latest national curriculum states that RE should not only provide students with in-depth knowledge about world religions, but also foster personalized learning experiences. Against this background, the paper asks how the concept of experiential learning in the tradition of Freire, Dewey, and Vygotsky invite a reflection on the ways by which the Norwegian RE subject is passed on most meaningfully in a diverse learning context.

J200 – SOONISTE, Aleksandra, SCHIHALEJEV, Olga, *Religious Literacy in National Curricula of Estonia*, *Religions*, 2022, 13, 411. <https://doi.org/10.3390/re113050411> - Religious literacy may be seen as a prerequisite for religious freedom. This article analyses how the development of religious literacy is supported in the curricula of Estonian primary and secondary schools and the extent to which these schools guarantee religious freedom. We assume that developing religious literacy is not limited to the lessons of RE but can also be achieved in schools in which RE is not taught. We analyse the national curricula for both basic and upper secondary schools to understand how religious literacy is represented, whether implicitly or explicitly. We are particularly interested in how the competencies of religious literacy are supported in the curricula and how freedom of religion is ensured in state-funded schools. The texts are analysed according to the core curriculum analysis method and the religious literacy model, which identifies four stages in the development of religious literacy: examining religion as a category, engaging with a disposition towards religions, building up relevant knowledge, and promoting skills to interact well in multicultural society. This analysis shows that the dominant discourse related to religious literacy in the curricula focuses on social skills for future citizens, but religious literacy itself, a vital skill for operating in the modern multicultural world, is scarcely mentioned. Instead, it is present primarily as an implicit concept, and religion is portrayed as distant both in time and in space. Thus, this approach to education contributes insufficiently to the freedom of religion needed in a contemporary multicultural society.

P201 – STOICA-MARCU, Georgeta, *The role of communication in the Religious Education of children in Romania*, RAIS (Research Association for Interdisciplinary Studies), February 2022, 4 pages - DOI: 10.5281/zenodo.6414898 - <http://rais.education/wp-content/uploads/2022/04/0179.pdf> - In Romania, RE plays an important role. From ancient times to the present, parents and educators have been concerned with how to transmit and educate children in a healthy spirit and the faith of the nation to be carried forward. At home, it has a decisive role to play in education in school and in society. Another form of education is their formation as the people of hope and honour of a society that has undergone essential changes over time. Most of the time, the parents are the ones who make the decisions and their influence on the children's lives is decisive.

J202 - STRHAN, Anna & SHILLITOE, Rachel, *The experiences of non-religious children in religious education*, *Journal of Religious Education*, October 2022 - <https://doi.org/10.1007/s40839-022-00180-y> - There is growing recognition of the need for pupils to have the opportunity to engage with both religious and non-religious worldviews in RE. This recognition is bound up with issues of social justice and equality, underpinned by a desire to ensure that all young people should have the opportunity 'to understand the worldviews of others and reflect on their own' (Commission on RE 2018: 26). In thinking about how best to provide non-religious pupils with opportunities to reflect on their own worldviews, beliefs, and moral commitments, we should consider their current experiences in RE. This article therefore offers original insight into the experiences and perspectives of non-religious primary school children in relation to RE. We draw on data from a qualitative study exploring what it means to be 'non-religious' for primary school children in three different areas of England. Through presenting how these children reflect on RE, we see that they care about social justice but also that their own experiences of RE can be seen as perpetuating a 'hermeneutic injustice' as they are not being given interpretive resources to make sense of their own experiences and worldviews. We argue that giving children the opportunity to explore the kind of 'emerging worldview' that they themselves express might be one way to overcome this inequality and provide them with a language to reflect on their beliefs and values and enter meaningful conversation with others.

P203 – SYED KHALIQUE, Ahmed, '*Teach Moral Values and Ethics from all Religions, not Bhagavad Gita alone*', *India Tomorrow*, 18 oct. 2022 - <https://indiatomorrow.net/2022/04/02/teach-moral-values-and-ethics-from-all-religions-not-bhagavad-gita-alone/> - "Are Gujarat government's plans to teach Bhagavad Gita in schools from Std six to 12 from the next academic session based on the recommendations of various education commissions and committees set up by the union ministry of education? A study of the reports and recommendations of various panels after Independence shows that none of the panels ever recommended teaching religious scriptures of only one community or moral values, ethical codes, and spirituality based on the sacred scriptures of the majority community. But the Gujarat government made a statement in the state assembly to teach Gita to students in schools. The government notification has not mentioned if schools will teach moral values and ethical codes based on scriptures of religions followed by other religious communities also (...)".

P204 – *Teaching not Preaching. Making our public Schools secular*. Eric Pearson Study Grant 2021 Report Jack Galvin Waight, 2022, 64 pages - https://www.nswtf.org.au/files/teaching_not_preaching_galvin_waight_2022.pdf - Never before has there been so much religious funding, influence and interference in the NSW public education system, as evidenced by the School Chaplaincy Program, Religious Discrimination Bills and Special Religious Education (SRE) providers. In contrast, census data shows our community values are moving away from religious beliefs. Recent Australian Bureau of Statistics (ABS) data shows a decline in religion-based affiliation and that families are increasingly nominating "no religion" on the Census and departmental surveys. So how are we in this situation? Why does the religious lobby still hold so much political influence? And how can we safeguard our secular system in this context? This research paper seeks to answer these questions and explores how the attacks on our secular school system have unfolded. It analyses new and existing research, and documents what other Australian states and countries have done to successfully prevent and push back on this agenda. This research is important because, although there is now a unified position among the key NSW educational stakeholders opposing SRE and religious interference in our public schools, there is no consensus on how this would be achieved. There has also been little evaluation of the potential effect of the removal of SRE from our school system.

B205 – TIRRI, Kirsi & KUUSISTO, Elina, *Teachers' professional ethics: Theoretical frameworks and empirical research from Finland*, Brill 2022 - <https://brill.com/view/title/63853> - This book is intended for international readers in education who want to learn the theoretical frameworks that guide teachers' ethics and that help them address concrete challenges in their everyday work. Scholars and teachers from different countries can use this book to widen their understanding of the Finnish educational system and teacher ethics. The authors provide examples of concrete moral dilemmas in teaching that can be more effectively navigated with the rational principles and guidelines that philosophies of different ethical frameworks can provide. They argue that teachers require ethical skills, especially *ethical sensitivity*, to select the most beneficial course of action concerning diverse students in inclusive education. They should be *purposeful* in their profession to develop the motivation and resilience to continue their demanding but fulfilling work with long-term goals. Moreover, they should acknowledge their *implicit beliefs and possible stereotypes* to be able to provide equal learning opportunities to their students and to build democratic moral communities in their schools. In this book, ethical sensitivity, purposeful teaching, and incremental beliefs concerning learning are seen as important prerequisites for teachers' professional ethics. We discuss these aspects with examples from our empirical studies in Finnish schools.

J206 – TRABUCCO, Michele (ed.), *Intervista al Responsabile del Servizio nazionale IRC della Conferenza episcopale italiana*, *EREnews nuova serie*, 2, 2022, 45-53 – www.erenews.uniroma3.it – Daniele Saottini risponde a una vasta gamma di domande, che vanno dall'interpretazione delle statistiche sugli avvalentisi ai criteri della formazione accademica degli insegnanti, dall'iter burocratico del nulla osta per i libri di testo alla precarietà e mobilità del titolare dell'Irc, dalla assenza di facoltà teologiche statali alla riforma degli ISSR dopo l'Accordo di revisione e l'Intesa del 1984-85. Valutazioni "ufficiali" a tutto raggio e opinioni cautelative dal garante nazionale dello status quo circa una materia curricolare ma facoltativa, e circa il profilo del titolare, assunto come funzionario pubblico purché approvato dal proprio Ordinario.

J207 – TUNA, Mehmet H., *The professionalisation of Islamic religious education teachers*, *British Journal of Religious Education*, 2022, 44:2, 188-199, DOI: [10.1080/01416200.2021.1999905](https://doi.org/10.1080/01416200.2021.1999905) - Although Islamic religious education (IRE) has been offered in Austrian public schools since 1982, public opinion and the general opinions of several stakeholders in the school system tend to be negative. One of the main reasons is the shortage of professionals, which led to recruiting personnel from different disciplines, who often lack the proper qualification for IRE. Public discourses do not consider the possibility of professionalisation after lateral entry into the career as an IRE teacher. Based on empirical research considering the biographical experiences and professional development of IRE teachers, the present paper examines how IRE teachers themselves perceive and assess their professionalisation and professionalism. The study's findings show that professionalisation and recognition as a professional depend on many factors, such as the degree of teachers' training and education at academic institutions, their work schedule, state accreditation, different types of employment contract, and more. The research results reveal, moreover, the different beliefs and views of IRE teachers regarding their profession and subject. This article focuses on the concept of performative competence staging as part of the professionalisation processes of IRE teachers in the Austrian context and beyond.

D208 – UNIVERSAL PEACE FEDERATION, *UPF Statement on International Religious Freedom Day*, October 27, 2022 - <https://www.upf.org/peace-education-and-human-development/peace-education-reports/10347-upf-statement-on-international-religious-freedom-day-2022> - UPF, along with others around the world, seeks a world where prejudice, bigotry, hate and violence toward believers have no place, where believers who may be vulnerable to victimization by powerful forces are protected. We therefore encourage all peoples, all multilateral organizations, and all governments: [...] to educate religious believers in all religions to practice tolerance and mutual respect toward the believers of other religious traditions; [...] to educate the youth in our homes, our classrooms and in our places of worship to be respectful of people of all faiths [...].

P209 – US INSTITUTE OF PEACE, *How teaching tolerance can promote peace. Making tolerance-focused education a priority can help students prepare for an increasingly diverse world*, September 13, 2022. <https://www.usip.org/publications/2022/09/how-teaching-tolerance-can-promote-peace> - Instability, conflict and human rights abuses are daily occurrences worldwide, often driven by hostility based on religion, belief or ethnicity. As policymakers look for ways to get upstream of potential human rights abuses, tolerance education can play a crucial role in preparing students to live in peace in our increasingly diverse world. The Transforming Education Summit, to be convened by U.N. Secretary-General António Guterres on

September 16-19, provides an important opportunity to elevate tolerance education into the global education movement. The summit concept note recognizes education is “a foundation for peace, tolerance, other human rights and sustainable development.” However, the summit’s agenda does not focus on ways to harness the power of education to promote these important values. Prioritizing tolerance education can help promote peace, stability and human rights. The summit represents an opportunity to bring international attention to this missing aspect of global education strategies.

D210 – VAISEY, Gill (Adviser), ***Religion, Values and Ethics in the Curriculum for Wales (2022). Support in providing our pupils with the highest quality Religious Education to equip them for life in our diverse and pluralistic world*** - [http://www.booksatpress.co.uk/RVE%20in%20the%20new%20curriculum%20for%203%20-%207%20year%20olds%20\(Guidance%20from%20Gill%20Vaisey,%20Books%20at%20Press\)%20May%202021.pdf](http://www.booksatpress.co.uk/RVE%20in%20the%20new%20curriculum%20for%203%20-%207%20year%20olds%20(Guidance%20from%20Gill%20Vaisey,%20Books%20at%20Press)%20May%202021.pdf) – “This document, *Religion, Values and Ethics in the Curriculum for Wales (2022)*, aims to support teachers (in particular, those working with 3-7-year olds) to identify appropriate and meaningful Religious Education/Religion, Values and Ethics for their pupils. I trust that this guidance will be useful to consider, as teachers and schools design their own school level curriculum. In preparing to implement the new Curriculum for Wales, teachers will need to transition their understanding of RE within the current Foundation Phase Curriculum/Agreed Syllabuses to the 2022 curriculum with its Four Purposes and Statements of What Matters within the Humanities Area of Learning and Experience (...)”.

J211 – VALLIN, Philippe, ***La liberté religieuse pour le bien de tous***, *Revue des sciences religieuses*, 2022, 96/1-3, 121-135 - <http://journals.openedition.org/rsr/11644> ; DOI : <https://doi.org/10.4000/rsr.11644> - Les conditions concrètes dans lesquelles se pose aujourd’hui la question théorique de la liberté religieuse ont été bouleversées par comparaison avec l’époque de *Dignitatis humanae* à Vatican II. Sans doute l’idéologie intolérante de l’athéisme d’État n’a pas rendu les armes, mais s’ajoutent désormais à cette menace deux autres menaces d’apparences fort contraires : le retour insensible de régimes théocratiques agressifs, mais aussi - chose plus étonnante -, les fièvres auto-immunes des États de tradition libérale dont la neutralité laïque affichée travaille de plus en plus, en réalité, à *neutraliser* le fait religieux dans la société, à tout le moins à le privatiser. Le document rappelle les droits imprescriptibles de la personne et de la conscience, met en relief la nécessité anthropologique de l’instance communautaire et publique de la religion, ce corps intermédiaire ouvert qui joue son rôle médiateur pour l’accomplissement intégral de la personne et, à l’inverse des communautarismes, n’entend pas se couper des autres instances qualifiantes de la société.

J212 – VEGA, Fabian B., ***Educación ciudadana y educación religiosa en Chile: una mirada societal a la crisis de las instituciones***, *Revista de Educación Religiosa*, 2022, 2, 5, 76-99 - <https://revistas.uft.cl/index.php/rer/article/view/268> - En el artículo se reflexiona sobre las correspondencias y tensiones internas de la educación ciudadana y la educación religiosa en la crisis de las instituciones en Chile. Para ello estableceremos una relación situada en el contexto de la modernidad latinoamericana. El argumento central de este trabajo plantea que, en la actualidad, ambas áreas curriculares se encuentran condicionadas por factores estructurales (societales) que descansan en una narrativa hegemónica sobre la modernidad occidental y que imposibilitan articular tanto el ejercicio ciudadano como la experiencia religiosa desde lo individual hacia lo social. Como estrategia teórico-analítica, se utiliza la categorización de Domingues (2009), que divide la modernidad de América Latina en tres fases. Finalmente, se destacan la importancia de los procesos de individuación en las últimas décadas, el factor generacional, el concepto de postsecularización y la necesidad de recomponer la narrativa moderna occidental para una comprensión más acorde a nuestro contexto.

J213 – VEGA RAMÍREZ, Javier F.A., ***Desarrollo de procesos de aprendizaje en Educación Religiosa escolar. Diálogo entre perspectivas pedagógicas***, *Revista de Educación Religiosa*, 2022, 2, 4, 75-96 - <https://revistas.uft.cl/index.php/rer/article/view/224/263> - El presente ensayo académico aborda el desafío de la generación de procesos de aprendizaje en la ERE, entendido el proceso de aprendizaje como la generación, verificación y retroalimentación de aprendizajes efectivamente intencionados en los procesos de educación formales. Para esto, enfoca el desafío de clarificar la perspectiva desde la cual puede ser implementada la asignatura de religión en contextos escolares y evidencia que la alta diversidad de agentes administradores de educación en Chile contribuye a la alta dispersión de consideraciones sobre el sentido y finalidad que tiene la asignatura en el currículo escolar. Como un segundo elemento, se aborda la diversidad de perspectivas pedagógicas que tradicionalmente se adoptan al interior de las comunidades educativas, lo que repercute sobre qué elementos son posibles de aprenderse y, por lo mismo, de evaluarse en un proceso de educación formal en la asignatura de religión. Finalmente, desde el cruce de ambas perspectivas, se

analiza la consideración sobre la asignatura de religión en el sistema educativo formal y la comprensión sobre el aprendizaje que adopta cada establecimiento, para ejemplificar en torno a un Objetivo de Aprendizaje todas las perspectivas de elementos evaluables que se generan de este análisis pedagógico curricular documentado, análisis que en definitiva está en la base de todo proceso de aprendizaje.

J214 – VILLAGRAN MEDINA G., *La parola della Chiesa nelle società plurali. La “teologia pubblica”, La Civiltà Cattolica* 2022, IV, 313-323, q. 4138 – Sulla scia di Peter Berger e di David Tracy, l’a. sviluppa alcune chiavi di una ‘teologia pubblica’ che consenta al discorso della Chiesa di rendersi udibile e fruibile quando parla nello spazio pubblico (incluso, ovviamente, l’insegnamento della religione nei sistemi educativi). Tali chiavi sono: l’identificazione e accettazione del pluralismo come fatto sociale; il riconoscimento dei limiti epistemologici della fede quanto a spiegare la realtà sociale in modo univoco; la comprensione delle difficoltà che sussistono nella società per accogliere il discorso religioso su un dato argomento senza obiezioni; la necessità di offrire il messaggio religioso come una proposta e non un’imposizione; lo sguardo ermeneutico alla fede come maniera per mettere in dialogo fede e società. Articolo fondamentale per ripensare alla radice ogni nuova pedagogia della religione nello spazio pubblico accademico o scolastico (fp).

J215 – WARTENWEILER, Thomas, *Teachers’ experiences of spirituality in Swiss secular high schools – an interpretative phenomenological analysis*, *Journal of Beliefs & Values*, 2022, 43:4, 414-429. DOI: [10.1080/13617672.2021.1985901](https://doi.org/10.1080/13617672.2021.1985901) - Spirituality in education is a contested topic. This is certainly true for Switzerland where there has been avid media-led debate about teacher religiosity/spirituality and their influence on educational practices. This puts highly spiritual Swiss teachers in a dilemma: How can they integrate their spirituality in the classroom without causing controversy? The present study used the qualitative method of Interpretative Phenomenological Analysis (IPA). A repeat-interview process allowed for in-depth analysis and interpretation of the subjective lived experience of six Swiss secondary school teachers’ religious spirituality and its influence on their teaching practices. The key findings of this study were that spirituality is an important protective factor as well as a potent coping strategy for highly spiritual teachers. Spirituality is a key aspect of their teacher identity, but they implement spirituality often only through covert or indirect ways in the classroom. While they would wish to be able to implement it more directly, they feel that this is often not permissible. They perceive spirituality as a taboo in Swiss education and actively suppress aspects of it.

J216 – WILLIAMS, Peter and KATES, Melissa, *Creating a faith-friendly School Culture in religiously plural communities: A neglected facet of Diversity*, *School Leadership Review*: Vol. 17: 2022, 1, Article 1. - <https://scholarworks.sfasu.edu/slr/vol17/iss1/1> - School leaders serve religiously diverse communities, engaging with staff and parents from many backgrounds to address the academic and development needs of all children. While educator preparation often includes some instruction in cultural competence, religious diversity gets little attention. The purpose of this conceptual article is to provide guidance for school leaders to create a workplace and school culture hospitable to employees from all religious, spiritual, and non-religious backgrounds. Using Miller and Ewest’s (2015) Faith and Work Organizational framework, this article reviews findings from the management literature on workplace spirituality including the sparse empirical literature on religious expression in the school (as a workplace) and from case law on employment-related religious expression in schools. We synthesize the concepts and findings into actionable recommendations for school leaders to guide them towards creating inclusive, religiously plural, faith-safe or faith-friendly workplaces where educators can flourish and thrive. Recommendations include a policy review, adoption of norms of respectful pluralism, and religious literacy training.

P217 – WINKLER, Kathrin & SCHOLZ, Stephan, *Bible Didactics and social inequality? Critical considerations on the interconnection of Religious Education and heterogeneous settings*, *Religions*, 2022, 13/5, 423 - <https://doi.org/10.3390/re13050423> - <https://www.mdpi.com/2077-1444/13/5/423/htm> - This paper deals with the question, to what extent, in the German context, have biblical didactic implications and systemic requirements in religious education led to social inequality in heterogeneous classrooms. Based on four different case studies in elementary, middle, and vocational schools, an empirical insight is provided that sheds exploratory and descriptive light on the construction of reality in the context of biblical learning. The analysis clearly shows that physical as well as socialization-related limitations, structural and systemic conditions in the German school system, and strangeness and existential irrelevance, are obvious barriers that prevent students in heterogeneous settings from accessing biblical learning. In the synopsis, with theological–pedagogical implications as well as didactical challenges, it becomes clear how necessary difference-sensitive Bible didactics in the context of heterogeneity and social inequality is. Finally, based on the empirical evidence

of the analysed case studies and the theoretical framings, concrete expectations for biblical learning in Religious Education, in relation to heterogeneity and social inequality, are highlighted.

J218 - YOO, Yun Kwon, *Toward a “Religious Cosmopolitanism” in the age of globalization. Interreligious Studies and Intercultural Theology*, 2022, 6(1), 45–65. <https://doi.org/10.1558/isit.20024> - This article reflects critically on cosmopolitanism in our contemporary context of globalization. It examines whether cosmopolitanism can serve as an adequate anthropological perspective that responds sufficiently to the challenges of globalization, particularly in its economic, political, and cultural dimensions. Cosmopolitan anthropology is relevant and necessary in the age of globalization in that the critical challenge posed by today’s globalizing world is not only how to recognize differences per se but also, and more importantly, how to live together with all these differences. This requires our cosmopolitan awareness that we all are fellow human beings. This paper argues, however, that cosmopolitanism needs to be sublated into a religious cosmopolitanism by incorporating a theological anthropology that provides a more full-blown conception of being human as a concrete totality of all its constitutive relations whose ultimate source is God.

J219 – ZIMMERMANN, Mirjam & RIEGEL, Ulrich, *Befunde zum Lernen und Lerneffekt im konfessionell - kooperativen Religionsunterricht, Religionspädagogische Beiträge*, Bd 45, 2022, 2, 89-105 - <https://rpb-journal.de/index.php/rpb/article/view/182> - Dieser Beitrag gibt einen Überblick über Wirkungen und Lerneffekte des konfessionell-kooperativen Religionsunterrichts (kokoRU). Dafür werden in einem ersten Schritt in religionspädagogischer und didaktischer Literatur theoretisch benannte Zielvorstellungen zusammengetragen und kategorisiert. Nach einer kurzen Beschreibung der Methoden, anhand derer dieses Lernens bislang untersucht wurde, werden diese dann mit den empirisch untersuchten Zielen in vorliegenden kokoRU-Studien aus Eltern-Lehrkräfte- und der Perspektive der Schülerinnen und Schüler abgeglichen. Als Ergebnis wird fast durchgängig festgehalten, daß das konfessionsspezifische Wissen zunimmt. Wie und ob konfessionsbezogene Einstellungen, Entscheidungsfähigkeit und die Fähigkeit zum Perspektivenwechsel sich verändern, ist dagegen nicht klar feststellbar.

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