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**Typology:** **B** = Book, essay **D** = Document, Act **J** = Article in academic Journal **P** = Paper **T** = Tool for RE

**B01** – ADAMI, Rebecca, KALDAL, Anna, and ASPÁN, Margareta (Eds.), *The Rights of the Child. Legal, Political and Ethical Challenges*. Series: “Stockholm Studies in Child Law and Children’s Rights”, vol. 7, Brill, 20 April 2023, pp. 230, e-book - <https://brill.com/edcollbook-oa/title/61923> - How can human rights for children born outside their national jurisdiction with parents deemed as terrorists be safeguarded? In what ways

do children risk being discriminated in their welfare rights in Sweden when treated as invisible part of a family? How can we do research on children's rights in not just ethically sensitive ways but also with respect for children as rights subjects? And what could be a theory on social justice for children? These are questions discussed in studies from different disciplines concerning children's international human rights, with a special focus on the realization of the CRC in Sweden.

**P02** – AGENCE INTERNATIONALE DE PRESSE CORANIQUE, *La plus grande école de mémorisation du Coran en Libye et ses méthodes traditionnelles*, April 03, 2023 - <https://iqna.ir/fr/news/3484148/la-plus-grande-%C3%A9cole-de-m%C3%A9morisation-du-coran-en-libye-et-ses-m%C3%A9thodes-traditionnelles> – « Dans les classes de mémorisation du Coran de l'école Ismail bin Al-Amin à Tripoli, les enfants et les adolescents, vêtus de vêtements traditionnels, s'assoient en rangées régulières sur le sol, posent des Corans sur des 'porte Coran', et récitent les versets à haute voix. Cette école, créée en 1967, est l'un des plus importants centres de mémorisation du Saint Coran et d'enseignement des sciences coraniques. Les élèves de l'école Ismail bin Al-Amin commencent à apprendre le Coran dès l'âge de cinq ou six ans, et apprennent progressivement la prononciation des lettres, les règles du Tajwid et les principes de lecture, jusqu'à ce qu'ils achèvent la mémorisation complète du Saint Coran. »

**P03** – AKHTAR, N., FRANCIS, L. J., VILLAGE, A. *et al.*, *Testing the Moral Foundations Questionnaire within a Muslim society: a study among young adults in Pakistan*, *Journal of Religious Education*, 71 (2023), 1-18 - <https://doi.org/10.1007/s40839-023-00195-z> - This paper examines the psychometric properties of the 30-item Moral Foundations Questionnaire among a sample of 370 young adults between the ages of 18 and 26 years who were born in Punjab and who had lived there since their birth. Initial analyses did not support the internal consistency reliability of the five scales of moral predispositions proposed by this measure. Exploratory factor analysis and confirmatory factor analysis identified two factors that distinguished not between areas of moral predisposition, but between the two styles of items (relevance and judgement), each of which included all five predispositions. Correlations with personal religiosity suggested that the scale comprising 12 judgement items ( $\alpha = .88$ ) was susceptible to religious sentiment, but that the scale comprising 12 relevance items ( $\alpha = .89$ ) was not. The scale of 12 relevance items is commended for further testing and application within Muslim societies.

**B04** – ALBERTS, Wanda, JUNGINGER, Horst, NEEF, Katharina and WÖSTEYER, Christina, *Handbuch Religionskunde in Deutschland*, Berlin-Boston, De Gruyter, 2023, Seiten 522 - <https://doi.org/10.1515/9783110694536> - The *Handbook of Religious Education* analyzes non-confessional, religion-related teaching in schools from the perspective of religious studies. It provides an introductory description of the religious education perspective essential to this kind of teaching. Building on this, the handbook is divided into historical and systematic-comparative chapters, as well as extensive chapters on the state of religious education in all sixteen German states. Main chapters: Wissenschaftlich fundierter Beitrag zur aktuellen Debatte - Übersichtliche, aktuelle Kapitel und Überblicksgrafiken zu jedem Bundesland - Systematische und historische Erfassung des nicht-konfessionellen religions- und ethikbezogenen Unterrichts.

**J05** – ALESINA, Alina, HOHMANN, Sebastian, MICHALOPOULOS, S. *et al.*, *Religion and educational mobility in Africa*, *Nature*, May 2023, <https://doi.org/10.1038/s41586-023-06051-2> - The African people and leaders have long seen education as a driving force of development and liberation, a view shared by international institutions, as schooling has large economic and non-economic returns, particularly in low-income settings. This study examines the educational progress across faiths throughout postcolonial Africa, home to some of the world's largest Christian and Muslim communities. We construct comprehensive religion-specific measures of intergenerational mobility in education using census data from 2,286 districts in 21 countries and document the following: 1. Christians have better mobility outcomes than Traditionalists and Muslims; 2. differences in intergenerational mobility between Christians and Muslims persist among those residing in the same district, in households with comparable economic and family backgrounds; 3. although Muslims benefit as much as Christians when they move early in life to high-mobility regions, they are less likely to do so. Their low internal mobility accentuates the educational deficit, as Muslims reside on average in areas that are less urbanized and more remote with limited infrastructure; 4. the Christian-Muslim gap is most prominent in areas with large Muslim communities, where the latter also register the lowest emigration rates. As African governments and international organizations invest heavily in

educational programmes, our findings highlight the need to understand better the private and social returns to schooling across faiths in religiously segregated communities and to carefully think about religious inequalities in the take-up of educational policies.

**J06** – ANEAS, Assumpta & VILÁ, Ruth, *Evaluation of Intercultural and Interreligious Dialogue Competencies. Identification of factors related with its performance among Adolescents in the city of Barcelona*, *Religion & Education*, 11 Mars 2023, <https://doi.org/10.1080/15507394.2023.2187202> - A survey study was carried out among 942 students in Barcelona. The study demonstrated that the questionnaire applied ensured validity and reliability for detecting and evaluating interreligious dialogue competencies. The most significant results were that a regression analysis identified five predictor variables of intercultural and interreligious competencies: (1) overcoming prejudice; (2) disregarding a person's religion when establishing friendship; (3) the ability to cope with conflicts; and (4) not avoiding a relationship with someone due to their cultural background. Lastly, results also showed the importance of working in secondary schools in order to advance toward a culture of peace.

**J07** – BAEZA CORREA, Jorge, *Jóvenes y religión: una revisión sistemática cualitativa de datos disponibles en algunos países de América Latina*, *Revista Temas sociológicos*, January 2023, DOI:[10.29344/07196458.31.3183](https://doi.org/10.29344/07196458.31.3183) - En América Latina, el conocimiento cuantitativo sobre los jóvenes y la religión es de fácil acceso y bastante significativo, pero la información cualitativa sobre la materia está dispersa y se muestra disímil entre países. El objetivo de este trabajo es lograr establecer, mediante la revisión sistemática de 45 artículos publicados en los últimos cinco años en bases de datos de acceso libre, cómo se relaciona la juventud con la religión en países latinoamericanos. El trabajo permitió, una vez concluido, un análisis temático y concluir que la religión es una realidad diversa que sigue influyendo en la juventud, aunque cada vez menos; que las y los jóvenes que se identifican con una religión muchas veces discrepan de sus orientaciones y prácticas, lo cual los conduce a vivir la religión “a su manera”, y que se vinculan a las instituciones religiosas con la demanda de un espacio mayor a su condición y cultura juvenil. A su vez, muchos y muchas jóvenes se identifican como “sin religión”, pero en cambio se reconocen como creyentes sin una religión institucionalizada. Por último, que existe un grupo amplio de juventud que se define como “buscadores”, los cuales combinan diversas creencias y construyen su propia “religión” o espiritualidad.

**J08** – BANKS, Sarah, SHEVELLAR, Lynda, NARAYANAN, Pradepp, *Ethical issues in community development: setting the scene*, *Community Development Journal*, Volume 58, Issue 1, January 2023, pp. 1-18, <https://doi.org/10.1093/cdj/bsac043> - This article introduces a special issue of the *Community Development Journal* designed to explore aspects of community development through an explicitly ethical lens. Arguing for a broad understanding of ethics as inextricably linked to practice and politics, it introduces the concept of ‘ethics work’ to capture the cognitive and emotional efforts community development workers expend to identify and handle matters of responsibilities, rights, harms, and benefits. Drawing inspiration and illustrations from contributions to the special issue, the article identifies ethical questions and concerns at three inter-related levels: micro (everyday relationships and interactions), meso (strategies for community development engagement and action), and macro (distribution of power and resources). After examining case examples of micro- and meso-ethical encounters, the article moves to consideration of macro-ethical questions linked to the political context of community development as a movement or project. The importance of interrogating the contradictory ideologies underpinning community development is stressed, ensuring the ethical lens is broad and versatile enough for practitioners to view their work reflexively with reference to postcolonial, postmodern, and posthuman perspectives. The article concludes with a call for a situated ethics of eco-social justice, seeing ethics as embedded in everyday practice while located in political and ecological contexts.

**J09** – BRASIL, Taciana, *Ensino Religioso no Brasil: da confessionalidade à laicidade?, Ensaio: Avaliação e Políticas Públicas em Educação*, 2023 - <https://www.scielo.br/j/ensaio/a/BhCC5dsmxNVcSLsx6k5bSzM/> - A presente pesquisa tem o escopo de identificar as manifestações cotidianas de intolerâncias nas escolas e como enfrentá-las. Inicialmente será utilizada a legislação, partindo da Lei de Diretrizes e Bases da Educação Nacional (LDB) – Lei 9.394/1996, que preconiza o respeito à diversidade cultural religiosa do Brasil. No entanto, esta Lei deixou a lacuna de promover a valorização histórico-cultural e religiosa sem proselitismo, havendo necessidade de alterá-la pelas Leis 9.475/1997 e 10.639/2003 e, posteriormente, esta última, modificada pela Lei 11.645/2008. Estas foram elaboradas com viés de incluir, obrigatoriamente o estudo da

história e cultura afro-brasileira e indígena. A diversidade cultural e pluralismo religioso no ambiente escolar geram uma tensão constante entre os(as) alunos(as) da educação básica, aumentando a violência e distanciando-os de uma boa formação cidadã. O problema maximiza com a falta de especialização e/ou capacitação dos professores e professoras na área de Ciências da Religião para mediar estes conflitos, ocasionando o principal entrave para aplicação efetiva das leis retromencionadas. Quanto a metodologia, será baseada em pesquisas bibliográficas em artigos publicados em periódicos científicos, dissertações, teses e obras nas áreas de teologia e pedagogia. Justifica-se que o Ensino Religioso é relevante para trabalhar valores e respeito às diferenças histórico-culturais e religiosas. Dessa forma, a pesquisa propõe elaboração de materiais didático-pedagógicos que possam auxiliar professores e professoras a ministrarem suas aulas através de ensino lúdico e interdisciplinares, contendo histórias em quadrinhos (HQ), culinária, arte, poesia, ciência, religião e jogos digitais. Destarte, almejamos contribuir com o GT 6 (Ensino Religioso: diversidade e humanização), mostrando que o Ensino Religioso, o(a) professor(a) e a escola terão uma grande relevância em reconhecer a diversidade e pluralismo como construção histórica, social, religiosa e política das diferenças, com enfoque na valorização humana e, conseqüentemente, no combate ao racismo e quaisquer outros tipos de intolerância.

**D10** – BUNDESKANZLERAMT (ed.), *Religionen in Austria. Overview of the religious societies recognised in Austria*, by Austrian Federal Chancellery, Ballhausplatz 2, 1010 Vienna. Content: Florian Welzig. Coordination: Martin Fischer, Vienna, 2023, pp. 72 – [www.bundeskanzleramt.gv.at](http://www.bundeskanzleramt.gv.at) - For various reasons, during the 20th century Austria saw a shift in its religious landscape. Freedom of religion in Austria began with the 1781 Patent of Tolerance and has continued to evolve up to the present day. But exactly how many churches and religious societies are there in Austria? What does the country's religious landscape look like? How do these churches and religious communities carry cultural identity? This handbook not only provides answers to these questions: it also gives each church and religious community its own voice. Reading this handbook will give you some insight into the origins and teachings of each religion, as well as information about their different structures and the different functions they perform. The diversity illustrated in this handbook clearly shows that Austria reflects the religious heritage of many different nations.

**P11** – CHADWIN, Joseph, *The lived religious beliefs and experiences of English Hindu teenagers at home and at school*, *British Journal of Religious Education*, online 14 April 2023, DOI: [10.1080/01416200.2023.2184326](https://doi.org/10.1080/01416200.2023.2184326) - This paper constitutes a study of the lived religious identity and practice of Hindu teenagers in the UK. More specifically, utilising an ethnographic approach designed to give voice to what is academically an extremely unrepresented religious community, this is a study of how Hindu teenagers in the UK experience their religion at home and at school. After outlining the contrast between these teenagers' home life and school experience, I ultimately argue that Hindu teenagers experience a strong sense of cognitive dissonance pertaining to their religious identity: a juxtaposition between their home life and school life whereby the former is a healthy relationship with their religion and the latter is a sense of anger and shame. Finally, I outline what in particular the teenagers themselves believe is lacking in the RE classroom and what they regard as the key features of their Hindu faith.

**J12** – 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*, volume 53, 2023, pages 121–137 - <https://link.springer.com/article/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 strategies. 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.

**P13** – CIANCIOLO, Valeria, *Iscrizione della figlia all'ora di religione. Se vi è contrasto fra i genitori, la scelta spetta al Giudice* - Cass. Civ., Sez. I, ord. 7 marzo 2023 n. 6802 – Osservatorio nazionale sul diritto di Famiglia, 8 marzo 2023 - <https://www.osservatoriofamiglia.it/contenuti/17513246/iscrizione-della-figlia-all39ora-di-religione-se-vi-e-contra.html> - In caso di conflitto genitoriale, il perseguimento dell'interesse del minore può comportare anche l'adozione di provvedimenti, relativi all'educazione religiosa, contenitivi o restrittivi dei diritti individuali di libertà religiosa dei genitori, operando come limite alla libertà religiosa dei genitori. Cassata la sentenza della Corte d'Appello che aveva lasciato alla madre il dovere di lasciare la scelta sulla decisione rispondente al miglior interesse per la minore rilevando che il diritto alla libertà religiosa non assume concreta rilevanza, in quanto sull'educazione religiosa, i genitori hanno diverse opinioni e la figlia, in considerazione della giovane età (sei anni), non è ancora in grado di esprimere una propria posizione autonoma rispetto a quella del padre e della madre.

**D14** – CONFERENCE IN RELIGIOUS STUDIES (Ed.), *Religious studies Conferences in 2023/2024* - [https://www.conferenceineurope.org/religious\\_studies.php](https://www.conferenceineurope.org/religious_studies.php) - Get conference alerts on upcoming conferences, meetings, seminars, workshops and other associated events in religious studies sector in 2023/2024. All Conference Alert, trusted conference listing platform for academicians, industries & conference organizers, offers you complete details such as conference name, date, venue, organizer details, conference agenda & call to submit research papers at one place. You can further segregate all conferences and scientific events in religious studies by country, state, city, month & dates too. With more than 100,000 registered subscribers, All Conference Alert is the ultimate platform for PHD students, research scholars, researchers, academic professionals and industry peers to find relevant conferences/events important to them. We are trusted by thousands of academicians, professionals, and event organizers as well to post, index & promote their conferences worldwide.

**D15** – DEBÈNE, Marc, MARILLIA, Françoise, DE GAUDEMONT, Christelle (Eds.), *Code de l'éducation 2023, annoté et commenté*, 17<sup>e</sup> édition, Dalloz, <https://www.boutique-dalloz.fr/code-de-l-education-p.html> - Enrichie d'annotations de jurisprudence exhaustives, de références bibliographiques et d'un vaste commentaire qui permet de comprendre les notions, institutions et mécanismes juridiques d'une matière complexe. Les qualités additionnelles de l'édition 2023 d'après l'Editeur : clair et précis pour un public juriste comme non-juriste grâce aux commentaires de jurisprudence détaillés ; statuts des personnels enseignants, d'éducation et de surveillance inclus en appendice ; code de la recherche, annoté et commenté, inclus en appendice ; inclus le Code de l'éducation en ligne, enrichi, annoté et mis à jour en continu. Cette édition comprend l'ensemble des matières régissant les principes généraux de l'éducation, l'administration (répartition des compétences entre les collectivités territoriales...), les enseignements scolaires (1<sup>er</sup> et 2<sup>nd</sup> degrés) et supérieurs (organisation, établissements, vie) et les personnels. Lois et règlements concernant l'enseignement du fait religieux, ainsi que le statut des établissements confessionnels sous contrat, sont également mis à jour et commentés.

**D16** – DEUTSCHE BISCHOFSKONFERENZ, *Neue Musterordnung für die Erteilung der Missio canonica Beschluss des Ständigen Rates der Deutschen Bischofskonferenz*, Pressemeldung 07.03.2023, n. 045 - <https://www.dbk.de/presse/aktuelles/meldung/neue-musterordnung-fuer-die-erteilung-der-missio-canonica> - Am 23. Januar 2023 hat der Ständige Rat der Deutschen Bischofskonferenz eine neue Musterordnung für die Erteilung der *Missio canonica* beschlossen. Sie löst die *Rahmenrichtlinien für die Erteilung der kirchlichen Unterrichtserlaubnis und der Missio canonica für Lehrkräfte mit der Fakultas „Katholische Religionslehre“* vom September 1973 ab. Ab sofort ist der Text der Musterordnung untenstehend als PDF-Datei zum Download verfügbar. Die *Missio canonica* ist die kirchliche Bevollmächtigung, die Religionslehrerinnen und Religionslehrer benötigen, um katholischen Religionsunterricht zu erteilen. Sie ist Teil der gemeinsamen Verantwortung von Kirche und Staat für den schulischen Religionsunterricht. In der Musterordnung werden die Voraussetzungen genannt, die für die Erteilung und gegebenenfalls für den Entzug der *Missio canonica* durch den jeweiligen Ortsbischof erforderlich sind, und das entsprechende Verfahren festgelegt. In der Präambel der Ordnung werden die beiden zentralen Voraussetzungen, nämlich die Bereitschaft, den Religionsunterricht in Übereinstimmung mit der Lehre der Kirche zu erteilen und ein Zeugnis christlichen Lebens in Schule und Unterricht zu geben, in ihrer Bedeutung für den Religionsunterricht erläutert. „Rechtgläubigkeit im Sinne von can. 804 § 2 CIC“, heißt es dort, „schließt theologisch begründete Kritik und Zweifel nicht aus. Gleichzeitig bedarf es innerhalb der weltanschaulich pluralen Gesellschaft einer glaubwürdigen Positionierung der eigenen Religiosität in dem Bewusstsein, dass es sich hierbei immer um

eine lebenslange Aufgabe handelt“. Das Zeugnis christlichen Lebens zeigt sich im täglichen Umgang mit den Schülerinnen und Schülern, den Kolleginnen und Kollegen, den Eltern, der Schulleitung und nicht zuletzt in der Mitverantwortung für die Gestaltung des Schullebens. „Zu einem solchen Zeugnis christlichen Lebens sind alle Religionslehrkräfte aufgefordert, unabhängig von ihrer Herkunft, ihrem Alter, ihrer Behinderung, ihrer persönlichen Lebenssituation, ihrer sexuellen Orientierung oder geschlechtlichen Identität.“

**D17 - Directive du ministre de l'Éducation concernant les pratiques religieuses dans les écoles, les centres de formation professionnelle et les centres d'éducation des adultes publics**, par le Ministre de l'Éducation du Québec Bernard Drainville, qui publie cette version administrative de la directive adoptée par le Conseil des ministres du 19 avril 2023, sauf amendements successifs, texte de 2 pages. <https://cdn-contenu.quebec.ca/cdn-contenu/adm/min/education/nouvelles/2023/Directive-pratiques-religieuses.pdf> - Ce texte, récemment adopté, rappelle toutes les principales références juridiques et administratives qui régissent l'ensemble des droits et des devoirs concernant la liberté religieuse des élèves, des enseignants, des familles et des autorités administrative des établissements au Québec.

**T18 – FABBRI, Maurizio (ed.), *Curricolo per l'educazione morale. La sfida dell'educazione morale degli adolescenti di oggi*, Scholé. Rivista di educazione e studi culturali 2, 2022, Morcelliana, pp. 368 - <https://www.recensionedilibri.it/2023/03/01/schole-rivista-di-educazione-e-studi-culturali-2-2022-curricolo-per-leducazione-morale-la-sfida-della-formazione-morale-dei-preadolescenti-di-oggi/> - Nella sezione monografica, curata da Maurizio Fabbri – scrive Pier Cesare Rivoltella nell'Editoriale – sono raccolti contributi che riflettono sull'educazione morale nella scuola secondaria e che rappresentano alcuni dei risultati di un Progetto di Rilevante Interesse Nazionale (PRIN) condotto sullo stesso tema. L'analisi si muove tra la ricognizione empirica sui piani dell'offerta formativa di scuole secondarie di primo grado (Silvia Demozzi, Marta Ilardo, Nicoletta Cheregato) e secondo grado (Liliana Silva, Elia Pasolini e Federico Zannoni), l'aggancio fondativo ai quadri deontologici (Maurizio Fabbri) e la cornice dei riferimenti internazionali (Pietro Corazza)”.**

**B19 – FABRIS, Adriano, *La fede scomparsa. Cristianesimo e problema del credere*, Morcelliana 2023, pp. 144 - Che ne è della fede in questo mondo secolarizzato? La mentalità occidentale, che pone al centro l'essere umano e le sue esigenze materiali, pervade il mondo. Forse la fede non esiste più o magari ce n'è troppa, ma non di tipo religioso, dato che spesso viene confusa con credenze varie e con opinioni più o meno giustificate. Eppure, anche in tale mentalità continua a esserci bisogno di credere, ma non sono più le religioni monoteistiche a dirigere le dinamiche umane. Per fare i conti con questi fenomeni occorre approfondire in cosa consiste davvero il rapporto con Dio, quali sono i significati e le forme della fede, che si configura come un'esperienza di relazione e di fiducia in grado di dare senso a ogni altra nostra relazione, di offrire prospettive ulteriori. L'esito di questa indagine è un cristianesimo come “religione impossibile”, che, nella sua trasgressività, permette di considerare l'“impossibile” come una possibilità e in tal modo salva dalla compromissione con il male che caratterizza l'agire umano. L'analisi conduce a conseguenze che coinvolgono di petto la pedagogia scolastica della religione.**

**J20 – FATIH 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, vol. 45, 2023, 2, 127-137 - <https://www.tandfonline.com/doi/abs/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 religious education. In the context of this study, the role of religious education 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.**

**J21** – FEDOROV, Alexander, *The preconditions of interreligious education in Hong Kong: religious heterogeneity, freedom of religion, and secularity*, *Social Transformations in Chinese Societies*, 19 April 2023 - <https://www.emerald.com/insight/content/doi/10.1108/STICS-01-2022-0007/full/html> - In the light of intensifying academic discourses on contemporary religious education in Hong Kong, this paper aims to examine how the interreligious model (i.e. that features teaching religious variety rather than a particular faith) is consistent with Hong Kong's social context. It begins with a theoretical conceptualization that interreligious education originates from certain preconditions and is only understood contextually. Next, the analysis identifies the preconditions within Hong Kong milieus: sociodemographic, sociocultural and legal. Albeit most conceptualizing of interreligious education has been conducted in Europe, the study finds the model functional to Hong Kong. Moreover, these preconditions-religious heterogeneity, freedom of religion and secularity – are met, although with their specifics. These preconditions, however, do not imply imperativeness yet rather feasibility if the interreligious model adheres to Hong Kong's educational aims. This study develops theoretical lenses for interreligious education in Hong Kong. First, it analyzes religious heterogeneity, freedom of religion and secularity within the Hong Kong milieus and reveals Hong Kong's capacity to implement the interreligious model. It also advances scholarship on interreligious education in relatively underexplored settings (referring not simply to Hong Kong but to Chinese societies and contemporary Asia).

**P22** – FERNÁNDEZ ESPINOSA, Verónica & LÓPEZ GONZÁLEZ, Jorge, *Virtues and values education in schools: a study in an international sample*, *Journal of Beliefs & Values*, published online: 04 Jan 2023 - <https://www.tandfonline.com/author/L%C3%B3pez+Gonz%C3%A1lez%2C+Jorge> - There is a deficit in character education research in Latin America and a lack of clarity about conceptual issues relevant to values and virtues. This lack of conceptual clarity has practical importance. The research sought to investigate empirically how school managers and teachers understand and practice character education, with particular attention to the distinction between educating values and virtues. The study was carried out during the first semester of 2022 on a sample of 160 schools in 17 countries, mainly in Christian schools in Spain and Mexico. The results show that there are differences according to the type of school and country. There are important findings regarding the concept of virtue and its relation to the concept of value, which virtues and values are most relevant for schools to teach, and which are the most used strategies in character education programmes. The research points to moral education as a central theme in schools, which considers both virtue and values education. There is a genuine interest on training teachers in virtue education.

**J23** – FERRARA, Carol, *Religious education in French private schools: Categories, confluences, and inequities*, *British Journal of Religious Education*, vol. 45, 2023, 2, 89-99 - <https://www.tandfonline.com/doi/full/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 religious education in French society. Since religious education 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 religious education 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 religious education across the system, religious education 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.”

**J24** – FERRARI, Alessandro, *La laicità importuna: laicità costituzionale e libertà religiosa [The bothersome secularity: constitutional secularity and religious freedom]*, *Stato, Chiese e pluralismo confessionale*, rivista telematica (<https://www.statoechiese.it>), fascicolo n. 8, 23 Aprile 2023, pp. 63-84 - In recent years, there has been a certain disenchantment of religious denominations with secularity. At the very time when secularity as a constitutional principle offered a broad guarantee for

religious pluralism, its concrete implementation seemed to contradict this potential. The article examines how the modern, narrative conception of this principle continues to influence and hinder the constitutional dimension of secularity by undermining the integrative function performed by this fundamental principle.

**B25** – FERRARI, Silvio, *Scritti. Percorsi di libertà religiosa per una società plurale*, a cura di C. Cianitto, A. Ferrari, D. Milani e A. Tira, Società editrice Il Mulino, 2022, pp. 540 – Una selezione di scritti del prof. Silvio Ferrari sono l’occasione non solo per ripercorrere l’itinerario intellettuale dello studioso di discipline ecclesiasticistiche, ma per offrire ai lettori spunti di autentica riflessione su quanto la libertà religiosa sia un valore da porre a fondamento per la costruzione di una società genuinamente pluralistica. E questo valore è il filo conduttore degli scritti qui raccolti in tre sezioni: il diritto ecclesiastico, una questione di metodo; religione e religioni nello spazio pubblico, specie nella scuola e non solo; diritti religiosi nella lettura comparativa delle fedi oggi più emergenti. Si evince dalla raccolta la convinzione che le scienze ecclesiasticistiche sono scienze vive, attente agli sviluppi della globalizzazione, chiamate a offrire input significativi per costruire un modello giuridico capace di gestire la diversità culturale e religiosa. Un testo base per la formazione iniziale del titolare dei corsi religione o comunque di cultura religiosa post-confessionale nella scuola di tutti.

**J26** – FRANCK, Olof, *Non-denominational RE teaching based on a Christian ethical heritage: the Swedish case*, *Journal of Religious Education*, 71 (2023), 33–47. <https://doi.org/10.1007/s40839-023-00196-y> - This article discusses whether there is a contradiction in prescribing a religious, more specifically a Christian, tradition as the ethical basis for a teaching that is prescribed to be non-denominational. In the Swedish curriculum, the ethics borne by a Christian tradition and Western humanism are used as a platform for the school's teaching at the same time as this is not allowed to be of a denominational nature. It has been argued that there is an incompatibility or even an adversarial contradiction here, which must be eliminated by dethroning and removing either of the two poles. The article analyses such a stance, and it is argued that such a position, indicating general claims, can be said to rest on a weak argumentative base. A critical and complex interpretation of the concepts of non-denominational and denominational teaching, and of intentional and extensional references associated with them, can open up for a less dichotomous positioning.

**B27** – FRANK, Olof & THALEN, Peder (Eds.), *Powerful Knowledge in Religious Education. Exploring paths to a knowledge-based Education on Religions*, Palgrave Macmillan 2023, pp. 250 - This book unites and explores different approaches to understand and develop knowledge-based religious education. While the importance of methodological issues in RE is understood and acknowledged, the editors and contributors interrogate what kind of knowledge should be explored, how this knowledge is defined and what the consequences would be. Subsequently, the book focuses on the concept of powerful knowledge which transcends students' everyday experiences, and how it can be incorporated into the RE curriculum. Drawing together international research from RE teaching and learning, the book explores various paths to integrate a truly knowledge-based religious education. The book will appeal to students and scholars of religious education, sociology of education and the philosophy of religion.

**B28** – FRANKEN, Leni, GENT, Bill (Eds.), *Islamic Religious Education in Europe: A Comparative Study*, Routledge 2023, pp. 312 (*forthcoming publ.*) - <https://www.ibs.it/islamic-religious-education-in-europe-libro-inglese-vari/e/9780367748197> - Against the backdrop of labour migration and the ongoing refugee crisis, the ways in which Islam is taught and engaged with in educational settings has become a major topic of contention in Europe. Recognising the need for academic engagement around the challenges and benefits of effective Islamic Religious Education (IRE), this volume offers a comparative study of curricula, teaching materials, and teacher education in fourteen European countries, and in doing so, explores local, national, and international complexities of contemporary IRE. Considering the ways in which Islam is taught and represented in state schools, public Islamic schools, and non-confessional classes, Part One of this volume includes chapters which survey the varying degrees to which fourteen European States have adopted IRE into curricula, and considers the impacts of varied teaching models on Muslim populations. Moving beyond individual countries' approaches to IRE, chapters in Part Two offer multi-disciplinary perspectives - from the hermeneutical-critical to the postcolonial - to address challenges posed by religious teachings on issues such as feminism, human rights, and citizenship, and the ways these are approached in European settings. Given its multi-faceted



approach, this book will be an indispensable resource for postgraduate students, scholars, stakeholders and policymakers working at the intersections of religion, education and policy on religious education.

**J29** – GALIOTO, Carmelo, BELLOLIO, Cristóbal, *Towards a reform of religious teaching in the Chilean school system*, *International Journal of Educational Development*, vol. 100, July 2023 - <https://www.sciencedirect.com/science/article/abs/pii/S0738059323000676> – “This essay proposes to change the current manner by which religion is taught within the Chilean school system. Currently, all schools are legally compelled to offer a particular religious teaching in a confessional fashion, although exemptions are offered on an individual basis; whilst state-owned or private secular schools must choose a religion from a list of alternatives (usually Catholicism), private faith schools only teach about the religious belief that defines their educational project. As it stands, this scheme generates problems of exclusivism (students only learn about one faith), confessionalism (they are directed to believe in said faith), and religious illiteracy (in cases where they are allowed to opt-out from the religion class). After characterising religious learning as an educational good for anthropological, cultural, existential, and civic reasons, we propose a move towards a scheme of universal (all faiths), mandatory (no exemptions), and non-confessional (non-directive) religious teaching for state schooling (UMNC). Finally, we propose extending UMNC to faith schools, for reasons related to the epistemic and axiological place of the religion class within the curriculum, and a shift from concerns about parental rights to a child-centred approach.”

**B30** – GEARON, Liam, KUUSISTO, Arniika, POULTER, Saila, TOOM, Auli, UBANI, Martin (Eds.), *Religion and Worldviews in Education. The new watershed*, Routledge 2023, pp. 264 - <https://www.routledge.com/Religion-and-Worldviews-in-Education-The-New-Watershed/Gearon-Kuusisto-Poulter-Toom-Ubani/p/book/9781032208794> - This timely book offers a critically important contribution to debates around the meeting place of religious and secular worldviews in education. Edited by five leading figures in the field, and drawing on expert international scholarship and research, the book provides cutting-edge analysis that bridges the religious and secular in global educational contexts. Considering the role of the United Nations, UNESCO, OECD and PISA in varied international contexts, the book draws on critical analysis of primary empirical research and secondary critique to offer a coherent blend of theoretically complex yet practical analysis of policy implementation. Throughout this accessible and logically structured volume, the authors assert that the meeting place of religious and secular worldviews is one of the most important and pressing issues for religion in education. As a field-defining work of research into education, religion and worldviews, the book will be essential reading for scholars, researchers and post-graduate students in the fields of religious education, religious studies, philosophy of education and international education.

**P31** – GIBSON, Matthew, *Higher Education Professionals are not prepared to support students' growth and exploration of Religion and Worldviews*, Grand Valley University (USA), Academic Year 2022-23, Paper Graduate Degree Type, approved on 21-04-2023, *Culminating Experience Projects* 275, pages 58 - <https://scholarworks.gvsu.edu/gradprojects/275/> - Religion and worldview development is often ignored within higher education. Whether inside of the classroom or in initiatives towards diversity, equity, and inclusion, religions and worldviews are kept out. This project looks at why this is the case and uses the Interfaith Triangle as a theoretical framework to provide a possible solution to this problem. This project was completed in three chapters. The first provides an introduction into why religion and worldview identity development are left out of higher education and how this project will address the issue. The second is a literature review that uses the Interfaith Triangle to address the reasons for the lack of religion and worldview development in higher education. The third is a solution created by me and designed from the literature. This solution is a six-week professional development course for student affairs professionals. Each week of the course is centered around one of the themes that was found among the literature. The professionals taking the course will engage in discussions, reflections, case studies, and other activities to understand how and why to engage students in religion and worldview identity development. The literature shows how religion and worldview identity development is feared within higher education due to many misconceptions by faculty and staff. This project provides a course that educates professionals away from those misconceptions and provides concrete takeaways that can be applied to one's current practice.

**J32** – GIULIANI, Massimo, *Nelle scuole degli Emirati Arabi si insegna la Shoah*, *Limes. Rivista italiana di geopolitica*, n. 3, marzo 2023, pp. 235-243 – A fine gennaio 2023, da Washington, l’ambasciata degli Emirati Arabi Uniti ha annunciato che includerà nei curricula delle proprie scuole primarie e secondarie l’insegnamento della Shoah. L’iniziativa si comprende nel solco dei cosiddetti accordi di Abramo, la dichiarazione congiunta sottoscritta da Usa, Israele ed Emirati Arabi il 13 agosto 2020 al fine di normalizzare i rapporti tra Israele e l’intraprendente paese del Golfo Persico. Tali accordi si sono poi allargati al Bahrein (settembre 2020), al Marocco (dicembre 2020) e al Sudan (gennaio 2021). Un altro segnale che va nel senso dell’annuncio di nuovi curricula scolastici è la recente inaugurazione ad Abu Dhabi di un grandioso complesso architettonico (Abrahamic Family House, o Casa della Famiglia abrahamica), costituito da tre edifici di eguale grandezza, diversi solo per i dettagli decorativi e gli interni, che serviranno per il culto delle tre fedi monoteiste: una moschea, una chiesa (per tutte le denominazioni cristiane) e una sinagoga. Accanto a tali edifici si apre un’area di silenzio e meditazione per chi si professa non credente o non è affiliato a queste religioni. Se l’annuncio dato dagli Emirati Arabi sull’insegnamento della Shoah nei loro curricula scolastici avrà un seguito e cambierà qualcosa nelle nuove generazioni in Medio Oriente, è un ulteriore segnale da non sottovalutare.

**D33** – GOVERNMENT OF CANADA, *Freedom of religion or belief* - Date modified: 2023-03-21 - [https://www.international.gc.ca/world-monde/issues\\_development-enjeux\\_developpement/human\\_rights-droits\\_homme/freedom\\_religion-liberte\\_religion.aspx?lang=eng](https://www.international.gc.ca/world-monde/issues_development-enjeux_developpement/human_rights-droits_homme/freedom_religion-liberte_religion.aspx?lang=eng) – “Freedom of religion or belief, including the ability to worship in peace and security, is a universal human right. It is enshrined in both the *Universal Declaration of Human Rights*, and the *International Covenant on Civil and Political Rights*, among other key human rights documents. Discrimination against religious and belief communities, as with all forms of discrimination, causes suffering, spreads division, and contributes to a climate of fear, intolerance, and stigmatization. The promotion and protection of human rights, including freedom of religion or belief, is an important part of Canada’s constructive engagement in the world. Canada’s multi-cultural and multi-faith experience is reflective of Canadian efforts to champion inclusive and accountable governance, pluralism, and respect for diversity in all spheres of society. Efforts to advance freedom of religion or belief internationally focus primarily on: 1. advocating on behalf of persecuted religious and belief communities under threat; 2. opposing religious hatred, discrimination and xenophobia; and 3. supporting dialogue among different religious groups where religious issues are principal factors of tension between communities. Recognizing the universal, indivisible, interdependent and interrelated nature of human rights, Global Affairs Canada continuously looks to broaden its approach to advancing freedom of religion or belief and engage with non-traditional partners. For example, freedom of religion or belief is often referred to as a “gateway” to other freedoms, including freedom of expression, and freedom of peaceful assembly and association, then freedom of religion or belief in its true meaning must be seen as empowering women to decide for themselves what they believe and how they wish to live. Canada has made the promotion of pluralism and inclusion, and the recognition of and respect for diversity a priority, both at home and abroad, and works with partners to enhance the international promotion and protection of freedom of religion or belief. [...]”

**J34** – GROM, Bernhard, *Die Herausforderung der Säkularisierung*, *Stimmen der Zeit* 148 (2023) 241-242 - <https://www.herder.de/stz/hefte/archiv/148-2023/4-2023/die-herausforderung-der-saekularisierung/> - „Die Befragungsergebnisse, die der Religionsmonitor 2023 veröffentlicht hat, zeigen nicht nur einen starken Trend zur Entkirchlichung, sondern auch zum Desinteresse an Religion überhaupt. Jedes vierte Kirchenmitglied hat in den letzten zwölf Monaten über einen Austritt nachgedacht, jedes fünfte hat eine feste Austrittsabsicht – Katholiken häufiger als Evangelische. Gaben 2013 noch 47 Prozent der deutschen Gesamtbevölkerung an, sehr oder ziemlich stark an Gott zu glauben, so sagen dies im Jahr 2022 nur noch 30 Prozent. Die Zahl derer, die täglich beten, sank von 23 auf 17 Prozent; entsprechend stieg die Zahl derer, die gar nicht beten, von 32 auf 43 Prozent. Die Autoren kommentieren diese Zahlen sehr umsichtig: „Die Befunde lassen damit keine eindeutig säkularisierte Gesellschaft erkennen, Religion und Religiosität sind weiterhin prägend.“ Nun ja, es glauben ja noch drei Viertel mehr oder weniger stark an Gott, und immerhin beten 57 Prozent irgendwann einmal [...]“

**J35** – GROSS, Zehavit & RUTLAND, Susanne D., *Exploring the Value of Special Religious Education in Multifaith Australia among Christians, Muslims, Hindus, Buddhists, Jews and Baha’I*, *Religion & Education*, online 14 April 2023 - DOI: [10.1080/15507394.2023.2185054](https://doi.org/10.1080/15507394.2023.2185054) - This article analyses the value of religious education in Australian government schools, including the contribution of the combination of Special

Religious Education/Instruction (SRE/RI) and General Religious Education (GRE) to contemporary society. It is based on qualitative, grounded research with 58 interviews representing the six major faith groups in Australia—Christians, Muslims, Hindus, Buddhists, Jews, and Baha'i, as well as drawing on McCrindle's quantitative and qualitative data in an unpublished report co-written with the authors. The findings show that SRE contributes to values education, religious identity development and health and wellbeing. The SRE classes multiculturalise the schools and provide support to students who experience religious bullying in schools.

**B36** – GROSS, Zehavit (Ed.), *Reimagining the landscape of Religious Education. Challenges and opportunities*, Springer 2023, pp. 290 - [https://link.springer.com/chapter/10.1007/978-3-031-20133-2\\_1](https://link.springer.com/chapter/10.1007/978-3-031-20133-2_1) - This book brings together new thinking and research on religious education's complex and evolving role in the multicultural, diverse post-modern era. Religious education occupies a contested space whether in different contexts around the world, at different levels of education, and from different theoretical lenses. The book analyzes data from five continents: Europe, Africa, Asia, Australia, and America and from three different religious perspectives: Christian, Muslim, and Jewish. It facilitates new realism and understanding of the current situation from empirical and reflective accounts relating to a variety of countries and political contexts, as well as providing innovative methodological approaches to the study of education and religion. In different contexts around the world, at different levels of education, and from different theoretical lenses, religious education occupies a contested space. The ongoing, changing nature of the world due to increasing secularization, rapid technological change, mass immigration, globalization processes, conflict and challenging security issues, from inter to intra state levels, and with shifting geopolitical power balances, generates the need to reconceptualize where religious education is positioned. It claims that religious education on its own can be an agent of moral, social and spiritual transformation are disputed. There is significant controversy about whether special religious education, that is in-faith education, still has a role within the post-modern world.

**J37** – GROSS, Zehavit, *The Holocaust as a source for Religious Education and reflection among Adolescents in Israel*, chapter from *Reimagining the Landscape of Religious Education*, Springer, pp. 253-269 - first online March 2023 - [https://link.springer.com/chapter/10.1007/978-3-031-20133-2\\_16](https://link.springer.com/chapter/10.1007/978-3-031-20133-2_16) - The purpose of this study is to examine how students attending a religious Zionist girls' high school in Israel decipher and interpret—in religious terms—the Holocaust, an event that constitutes a Jewish national trauma. The study will focus on how an examination of aspects of the Holocaust as a Jewish historical event, which constitutes a reality-changing event, can form a basis of religious education. The study will propose to examine the issue through the implementation and use of an innovative six-stage structured pedagogical technique called a reflective culture of Holocaust remembrance (RCoHR), which shall be analyzed below. We will begin by explaining the theoretical background of the topic, then describe the research process and findings and conclude with an analysis of the pedagogical implications of the method for religious education and how Holocaust education could constitute a reflective means of enrichment for religious education.

**B38** – GRÜMME, Bernhard, PIRNER, Manfred L. (Hrsg.), *Religionsunterricht weiterdenken. Innovative Ansätze für eine zukunftsfähige Religionsdidaktik*, Kohlhammer 2023, 315 Seiten mit 4 Abb., 5 Tab., <https://shop.kohlhammer.de/religionsunterricht-weiterdenken-43404.html#147=19> - Vor 10 Jahren ist mit dem Band "Religionsunterricht neu denken" die Reihe "Religionspädagogik innovativ" gestartet. Der Anspruch der Reihe war von Beginn an hoch: sie sollte innovativ sein, aktuelle Forschung, Theorie und Praxis vernetzen und verschiedene Formate wie Arbeitsbücher und Forschungsarbeiten in einer Reihe versammeln. Inzwischen ist die REIN-Reihe in der Religionspädagogik etabliert. Mit über 50 erschienenen und weiteren, bereits geplanten Bänden ist REIN zu einer der zentralen Referenzgrößen der religionspädagogischen Forschung geworden. Nach 10 Jahren nimmt der Band "Religionsunterricht weiterdenken" die Entwicklungen der Religionspädagogik des Religionsunterrichts unter gewandelten und sich weiter wandelnden Vorzeichen kritisch in den Blick.

**J39** – HASDOVAC BAJIC, Nikolina, *Online Strategies of Nonreligious and Atheistic Organizations in Croatia*, *Journal of Religion in Europe*, Vol. 16 (2023), Issue 1 (Apr 2023), pp. 54-80 - <https://brill.com/view/journals/jre/16/1/article-p54-80.xml> - Croatian society is traditionally and dominantly religious (Catholic), and there are few organizations that gather together nonreligious people and atheists. Starting from three theoretical

perspectives on organized nonreligiosity (identity theory, cultural approach to social movements theory, and mediatization theory) this article's aim is to analyze various strategies these organizations employ in the context of their online activities. The observed strategies function inwardly (forming identity and strengthening the intragroup solidarity) and outwardly (trying to attract new members and sympathizers and to 'demystify' nonreligiosity and atheism). The study is based on the content analysis (deductive and inductive) that included materials posted on web pages and official Facebook pages of nonreligious and atheistic organizations in Croatia. In the first phase materials were analyzed with respect to four predetermined strategies (competitiveness/ cooperation, minority discourse, religious mimicry, exposing religion), while in the second phase inductive analysis revealed three additional strategies (inversion, reclaiming patriotism, and reclaiming spirituality).

**J40** – HENDEK, Abdurrahman, *European Religious Education Policy*, *Journal of Values Education*, vol. 20 (2022) n. 43, 243-267 - <https://dergipark.org.tr/en/download/article-file/2371180> - Religious education in schools in Europe must comply with the human rights principles expressed in relevant international human rights conventions and with the case-law of supranational courts such as the European Court of Human Rights. Moreover, in recent decades, European organisations such as the Council of Europe and the Organisation for Security and Co-operation in Europe have published recommendations, guidelines and reference books concerning religious education in schools. Even though it is early to claim that there is a coherent and homogenous European religious education policy, there is at least a trend towards it. Therefore, this article discusses the European religious education policy, particularly its principles, namely religious education's place in schools, its model and aims, the right of withdrawal from religious education, and consultation with relevant stakeholders. It is a qualitative research study, which adopts document analysis. The implications of the European religious education policy for national religious education policies are also discussed. Religious education in schools in Europe must comply with the human rights principles expressed in relevant international human rights conventions and with the case-law of supranational courts such as the European Court of Human Rights. Moreover, in recent decades, European organisations such as the Council of Europe and the Organisation for Security and Co-operation in Europe have published recommendations, guidelines and reference books concerning religious education in schools. Even though it is early to claim that there is a coherent and homogenous European religious education policy, there is at least a trend towards it. Therefore, this article discusses the European religious education policy, particularly its principles, namely religious education's place in schools, its model and aims, the right of withdrawal from religious education, and consultation with relevant stakeholders. It is a qualitative research study, which adopts document analysis. The implications of the European religious education policy for national religious education policies are also discussed.

**J41** – HERYATI, Helma, BORIFAR, Maria & WANTO, Deri, *Evaluation of Islamic Religious learning school-based program education* – *Journal of Educational Analytics*, Vol. 2 No. 1 (2023): February 2023 (Indonesia) - DOI: <https://doi.org/10.55927/jeda.v2i1.1908> - Evaluation in education is intended to get a picture of success in the learning process or learning program, which will later be used for improvement programs. This paper aims to describe the evaluation of Islamic education learning based on school programs. The research method used is a type of library research. Data sources come from literature which consists of primary data sources and secondary data sources. The results of the study show that the evaluation of Islamic religious learning is carried out comprehensively, continuously and integrated with school programs.

**T42** – HOSSAIN BHUIYAN, Md. JAHID, and ZOETHOUT, Carla M. (Eds.), *Freedom of Religion and religious pluralism*, Series: *Studies in Religion, Secular Beliefs and Human Rights*, Volume 16, Brill, 2023 - <https://brill.com/edcollbook/title/61481> - Religious pluralism is an important aspiration of contemporary societies, meaning that religious diversity is permitted and everyone has the freedom of religion or belief, or not to believe. The peaceful coexistence of people of a myriad of faiths is indispensable for securing peace in the modern era of political upheaval and economic dissonance. This book brings together a variety of religious and non-religious perspectives on religious pluralism. It explores the key philosophical and legal issues associated with religious freedom and social harmony. *Freedom of Religion and Religious Pluralism* intends to serve as a valuable resource for scholars specialising in religion, citizenship, and migration studies. It will also act as a reference for courses on law, religion, and human rights.

**T43** – HUMANIST UK (Ed.), *Religion in schools. A Guide for non-religious parents and young people in England, Wales and Northern Ireland*, 18 April 2023, pp. 28+28+28. <https://humanists.uk/2023/04/18/>

[humanists-uk-launches-guide-to-religion-in-schools-in-response-to-tumbling-religion-figures/](#) - Following primary schools National Offer Day, Humanists UK has published a comprehensive guide on how to navigate religion in English schools. It has done so in response to the latest Census figures, released in January, that show that [more people aged under 67](#) ticked 'No religion' than 'Christian' – with the 'No religion' figures being in the high 40s until around age 50. And yet one-third of state-funded schools are Christian, and this share has gone up over the last ten years. Further, every other school must by law have daily Christian worship. The laws on worship, faith schools, and religious education (RE) all date from 1944. Humanists UK has questioned whether they are compatible with modern society. The guide, called *Religion in Schools – a Guide for Non-Religious Parents and Young People*, offers a wealth of information on topics such as: school ethos and admissions, RE, collective worship, and the teaching of creationism and so-called 'intelligent design' in science. Also released this week is a new guide tailor made for the new education law and curriculum in Wales, and a guide for parents on religion in schools in Northern Ireland.

**P44 - ICRES 2023: 17. International Conference on Religious Education in Schools - August 17-18, 2023 in London, United Kingdom** - The International Research Conference is a federated organization dedicated to bringing together a significant number of diverse scholarly events for presentation within the [conference program](#). Events will run over a span of time during the conference depending on the number and length of the presentations. With its high quality, it provides an exceptional value for students, academics and industry researchers. *International Conference on Religious Education in Schools* aims to bring together leading academic scientists, researchers, and research scholars to exchange and share their experiences and research results on all aspects of Religious Education in Schools. It also provides a premier interdisciplinary platform for researchers, practitioners, and educators to present and discuss the most recent innovations, trends, and concerns as well as practical challenges encountered, and solutions adopted in the fields of Religious Education in schools.

**D45 – INTER-PARLIAMENTARY UNION, *The Parliamentary Conference on Interfaith Dialogue: Working together for our common future***, <https://www.ipu.org/event/parliamentary-conference-interfaith-dialogue><https://www.ipu.org/event/parliamentary-conference-interfaith-dialogue> - The Parliamentary Conference on Interfaith Dialogue: Working together for our common future will take place from 13 to 15 June 2023 in Marrakesh, Morocco. The Conference is organized by the Inter-Parliamentary Union and the Parliament of the Kingdom of Morocco in cooperation with Religions for Peace, and with the support of the United Nations Alliance of Civilizations and the Mohammadi a League of Religious Scholars. Addressing issues of inclusion and coexistence is an important part of the IPU's mandate to promote peace and understanding through political dialogue, cooperation and parliamentary action. The IPU's 2012 Quebec City Declaration on [Citizenship, identity and linguistic and cultural diversity in a globalized world](#) recognizes the importance of balancing respect for diversity with social inclusiveness and cohesion as a means of building trust within and among societies and as a precondition for progress, prosperity and a high quality of life. The 2017 St. Petersburg Declaration on [Promoting cultural pluralism and peace through interfaith and inter-ethnic dialogue](#) recognized that dialogue with faiths, cultures and ethnicities is essential to peace and cultural pluralism and that, as representatives of the people, the world's parliaments are committed to strengthening normative processes and legal frameworks conducive to more open and inclusive societies. The Conference will bring together Speakers and members of parliament, religious leaders, representatives of civil society and other experts to engage in dialogue and share good practices around key issues standing in the way of sustainable co-existence and to jointly explore action points for building more peaceful and inclusive societies. It will also aim to develop a roadmap for joint action ahead.

**P46 – IRENE Project. *Innovative Religious Education Network: educating to the religious diversity***, by Istituto di Studi Ecumenici San Bernardino di Venezia, with the support of the Erasmus+ Programme of the European Union. <https://irene-project.isevenezia.it/wp-content/uploads/2023/04/IO-2-Training-Guide.pdf> - The IRENE Project research is part of the two-year program IRENE, network for the Renewal of Religious Education, funded by the European Commission and includes scientists from Romania, Bulgaria, Italy, Greece, Estonia, and Finland. The IRENE program analyzes how religious education and religious literacy, and in particular, education in diversity and religious pluralism, are implemented and cultivated in the participating Member States. In addition, it proposes teaching methods and teaching materials as well as a common training program to help all those who deal with religious diversity. In particular, the program has the following

objectives: • To improve the teaching methods of religion teachers, professional theologians and pastors who deal with diversity and multiculturalism • To facilitate the exchange of experiences, knowledge, and innovative methods around religious education • To increase the digital, social, and learning skills as well as the cognitive competence of the participants regarding multiculturalism • To promote interfaith practices dealing with religious diversity and social exclusion at the local level • To train teachers/professionals of religious education in order to take a more active role in society • To create a sustainable network of expanded collaborations with strategic goals between the members of the Program.

**J47** – KAUPP, Angela, *Theory and practical experience as two sides of a coin*, *Journal of Religious Education*, 71, 2023, pp. 77–89. <https://doi.org/10.1007/s40839-022-00193-7> - Students often complain that the content of their studies is not practice-oriented enough because they do not recognize the importance of theory. This theory–practice problem has long been discussed in teacher education. Explicit research on religious education (RE) is only just beginning. This article tries to evince some connectors between theory and practice at the university level by means of a higher-education didactical model in the field of RE. For this purpose, a didactical course in RE called "learning workshop for religious didactics" in the curriculum of practical theology as a new format for university didactics was introduced. Within the framework of the accompanying research, both the teaching and the reflection on this teaching were recorded on video, and the students' competences were analysed. This contribution aims to highlight specifically how this didactical model contributes to the increase in students' theological and didactical skills and promotes their own activity and self-reflection in teaching lessons. Since the students' teaching topic is "world religions", this model also contributes to their development in addressing religious plurality.

**J48** – KELLEY, Bryan, *Religion in State Education Policy*, *Canopy Forum*, April 27, 2023. <https://canopyforum.org/2023/04/27/religion-in-state-education-policy/>. – “Many states have requirements in statute or regulation regarding the display of “*In God We Trust*” in public schools. So far in the 2023 legislative session, at least 9 bills have been introduced in 8 states regarding displays in public schools that are in some way religious in nature. Six of these bills, in Kansas, Louisiana, Nebraska, Pennsylvania, South Carolina, and West Virginia, would either require or allow the display of “*In God We Trust*” in public school buildings. [...] Understanding state policy is a crucial component to understanding politics in the United States writ large. This is particularly true for education policy, which is largely driven by state policymakers and policy making bodies. Although policies made in state capitals are not as likely to make national headlines as those enacted by Congress in the halls of the U.S. Capitol, every year state legislatures introduce, consider, and enact many pieces of legislation relevant to education policy that have significant implications for the separation of church and state. Although it can be difficult to navigate so many policy actions at the state level, readers interested in the intersection of law and religion should keep an eye on what is happening in state legislatures throughout the country”.

**J49** – KIELB, Dominik, PIERZCHALA, Michael, and GAZDA, Marcin, *Youth attitudes towards Religious Education in Poland*, *Religions*, 2023, 14, 7 - <https://doi.org/10.3390/rel14010007> - This article presents a sociological and catechetical-pastoral overview of the results of an empirical survey that was carried out at the beginning of 2022 among 257 pupils aged 13–18 who were taking part in RE in public schools in Poland. In the empirical measurement, a computer-assisted interview technique was applied (i.e., computer-assisted web interview). Participants of RE were asked about their independence in making the decision to attend religious classes, about their motivations, activity during the lessons, and their opinions on the lessons and teachers. The students were asked about the content, methods, atmosphere at the classes, and the impact on their knowledge and their attitudes to life. The analysis of data framed in an interdisciplinary approach indicated that the students had mildly positive attitudes towards RE, despite secularisation changes and the confessional character of RE in Poland. This research shows that RE classes have an impact on particular aspects of the student's life, their knowledge and faith, and their good assessment of the educational content, methods, and atmosphere during classes. The main conclusion of this research is that it is necessary to develop a less confessional and more open concept of RE in Poland, which will be more inclusive and more interesting for pupils.

**B50** – KIM, Hyun-Ah, *Music and Religious Education in Early Modern Europe*, Brill 2023, pp. 260 - <https://brill.com/display/title/60884> - Exploring the nexus of music and religious education involves fundamental questions regarding music itself, its nature, its interpretation, and its importance in relation to

both education and the religious practices into which it is integrated. This cross-disciplinary volume of essays offers the first comprehensive set of studies to examine the role of music in educational and religious reform and the underlying notions of music in early modern Europe. It elucidates the context and manner in which music served as a means of religious teaching and learning during that time, thereby identifying the religious-cultural and intellectual foundations of early modern European musical phenomena and their significance for exploring the interplay of music and religious education today.

**J51** – KIM, Jeremiah, CHAMBERS, Drew, LEE, Ka Ya & KIDD, David, *Assessing the State of Ethics Education in General Education Curricula at U.S. Research Universities and Liberal Arts Colleges*, *Journal of Academic Ethics*, volume 21 (2023), pp. 19–40 - <https://link.springer.com/article/10.1007/s10805-022-09464-2> - Higher education is seeing renewed calls for strengthening ethics education, yet there remains a dearth of research on the state of ethics education across undergraduate curricula. Research about ethics in higher education tends to be localized and often isolated to fields of graduate study. In contribution to a contemporary, landscape understanding of ethics education, we collected data on the placement and prevalence of ethics instruction within the general education curricula at 507 major U.S. colleges and universities. Our findings suggest that 1) most schools in our study's population do not explicitly require ethics as a part of their general education curricula; and 2) a school's religiosity and research status are positively associated with explicitly requiring ethics instruction for its undergraduate student body.

**J52** – KLINGER, Susanne, *Religiöse Bildung als Differenzkompetenz*, *Katechetische Blätter*, 1, 2023, <https://www.katbl.de/inhalte.php?jahrgang=2023&ausgabe=1&artikel=6> - Differenzkompetenz fungiert seit dem PISA-Schock der Jahrtausendwende als Schlüsselbegriff einer pluralitätsfähigen Religionsdidaktik. In Reaktion auf eine verbreitete Einstellung zu Glauben und Religion, die sich vor allem indifferent artikuliert ("das muß jeder irgendwie für sich selbst wissen!"), orientiert sie ein religiöses Lernen, das Vielfalt und Verbindlichkeit zusammendenkt.

**J53** – KOLB, Jonas, *Muslim diversity, religious formation and Islamic religious education. Everyday practical insights into Muslim parents' concepts of religious education in Austria*, *British Journal of Religious Education*, vol. 45, 2023, issue 2 - <https://doi.org/10.1080/01416200.2021.1911787> - Since its establishment, Islamic religious pedagogy at German-speaking universities has primarily faced basic questions like: What kind of methodological and didactic approaches can be employed in Islamic Religious Education (IRE) and how should the structural framework be designed? Analyses concerning these questions are often drafted via top-down approaches, which neither hypothesise from practice nor consider the perspectives of Muslim populations and parents. This paper gives a hearing to those voices from a practice-theoretical research perspective, which is built upon an evidence-based empirical analysis of everyday practical realities. The study of these realities was conducted in Austria, where IRE has been taught within the public education system nationwide since 1982/1983. This article evaluates the importance Muslim parents assign to religious questions among different concepts of education, and also deals with the question of which pedagogical approach they favour. Furthermore, the paper analyses the parents' position concerning religious formation in mosques and schools, and points out their related expectations, aspirations and worries. Consequently, the paper breaks new ground by profoundly illuminating the realms of experience of Muslim students and by providing the basis for pupils to be systematically taken into account in religious pedagogical and religious didactic approaches.

**B54** – KÖRS, Anna (Ed.), *Islamischer Religionsunterricht in Deutschland. Ein Kaleidoskop empirischer Forschung*, Springer 2023, Seiten 250 - <https://www.beck-shop.de/koers-islamischer-religionsunterricht-deutschland/product/34311985><https://www.beck-shop.de/koers-islamischer-religionsunterricht-deutschland/product/34311985> - Das Buch gibt einen breiten und interdisziplinären Überblick zur empirischen Forschung über den islamischen Religionsunterricht in Deutschland zehn Jahre nach Einführung der Islamischen Theologie an deutschen Universitäten und der Ausbildung von islamischen Religionslehrkräften für den schulischen Religionsunterricht. Damit bietet es einen kaleidoskopischen Blick auf die Vielfalt und unterschiedlichen Facetten vorliegender empirischer Erkenntnisse aus Theologie, Religionspädagogik, Islamwissenschaft, Erziehungswissenschaft, Soziologie und verweist zugleich auf zukünftige Forschungsperspektiven und -bedarfe des noch jungen und dynamischen Forschungsfeldes.

**J55** – KUSUMA, A., ISMAIL, F., WIN AFGANI, M., KAROMA, K., & ASTUTI, M., *Influence application theory study constructivism and principles learning education Islam*, *International Journal of Humanities , Social Sciences and Business (INJOSS)*, 2(2), 155–169. Retrieved from <http://www.injoss.org/index.php/joss/article/view/64> - The aims of this study were: 1) Describe the constructivism learning theory of students in Islamic religious education subjects. 2) Describe the principles of Islamic religious education for students in Islamic religious education subjects. 3) Describing students' learning interest in the subject of Pekerti Islamic Religious Education. 4) Testing the effect of constructivism learning theory on students' learning interest in Islamic Religious Education subjects. 5) Testing the effect of the principles of Islamic religious education learning on students' learning interest in Islamic Religious Education subjects. 6) Testing the influence of constructivism learning theory together. The implication for students is to be able to increase interest in learning by reducing the habit of constructivist learning theory by means of good time management and setting priority scales for an activity, as well as increasing the principles of learning Islamic religious education so that they are brave in facing assignments with full responsibility and researchers. Furthermore, those who are interested in conducting research on academic procrastination, the principles of learning Islamic religious education and learning achievement, are advised to pay attention to other factors such as difficulty making decisions, fear of failure and several other factors.

**B56** – LAMONDE, Yvan, ROUSSEAU, Guillaume (Eds), *La Loi sur la laïcité de l'État : approfondissements et suites*, Presses de l'Université Laval 2023, pp. 216 - <https://www.pulaval.com/livres/la-loi-sur-la-laicite-de-l-etat-appfondissements-et-suites> - Les auteurs et autrices de cet ouvrage collectif décortiquent les fondements de la Loi sur la laïcité de l'État québécois (Loi 21). Ils analysent plus particulièrement ses aspects juridiques et philosophiques, et sa réception au Québec et au Canada. Ils abordent ensuite plus largement la notion de laïcité en traitant de la place de la laïcité à l'école, du droit des femmes à l'égalité et des écoles privées religieuses.

**B57** – LAPIS, Giovanni, *Religion, Education, and the 'East'. Addressing Orientalism and Inter-culturality in Religious Education through Japanese and East Asian Religions*, Ca' Foscari Ed. Venezia 2023, pp. 354 - [https://edizionicafoscari.unive.it/media/pdf/books/978-88-6969-688-6/978-88-6969-688-6\\_Qt1mD9X.pdf](https://edizionicafoscari.unive.it/media/pdf/books/978-88-6969-688-6/978-88-6969-688-6_Qt1mD9X.pdf) - This work addresses the theme of Japanese religions in order to rethink theories and practices pertaining to the field of RE. Through an interdisciplinary framework that combines the study of religions, didactics and intercultural education, this book puts the case study of RE in England in front of two 'challenges' to reveal hidden spots, tackle unquestioned assumptions and highlight problematic areas. These 'challenges', while focusing primarily on Japanese religions, are addressed within the wider contexts of other East Asian traditions and of the modern historical exchanges with the Euro-American societies. As result, a model for teaching Japanese and other East Asian religions is discussed and proposed in order to fruitfully engage issues such as Orientalism, Occidentalism, interculturality and critical thinking. This work addresses the theme of Japanese religions to rethink theories and practices pertaining to the field of RE. Through an interdisciplinary framework that combines the study of religions, didactics and intercultural education, this book puts the case study of RE in England in front of two 'challenges' to reveal hidden spots, tackle unquestioned assumptions and highlight problematic areas. These challenges, while focusing primarily on Japanese religions, are addressed within the wider contexts of other East Asian traditions and of the modern historical exchanges with the Euro-American societies. As result, a model for teaching Japanese and other East Asian religions is discussed and proposed to fruitfully engage issues such as Orientalism, Occidentalism, interculturality and critical thinking.

**J58** – LEBRA, Andrea, *Ora di religione: quando è il giudice a decidere*, *Settimana News*, 4 aprile 2023 - [http://www.settimananews.it/diritto/ora-religione-giudice-decidere/?utm\\_source=newsletter-2023-04-04](http://www.settimananews.it/diritto/ora-religione-giudice-decidere/?utm_source=newsletter-2023-04-04) - «In materia di scelte riguardanti l'educazione religiosa dei figli mediante l'adesione all'insegnamento della religione cattolica, il criterio guida che deve ispirare ogni decisione è esclusivamente quello del preminente interesse morale e materiale del minore ad una crescita sana e armoniosa. Qualora i genitori, separati o divorziati, non siano in grado di comporre i dissidi e di stabilire, di comune accordo, le linee educative da adottare nei confronti dei figli minori anche in relazione alla loro frequenza o meno all'ora di religione nella scuola primaria, spetta al giudice ingerirsi, come soggetto super partes e in via del tutto eccezionale, nella vita privata della famiglia per risolvere la controversia. In funzione dell'interesse superiore del minore, l'ingerenza del giudice può portare ad adottare provvedimenti contenitivi e restrittivi dei diritti individuali di libertà religiosa (positiva o negativa) dei genitori allorquando il loro esercizio provochi conseguenze



*pregiudizievole per la salute psico-fisica o lo sviluppo del minore stesso». È quanto ha affermato in Italia la Corte di Cassazione con ordinanza n. 6802 depositata l'8 marzo 2023, in tema di insegnamento della religione cattolica ai figli minori in caso di disaccordo dei genitori.*

**J59** – LEKA, Agim, *Religion and the modern education*, *Academicus - International Scientific Journal*, 2023, 14, 27, 176-205 - [cejsh.icm.edu.pl/cejsh/element/bwmetal.element.ojs-doi-10\\_7336\\_academicus\\_2023\\_27\\_11](http://cejsh.icm.edu.pl/cejsh/element/bwmetal.element.ojs-doi-10_7336_academicus_2023_27_11) - The purpose of the research is to solve the paradox of religion integration in education, by the new balance between religion, philosophy and science, during the post communism transition. In the field of thinking, the process is the transition from ideology to integral thinking. It is realized through the re-evaluation of the topics of the integration of religion, transology and integral thought, education, inclusiveness, solidarity, new laicity and new secularity. In the philosophical sense, integration is the objective process of being developed. This is understood as a return to identity towards a universal being. In the context of the social being, the process realizes the opening and cooperative development of all mental, spiritual-religious, scientific, creative-artistic, economic, cultural, material and non-material political fields. It includes the individual, the community, and all institutions of social life. The path of integration development is the transitive movement in a spiral form. In Albania, with the fall of communism, freedom of religion was legalized according to the standards of European democracy. The rehabilitation of religious figures that had been condemned and persecuted by the totalitarian regime began. The post-communist transition brought profound changes in the field of faith and religion such as the new dimension in the relationship of society with religion, new and unfamiliar attitudes of believers to religion, new relations between the state and religious institutions, new relations between education and religion in public institutions, opening of religious schools and increasing the influence of religion through the media and religious literature. What is considered tolerance in Europe, in the Albanian case is respect. Albanians are the best model for religious tolerance (respect). There has never been a religious clash in Albania for any reason. Respect for the religious affiliation and religious belief of the other in the Albanian case is modelled as the guiding value of their identity and appears in everyday life as the acceptance of the other. For this reason, they are the best model of respect and acceptance of the other, regardless of religious affiliation. This is an ontological value, built over the centuries and continues to this day. Albanians have not converted but have adapted to a religious belief for economic and survival reasons. Marriages with different religions and keeping two names (Christian and Muslim) are natural phenomena among Albanians. In Albania, there are in the family and tribe people with Christian and Muslim religions individuals with two names, Christian and Muslim: Kristo and Muhamed. Albanians have lived in peaceful symbiosis with the Slavs in the centuries of the latter's influx into Albanian lands. They have also lived peacefully with other neighbours, Greeks or Romans. This is even though the neighbours have not always been peaceful with the Albanians.

**B60** – LINDSEY, Tim, MAKROUF, Jamhari, PAUSACKER, Helen (Eds.), *Islam, Education and Radicalism in Indonesia. Instructing Piety*, Routledge 2023, pp. 386 - <https://www.routledge.com/Islam-Education-and-Radicalism-in-Indonesia-Instructing-Piety/Lindsey-Makruf-Pausacker/p/book/9781032216126> - This book explores the connections between traditional Islamic education, rising religious intolerance, religious attitudes to gender, campaigns for curricula innovation and modernisation, and politics and society in Indonesia. Drawing on extensive original research and the deep experience of the authors, the book highlights tensions between traditional Islamic educators and modernisers, and between different understandings of Islam, emphasising the importance of these issues for the future of Indonesia.

**J61** – LYDON, John & MOOG, François (Eds.), *Catholic Education in Europe, International Studies in Catholic Education* (Special Edition), 2023, 15:1, pp. 82, DOI: [10.1080/19422539.2023.2190233](https://doi.org/10.1080/19422539.2023.2190233) - It was in Europe that the first schools and universities were born, in the shadow of cathedrals and parish churches or within the walls of monasteries. And it is through the history of this practice that Catholic education was born, the same one that was diversified by the investment of many religious orders and that was propagated in the world by the missionaries. This educational project gave birth to modern schools and the Church can be proud of it. However, it sometimes seems that Catholic education in Europe has run out of steam. But is this really the case? This special issue of the journal aims to counteract this negative impression. Dr **Guy Selderslagh**, former head of the Secretariat of Catholic Schools in Europe, presents the lively diversity of Catholic schools in Europe that continue to inspire public schools. Dr **Quentin Wodon**, from UNESCO, shows that Catholic schools are still attractive and that this allows them to benefit from public funds in various ways that demonstrate their value. After this overview, prof. **François Moog** propose to explore the challenge that the secularisation of cultures and societies in Europe poses for Catholic schools, and how the Catholic school in

France is equipping itself to meet this challenge. While Prof. **Flavio Pajer**, from the La Salle University in Rome, shows how religious education in European Catholic schools contributes to the formation of citizens and to honouring the social responsibility of Catholicism in Europe. Prof. **John Lydon** and Fr. **James G. Briody** then present how John Bosco's educational intuition can continue to be a source of inspiration for educational practice. Finally, Prof. **Stephen McKinney**, from the University of Glasgow, presents how the social doctrine of the Church can structure Catholic education in Europe, guarantee its identity and orient its mission. From this overview, it appears that Catholic education in Europe has a bright future. However, it needs to be given the attention it deserves by public authorities, religious authorities (dioceses and religious orders) and researchers in Catholic education.

**J62** – McKINNEY, Stephen, *Catholic education and social justice in Europe*, *International Studies in Catholic Education*, 2023, 15:1, 77-89, DOI: [10.1080/19422539.2023.2184547](https://doi.org/10.1080/19422539.2023.2184547) - This article focuses on two major issues in contemporary Catholic social justice: care for the poor and the inclusion of migrants and refugees. The care for the poor is examined in the gospels and in the contemporary articulation of the preferential option for the poor, drawing on the theology of Gustavo Gutiérrez and Jon Sobrino. Pope Francis and his 'preferential option for the migrants, refugees and asylum seekers' is examined in some depth through some key writings and homilies. Care for the poor and the inclusion of migrants and refugees are explored in relation to Catholic education, primarily in relation to Catholic schools and Catholic support for other schools. Some key historical and contemporary figures who intervened in their local context and established schools for the poor and marginalised are identified and discussed. The article provides some concrete examples of the Catholic church providing educational support for migrant and refugee children and young people in contemporary Bulgaria and Hungary.

**J63** – MENSAH, Erica, OBIRI AMPEM, Isaac, *The Actualisation of the Aims of the Christian Religious Studies Curriculum by Senior High School Students in Cape Coast: The Affective Domain Inquiry*, *African Journal of Empirical Research*, 4 (2023) n. 1 - <https://ajernet.net/ojs/index.php/ajernet/article/view/41> - This study focused on the attainment of the aims of the Christian Religious Studies Curriculum from the perspectives of Senior high school students in Cape Coast. Particular attention was given to the role the aims play in shaping the affective domains of the students. The descriptive cross-sectional survey design was employed to conduct the study. Data were collected with a 42-item questionnaire (with a Cronbach Alpha reliability coefficient of 0.79) from 200 CRS students in Senior high schools in Cape Coast who were selected using the proportionate simple random sampling procedure. Descriptive statistical tools (frequency, percentages, mean and standard deviation) were used to analyse and interpret the data with the help of SPSS (version 25). Results from the study indicated that CRS students in Cape Coast have a low understanding of the biblical texts that are highlighted and read in the specified themes in the CRS curriculum. Also, CRS students in Cape Coast to a low extent adopt healthy attitudes and skills acquired from the Bible in their lives. It was therefore recommended that CRS teachers should also encourage and expose students to the need to develop and uphold good behaviours. Also, teachers of CRS should use approaches to teaching that foster understanding of passages that are read in class.

**P64** – MOMEN, Mohd Nurul, *Can secular practice and education revive interest in religion in secular Sweden? A study on the impact of secularism on religious education in Sweden*, Student Thesis, 2023, pp. 65 (University of Gävle, Faculty of Education and Business Studies, Department of Humanities). <https://www.diva-portal.org/smash/record.jsf?pid=diva2%3A1742180&dswid=7586> - The thesis shows that there are no religious barriers in Sweden. It is entirely possible to teach religion in a secular way. Through this limited range of research, it is clear that the non-confessional and neutral Swedish curriculum is an open field for non-believers, believers, atheists, and all peoples to practice knowledge, where opinions about different religions and life have equal status. The same classroom may contain students with different religious and non-religious worldviews and different experiences of religious practice. Therefore, secularism and the relationship with secularism will complement each other in all areas of the Swedish education system and provide the environment and opportunity to progress towards the desired goals. Islam is not antithetical to secular ideals but complementary to deeper pursuits. Swedish secularism can be a role model for the world, and Swedish secularism is deeply embedded in the hearts of the people of that country as a kind of religious status.

**J65** – MOOG, François, *Secularisation: its impact on Catholic schools – perspective from France*, *International Studies in Catholic Education*, 2023, 15:1, 34-44, DOI: [10.1080/19422539.2023.2184537](https://doi.org/10.1080/19422539.2023.2184537) - Because it has experienced a process of secularisation for more than three centuries, France can be considered as a laboratory of the relevance of faith in a society for which it is no longer the cultural matrix. By showing how the central question of secularisation is in fact that of the relationship between faith and culture, this article proposes to consider Catholic schools as places where a new way for the Catholic Church to support humanity in its growth, at a personal and community level, is being elaborated.

**J66** – MOYAERT, Marianne, *Towards a New Program for Interfaith Learning. Reflections from an Interreligious Educator Working in the Netherland*, *Journal of Interreligious Studies*, <https://irstudies.org/index.php/jirs/article/view/737> - Publ. Jan 19, 2023 - Over the years, I have developed a pedagogical approach to interfaith learning, which focuses on interpersonal learning and revolves around the exchanges of life stories. The focal point of this pedagogy is not so much increase of knowledge about different traditions, but rather lived religion—that is, beliefs, practices, and everyday experiences of people of different faiths. Learning with and from others, students acquire appreciative knowledge about different faith traditions and learn to recognize and de-essentialize difference while gaining the skills to construct relationships with people who believe and practice differently. However, my work as an interfaith scholar and educator has also revealed to me some of the limitations of this approach to interfaith learning and the need to complement the focus on interpersonal exchange with a more structural approach that challenges and unsettles normative thinking. In this essay, I argue that an exchange of difference ought to go hand in hand with a critical exploration of normativity and how institutionalized claims to normativity translate in an unequal distribution of social power.

**J67** - MU'TI, Abdul, *Pluralistic Islamic Religious Education: A Vision for Indonesia*, *The Review of Faith & International Affairs*, 21:2, pages 121-127, DOI: [10.1080/15570274.2023.2200280](https://doi.org/10.1080/15570274.2023.2200280) - This essay argues for the development of a pluralistic Islamic religious education in Indonesia based on the principles of positive pluralism, in which students can hold tightly to their convictions while at the same time understand, accept, and engage with those who differ in beliefs. Specifically, this essay focuses on how to develop an Islamic Religious Education—*Pendidikan Agama Islam* (PAI) in Indonesian—that is pluralistic, shaping students who are open-minded, tolerant, and have a positive outlook on accepting and working together in the midst of differences.

**J68** – NILAN, Pam & WIBAWANTO, Gregorius R., *Catholic youth and nationalist identity in Java, Indonesia*, *Journal of Contemporary Religion*, vol. 38, 2023, issue 1 - <https://www.tandfonline.com/doi/abs/10.1080/13537903.2022.2139910> - With a focus on contemporary religion, this article considers Catholic youth in Muslim-majority Indonesia who are active in the public sphere and committed to the cause of nationalist unity. A current push by Islamist extremists threatens and excludes those of other faiths. Young Catholics are sometimes made to feel as though they do not belong in the modern imaginings of caliphate and enforced Shari'a law. They find the marginalisation deeply disturbing since they feel strong loyalty to the nation. Some turn inward, focusing on Catholic orthopraxy and service to the diocese. Others direct their energies to interfaith dialogue and alliance, seeking political influence through solidarity with moderate Muslims. A lived religion approach based on the work of Ammerman (2014) and Laksana and Wood (2019) allows us to understand the imbrication of Catholic and nationalist identities through the analysis of interview data.

**B69** – NONNWEILER, Bettina, *Chorarbeit mit jungen Erwachsenen im kirchlichen Umfeld. Grundlagen einer Didaktik*, Waxmann 2023, 572 Seiten - <https://www.waxmann.com/waxmann-buecher> - In ihrem Buch beschreibt Bettina Nonnweiler die Chorarbeit im kirchlichen Umfeld als einen Ort musikalischen und religiösen Lernens und stellt erstmals Grundlagen für eine umfassende Chordidaktik zusammen. Verknüpft werden Anliegen und Erkenntnisse der Musikpädagogik, Musikwissenschaft, Musiktheorie, Theologie bzw. Religionspädagogik, Erwachsenenbildung und Kirchenmusikpädagogik. Durch die Verbindung mit entwicklungspsychologischen Merkmalen und soziologischen Bedingungen junger Erwachsener werden diese detailliert als Zielgruppe der Musikpädagogik in den Blick genommen. Ausgehend von der hohen Bedeutung ästhetischer Erfahrungen für die Chorsingenden werden dabei auch partizipative Arbeitsformen für das gemeinsame Deuten, Interpretieren und Improvisieren von Musik vorgestellt. In ihrem Werk konkretisiert die

Autorin das Feld der Kirchenmusikpädagogik und begründet Ziele, Inhalte und Methoden, die geeignet sind, tradierte Vorstellungen von Chorarbeit deutlich zu erweitern.

**J70** – O'BRIEN, S., O'HARA, J., McNAMARA, G. *et al.*, *Quality assuring an ethical education curriculum for schools in Ireland*, *SN Social Sciences* 3, 63 (2023). <https://doi.org/10.1007/s43545-023-00648-0> - <https://link.springer.com/article/10.1007/s43545-023-00648-0#citeas> - The growth of multi-denominational schools internationally has led to a greater emphasis on the provision of ethical education curricula in many countries as opposed to the more traditional provision of denominational instruction. One of the main providers of multidenominational schools in Ireland is Educate Together, an organisation which currently serves as a patron body for 95 primary and 19 s level schools, catering to over 30,000 students. In the early years of the 21st century, Educate Together introduced the Learn Together ethical education curriculum for its primary schools as a key component of the Educate Together model. This curriculum encourages students to meaningfully and critically reflect upon the world around them and focuses on questions of equality, justice, sustainability and active citizenship. While guidance documents, resources and professional development for teachers were provided to schools to support the delivery of the ethical education curriculum, until recently there was no established approach to its quality assurance. It is within this context that Educate Together developed a Quality Framework for its ethos, a key aspect of which is the ethical education curriculum entitled Learn Together. This involved the development of quality standards, and statements of effective practice for ethos, and the development of an internal school self-evaluation process. This research paper explores the development of the quality framework, and the self-evaluation process used by six schools in order to evaluate the delivery of their ethical education curriculum. Documentary analysis of key evaluation documentation from each of the participating schools was used to explore the practices utilised by schools in the delivery of the ethical education curriculum; the challenges schools identified, and the improvements schools planned to implement in order to improve the delivery of the ethical education curriculum. The research highlights the multiple challenges in administering and providing an ethical education while also demonstrating the effectiveness of the school self-evaluation process in identifying and addressing these challenges.

**J71** – O'FARRELL, Cora, *Religious Education in the early years: an Irish perspective*, *Religions*, 2023, 14(4), 459 - <https://doi.org/10.3390/rel14040459> - Ireland's education system at primary level is renowned for its lack of diversity, with most schools falling under the patronage of the Catholic Church. This homogeneity of school type is problematic from a number of perspectives, not least the changed demographics in terms of religious affiliation in Ireland. There is a desire for change by all; however, the pace of change is slow. Whilst the National Council for Curriculum and Assessment (NCCA) determines the curriculum for all subject areas in primary schools, this body has no remit over the subject of religious education (RE). The responsibility for the provision of RE has rested with the patrons of schools since the inception of the national school system. This review focuses on the provision of early years' Catholic RE in schools and pre-schools in the Republic of Ireland. In recent years, the importance afforded to the subject of RE and its status in schools has been eroded. The impact on early childhood religious education of this diminution is outlined. The review also addresses the training and support of teachers to work in the Catholic school sector and concurs with other writers in the field that current programmes of preparation require reform.

**J72** – OLIVEIRA, Letícia Casagrande, ASSIS, Jacira Helena do Valle Pereira, *A formação do 'habitus' religioso e os estabelecimentos de ensino confessionais conveniados com o Estado: questões e conflitos*, *Pro-Posições*, Campinas, SP, V. 34, e20210003EN, 2023 - <https://www.scielo.br/j/pp/a/HJ3WDWtXzvbLwKjsZ53R5Fj/?format=pdf&lang=en> - Apresentamos neste artigo uma discussão sobre escolas públicas e formação do 'habitus' religioso. A pesquisa foi realizada em três estabelecimentos escolares confessionais, que estabelecem convênio entre ordem religiosa e Estado. Operou-se com a teoria bourdieusiana. Foram realizadas entrevistas e aplicados questionários com 5 mães, 1 pai e 542 estudantes. Os resultados sinalizaram que as famílias mobilizam estratégias para formar e manter o habitus religioso dos filhos. Nas escolas investigadas, a característica confessional se revelou como o principal elemento motivador para a realização das matrículas. Consideramos que o poder público deve ser guardião do espaço laico e envidar esforços na efetivação da laicidade, elemento que é colocado em risco nesses estabelecimentos.

**J73** – PACHOD, André et DENNY, Jean-Luc, *L'enseignement religieux en Alsace-Moselle : histoire, modèles, perspectives*, *Recherches & éducations*, 25, 2023, URL: <http://journals.openedition.org/recherches>

educations/13881- DOI : <https://doi.org/10.4000/rechercheseducations.13881> - Aujourd'hui encore, dans trois départements français - le Bas-Rhin, le Haut-Rhin, la Moselle -, un enseignement religieux, catholique, protestant et israélite, obligatoire mais soumis à dispense, est présent dans les établissements publics du primaire et du secondaire. Cette situation particulière relève d'un « droit local alsacien-mosellan », qui s'appuie sur un double héritage de dispositions juridiques et de coutumes administratives, d'origine française avant 1870 et d'origine allemande de 1870 à 1918. Cette survivance juridique s'accompagne d'évolutions continues relatives aux programmes, à la fréquentation de ces cours, aux personnels d'enseignement. C'est dans un contexte d'érosion continue des effectifs et de sécularisation avérée que se pose « la justification du bien-fondé d'un tel enseignement » en école publique et dans les locaux des établissements scolaires.

**J74** – PAJER, Flavio, *Teachings on religion(s) in European education systems: a recognition of the present, some impulses and perspectives for the future*, *International Studies in Catholic Education*, 2023, 15:1, 45-58 - DOI: [10.1080/19422539.2023.2184539](https://doi.org/10.1080/19422539.2023.2184539) - One of the major contributions of the Catholic school to the formation of people and to the mission of the Church is religious education. In the diversity of school systems in Europe, it is possible to identify three models: the politico-conciliar, the academic-curricular and the ethical-value-based. These models evolve in line with the religious reality of the societies in which they operate, but they retain their relevance in the name of the religious freedom that is at the heart of European democratic systems. Religious education thus contributes to the formation of citizens and to the integration of each individual in increasingly multicultural and multi-religious societies.

**J75** – PARIDINOVA, Botagoz (ed.), *Future Teachers' Spiritual Worldview Formation Factors*, *Education Research International*, publ. 24 April 2023 - <https://www.hindawi.com/journals/edri/2023/9972903/> - It is necessary to define factors that affect the process of shaping future teachers' spiritual worldview. The knowledge factors influencing the formation of a spiritual worldview allow us to elicit the most effective ways and means to shape future teachers' professional self-awareness. Therefore, this paper is devoted to studying factors that play an important role in future teachers' spiritual worldview formation. Reflection determines the prerequisites and consequences of the future teachers' spiritual worldview. It is noted that only a spiritually rich teacher can solve the problems of modern education. Eighteen factors for forming future teachers' spiritual worldviews are revealed. The authors briefly describe the contributions of various scientific disciplines to this topic, which are widely used in modern science, especially pedagogical and psychological ones. The authors do not rely on any religious experience, aspects, or approaches. There can always be an influence of subjectivity and the prevalence of religious approaches over scientific concepts in such an approach. In conclusion, findings regarding the factors involved in forming future teachers' spiritual worldviews are presented.

**B76** – PORCARELLI, Andrea, *Religione a scuola tra ponti e muri. Insegnare religione in un orizzonte multiculturale*, Franco Angeli 2023, pp. 184 - <https://www.ibs.it/libri/editori/franco-angeli> - Il volume affronta, in un'ottica pedagogica e con uno scopo formativo, il tema dell'insegnamento della religione nella scuola, con attenzione alle sue radici storiche, alla sua situazione concreta nella scuola italiana, all'interno dell'ampio dibattito che si è sviluppato - anche a livello internazionale - sulle varie forme e possibilità di insegnamento scolastico delle religioni. L'obiettivo è quello di una riflessione chiarificante, su un insegnamento oggi chiamato a "costruire ponti" piuttosto che ad innalzare muri, in un orizzonte che diventa sempre più complesso, e le cui interconnessioni e globalizzazioni non sembrano placarne i conflitti. Lo studio è d'interesse per pedagogisti e studiosi di scienze delle religioni, fra cui vorrebbe favorire il dialogo, ma soprattutto si rivolge a studenti universitari dell'area delle scienze umane e a studenti e docenti delle facoltà teologiche, che sono specificamente interessati alla formazione degli insegnanti di religione e al loro continuo aggiornamento pedagogico-didattico.

**J77** – RISSANEN, Inkeri, KUUSISTO, Elina, TIMM, Susanne, KAUKKO, Mervi, *Diversity beliefs are associated with orientations to teaching for diversity and social justice: A study among German and Finnish student teachers*, *Teaching and Teacher Education*, vol. 123, March 2023, <https://www.sciencedirect.com/science/article/pii/S0742051X22003717> - This mixed methods study explored German ( $n = 477$ ) and Finnish ( $n = 379$ ) student teachers' color-blind, multiculturalist, and polyculturalist diversity beliefs. Statistical analyses identified polyculturalism and multiculturalism as the most prominent diversity beliefs among the student teachers and detected associations between diversity belief profiles and student teachers' orientations

to teaching for diversity and social justice. Polyculturalism, in particular, emerged as significant predictor of student teachers' orientations to teaching for diversity and social justice. Qualitative analysis of responses to open-ended questions revealed that polyculturalism was internalized by the student teachers superficially. The implications of the findings for further research and teacher education are discussed.

**J78** – ROSZAK, Piotr, KUDŁA, Weronika, *Faith-based education in Polish public schools – From battleground to common ground*, *International Journal of Educational Development*, vol. 99, may 2023 - <https://www.sciencedirect.com/science/article/abs/pii/S0738059323000494> - In Poland, which is a predominantly Catholic Christian country and still perceived as one of the most religious countries in Europe, not only is religious education reserved for private denominational institutions, but it can be also organized in public schools at all levels of compulsory education. However, in a changing cultural and educational climate the relevance of faith-based education in public schools is more often undermined in the name of neutrality and inclusivity. The main goal of the paper is to present current challenges for religious education for children offered in Polish public schools, and try to find answers to the fundamental question of how the right to religious education can be protected and promoted in the public education system. Thus, in the first part of the paper the authors present a brief legal framework of a confessional model of religious education adopted in Polish public schools, understood as the expression of religious freedom which plays an important role in managing the religious needs of students. The authors analyze the legal provisions that regulate faith-based education seen from three different perspectives — the child's, parental and teachers' rights. This legal background serves to delineate, in the second part, current conflicts over the presence of religious practices, symbols and references in public schools that are now perceived as a common battleground of ideological wars. With religion being increasingly privatized and public spaces largely emptied of religious references in many Western European countries, the authors emphasize a unique and enriching role of faith-based education present in Polish public schools that should not be considered a threat, but an opportunity to maintain religious and cultural diversity in modern societies. At the same time they discern an urgent need to find a reliable compass to direct both state and church actors along the way of peaceful cooperation and integrity in the public education system that cannot be stripped of religion.

**B79** – RUSSO, Charles (Ed.), *Law, Education, and the place of Religion in public schools. International Perspectives*, Routledge 2023, pp. 340 - <https://www.routledge.com/Law-Education-and-the-Place-of-Religion-in-Public-Schools-International/Russo/p/book/9781032064482> - This text presents a comparative, cross-cultural analysis of the legal status of religion in public education in eighteen different nations while offering recommendations for the future improvement of religious education in public schools. Offering rich, analytical insights from a range of renowned scholars with expertise in law, education, and religion, this volume provides detailed consideration of legal complexities impacting the place of religion and religious education in public education. The volume pays attention to issues of national and international relevance including the separation of the church and state; public funding of religious education; the accommodation of students' devotional needs; and compulsory religious education. The volume thus highlights the increasingly complex interplay of religion, law, and education in diverse educational settings and cultures across developing and developed nations. Providing a valuable contribution to the field of religious secondary education research, this volume will be of interest to researchers, academics, and educators with an interest in religion and law, international and comparative education, and those involved with educational policy at all levels. Those more broadly interested in moral, and values education will also benefit from the discussions the book contains.

**J80** – SAEGER MAGALHAES COSTA, Renato, *Free to teach: State limits and the protection of private schools religious liberties*. *Dignitas - Revista Internacional do Instituto Brasileiro de Direito e Religião*, ibdr.org.br/dignitasv.2, n.2, 2021, p. 33-80. (ISSN 2764-2399) DOI: 10.37951/dignitas.2021.v2i2.62, Available at <https://ssrn.com/abstract=4394873> or <http://dx.doi.org/10.2139/ssrn.4394873> - Posted 18 May 2023 - The article compares and analyzes three countries - Australia, Brazil and the United States of America - and the way they approach the issue of religious pluralism in private schools, investigating which limits should be imposed on the State to protect the religious freedom of certain civil associations - particularly private schools. When considering the idea of pluralism from a Calvinist perspective, limits are proposed to the State that give private schools the possibility of operating in the religious sphere independently, without interference by the State that seeks to reduce the ethos proposed by the school. It is concluded that private schools should have the freedom to combine their ordinary school schedule with their religious vision.

**J81** – SCHWEITZER, Friedrich et Alii., *Current debates about (inter-)religious literacy and assessments of the outcomes of religious education: two approaches to religion-related knowledge in critical review*, *Journal of Beliefs & Values*, 2023, 44:2, 254-266, DOI: [10.1080/13617672.2022.2099684](https://doi.org/10.1080/13617672.2022.2099684) - This article addresses two current debates that have generated increasing interest in a number of countries but have rarely been considered together: the debate on religious and interreligious literacy and the debate on the assessment of the outcomes of Religious Education. Against this background, both debates are reviewed and critically discussed in relation to the following questions: 1) What guiding educational ideas are connected to the new or renewed interest in religion-related knowledge, and which ideas form the shared motives that influence the two debates? 2) What is the empirical basis of these debates? The results indicate that the educational basis of the two debates is currently underdeveloped, and their empirical foundations are rather weak. In addition, there is a need to direct attention towards strengthening religious and interreligious literacy in, for example, RE. The debates on both (inter-)religious literacy and the assessment of the RE outcomes should be based on clear educational guidelines and informed by solid empirical results that directly address religious literacy and the religion-related knowledge of young people. Moreover, we conclude that the two debates should be developed together, as they both require enhanced theoretical understandings and empirical insights.

**B82** – SCHWEITZER, Friedrich, FREATHY, Rob, PARKER, Stephen G., SIMOJOKI, Henrik, *Improving Religious Education through teacher training: Experiences and insights from European Countries*, Waxmann Verlag, 2023, 272 pages - This book brings together two topics which have both been of increasing interest in different countries. The first refers to the quality of Religious Education as a school subject (RE) in general, the second is about the education of teachers of RE and its possible contribution to better quality RE. There have been many public, and often controversial, debates concerning both of these topics. The chapters contained in this volume, however, are not meant to continue such debates (even if it is inevitable that they will contribute to these debates as well), but to make use of research, especially research on teacher education in the field of RE, in order to provide insights based not just on political or personal opinions, but on rigorous academic scholarship.

**J83** – SELDERSLAGH, Guy, *Catholic education in Europe: variations in its establishment, vitality and some challenges for the future*, *International Studies in Catholic Education*, 2023, 15:1, 3-19, DOI: [10.1080/19422539.2023.2184535](https://doi.org/10.1080/19422539.2023.2184535) - In the long history of the Catholic school in Europe, it has taken various forms, linked to local cultures and to the history, particularly religious but also political, of each state. While it is possible to account for this diversity, it is also important to highlight common features and challenges, such as secularisation and globalisation, which question the identity of Catholic schools. It is by addressing these challenges that Catholic schools will maintain an original school model that inspires the public schools of the different educational systems present in Europe.

**J84** – SIJAMHODZIC-NADAREVIC, Dina, *Contribution of Islamic Religious Education to intercultural values in pluralistic European cultures: Insights from Bosnia and Herzegovina*, *Religions*, 2023, 14(4), 453; <https://doi.org/10.3390/re114040453> - This article aims to highlight how Islamic Religious Education in Bosnia and Herzegovina, a country of rich cultural and religious diversity, promotes and advocates intercultural values of diversity, tolerance, solidarity, peace and dialogue in the context of contribution to intercultural values in pluralistic European cultures. This article also emphasizes the growing need to raise inclusive religious and intercultural awareness. Further, this article provides a content analysis of the BH unified curriculum of confessional Islamic Religious Education (IRE), a subject that is incorporated in all state-maintained schools, as well as the analyses of intercultural values embedded in Islamic higher education programs of the Faculty of Islamic Studies at the University of Sarajevo, which prepares religious education teachers and Muallim's. The purpose of this article is also to review the practices and projects which center around the intercultural and interreligious development of teachers and students through practical experience with intercultural dialogue.

**P85** – SHISHKINA, Alisa (Ed.), *Understanding Islamic Education in Russia: The struggle over identity and belonging in Russia's Muslim-majority regions*, Report January 17, 2023 - <https://cepa.org/comprehensive-reports/understanding-islamic-education-in-russia-the-struggle-over-identity-and-belonging-in-russias-muslim-majority-regions> - Islam has played a shifting and sometimes contentious role in the social construction of Russia's Muslim-majority regions since the end of the Soviet Union. Among these processes,

a growing interest in Islamic education has drawn an increasing number of young Russian citizens into a sphere that remains poorly institutionalized and practically unregulated. Islamic educational institutions could satisfy the demand for religious and religiously grounded education among young people and reduce the potential risks of youth involvement in radical and extremist groups. However, ill-advised and ineffective attempts to control this sphere by local authorities, regardless of the situations in the regions, risks provoking radicalization, contributing to socio-political instability in Russia's Muslim-majority regions, in Russia more broadly, and globally.

**J86** – SKREFSRUD, Thor-André, *Rethinking the intercultural potential of Religious Education in public schools: Contributions from intercultural Theology*, *Religions*, 2023, 14(2), 224; <https://doi.org/10.3390/rel14020224> - This paper asks how intercultural theology can inspire a critical and constructive reflection on the intercultural potential of non-confessional religious education (RE). Taking the Norwegian non-confessional RE subject as a starting point, the paper draws attention to the tendency to present religions, worldviews, and denominations as single entities with distinct characteristics. As emphasized by Jackson, Jones and Meyer, and others, a systemic-oriented approach will largely capture the institutionalized sides of religion. Consequently, in schools, the intercultural dimension of RE can easily be reduced by emphasizing students' need for encyclopaedic knowledge about different traditions, overlooking how religion is embedded in social life and transforms, develops, and interconnects through everyday practices outside of institutionalized religious life. This line of argument sets the stage for the next part, examining how intercultural theology can create critical awareness of the inner diversity and interconnectedness of denominations and religious traditions. The paper argues that the descriptive and normative framework of intercultural theology can inspire educators to reflect critically on the intercultural dimension of a non-confessional RE.

**J87** – SPIGNO, Irene, *Il diritto alla libertà religiosa dei minori. Analisi alla luce della sentenza della Corte EDU T.C. c. Italia*, *Osservatorio Costituzionale dell'AIC* (Associazione Italiana Costituzionalisti), 2023, n. 3, pp. 25 - [https://www.osservatorioaic.it/images/rivista/pdf/2023\\_3\\_02\\_Spigno.pdf](https://www.osservatorioaic.it/images/rivista/pdf/2023_3_02_Spigno.pdf) - Il presente contributo riflette sul diritto alla libertà religiosa dei minori alla luce della recente sentenza T.C. c. Italia, nella quale la Corte europea dei diritti dell'uomo esamina il ricorso presentato dal padre di una minore, praticante della religione dei testimoni di Geova, contro le decisioni delle autorità nazionali che gli vietavano di coinvolgere attivamente la figlia, cresciuta in un ambiente cattolico, nella sua nuova pratica religiosa. Tali decisioni erano state adottate dalle autorità nazionali facendo leva sull'interesse superiore del minore che, nel caso di specie, fungeva da limite ai diritti dei genitori. La maggioranza della Corte decide che non vi è stata violazione alcuna degli artt. 8 e 14 della Convenzione alla luce del diritto alla libertà religiosa sancito dall'art. 9. Ciononostante, a parere di chi scrive, la sentenza in esame rappresenta un'occasione mancata per pronunciarsi circa la configurazione del diritto alla libertà religiosa dei minori e le condizioni per il suo esercizio.

**D88** – *State of Children's Rights in Scotland*, by Association 'Together', ed. 2023, pp. 106 - [https://www.togetherscotland.org.uk/media/3266/socrr23\\_final.pdf](https://www.togetherscotland.org.uk/media/3266/socrr23_final.pdf) - Together (Scottish Alliance for Children's Rights) prepared this report to inform the UN Committee on the Rights of the Child about the state of children's rights in Scotland. The report was submitted to the UN Committee in December 2022 to help it prepare for its review of the UK's children's rights record in May 2023. The report updates the UN Committee on what has changed since it last reviewed the UK in 2016. It offers an independent, civil society perspective on areas of progress and where there are still gaps that need to be addressed. The report suggests recommendations that the UN Committee could make to the UK and Scottish Government to help address these gaps. The content of this report reflects the situation as it stood in December 2022. See particularly the chapter *Education, including vocational training*, pp. 61-66.

**J89** – SUVAKOVIĆ, Uros V. et Alii, *Confessional Instruction or Religious Education: Attitudes of Female Students at the Teacher Education Faculties in Serbia*, *Religions* 2023, 14, 160. <https://doi.org/10.3390/rel14020160> - This paper presents an empirically study on the attitudes of female university students at all Teacher Education Faculties in Serbia (TEFS). For the purposes of this study, a survey was prepared to be completed by students online, and virtual exponential non-discriminative snowball sampling was applied. The independent variables were religion, major subjects, year of study, age, the completion of secondary schooling, whether an optional subject was studied during previous schooling, and whether female students were



employed. The dependent variables were the respondents' attitudes to religious instruction and civic education. The sample included 372 students from all TEFS, and the research was conducted in the period from 15 May to 8 June 2022. The data were processed with the aid of nonparametric statistics. The results showed that religion did not contribute to differences in students' attitudes and opinions regarding the method of performing religious instruction and civic education, but that some other factors contributed to it, such as previous experience with these subjects and whether the respondent had completed secondary schooling. These results may be interpreted in the light of the weaknesses of the confessional model, that is, the lack of knowledge, regarding the basic paradigms of other confessions, which is of great importance for countries such as Serbia which have numerous national minorities and religious communities.

**P90** – TOBÓN, Iohan Dario, *La Educación Religiosa Escolar y la dimensión espiritual. Informe final de investigación*, Tesis de grado para optar por el título de Licenciado en Filosofía y Educación Religiosa, Universidad Santo Tomás, Bogotá 2023, pp. 78 - <https://repository.usta.edu.co/bitstream/handle/11634/50052/2023JohanDar%C3%ADoTob%C3%B3n.pdf?sequence=6> – Advertencia: “La Universidad no es responsable por los conceptos expresados en el presente trabajo” (p.7). Abstract: “La Educación Religiosa Escolar (ERE) es de carácter obligatorio en todas las instituciones educativas de orden formal en el país y su objetivo principal es el de cultivar y potencializar la dimensión espiritual de los estudiantes. Así pues, la existencia de esta cátedra indica la preocupación y la disposición que tiene la educación en Colombia para formar ciudadanos que desarrollen una conciencia crítica frente a los múltiples interrogantes que la búsqueda de sentido de vida presenta a la existencia. A partir de dichos cuestionamientos el ser humano intenta consolidar un proyecto de vida en el cual pueda encontrar respuestas y que le posibilite el ejercicio de todas sus potencialidades como forma de consolidar desarrollo humano integral.”

**D91** - *United Nations Special Rapporteur on freedom of religion or belief*. Second edition (2023), pp. 192 - On the occasion of the 25th anniversary of the adoption of resolution 1986/20 of the Commission on Human Rights, the Special Rapporteur on freedom of religion or belief launched the first edition of this Digest with excerpts of the reports from 1986 to 2011. This is the second edition of the Digest, which provides updates on the mandate practice until 2022, clustered thematically according to the revised framework for communications. The objective of the Rapporteur's Digest is to retrace the normative developments of the right to freedom of thought, conscience, religion or belief over the years. Country-specific situations are quoted when they have a universal aspect to them, or if a normative development could be applied to other contexts. Individual cases of alleged human rights violations can be directly found in the Special Rapporteurs' communications reports and related database, which is available at: <https://spcommreports.ohchr.org/Tmsearch/TMDocuments>. See, in particular, p. 45: *Teaching and disseminating materials*, and p. 49: *The right of parents to ensure the religious and moral education of their children*.

**D92** – USCIRF, *Documents 2,000 Victims, calls attention to millions persecuted for Religion or Belief*, 5 May 2023 - <https://www.uscifr.gov/news-room/releases-statements/uscifr-documents-2000-victims-calls-attention-millions-persecuted> - The United States Commission on International Religious Freedom (USCIRF) today surpassed 2,000 individuals included in its *Freedom of Religion or Belief (FoRB) Victims List*, a database that catalogues victims who have been detained, imprisoned, placed under house arrest, disappeared, forced to renounce their faith, or tortured for their religious belief, religious activity, or religious freedom advocacy. While this development represents a tragic milestone, USCIRF calls attention to the millions of other unknown victims around the world who continue to face severe oppression for their religion or belief. USCIRF has regularly documented gross religious freedom violations, including mass internment and genocide. In [China](#), Communist Party officials have unjustly detained or imprisoned millions of Uyghurs and other Turkic Muslims, in addition to Tibetan Buddhists, Falun Gong practitioners, House Church Protestants, and underground Catholics. Amid ongoing protests over mandatory religious headscarf laws, [Iran](#) has arrested many religious minority group members – particularly Baha'is – as well as opponents of the government's religious restrictions. In the year since [Russia](#) launched its full-scale invasion of Ukraine, Russian forces have abducted Ukrainian religious leaders while other authorities have continued to impose lengthy prison sentences on Jehovah's Witnesses and Muslims. [Uzbekistan](#) continues to jail some 2,000 Muslims for their independent religious practices, and [India](#) has subjected human rights defenders and journalists to extensive periods of pre-trial detention for their work documenting religious freedom violations.

**B93** – VILLIGER, Mark Eugen, *Handbook on the European Convention on Human Rights*, Brill 2023, pp. 725 - <https://brill.com/display/title/58950> - In clear and concise words, this Handbook offers a comprehensive and up-to-date overview of the European Convention and the European Court of Human Rights and its case-law. Numerous cross-references guide the reader through the various topics. Various summaries condense the different principles of the Court's case-law. The Handbook has been written largely for practitioners such as lawyers, judges and persons in administrative functions, but will also be invaluable to university teachers and academic researchers. Meticulously compiled, authoritative and practical, it is a must-have resource for anyone concerned with the protection of human rights in Europe. The author served as a Judge at the Court for nine years, three of them as Section President. He is a retired Professor for International and European Law at the University of Zurich. With a Foreword by Judge Robert Spano, President of the European Court of Human Rights. Cf particularly chap. 23, pp. 683-724: *Freedom of Thought, Conscience and Religion – Education*.

**J94** – WODON, Quentin, *Catholic education in Europe, education pluralism, and public funding*, *International Studies in Catholic Education*, 2023, 15:1, 20-33, DOI:10.1080/19422539.2023.2190245 - According to Church statistics, 6.9 million children were enrolled in Catholic primary and secondary schools in Europe. Enrolment has remained relatively stable over the last 40 years in comparison to other regions of the world, contributing to education pluralism. This may be in part because in many countries, Catholic and private schools benefit from state funding, which helps in reducing out-of-pocket costs for parents to send their children to the schools. At the same time, public funding for private schools, including Catholic schools, often remains below the level of funding for public schools. This paper discusses enrolment trends in Catholic schools over time, compares the level of public funding for private and public schools, and looks at the relationships (or lack thereof) between such funding and enrolment in Catholic and private schools.

**J95** – WOLFF, Elias, *La fe cristiana en tiempos de la posmodernidad: desafíos para la construcción epistémica del saber teológico*, *Theologica Xaveriana*, 2023, 73 - <https://revistas.javeriana.edu.co/index.php/teoxaveriana/article/view/36989> - El objetivo de este artículo es analizar el momento actual, que por el fin de una era, la modernidad, y la configuración de una nueva, por muchos denominada posmodernidad, cuyas características inciden directamente en la estructura epistémica de la fe cristiana. El método es el análisis cualitativo de la bibliografía, que muestra cómo en el contexto de la posmodernidad no solo se afirma la verdad, sino también el cuestionamiento de si alguna verdad es posible; incluso hay quienes concluyen un vínculo intrínseco entre “posmodernidad” y “posverdad”, que señalaría también el hoy como una época de “posreligión”. Se concluye que la teología, como narradora de la verdad de la fe, necesita confrontar tales tendencias, buscando recoger su contribución al conocimiento de la fe cristiana. De ahí surgen demandas de cambios en la estructura epistémica de la fe; la sustitución del objeto de la teología; la sensibilidad a nuevas expresiones de apertura a lo trascendente; y nuevas orientaciones que dan nuevo sentido a los temas permanentes de la fe cristiana. De esta manera, la posmodernidad ofrece nuevas posibilidades para la teología de hoy. El objetivo de este artículo es analizar el momento actual, que por el fin de una era, la modernidad, y la configuración de una nueva, por muchos denominada posmodernidad, cuyas características inciden directamente en la estructura epistémica de la fe cristiana. El método es el análisis cualitativo de la bibliografía, que muestra cómo en el contexto de la posmodernidad no solo se afirma la verdad, sino también el cuestionamiento de si alguna verdad es posible; incluso hay quienes concluyen un vínculo intrínseco entre “posmodernidad” y “posverdad”, que señalaría también el hoy como una época de “posreligión”. Se concluye que la teología, como narradora de la verdad de la fe, necesita confrontar tales tendencias, buscando recoger su contribución al conocimiento de la fe cristiana. De ahí surgen demandas de cambios en la estructura epistémica de la fe; la sustitución del objeto de la teología; la sensibilidad a nuevas expresiones de apertura a lo trascendente; y nuevas orientaciones que dan nuevo sentido a los temas permanentes de la fe cristiana. De esta manera, la posmodernidad ofrece nuevas posibilidades para la teología de hoy.

**T96** – WORLD COUNCIL OF CHURCHES, *Enemy, Stranger, Neighbour, & Friend. Rough Guide on Religion and Othering*, edited by: Andrew D. De Cort, Lani Mireya Anaya Jiménez, Ikenna Paschal Okpaleke, Matthew Ryan Robinson, 2023, pp. 123 - <https://www.oikoumene.org/resources/publications/enemy-stranger-neighbour-friend> - How do religions represent inside and outside “others” in their ideas, symbols, and

practices? How do religious representations of others influence social cohesion? And what role can young leaders play in engaging with the challenges and the potential found within religious traditions' representations of "others" to cultivate social resilience? This *Rough Guide on Religion and Othering* offers a practical resource for group study and project visioning that can inspire and equip groups to address core tensions that emerge in religious representations of "otherness". The guide presents four chapters on how religious ideas, symbols, and practices represent other persons and groups as enemies, strangers, neighbours, and friends. The guide includes anecdotes drawn from real-world situations, short essays on each topic, group reading exercises that draw on the sacred writings of many of the world's religious traditions, and a gallery of projects developed by young leaders to engage with the challenges of othering by drawing on their religious traditions' beliefs, symbols, and practices as resources. WCC supported this publication "by and for young scholars, activists, and development workers engaged in peacebuilding and the cultivation of social resilience."

**J97** – ZAIDA ESSOP, Zaida, *Children's Right to Education versus their Right to Religion and Culture in South Africa: with specific reference to the wearing of a headscarf in South African school*, *Potchefstroom Electronic Law Journal*, 26, Published on 15 May 2023, pp 1 – 28 - <https://doi.org/10.17159/1727-3781/2023/v26i0a14904> - Children's right to education versus their right to religion and culture is a highly debated topic in South Africa. The *Constitution* guarantees both the right to education and the right to religion and culture. In the culturally diverse South African environment the right to education and the child's right to participate in the cultural life of their choice may conflict with each other. The conflict referred to can mean that the child's right to participate in the cultural life of his or her choice might be sacrificed to the right to education. One such instance is the wearing of a headscarf in schools. The headscarf, also known as a hijab, is a traditional piece of clothing worn by Muslim women in accordance with their religious beliefs. The wearing of a headscarf in schools has become a contentious issue as it is seen by some as conflicting with the principles of education and the dress codes of schools.

**P98** – ZARHOUNI, Nawel (sous la dir. de B. Maréchal), *Enquête exploratoire auprès d'enseignant(e)s de religion islamique en Belgique francophone : quelles représentations de leurs défis professionnels en 2021 ?* Centre interdisciplinaires d'Etudes de l'Islam dans le Monde contemporain, Mars 2023, pp. 36. - En Belgique francophone, le devenir des cours de religion organisés par l'école publique est menacé sous le poids des argumentaires plutôt favorables à une éducation décloisonnée et distanciée du fait religieux. Mais au-delà d'une opposition binaire entre les tenants d'une école exemptée de toute présence religieuse sous quelque forme que ce soit et des tenants d'une éducation religieuse confessante et traditionnelle, c'est la complexité du débat et des enjeux qui le sous-tendent qui rendent ce devenir encore et malgré tout incertain. Sachant que c'est essentiellement autour de l'Islam et de son enseignement que les positions des uns et des autres se rigidifient en polémiques, il est plus qu'urgent d'entendre les vécus d'acteurs de première ligne que sont les enseignants de religion islamique (du cycle secondaire) en fonction dans l'école officielle. Cette enquête exploratoire qualitative, en se gardant d'idéaliser ou de dénoncer le statu quo, pose de manière ouverte et compréhensive la question des défis quotidiens qui se posent à ces titulaires de cours, en vue notamment de complexifier le regard précisément là où l'émotivité tend à le simplifier. Au travers d'une dizaine d'entretiens semi-directifs, a ainsi été souligné la position d'entre-deux qu'ils et elles occupent face à diverses attentes, souvent contradictoires (d'une société sécularisée et plurielle) et d'une tradition islamique (en tension) - dont la conciliation leur incombe, étonnamment, à eux-seuls. Cette position conciliante (loin d'être évidente à incarner) n'est pas sans soulever : des questions d'ordre juridique sur la dimension de neutralité plus ou moins à l'œuvre dans la façon de traiter certaines thématiques en parallèle d'une dimension confessante, des questions liées au modèle éducatif susceptible de concilier ces attentes, des questions sur le statut de l'enseignant face à ses élèves et de son autorité supposée et enfin sur la plus-value sociétale du cours reconnu, plus ou moins selon les uns et les autres.

**J99** – ZARZYCKA, Beata et al., *Perceived hypocrisy and deconversion in adolescents. The mediating role of irrational beliefs and identity styles*, *Journal of Beliefs & Values*, publ. online 18 April 2023

- DOI: [10.1080/13617672.2023.2201034](https://doi.org/10.1080/13617672.2023.2201034) - Deconversion is a biographical change in which one goes from claiming adherence to a religion to departing from it. A meaning system model can help us understand the processes through which deconversion occurs. Drawing on that framework, we explored how perceiving hypocrisy in one's religious setting influences adolescent deconversion. Irrational beliefs and identity styles of adolescents were examined as potential mediators of this relationship. In total, 369 Polish secondary school students participated in the research (65.8% female). Their mean age was 16.92 years ( $SD = 1.08$ ; range = 15–19). They completed the Adolescent Deconversion Scale, Perceived Religious Hypocrisy Scale, short form of the Attitudes and Belief Scale-2, and the Identity Style Inventory. The results demonstrated that the perception of religious hypocrisy was positively related to deconversion. Moreover, the adolescents' identity styles and propensity towards irrational beliefs partially and serially mediated the relationship between perceiving religious hypocrisy and deconverting. The results suggest that adolescents' deconversion is related to their perception of the hypocrisy of other religious people. The theoretical and practical implications of this research are discussed.

**J100** – ZEMBYLAS, Michalinos, *Reframing phenomenological approaches in religious education: insights from affect theory and the aesthetics of religion*, *Journal of Beliefs & Values*, vol. 44, 2023, n. 2 - <https://www.tandfonline.com/doi/full/10.1080/13617672.2022.2076961> - This article argues that a combined lens of affect theory and the aesthetics of religion provides scholarship with new methodological and theoretical insights for phenomenological religious education. These insights demonstrate the analytic value of understanding religion in terms of its affective and aesthetic dimensions, which offer renewed explanatory power for the variety of religious experiences individuals and communities undergo. These insights allow educators and students to explore what drives religious practices in everyday life without resorting to essentialist, reductionist, or universalist accounts. It is suggested that reframing phenomenological approaches in religious education has the potential to make a vital contribution to developing new sensibilities of the 'secular' and the 'religious', especially in contemporary multi-religious societies. Finally, it is argued that the innovations offered by reframed phenomenological approaches provide a promising theoretical and methodological platform in religious education for engaging with the affective and aesthetic dimensions of religion.

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