

Global RE[©]

September – October – November 2023 • vol. 2, issue 4, pp. 1-39

An International Bibliographic Bulletin on Religious Education & Religious Studies around the World

by **Flavio Pajer**, ed.

Global RE aims to register a selection of the most recent academic publications and official statements on RE and Religious Studies around the world. ■ It presents a wide range of analyses, norms, tools at the service of academic lecturers in charge of training future teachers of confessional or no-confessional RE; and it is proposed to the attention of political decision-makers, and operators in the field of democratic-ethical-religious-multireligious literacy. ■ Abstracts are, generally, on the scientific responsibility of the Author or Editor, or of the Publisher of every publication. ■ The fact that a book, an article, or a paper is included does not represent an endorsement by the Editor of this bulletin. ■ Further bibliographic suggestions from our Readers and Users are welcome. ■ The periodicity will usually be quarterly. ■ Personal or institutional subscription or unsubscription is free, at any time, by e-mailing with the Editor. ■ This issue, vol II (2023) 4, was closed on November 30, 2023; the next issue will be released by the end of March 2024.

Editor: **prof. Flavio Pajer**, *Biblioteca per le Scienze Religiose*

La Salle International Campus – via San Giacomo, 4 – 31017 Pieve del Grappa, Italia, UE ■ Contact: fpajer@lasalle.org

INDEX

Countries, Geographic areas: Afghanistan 30 - Africa 03,43,94 - Argentina 104,113 - Australia 77 - Austria 46,120,130 - Baltic Countries 122 - Belgium 04,89,91 - Bosnia-Herzegovina 17 - Brazil 06,12,14,24,57,82,104,111 - Canada 13 - Caribbean 37,83 - Chile 19 - Colombia 09,41,96 - Congo 74 - Costa Rica 93 - Croatia 42 - Denmark 121 - England 20,81,105,129 - Europe 11,25,27,36,53,58,63,80,85,97,106,125 - Finland 51,102,110,135 - France 29,38,127 - Germany 02,18,26,65,67,84,90,91,92,106,115,121,123,137 - Greece 22,33 - Iceland 55 - India 68 - Indonesia 08,34,50,70 - Ireland 21 - Israel 32 - Italy 16,28,60,78,87,99,101 - Latin America 37,83 - Lesotho 69 - Mediterranean area 87,108 - The Netherlands 39,59,119 - Nordic Countries 52 - Norway 121 - Poland 91 - Portugal 108 - Post-Sovietic Countries 126 - Québec 35,45,96,100,124 - Serbia 56,103 - Slovenia 64 - South Africa 10,43,62 - South Korea 21 - Spain 71,132,133 - Sweden 73,79,121,135 - Switzerland 15 - Taiwan 140 - Tanzania 128 - Turkey 91 - Uganda 49,117 - UK 72,91,139 - USA 05,07,23,80,114,138 - Uzbekistan 116 - Venezuela 95 - Vietnam 75 - Zambia 48.

Religions, Churches: Abrahamic Monotheisms 101 - Buddhism 75 - Catholicism 06,16,19,24,67,89,97,137 - Christianity 03 - Islam 03,18,27,30,53,91,116,117,123 - Judaism 88,138 - Orthodox Churches 22,56,85 - Protestantism 26,52,58,67, 90,119,125,137 - Shia Community 126 - Tribal Religions 03,48,94.

Scientific Approaches: Anthropology 09,13,43,56,136 - Biblical Studies 32,76,88,119 - Comparative Analysis 04,21, 109,122 - Epistemology 13,71,110,111 - Ethics 33,86,100 - History 17,30,52,58,76,85,88,99,108,112 - Law 18,21,38,45, 53,54,63,71,78,80,82,90,95,104,132,138 - Pedagogy/Didactics 10,15,32,41,42,44,57,61,62,65,66,73,83,93,98,101,121, 136,139 - Philosophy 28,77,86,101,139 - Politics/Policy 30,47,67,86,95,116,120,127,134,138 - Psychology 33,60,65, 103,121 - *Religionspädagogik* 11,39,65,84 - Religious Sciences 12,111,124 - Sociology 01,03,14,16,27,34,80, 85,98,112, 114,116, 122 - Theologies 52,58,62,77,107,136.

Institutions, Public Bodies: Aspen Institute 05 - Associação nacional de Educação Católica 06 - Bundesministerium des Innern und für Heimat 18 - Conferência nacional dos Bispos do Brazil 24 - Conseil de l'Europe 25 - EARS 29 - Eurydice 36 - Usaid 37 - Fondazione Bruno Kessler 87 - Gouvernement du Québec 45 - Humanists International 55 - Institute of Social Science Beograd 56 - Kultusministerkonferenz 67 - Ministero per gli Affari Esteri 87 - Observatório de Educação Venezuelano 95 - Religious Education Council of England and Wales 105 - Rete Teologica Mediterranea 107 - UNESCO 130.

RE range: Buddhist education 75 - Catholic RE 24,41,67,78 - Challenging RE 20 - Decolonising RE 48,62,83,94, Denominational RE 109,132 - Interdisciplinary RE 57 - Interfaith RE 46,63 - Interreligious RE 57,62,101,117 - Islamic RE/Studies 91,102,123,130,133 - *Konfessionell-kooperativer RU* 46,115 - No-confessional RE 59,72,83,110,111 - Olfactorizing RE 61 - Protestant RE 67,125 - *Religionskunde* 03 - Religious Studies 72 - 'Weak' RE 39.

Main subjects: Adolescents/Students/Youth 16,27,34,44,56,60,64,65,75,97,103,118,121,129,130,135,136-Antisemitism 138 - Bible 32,76 - Catechism 58 - Catholic School 06,21 - Christian education 43,79,117,137 - Citizenship 45,89,134 - Constructivism 65 - *Culture religieuse* 35,45,124 - Curriculum 19,45,72,89,105,117,133 - Digital Literacy 34,44,92,140 - Early Childhood 27,51 - Education 08,31,36,37,51,71,84,94,95,131 - Ethics Education 73,124 - Faith-based education 37 - Freedom of Thought 55 - Gender 96 - Human rights 54,104,113 - Humanism 86 - Inclusion 69,130 - Internet 44,64 - Knowledge 49,77,114,136 - Moral education 33,68,89,94,134 - Music 42 - Peace Education 17,32,74 - Religion 08,40,47,96 - Religions 01,110 - Religiosity 56,97,111 - Religious Diversity 54,69,71,90,111,120,140 - Religious Educator 23 - Religious Ethics 07,86 - Religious Freedom 14,53,54,80,104,122 - Religious Literacy 05,114 - Religious Minorities 87,106 - Religious Schools 59,79 - Religious socialisation 135 - Religious Studies 58,72 - School 09,40, *Schulseelsorge* 26 - Science 49,112 - Secularism/*Laïcité* 28,29,35,38,59,79,81,85,104,113,127 - Spirituality 01,41,93 - State/Church 08,24,45,104,108 - Syllabus 20,69,125,129 - Symbols 04,15,96,127 - Teacher 11,21,48,66,68,73,78,81,98,99,100,102, 115 - Textbook 50,57,66 - Tradition 88 - University 91,106,108,112 - Values 01,25,47,81,89,97 - Violence 10,14,17,60, 133 - Worldviews 105,110,139.

Typology: **B** Book, e-Book, Essay, Thesis (*total: 23 abstracts*) • **C** Chapter in vol.(*7 abstracts*) • **D** Document, Act, Report (*17 abstracts*) • **J** Article in academic Journal (*73 abstracts*) • **P** Paper, Opinion, Project (*12 abstracts*) • **T** Tool for RE, Didactic support (*7 abstracts*).

C01 - ABUMOGHLI, Iyad (2023). *The role of Religions, Values, Ethics, and Spiritual Responsibility* in: *Environmental Governance and Achieving the Sustainable Development Agenda. Religion and Development*, published online ahead of print 2023, Brill. <https://doi.org/10.30965/27507955-20230008> - The Sustainable Development Agenda 2030 is the only viable framework that exists today providing a plan of action to tackle the complexity of development issues we are facing. One essential element in implementing this agenda is Goal 17, related to partnerships and the role of the whole of society in achieving these goals. Sustainable development is defined as the intersection of economic, social, and environmental sustainability. However, the fourth component of culture and traditional knowledge, while presumably integrated in all goals, has not been fully integrated, presenting a missed opportunity to enhance and strengthen the implementation and achievement of the sustainable development agenda. Religious values and belief systems are considered crucial elements of this cultural approach. Faith values and practices complement the scientific and technological approaches in dealing with the unprecedented environmental challenges of our time. This is especially important due to the commonality of religious values in living in harmony with nature. If seriously considered, adopting religious values leads to a change in individual behaviors and institutional education policies that are crucial to reducing our environmental footprint and tackling the triple planetary crisis.

B02 – ALBERTS, Wanda; Horst JUNGINGER; Katharina NEEF and Christina WÖSTEMEYER (Eds) (2023), *Handbuch Religionskunde in Deutschland*, De Gruyter 2023, Seiten 522 - <https://www.degruyter.com/document/doi/10.1515/9783110694536/html?lang=en> - The *Handbook of Religious Education* analyses 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. “**Religionskunde im Sinne dieses Handbuchs ist ein junges Konzept, dessen schulische Anwendung erst beginnt. Trotzdem ist es nötig, dieses Konzept in einen historischen Rahmen einzubetten. Denn nicht nur ist die schulische Behandlung von Religion – als Gegenstand oder Ziel des Unterrichts – eine Konstituente der Entwicklung des deutschen Schulwesens, vielmehr noch hat sie sich bereits historisch als Streitpunkt und damit als Kristallisationspunkt und Debattenthema unterschiedlicher Blicke auf Religion hervorgetan. Zudem zeigt der Aufriß der gegenwärtigen Praxis in den einzelnen Bundesländern, daß viele der heutigen Differenzen historische Wurzeln haben – und also die Ursachen dieser Differenzierung im 19. und 20. Jahrhundert zu suchen sind.**“ (aus Einleitung, s. 3)

This Handbook: • 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. Audience: scholars/students in the fields of religion, education, and pedagogy; teachers; education policymakers; school authorities.

J03 – ALESINA, A.; HOHMANN, S.; MICHALOPOULOS, S. et al. (2023), *Religion and educational mobility in Africa*, *Nature* 618, 2023, 134–143 - <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. In this study, we examine 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.

B04 - AMHERDT, François-Xavier ; Henri DERROITTE ; Geoffrey LEGRAND (dir.) (2023), *L'utilisation des symboles en éducation religieuse. Quelles perspectives pour le dialogue interconvictionnel et interreligieux ?* Schwabe Verlag, Basel-Berlin 2023, pp. 303, <https://schwabe.ch/l-utilisation-des-symboles-en-education-religieuse-978-3-7965-4821-5> - Fruit d'un colloque doctoral de 3ème cycle en théologie pratique à l'Université de Fribourg, coorganisé avec l'Université catholique de Louvain-la-Neuve, le présent ouvrage commence par étudier différents modèles en pédagogie religieuse : comment contribuent-ils à la construction de l'identité des jeunes dans le contexte actuel de pluralisation religieuse grandissante ? Puis il s'interroge sur l'utilisation concrète du symbole en éducation religieuse, son historique et son avenir. Il se concentre alors sur le cours de religion en tant que tel (Belgique, France, Suisse, Colombie et ailleurs) : quand et comment a-t-on recours au processus symbolique en classe ? Enfin il se consacre aux liens entre les symboles et l'éducation au dialogue interconvictionnel et interreligieux : dans quelle mesure ce dialogue autour des symboles favorise-t-il une meilleure compréhension de notre rapport à nous-mêmes, aux autres, au cosmos et à Dieu ?

T05 – ASPEN INSTITUTE (2023), *A Guidebook for religious literacy evaluation. Resources for planning and design* [Usa], ed. by Kate Soules, 2023, pp. 33 - <https://www.aspeninstitute.org/wp-content/uploads/2023/06/Religious-Literacy-Evaluation-Guidebook.pdf> - This guidebook is intended for anyone working on religious literacy education and interested in assessing their work. It is not a complete primer on evaluation and does not dictate a particular methodology or approach to evaluation. Rather, it provides an introductory evaluation framework with guiding questions at each step to help educators and researchers engaged in religious literacy programs begin to develop and implement an evaluation plan. This guide had been designed to be used during the planning stages of a program to think through the design of the program and develop appropriate evaluation tools to assess impacts. The worksheets found in Appendix A can be used in this process. Appendix B contains sample evaluation designs for several types of programs. While this guide does not go into detail about the processes of data collection and analysis, there are several additional resources and guidelines in Appendix C to support those steps.

D06 – ASSOCIAÇÃO NACIONAL DE EDUCAÇÃO CATÓLICA (2023), *Ensino religioso e pastoral escolar na escola católica* [Brasil], Coletânea ANEC 004/2023, Brasília: ANEC, 54 páginas. <https://anec.org.br/biblioteca/coletanea-ensino-religioso-e-a-pastoral-escolar-nas-escolas-catolicas/> This collection of texts reflects research carried out by this Association of Catholic Schools on Religious Education and School Pastoral in Brazilian territory. In addition to the published data, analyses and reflections were organized.

- J07** – BALTHROP-LEWIS, Alda (2023), *Religious Ethics as a social practice* [Usa], *Journal of Religious Ethics*, First published: 31 July 2023, pp. 386-405 - <https://onlinelibrary.wiley.com/doi/full/10.1111/jore.12446>
Journal of Religious Ethics (JRE) was established at a particular moment in the Usa in the early 1970s. This article investigates how that moment - in the institutional milieu of academic theology and religious studies in which the JRE emerged - influenced its founding. It does this through attention to three main sources: (1) the original charter and bylaws of the JRE, (2) publications from the JRE and other scholarly outlets in the period, and (3) a collection of interviews with scholars who occupied editorial roles in the first 10 years of the life of the journal. The article suggests that the JRE's early period was driven by three key forces: the emergence of Christian ethics as a field of academic theology, deepening engagement with academic philosophy among students of Christian ethics, and growing attention to the pedagogical requirements of increasingly pluralist tertiary educational environments. In conclusion, I describe my own place in this history, asking how the dynamics around the founding of the JRE shape my participation in the practice enacted in its pages.
- P08** – BAZZI, Samuel; HILMY, Masyhur; MARX, Benjamin (2023), *Religion, education, and the state* [Indonesia], May 2023. https://smeru.or.id/sites/default/files/events/religion_education_and_the_state_paper.pdf - This paper explores how state and religious providers of education compete during the nation building process. Using novel administrative data, we characterize the evolution of Indonesia's Islamic education system and religious school choice after the introduction of mass public primary schooling in the 1970s. Funded through informal taxation, Islamic schools entered new markets, became more formal, and introduced more religious curriculum to compete with the state. While primary enrolment shifted towards state schools, religious education increased overall as Islamic schools absorbed growing demand for secondary education. In the short run, electoral support for the secular regime weakened in markets with greater public-school construction. Over the long run, cohorts exposed to mass public schooling as children are more invested in religion than in the national identity. Our findings offer a new perspective on the political economy of education reforms and the emergence of parallel systems of public goods provision.
- J09** – BECERRA DUITAMA, Edwin G. (2023), *El aporte de la educación religiosa escolar a los fines de los sistemas educativos* [Colombia], *Revista Latinoamericana de Ciencias Sociales y Humanidades*, vol. 4, n. 2. 2023 - <https://latam.redilat.org/index.php/lt/article/view/673> - La educación es uno de los pilares de la sociedad y la cultura. Desde su organización como estructura, el ser humano ha velado por que la educación responda a las necesidades de cada tiempo y de cada contexto, así han nacido los sistemas educativos, cada uno en una época distinta y con finalidades adaptadas a cada necesidad. Sin embargo, todos los sistemas coinciden en que la educación debe propender por la formación integral del ser humano, por la construcción de su conciencia y para que busque adecuadamente el sentido de su existencia. Para que estos propósitos formativos se logren, en Colombia existe la Educación Religiosa Escolar (ERE) gracias a la Ley General de Educación (Ley 115 de 1994), que tiene dentro de sus propósitos aportar a la formación integral del ser humano, por eso, se considera que la ERE aporta a los fines de los sistemas educativos y a la educación del ser humano. En el presente artículo se reflexionará en torno a estos aportes que la ERE hace a los sistemas educativos.
- J10** – BEKITHEMBA, Dube (2023), *Religious Education as a pedagogy of care in the context of violence: Re-imagining working and thinking together* [South Africa], *E-Journal of Religious and Theological Studies*, Vol. 9, No. 8, August 2023, pp. 408-416 - DOI : <https://doi.org/10.38159/erats.2023985> - This qualitative paper couched with the decoloniality theory addresses the question of how religious education as a pedagogy of care can mitigate the ambivalent terrain of school violence. Despite various inventions within South African schools, the classroom remains violent and unsafe for both learners and educators igniting the adoption of religious education as a pedagogy of care. The author used the decoloniality theory since it calls for rehumanisation of people affected by school violence. The findings indicate that despite challenges associated with religious education, the subject can be conceptualised as a pedagogy of care to mitigate the challenges of school violence. The argument of the paper is that education authorities need to re-imagine religion as a pedagogy of care that has the impetus to evoke working and thinking together within the mainstream curriculum practices in South Africa. The paper contributes to knowledge in the sense that it locates arguments in decoloniality calling for equal representation of knowledge in the curriculum to address school violence. It sees religious education as the key to contributing to a peaceful existence in school and society.
- B11** – BERGLUND, Jenny; Bert ROEBBEN; Peter SCHREINER; Friedrich SCHWEITZER (eds) (2023), *Educating Religious Education Teachers* [Europe], W&R Unipress, Bonn University Press, 2023, 198 pp. -

<https://www.vandenhoeck-ruprecht-verlage.com/themen-entdecken/theologie-und-religion/praktische-theologie/58294/educating-religious-education-teachers> - Educating Religious Education Teachers International knowledge transfer in religious education (RE) is still a fairly new topic. Many scholars in the field consider this discussion of prime importance for the future of both the academic discipline of religious education and the related school subject RE. This book continues this discussion and specifies it in the direction of teacher education. Its focus is on the challenges that teacher students and their trainers are facing in the light of RE in a pluralized and detraditionalized society. The impact of these challenges on RE research is obvious. However, international exchange of research results for purposes of comparison and mutual enrichment is still rare. This book provides insights that can encourage and facilitate this exchange.

J12 – BERMUDEZ, Alexandra A. Jessuino (2023), *Ensino religioso: contribuição das Ciências das religiões e trajetória* [Brasil], *Último Andar*, 26(41), e57580 - <https://doi.org/10.23925/ua.v26i41.e57580> - O presente artigo teve como objeto o Ensino Religioso enquanto segmento da Educação contemporânea influenciado tanto por forças tradicionais quanto por adventos contemporâneos, como os anseios por liberdade e respeito à diversidade. Além disso, essa disciplina passou por diversas transformações, acompanhando a formação da sociedade brasileira e nos últimos anos pode receber um melhor tratamento à luz das Ciências das religiões e ter recebido status de área de conhecimento na Base Nacional Comum Curricular, consolidou seu grau de importância na construção da cidadania. É perceptível o fato de que muitos profissionais e famílias ainda não entendem que há um sentido objetivo imposto para desenvolver o componente curricular de Ensino Religioso, que se propõe a desenvolver um conhecimento sobre diferentes religiões, crenças e sobre as culturas dos povos que a professam por meio da linguagem tangível com que manifestam suas verdades.

J13 – BEAUCHAMP, Gilles (2023), *Epistemic injustice as a ground for religious education in public schools* [Canada], *Religious Education*, 118:2, 119-132, DOI: [10.1080/00344087.2023.2181916](https://doi.org/10.1080/00344087.2023.2181916) - Should the state provide religious education in public schools; if yes, what form should it take? I argue that alertness to epistemic injustices that religious persons can suffer can help us answer those questions and can provide grounds for fostering religious literacy. I argue that, if religious persons can suffer testimonial injustice, we should reject inadequate religious education and that, if religious persons can suffer hermeneutical injustice, we should also reject an absence of religious education. That leaves us with the remaining option to have a proper form of religious education which I suggest religious literacy can provide.

J14 – BOONE, Renata de Oliveira Marcelino; ULRICH, Claudete Beise (2023), *O Ensino religioso e os esforços contra a intolerância religiosa* [Brasil], *Revista Foco*, 16(7), e2723. <https://doi.org/10.54751/revistafoco.v16n7-142> - O presente artigo teve como objeto o Ensino religioso enquanto segmento da Educação contemporânea influenciado tanto por forças tradicionais quanto por adventos contemporâneos, como os anseios por liberdade e respeito à diversidade. Além disso, essa disciplina passou por diversas transformações, acompanhando a formação da sociedade brasileira e nos últimos anos pode receber um melhor tratamento à luz das Ciências das Religiões e ter recebido status de área de conhecimento na Base Nacional Comum Curricular, consolidou seu grau de importância na construção da cidadania. É perceptível o fato de que muitos profissionais e famílias ainda não entendem que há um sentido objetivo imposto para desenvolver o componente curricular de Ensino religioso, que se propõe a desenvolver um conhecimento sobre diferentes religiões, crenças e sobre as culturas dos povos que a professam por meio da linguagem tangível com que manifestam suas verdades.

T15 – BORNET, Philippe ; KÜMIN Béatrice (2023), *Objets religieux à l'école et au musée* [Suisse], *Zeitschrift für Religionskunde. Forschung – Didaktik – Unterricht / Revue de didactique des sciences des religions. Recherche – didactique – enseignement*, numéro monothématique n. 11, 2023, pp. 131 - <https://www.zfrk-rdsr.ch/issue/view/407/478> - D'après l'éditorial : [...] A l'école, les enfants et les jeunes interagissent avec des objets considérés comme religieux dans de nombreux contextes. La confrontation avec des objets religieux – souvent liés à des aspects sensoriels tels que l'odeur, le son, le goût – peut se dérouler dans des lieux de prière, dans des espaces privés et publics, mais aussi dans des salles de classe et des musées. Ces objets permettent d'étudier les dimensions matérielles, culturelles, historiques et esthétiques des religions. L'étude de la culture religieuse matérielle implique cependant toujours une prise de conscience des différentes perspectives, car les objets sont soumis à différentes attributions et modèles d'interprétation. [...] Pour peu que l'on considère les objets sous l'angle des différentes dimensions évoquées plus haut – comme l'histoire de leur circulation – ceux-ci constituent des entrées particulièrement stimulantes pour une approche

du phénomène religieux dans sa complexité, tout en permettant de prendre en compte le rôle des acteurs et actrices qui interagissent avec eux (en particulier, les élèves en contexte scolaire). Ainsi problématisés, les objets permettent de sortir de conceptions essentialisées des religions pour aborder des questions souvent tenues pour évidentes : quel est le rôle d'un objet dans un contexte religieux donné ? Qu'est-ce qui fait la sacralité d'un objet ou d'une image ? Comment l'usage d'un objet a-t-il varié au fil de son histoire, et au gré de ses rencontres ? Comment prendre en compte et faire bon usage de cette complexité en contexte éducatif ?

J16 – BOSSI, Luca; Loris BOTTO; Roberta RICUCCI (2023), *Between research and revival. Emerging trends among highly religious young Catholics in Italy*, <https://iris.unito.it/retrieve/a9> - *Sociology Compass*, 2023;e13076. <https://doi.org/10.1111/soc4.13076> - Research shows that Italians' religiosity is in constant decline. Religious literacy, individual and collective practice, participation in rituals, faith's transmission and symbols' sharing seem to be following a slow but inexorable downward trend. Catholic communities are being depopulated and churches are emptying out. These phenomena, already emerging in those generations born during the economic boom, seem to have a greater impact on younger generations: the decline of Catholicism as a socio-cultural phenomenon is characterising our era. Despite those general trends, young generations are not merely abandoning their faith. Even if faith has lost its social function, young Catholics in Italy often cultivate it on an individual level, between the autonomous search for their own spiritual path and the reproduction of forms of high religiosity derived from the family. In some cases, the younger generations show a renewed religiosity, stronger and more secure than that of their parents, which may sometimes involve them in a path of Catholicism's rediscovery. The article presents and discusses results on highly religious young Catholics deriving from empirical research on intergenerational religious transmission in Italian families, which has been conducted through focus groups and in-depth interviews between 2020 and 2022.

J17 – BRAVI, Luca (2023), *La scuola in Bosnia-Erzegovina dopo le guerre nei Balcani. Processi di conflittualità e di pace in ambito educativo* [The school in Bosnia and Herzegovina after the wars in the Balkans. Processes of conflict and peace in education], in: *Educazione Interculturale - Teorie, Ricerche, Pratiche*, vol. 21, n. 1, 2023, ISSN: 2420-8175 - <https://doi.org/10.6092/issn.2420-8175/1703429> - The Dayton Accords (1995) officially marked the end of wars in the Balkans, but the situation of political fragmentation and ethnic hatred resulting from the conflict continued to be present in the social context. In Bosnia and Herzegovina, school policy is a result of hatred that flared up in the years of conflict. Bosnia and Herzegovina was a multicultural territory before the war, in which Muslim, Serbian and Croatian communities coexisted peacefully. Since 1995, Bosnia represents a case of pacification accomplished through the international diplomacy, but which has materialized in a division of internal borders. *Two schools under one roof* is the title of a project that was conceived in the post-war period, in the Federation of Bosnia and Herzegovina. This model provides the separation of students on an ethnic and religious basis: different programs are adopted in the various classes, depending on the *enclave* to which they belong to; in this context of growing conflict expressed in educational policies, attempts to meet and dialogue are built by students and civil population.

D18 – BUNDESMINISTERIUM DES INNEREN UND FÜR HEIMAT, *Muslimfeindlichkeit – Eine deutsche Bilanz 2023*, Berlin, 396 Seiten (cf. Kapitel 6: „Bildung: Vorschule und Hochschulen“, Seiten 137-168), https://www.bmi.bund.de/SharedDocs/downloads/DE/publikationen/themen/heimat-integration/BMI23006-muslimfeindlichkeit.pdf?__blob=publicationFile&v=9 – << Handlungsempfehlungen. Der UEM [Bericht des Unabhängigen Expertenkreises Muslimfeindlichkeit] empfiehlt: der Kultusministerkonferenz, eine dringend erforderliche, fächerübergreifende Überarbeitung der Lehrpläne und Schulbücher zu initiieren. Im Rahmen der Bund-Länder-Kommission sollten Richtlinien erarbeitet werden, die auf Länderebene Verbindlichkeit bei der Auseinandersetzung mit Muslimfeindlichkeit im schulischen Kontext schaffen. > der Kultusministerkonferenz, für den Umgang mit religiösen Bedarfen von muslimischen Schüler*innen in Zusammenarbeit mit muslimischen Akteur*innen Handreichungen zu entwickeln, um diese in einen angemessenen Ausgleich mit sachlich begründeten Erfordernissen des Schulalltags und des staatlichen Erziehungs- und Bildungsauftrags zu bringen.>> (Seite 167).

J19 – CASTAÑEDA BARRERA, Carolina; CONTRERAS HENRÍQUEZ, Yeri; MUENA JOFRE, Mirko Alejandro (2023), *La renovación curricular de la clase de Religión en Chile. Un proceso de discernimiento sinodal*, *Revista de Educación Religiosa*, vol.2, n. 6, <https://doi.org/10.38123/rev.v2i6.336> - El objetivo del presente ensayo es exponer el proceso participativo de renovación del Programa de Religión Católica (2020), estableciendo los principales hitos y aprendizajes en el desarrollo de este proceso, en el cual contribuyeron

diferentes instituciones, organismos e instancias de concreción participativa. La pregunta inicial refiere a cómo poder plasmar y evidenciar los antecedentes, lineamientos y procesos que contribuyen a la construcción final de los instrumentos curriculares de las Bases Curriculares y Programa de asignatura de Religión Católica (2020). La propuesta de análisis busca esquematizar el proceso participativo de la renovación curricular, tanto en sus hitos previos como en la ejecución de un discernimiento sinodal sobre la EREC en Chile, por medio de jornadas de trabajo que involucraron diversos equipos de personas que aportaron desde sus experiencias, conocimientos disciplinares y responsabilidades educativas y eclesiales. Las implicancias de este proceder evidencian el trabajo inédito que culminó con la entrega al país del Programa de Religión Católica, el que orienta, en la actualidad, la educación religiosa de los miles de niñas, niños y jóvenes presentes en las aulas escolares de los diferentes ambientes educativos chilenos.

D20 - Challenging RE. The Oxfordshire Agreed Syllabus for Religious Education 2023-28, by the Oxfordshire SACRE and ASC, pp. 70 - <https://www.oxfordshire.gov.uk/sites/default/files/file/school/OxfordshireAgreedSyllabus2023-28.pdf> - Religious Education has an important place in the curriculum of all schools, enabling children and young people to develop their understanding of people, cultures and faiths in Britain and around the world. This agreed syllabus provides a coherent plan that will enable schools in Oxfordshire to teach RE that is of high quality and that sets out to teach all children about religion and world views in a way that will prepare them well for life in 21st century Britain. The syllabus is comprehensive and inclusive and gives schools flexibility to take account of their own communities. It encourages children and young people to be curious in relation to religious faiths and other world views and encourages exploration and reflection. It also provides links to wider learning in Spiritual, Moral, Social and Cultural Development and aims to promote community cohesion. It is the legal document to be followed for the teaching of RE in all Oxfordshire maintained schools. Academies and Voluntary Aided schools are also welcome to use the syllabus. This revised version of the Oxfordshire Agreed Syllabus for 2023-2028 has come about through the work of the various SACRE and ASC representatives, and in particular the Writing Group, which was comprised of several local teachers.

J21 – CHO, Jinmin; Manuela HEINZ & Jungui CHOI (2023), *Religious education in Catholic schools in Ireland and South Korea: complex layers of diversity, policy and teacher agency*, Irish Educational Studies. 08 Oct. 2023 - <https://www.tandfonline.com/doi/full/10.1080/03323315.2023.2261431> - This paper explores and compares the experiences and perspectives of primary teachers regarding the teaching of religion in Catholic schools in Ireland and South Korea. Semi-structured interviews were conducted with ten teachers from each country. The findings highlight the contrasting perspectives of teachers from the two countries regarding the importance of and approach to religious education as a response to the challenges posed by pluralism. Teachers from Ireland predominantly exhibit a proactive approach, valuing diverse viewpoints and making efforts to engage in interreligious dialogue. Conversely, many teachers from South Korea demonstrate a deep appreciation for their own belief in God and prioritise the faith development of children. The comparative study highlights the importance of understanding teachers' experiences and the ways in which they navigate the intersection of religious diversity, national policies, Catholic ethos, and their own personal faith perspectives. Our findings demonstrate the central role of teachers' beliefs and future-oriented agency in the construction and implementation of religious education which does not always follow prescribed confessional or secular-neutral approaches.

J22 – CHRISTONASIS, Antonios et al. (2023), *Religiosity and teachers' acceptance of the Big Bang Theory*, [Greece] *Eurasian Journal of Science and Environmental Education* 2023, 3(1), 25-32 - <https://www.ejsee.com/download/religiosity-and-teachers-acceptance-of-the-big-bang-theory-13043.pdf> - The creation of the world is a thematic content that intrigues students from a young age. The Big Bang Theory, one of the most prevalent theories about the world's creation, is not elaborated on in Greek schools while teachers provide subjective answers to frequent questions about the creation of the universe and the existence of life. The present study investigates the perceptions of in-service primary teachers to further understand the acceptance of the Big Bang Theory and their attitude towards teaching it. The results show that the more religious the participants are, the less they accepted the theory and the less willing they are to teach it in a classroom environment. Although it is argued that faith and science are two sides of the same coin that are complementary and not mutually exclusive, the religiosity of teachers acts as a stumbling block in the educational process. The distrust towards the Big Bang Theory probably under the thought that their faith is at risk affects their teaching choices.

J23 - CHUNG HEARN, Mark (2023), *Religious Educators and change* [Usa], *Religious Education*, first publ. 23 Sept 2023 - DOI: [10.1080/00344087.2023.2219383](https://doi.org/10.1080/00344087.2023.2219383) - Do religious educators as administrators make for better agents of change? As more religious educators come into administrative positions in theological higher education, this article probes the religious educator and change. The article begins by examining religious education and its aims. It then offers different change theories and subsequently problematizes them as the article argues that community is foundational to change for religious educators of colour and female religious educators. The article continues by introducing metaphors to speak of the religious educator and concludes with reflections as to why religious educators in administration present a persuasive possibility for change.

D24 – CONFERÊNCIA NACIONAL DOS BISPOS DO BRASIL (2023). *Ensino religioso no Brasil: novos desafios, novas perspectivas* – Estudos da CNBB 116, Brasília: Edições CNBB, 99 páginas. - https://www.youtube.com/watch?v=9AqG_0jGILI&t=3s - This study prepared by the Episcopal Pastoral Commission for Culture and Education considering the National Common Curricular Base (BNCC) and the Brasil Santa Sé agreement as a curricular component. This study reflects on the pedagogical approaches of the Confessional and Non-confessional models, their objects of study, objectives and different applicability in Catholic schools and public schools, without opening up the possibility of interpretations that imply exclusivism, proselytism or violation of the religious conscience of any student.

D25 – CONSEIL DE L'EUROPE, *Unis autour de nos valeurs. Déclaration de Reykjavik*, IVème Sommet des chefs d'Etat et de Gouvernement du Conseil de l'Europe, 16-17 Mai 2023, pp. 24 – <https://rm.coe.int/4e-sommet-des-chefs-d-etat-et-de-gouvernement-du-conseil-de-l-europe/1680ab40c0> - « [...] Depuis la création du Conseil de l'Europe, ses normes en matière de droits de l'homme, de démocratie et d'État de droit jouent un rôle essentiel pour garantir et renforcer les libertés individuelles, la paix et la prospérité dans nos États membres. Dans le cadre de notre travail de promotion des droits de l'enfant, nous soulignons l'importance de l'éducation pour donner aux enfants et aux jeunes les références nécessaires pour grandir en intégrant nos valeurs démocratiques dans des sociétés culturellement diverses et prendre une part active à la protection de notre patrimoine culturel. Nous soulignons également le rôle important que joue le Conseil de l'Europe pour promouvoir et protéger les droits des personnes appartenant à des minorités nationales [...]. Lors de ce 4e Sommet du Conseil de l'Europe, nous sommes tous déterminés à nous unir autour de nos valeurs et normes. Avec cette Déclaration, nous traçons la voie à suivre pour nos pays et pour le Conseil de l'Europe, dans l'intérêt de tous les Européens, y compris les générations futures. »

J26 – DAM, Harmjan (2023), *Evangelische Schulseelsorge – wohin?: Empirische Befunde und Konsequenzen für die zukünftige Entwicklung der Schulseelsorge* [Deutschland], *Zeitschrift für Pädagogik und Theologie*, vol. 75, no. 3, 2023, pp. 294-305. <https://doi.org/10.1515/zpt-2023-2019> - Seit etwa 30 Jahren hat die Schulseelsorge sich als eine Form der Präsenz von Kirche in der Schule entwickelt. Eine quantitative Studie zu diesem Arbeitsfeld erschien 2019 (EBiB-4, Münster). Auf dieser Basis wird gezeigt, was Schulseelsorge empirisch ausmacht und pointiert formuliert, welche Konsequenzen dies (a) für die kirchenpolitisch Verantwortlichen, (b) für die Qualifizierungsmaßnahmen an den religionspädagogischen Instituten und (c) für die Ausbildung von Religionslehrer:innen an den Hochschulen und Universitäten hat.

J27 – DARMANIN, Mary (2023), *Children vicariously bearing the future of the faiths* [Europe], *Journal of Religion in Europe* 28.08.2023 - https://brill.com/view/journals/jre/16/3/article-p352_4.xml - This article assesses the role of children in perpetuating the chain of memory of the faiths in Europe. Drawing on in-depth interviews with parents/guardians and fifty-two children on the religious socialization of Roman Catholic, Muslim, and non-religious children in Malta, it argues that Roman Catholic children are now the bearers of “vicarious religion” of communities that have become “unchurched,” while Muslim children steady the “precarious” memory of Islam in Europe. The article explores how children propel adults' religious practices, keeping parents and grandparents connected to the faiths, churches, and mosques. Given the moral panic regarding voluntary childlessness as a threat to the perpetuation of the faiths, the vital role children play in the chain of religious memory is acknowledged.

J28 – DE PAOLIS, Isabella (2023), *Riflessioni filosofiche intorno alla laicità* [Italy], *EREnews*, XXI (2023)2, pp. 30-40. <https://iris.uniroma1.it/handle/11573/1685407> - “Affronterò in questa sede il concetto di laicità, al di là della polisemia semantica che evoca il termine, da un punto di vista filosofico-gnoseologico che afferisce alla contemporaneità. Nella nostra quotidianità oggi ci rapportiamo, spesso inconsapevolmente, con il

principio di laicità ogniqualvolta parliamo di imparzialità o di neutralità dello stato rispetto al fenomeno religioso, di riconoscimento di tutte le religioni, di distinzione di campo di azione tra precetto religioso e dovere civile. Spesso ci capita di riflettere sulle conseguenze di azioni varie o di teorizzazioni intorno a tale concetto nonostante, poi, la richiesta di fornire una definizione del termine laicità ci coglie impreparati e confusi. In ambito filosofico molti pensatori hanno disquisito sulla laicità ma non è mio intento fornire qui una panoramica delle varie declinazioni susseguitesesi negli ultimi decenni, quanto presentare tre pensatori del nostro tempo, il filosofo Giorgio Agamben e i teologi Carlo Molari e Raimon Pannikar, che hanno contribuito ad arricchire di nuove sfumature il termine laicità. La scelta è ricaduta su di loro perché il concetto astratto di laicità è legato alla declinazione pratica in ambito sociale-comunitario e i tre pensatori menzionati si sono distinti non solo per aver parlato di laicità ma per essersi rapportati, a modo loro, con lo Stato laico in maniera assai originale e indipendente, rappresentando delle voci critiche che inducono alla riflessione e alla rielaborazione personale”.

P29 – EARS/EUROPEAN ACADEMY OF RELIGION AND SOCIETY (2023), *French laïcité and secularism in Europe* - <https://europeanacademyofreligionandsociety.com/news/exploring-the-uniqueness-of-french-laicite-in-european-secularism/> - “When comparing the French model of *laïcité* with that of other European countries, several significant differences become apparent. The European landscape, concerning aspects such as tolerance regimes, separation regimes, and state religions, is rather intricate. A comprehensive analysis of its complexities would thus be the subject of another article. Nonetheless, we can touch upon some key elements here. Fundamentally, there are two primary models of secularism in Europe. The first approach, influenced by American law, views secularism as a safeguard for religions against State interference. In the second approach, often referred to as the ‘French model,’ *laïcité* is intended to prevent any religious involvement in the structure and operation of the State. A) *The confessional model*: the secular model, also referred to as the confessional model, is highly prevalent in Northern Europe. It is observed in predominantly Protestant countries like Denmark and England, as well as in Orthodox nations in the South East, notably Greece. In these countries, states grant privileges to dominant religions or State religions. These privileges may include the authority to collect taxes for the churches and provide salaries for the ministers of officially recognised religions. B) *The separatist model*: the French model, also known as the separatist model, is more prevalent in Southern Europe and can be observed in countries such as Portugal, Spain, and, of course, France. It is founded on the principle of non-recognition of religions. There are also ‘hybrid’ models, as seen in Germany, where the State collects a church tax, or in Belgium, where six religions enjoy official recognition.”

C30 – EASAR, Farhat; Hadia AZIZI; Khudaynazar RAHMANI; Mujtaba MORADI and Wasal Naser FAQIRYAR (2023), *Education in Afghanistan since 2001: evolutions and rollbacks*, 2023. Series of *Rumi Organization for Research* 1 (1): 46, pp. 52 - <https://rumi.academy/10101010101.pdf> - The post-Bonn government of Afghanistan shifted the violence curriculum of the Taliban into a peace curriculum in education. This study's mixed-method approach shows that despite facing security, corruption, resource, and cultural barriers to education, the Islamic Republic of Afghanistan made significant progress both in terms of passing theoretical documents and practical achievements. The efforts that had been initiated and introduced began to encounter fragility following the Taliban's return to power in 2021. Banning girls from education above grade six has resulted in negative psychological and emotional effects on them. Continuing to limit academic freedom has started to hit the Afghan society. Ultimately, Taliban-led approaches to curriculum design prepare the way for close-mindedness and neo-Taliban nation-building. Those would convey state ideology and justifications from the classrooms to the homes. The socio-economic consequences of depriving large strata of the population, including though not exclusively, women from qualitative education makes it impossible for Afghanistan to break out of its status as a country of low level of development.

B31 - *Educational Research e-books online, Collection 2023*. Series: *Educational Research* e-books online, Volume: 2023 and *Humanities and Social Sciences* e-books online, Volume: 2023 - Author: Various Authors & Editors - <https://brill.com/display/package/9789004528772> - Brill's Educational Research e-Books Online, Collection 2023 is the electronic version of the book publishing program of Brill in the field of Educational Research in 2023. *Coverage*: General, Education Policy & Politics, Culture and Education, Gender and Education, Youth, Social Justice, Adult Education, Children Education, Teacher Education, Higher Education, Comparative Education, Mathematics Education, Science Education, Art Education, Language Education, Inclusive Education, Educational Theory, Educational Philosophy, Educational Leadership, Educational

Technology, Learning, Professional Development, Research Methodology. This e-Book Collection is part of Brill's Educational Research e-books online.

J32 – ELIYAHU-LEVI, Dolly and Michal GANZ-MEISHAR (2023), *Teaching a biblical text among African Christian and Muslim asylum-seeker children in Israel*, *Religions* 2023, 14(4), 537; <https://doi.org/10.3390/rel14040537> - Educators in Israel face significant school diversity while struggling to adequately respond to the unique needs of diverse national and cultural communities and students from different socioeconomic backgrounds. Bible teachers in elementary school face tensions and conflicts between the religious concepts and beliefs of the parents and the children and the accepted concepts in Israeli Jewish society. This qualitative study was conducted among fifteen teachers working in elementary schools in the country's center where students from national, religious, social, and social-cultural populations attend, including children from families of asylum seekers. The findings revealed two central tensions: (1) emotional religious tension and (2) pedagogical tension. It was found that Bible teachers play the role of social-religious mediators in Israeli society. In the context of religious tension, teachers find themselves in situations of uncertainty, without the pedagogical skills to help them bridge the gaps and soften the strain. As a result, they are passive and remain silent. On the other hand, in the context of pedagogical tension, the teachers try to take the initiative, go beyond the boundaries of the familiar and known, and try to adapt classroom activities to the culture of the country of origin and the everyday social contexts.

J33 – ELSAYED, K. G.; A. A. LESTARI, and F. A. BROUGHAM (2023), *Role of religion in shaping ethical and moral values among the youths in Athens* [Greece], *Journal of Sociology, Psychology & Religious Studies*, vol. 5, no. 1, Apr. 2023, pp. 11-20 - DOI:10.53819/81018102t5153 - Religion can be understood as a system of beliefs, practices, and values that relate to the nature of existence and the universe, and that often involve a belief in one or more supernatural or divine entities. Different religions have different beliefs, practices, and values, and there is often significant diversity within a particular religion as well. Many religions provide a set of moral and ethical principles that guide behavior and decision-making, helping individuals to navigate complex ethical issues and make choices that align with their values. Ethical and moral values are principles or beliefs that guide behavior and decision-making. Moral values are important for individuals to live in harmony with others and to make ethical choices. Moral values among youths are shaped by a variety of factors, including family, education, religion, and culture. It was discovered that young people who are actively involved in religious communities are more likely to exhibit prosocial behavior, such as volunteerism, empathy, and moral reasoning, than those who are not involved in religious communities. Religion provides a supportive and nurturing environment for young people, and offers guidance and support as they navigate complex ethical and moral issues. The study concluded that religion plays a significant role in shaping human history and culture, influencing art, literature, music, and philosophy, and contributing to the development of social and political institutions. The study recommended that religious institutions should strive to create welcoming and inclusive environments that foster a sense of community and belonging among young people. Religious leaders should engage with young people and encourage them to develop their own moral compass. Religious institutions should also collaborate with parents and educators to promote positive values and ethical behavior among young people.

J34 – ERAWATI, Desi; INDIYANTO, Agus & SYAFERA, Arkan (2023), *The construction of the millennial generation religious vision through digital literacy* [Indonesia], *Journal for the Study of Religions & Ideologies* vol. 22, n. 65, Summer 2023 - <https://thenewsri.ro/index.php/njsri/article/view/163> - The transformation of society that has led to the advent of digital technology does not necessarily result in the breakdown of the social system. Concerns about a new value system that supplants traditional values among the millennial generation have yet to be substantiated. Furthermore, fears of religious ideology being fuelled by computer algorithms have not been observed among millennials in Central Kalimantan. In fact, the participation of the millennial generation in the digital communication sphere has led to a more open and tolerant religious perspective, rather than a monolithic religious vision. Their observance of the intersection of religion and politics in national discourse has made them uninterested in seeking out or consuming religious and state-related issues. Instead, they tend to favour topics related to human relationships, conveyed in a smooth and engaging manner. This reflects the millennial generation's desire for a modern and uncomplicated religious life, placing religious issues in the private rather than public sphere. While this study provides a comprehensive picture of the religious vision of millennials in Central Kalimantan, a more nuanced

understanding can be achieved by comparing it to similar research in a different and more complex technological context, such as Java. The difference in exposure to digital technology and characteristics of respondents is likely to influence the religious vision of the millennial generation.

B35 – ESTIVALÈZES, Mireille (2023), *La fin de la culture religieuse. Chronique d'une disparition annoncée*. [Québec], Presses de l'Université de Montréal 2023, pp. 352 – <https://umontreal.ca> - La laïcité et la question de la place des religions dans l'espace public nourrissent au Québec, depuis plusieurs années, de vifs débats dans le champ politique et dans le monde éducatif. La décision du ministre de l'Éducation, en 2020, de réviser en profondeur le programme d'éthique et culture religieuse illustre bien les tensions liées aux différentes conceptions de la liberté de conscience et de la liberté de religion, ainsi qu'à des visions divergentes de la laïcité, qui traversent la société québécoise. Ces débats sont d'autant plus difficiles qu'ils sont chargés des maux emblématiques de notre époque : polarisation des opinions, tendance au complotisme, délégitimation des experts, confusion entre militantisme et analyse scientifique, instrumentalisation idéologique et politique. En mettant en scène les acteurs sociaux impliqués dans ces discussions, cet ouvrage analyse les nombreux défis que représente l'implantation du programme éducatif *Culture et citoyenneté québécoise* destiné à remplacer celui d'ECR. Il propose également une réflexion sur les finalités de l'enseignement scolaire, en particulier sur les dissensions entre la mission d'instruction de l'école fondée sur la transmission de savoirs et celle liée à la socialisation des élèves organisée autour du développement de compétences comportementales.

D36 – EURYDICE/EUROPEAN EDUCATION AND CULTURE EXECUTIVE AGENCY, *Recommended annual instruction time in full-time compulsory education in Europe 2022/2023*, Publications Office of the European Union, 2023, <https://data.europa.eu/doi/10.2797/756230> - Effective learning depends on many factors, but undoubtedly, the instruction time available to students plays a key role in their learning process. Along with the quality of instruction and the time available for learning after school, the increase in the amount of instruction time allocated to a discipline can help to raise students' interest in that subject and can have positive effect on students' performance, even more when the increase is accompanied by other support measures and directed at disadvantaged students. This report analyses the recommended minimum instruction time in full-time compulsory general education in 39 education systems. The data refer to the minimum requirements set for the compulsory curriculum by the competent authorities for the year 2022/2023. The analysis shows that reading, writing and literature is the subject area that generally accounts for the largest proportion of instruction time at all education levels, being especially dominant in primary education. At primary level, the focus for most countries is on reading, writing and literature (about 25% of total instruction time), while mathematics represents the second largest proportion of instruction time. At secondary level, the proportion of reading, writing and literature decreases in favour of other subjects, such as natural sciences and foreign languages. These data have been jointly collected by the Eurydice and the OECD NESLI networks.

D37 – USAID, *Faith-based education in Latin America and the Caribbean. Final Report*. January 2023, pp. 75 - https://pdf.usaid.gov/pdf_docs/PA02113B.pdf - The purpose of this study is to research the role of faith-based actors in educational development in Latin America and the Caribbean (LAC). The goal is to produce an overview of the role, contributions, challenges, and opportunities of faith-based education in the region and to inform future education programs and policies. The study places a particular focus on services for marginalized and vulnerable children and youth in the LAC region. The activity was co-designed with USAID's Office of Regional Sustainable Development in the Bureau for Latin America and the Caribbean (LAC/RSD/EDU), USAID's Center for Faith-Based and Neighborhood Partnerships (CFBNP), and the research team contracted through the DevTech Systems, Inc.'s LAC Education Support Contract. The study was led by the University of Notre Dame's Center for the Development of the Whole Child in collaboration with local research consultants supporting five country case studies.

J38 – FORNEROD, Anne (2023), *École et religion en droit français* [School and Religion in French Law], *Anuario de Derecho Eclesiástico del Estado*, vol. XXXIX (2023), 229-247 - https://www.boe.es/biblioteca_juridica/anuarios_derecho/abrir_pdf.php?id=ANU-E-2023-10022700248 - L'École publique joue en France un rôle central dans la détermination du rapport à la religion des élèves. Elle s'appuie sur un ensemble de principes législatifs datant du régime de la IIIe République (1870-1940) qui sont toujours applicables aujourd'hui et se caractérisent par un lien étroit et déterminant avec la laïcité. Toutefois, une place conséquente est faite aux écoles privées –très majoritairement catholiques– au nom de la liberté de l'enseignement. Or, les

répercussions sociétales du développement de nouveaux mouvements religieux, dont l’Islam, se traduisent à l’École publique par la promotion d’une laïcité comme valeur à laquelle les élèves doivent adhérer et susceptible d’entraîner des tensions avec leur liberté de religion. Cette conception de la laïcité est présente dans la loi du 24 août 2021 confortant le respect des principes de la République qui a apporté des restrictions à la liberté de l’enseignement en encadrant strictement l’instruction en famille des enfants et les écoles privées hors contrat.

J39 – FRANKEN, Leni (2023), *Religion Education and ‘weak’ Religious Education: common concerns* *Religionspädagogische Beiträge* 46(1):65-77, September 2023 - DOI:[10.20377/rpb-269](https://doi.org/10.20377/rpb-269) - As a response to the increasing plurality of the student population, there have been several shifts in RE over the past decades. After a brief sketch of these shifts, particular attention will be given to ‘weak’ RE and to RE. In order to do so, attention is amongst others given to the principle of neutrality and to several critiques on this concept. Subsequently, we will focus on several common concerns in RE as well as in weak RE: the need for religious literacy, the importance of (interreligious) dialogue, identity formation, and socialization. In order to comply with these concerns in different school types and in RE as well as in (weak) RE classes, the development of a common curriculum for religion and worldviews could be an interesting option. We will have a closer look at such a curriculum, which is at present in an advanced stage in the Netherlands, and which could inspire other nations as well.

B40 – FRASER-PEARCE, Jo and James W. FRASER (eds.) (2023), *The Bloomsbury Handbook of Schools and Religion*, Bloomsbury Publishing 2023, pp. 472 - <https://www.bloomsbury.com/us/bloomsbury-handbook-of-schools-and-religion-9781350297272/> - *The Bloomsbury Handbook of Schools and Religion* provides the first truly global scan of contemporary issues and debates around the world regarding the relationship(s) between the state, schools and religion. Organized around specific contested issues - from whether or not mindfulness should be practised in schools, to appropriate and inappropriate religious attire in schools, to long-term battles about evolution, sexuality, and race, to public funding - Fraser-Pearce and Fraser carefully curate chapters by leading experts exploring these matters and others in a diverse range of national settings. *The Bloomsbury Handbook of Schools and Religion* offers a refreshingly new international perspective. Contents: Part I: *Schools, Religion and the State* - Part II: *The place of Religion in School Classrooms* - Part III: *Religious Students - Questions of Rights and Identity* - Part IV: *Schools and Religion in the Contemporary World*.

P41 – GALVÁN ACOSTA, María Angélica (2023), *Aportes de la educación religiosa escolar al cultivo de la espiritualidad en estudiantes de la I. E. 24 de Mayo de Cereté* [Colombia], Trabajo de grado para optar por el título de Licenciada en Filosofía y Educación Religiosa, Universidad Santo Tomás, Facultad de Educación, Montería, Colombia, 2023, pp. 118 - <https://repository.usta.edu.co/bitstream/handle/11634/50055/2023Mar%C3%AdaAng%C3%A9licaGalv%C3%A1nAcosta.pdf?sequence=6&isAllowed=y> – Esta investigación tuvo como objetivo principal conocer cuál es el aporte de la educación religiosa escolar en la dimensión espiritual, específicamente en el cultivo de la espiritualidad de los estudiantes de la institución educativa 24 de Mayo del municipio de Cereté (Córdoba). A pesar de que existen diversos factores que pueden influir en la espiritualidad de un estudiante, este trabajo solo se dedicará al aspecto educativo tratando de responder a la pregunta ¿Cuál es el aporte que está generando la educación religiosa escolar en la espiritualidad de los estudiantes de grado décimo? en la institución mencionada anteriormente, teniendo en cuenta que la ERE es un área fundamental para formación integral de los educandos.

T42 – GARMAZ, Jadranka; BAUČIĆ, Dodig (2023), *The benefits of music in teaching Catholic religious education in Croatia*, *Religions* 2023, 14(9), 1175; <https://doi.org/10.3390/rel14091175> - Music viewed from the real praxis could trigger positive religious emotions as the path of beauty in those searching for the meaning of life or the higher one in God. The article aims to encourage interdisciplinarity in teaching Catholic RE in Croatia, presenting many benefits of music and examples of positive practices that music can encourage in students. The main purpose of this paper, after recognizing the needs and difficulties of interdisciplinary teaching primarily for teachers, is to create a model of implementing music content efficiently in Catholic RE. The research finds the necessity to unite experts from three fields to make interdisciplinary teaching efficient and progressively constructive: religious education pedagogy and music pedagogy combined with music practice itself through professional conductors. Nevertheless, the text seeks to expose an easily applicable

model that leads to efficient and progressive interdisciplinary teaching, which is also the main aim of the work. The research is significant as this model could be examined in different subject areas, highlighting that singing in class could encourage religious sensibility and help improve spiritual and religious competencies. The research findings showed that the advantages and specifics of choral singing could be integrated into the RE curriculum, making RE more dynamic and challenging for students. The research is based on a literature review, a data analysis, as well as participant observation (teacher and conductor) as methods to prove advantages and possibilities of how to implement music into the RE curriculum.

B43 – GOBBO, Wilbert (2023), *Christian education, quo vadis?* [South Africa], *Religions* 14: 977. <https://doi.org/10.3390/rel14080977> - Christian education (ChE) is very important. It can help to bring a holistic liberation and development of people. A good education can be a key to a good life. Our reflection is on ChE; *quo vadis*, meaning where are you going? Chapter one will be a general introduction. Chapter two will focus on a brief historical survey of ChE. It will reflect, among others, on the way ChE was brought to Africa from Europe. In some places, it was regarded as a colonial tool. The analysis of the state of ChE will be in chapter three. It will, among other things, evaluate the merits and demerits of Christian education in Africa in its current form. Chapter four will focus on the future of ChE in Africa. It will contain our suggestions to improve ChE in Africa. It will provide some propositions not only on how to bring about the decolonisation of ChE but also its Africanisation. There should be a deconstruction of colonial Christian education and the reconstruction of an Africanised ChE. The suggestions will be associated with the contextualization, decontextualization, and recontextualization of ChE in Africa. Through, inter alia, its proper ChE, Africa should be able to “think globally but act locally”. The last chapter will be the general conclusion.

J44 – GOLAN, Oren (2023), *Digital youth and religion*, *Religions* 2023,14 (6), 704. <https://doi.org/10.3390/rel14060704> - Public and academic discourse on the online activities of youth have been stormy and ambivalent at times. Nevertheless, a significant body of work has been devoted to the grassroots workings of youth on new media platforms, albeit in adolescents’ autonomous settings, such as social media (e.g., *Instagram, TikTok, Snapchat, YouTube*), online gaming, and interpersonal communication (e.g., *instant messaging, WhatsApp, Telegram*). While past scholarship has yielded a rich offering of insights into these activities, there is a clear dearth of research on the online social worlds of religious youth. Delving into the cultural worlds of contemporary believers and religious youth, today, there is a strengthening of modernist claims in which researchers identify an age gap connected to religious commitment (*Pew Research Center 2018*). This is to say that younger generations manifest less commitment to religious practice. Accordingly, scholars refer to the usual suspects that challenge religion: secularization, migration, the expansive religious market, and modernity at large. All of which are said to lead the youth to reduce identification and abandon churches. Conversely, in many countries, the youth continue to demonstrate religious affiliation. Nevertheless, their ways of practicing, symbolizing faith identity, and connecting to peer believers have changed, particularly with the advent of the internet and social media. Hence, the youth are afforded multiple venues of religious creeds, interpretations, and forms of expressing their religious affinity in unprecedented formats and channels. These channels enable access to youth outreach, foster communal participation, and shape youths’ identities, belief systems, and affiliation to (or from) religious institutions.

D45 – GOUVERNEMENT DU QUEBEC (2023), *Programme Culture et citoyenneté québécoise. Education secondaire* - http://www.education.gouv.qc.ca/fileadmin/site_web/documents/education/jeunes/pfeq/CCQ-Programme-Secondaire.pdf - Le programme *Culture et citoyenneté québécoise* remplacera le programme *Éthique et culture religieuse* dès la rentrée scolaire 2023-2024. Les modalités prévues au Régime pédagogique (heures, sanction, etc.) pour celui-ci continueront de s’appliquer au programme *Culture et citoyenneté québécoise*. Le contenu du programme a été révisé pour les six années du primaire et pour quatre années du secondaire. Du primaire à la fin du secondaire, le programme *Culture et citoyenneté québécoise* vise les mêmes finalités éducatives à travers le développement progressif de connaissances et de savoir-faire liés à l’étude de réalités culturelles et à la réflexion éthique. D’un cycle à l’autre, ces connaissances et ces savoir-faire sont de plus en plus nombreux et complexes. Les acquis du primaire préparent les élèves au développement des compétences du secondaire, plus explicitement reliées aux disciplines de référence du programme *Culture et citoyenneté québécoise*. Par exemple, la capacité à interroger et à observer l’environnement culturel sera mobilisée par les élèves dans le développement de la compétence « Étudier des réalités culturelles », principalement rattachée à la démarche de recherche en sociologie.

« Apprendre à comparer des sources d'information » servira également au développement de cette compétence au secondaire, qui comprend une composante d'évaluation des informations. De même, l'initiation aux notions de repère, de valeur, de point de vue et de ressenti au primaire prépare le développement de la compétence « Réfléchir sur des questions éthiques » au secondaire. Le dialogue, quant à lui, se développe de manière continue tout au long du parcours, de la 1^{re} année du primaire à la 5^e secondaire. Voir la totalité du document, y compris la section *Education primaire*, in www.education.gouv.qc.ca .

J46 – GRABMANN, Andreas E. (2023), *Konfessionell-Kooperativer Religionsunterricht als Zukunftsperspektive?* [Austria], *Nomokanon. Web-Journal für Recht and Religion*, 06 Juli 2023, 25 Seiten. DOI 10.5282/nomokanon/240 - Starting from the Austrian Bishops' Conference's statement concerning the future of religious education in Austria of 21 June 2023, the article presents the possibilities of denominationally cooperative or ecumenical religious education under canon law, in particular with regard to the question whether, from the perspective of canon law, such lessons could be taught by one teacher only.

C47 – GRÜMME Bernhard (2023), *Values education, politics and religion*. In: Polak, R., Rohs, P. (eds) *Values – Politics – Religion: The European Values Study. Philosophy and Politics - Critical Explorations*, vol 26, pp. 449-474, Springer, Cham. https://doi.org/10.1007/978-3-031-31364-6_13 - Values are controversial and the discourse on values is a discourse on crisis. Simultaneously, it becomes clear that values must also be learned. This connection between values and education becomes even more dynamic when one enters the field of religion and politics. How can religious or even Christian values be conveyed in the heterogeneity of late-modern societies in such a way that they have an orienting and meaningful effect without demoting the goals of autonomy? The reflections here aim to develop a profile of values education, which will then be defined with examples from the EVS research. The following considerations attempt to clarify the concept of values, develop a profile of religious values education, and provide a real-life illustration of this by using the example of compassion education. In doing so, the following thesis is validated: RE is by no means identical to values education. But it can make a critical and productive contribution to the current discourse on values precisely because of its specificity regarding the idea of God and its integrative, politically dimensioned concept of education. This concept of education is self-reflexive since it includes consideration of the unreflective assumptions of the EVS and its context.

J48 – HACHINTU, Joseph K.; KHONJE, Tokisa (2023), *Decolonising Religious Education in a multi-faith nation: Teachers' voices on the naturalistic approach to teaching RE in Chivuna* [Zambia], *Kwame Nkrumah University Multi-Disciplinary Journal*, Vol. 1, 2023, 43-52 - Conducted in 2020, this study documents the voices of teachers of RE on their experiences of using the multi-faith 'naturalistic' approach in teaching RE. The objectives of the study were: to describe the experiences of teachers of RE in using the religious naturalistic (inclusive) approach in teaching RE, to establish the value of the approach and the challenges teachers faced in implementing it. The study was underpinned by Michael Grimmitt's conceptions and value assumptions of 'Religious Absolutism' versus 'Religious Equality'/'Neutrality' ideological influences on RE. The descriptive design was used to highlight the voices of teachers, based on qualitative methods and using structured interviews from two schools in Chivuna. Data were analysed using SPSS, based on a sample of 14 respondents. It was found that Most of the teachers were fairly contented with teaching non-Christian religions; they were focused on teaching these religions and were in support of the multi-faith approach that encouraged non-Christian religions to be part of the school curriculum. However, few respondents had their contrary view that non-Christian religions were not supposed to be part of the school curriculum in Zambia. One of the reasons they advanced was that Zambia was a Christian nation.

P49 – HAMID, Bilquis (2023), *Integrating science in Religious Education using an argument-based inquiry approach to generate critical discourses* [Uganda], *Easy Chair Preprint no. 10709*, August 15, 2023, 8 pages - <https://easychair.org/publications/preprint/6RLS> - Current secular and religious educational (RE) systems in Uganda are registering improvement, but not fast enough to meet the needs of its students. The traditional teacher-centered approach still prevails, where students depend on their teachers' instructions to perform any task and rarely think critically beyond the curriculum. Extensive research results show improvement in students' critical thinking skills, when science subject teachers used the Argument Based Inquiry (ABI) approach in teaching. Relatively, less research is done in RE using science subject knowledge to prove religious claims through argumentation. Considering this, this small-scale study focused on developing students' critical thinking by integrating their scientific knowledge in RE by generating classroom discourses using the ABI

approach. Students' responses (written and verbal) on religious claims are the source of data collected through transcribed audio recordings and students' and teachers' reflections. Data collected from six sessions were analysed using codification to document changes in students' critical thinking skills observed during their verbal and written contributions. The findings suggest that the ABI approach used during the study encouraged students to think beyond the RE curriculum, give extended responses, sustain group discussions for a longer time and improve skills to justify their claims using science subject knowledge. Although this is a small-scale study, it can inform the teaching-learning practices of RE teachers globally, particularly in the Ugandan context, who are interested in nurturing critical thinking skills among their student's using argumentation. Affirming that argumentation is at the heart of classroom practice, this paper concludes with an insight that teachers need to develop their argumentation skills through ongoing professional development.

J50 – HANDAJANI, Puspita et al. (2023), *Halal Lifestyle Education in Indonesia. An analysis of textbook content*, <http://creativecommons.org/licenses/by-nc/4.0/> - This study aimed to analyze the content of halal lifestyle in Islamic religious education textbooks for grades 7–9 published by the Ministry of Religious Affairs of the Republic of Indonesia using content analysis. The results found halal lifestyle content in 6 domains: food, finance, travel, fashion, media and recreation, and pharmaceuticals. The most dominant domain was food, with 10 title items in grade 8 discussing halal materials and concepts. The study also found discussions on travel, specifically Hajj and Umrah, and fashion, specifically the obligation to cover aurat. However, the materials on halal foods were still limited to conventional understanding and did not accommodate current conditions. The implications of these findings suggest the need for an update in the content of halal lifestyle in Islamic religious education textbooks.

J51 – HARJU-LUUKKAINEN, Heidi (2023), *Finnish early childhood education – building a strong foundation for the future*, *Asia-Pacific Journal of Teacher Education*, DOI: [10.1080/1359866X.2023.2238952](https://doi.org/10.1080/1359866X.2023.2238952) - The Finnish education system has garnered significant international interest due to its consistently high rankings for decades. However, the same level of interest has not been extended to the country's early childhood education system. In Finland, early childhood education and care are regarded as the cornerstones of the Finnish education system, crucial for a child's learning, development, and lifelong learning. Research literature underscores the positive impact of a high-quality early learning environment on individuals as well as society. In Finland, policy documents provide guidance to early childhood education and care (ECEC) at various levels, encompassing values, descriptions of child development, collaboration, learning, and pedagogy. These guidelines are implemented by personnel who work closely with families and children. This paper is an adapted version of a keynote talk delivered during the Online ATEA 2022 conference. It aims to provide readers with an overview of the Finnish Early Childhood Education System, highlight key policies, and contribute to the discussion on ECEC by presenting snapshots of recent practice-oriented research in the Finnish system.

C52 – HENRIKSEN, Jan-Olav (2023), *Systematic Theology in the Nordic Countries after 1945*, *St Andrews Encyclopaedia of Theology*, edited by Brendan N. Wolfe et al., first publication March 23, 2023 – <https://www.saet.ac.uk/Christianity/SystematicTheologyintheNordicCountriesafter1945> - Christian systematic theologies in the Nordic countries share common traits in terms of their Lutheran heritage and the close relationship between church and state ('folk-church') organizations that have dominated church life and theological reasoning up until the present. Although international exchange and dialogue further afield have increased over recent decades, the influence of Luther, Kierkegaard, and Grundtvig, as well as Løgstrup and Wingren are still prominent. Systematic theology is understood here in a broad sense: comprising dogmatics, ethics, and philosophy of religion. The lines that separate these disciplines are relatively porous in the Nordic context. This article presents the distinguishing features that characterize contemporary systematic theology in the Nordic countries. Firstly, the theological ideas and work emerging from after 1945 will be explored, mainly focusing on some influential theologians. This sketch is followed by a discussion of two original contributions from Nordic theology: Scandinavian Creation Theology and the Finnish Luther interpretation. The last part gives a brief overview of selected contemporary theologians in the different countries and their fundamental orientations.

B53 – HILL K.C. Mark and Lina PAPADOPOULOU (eds) (2023), *Islam, religious liberty and constitutionalism in Europe*, e-book, Bloomsbury 2023 - <https://www.bloomsbury.com/us/islam-religious-liberty-and-constitutionalism-in-europe-9781509966974> - For centuries, since the Roman Empire's adoption of Christianity, the continent of Europe has been perceived as something of a Christian fortress. Today, the

increase in the number of Muslims living in Europe and the prominence of Islamic belief pose questions not only for Europe's religious traditions but also for its constitutional make up. This book examines these challenges within the legal and political framework of Europe. The volume's contributors range from academics at leading universities to former judges and politicians. Its twenty chapters focus on constitutional challenges, human rights with a focus on religious freedom, and securitisation and Islamophobia, while adopting supranational and comparative approaches. This book will appeal not merely to law students in the United Kingdom and the European Union, but to anyone involved in diplomacy and international relations, including political scientists, lobbyists, and members of NGOs. It explores these contested relationships to open up new spaces in how we think about religious freedom and co-existence in Europe and the crucial role that Islam has had, and continues to have, in its development.

B54 – HOSSAIN BHUIYAN, Jahid and Carla M. ZOETHOUT (Eds.) (2023), *Freedom of religion and religious pluralism*, Brill, pp. 305 - <https://brill.com/edcollbook-oa/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.

D55 – HUMANISTS INTERNATIONAL, *The Freedom of Thought Report: Iceland*, Last Updated 30 May 2023, <https://fot.humanists.international/countries/europe-northern-europe/iceland/> - *Christianity in the curriculum*: “Despite the effort to shift focus from Christianity to religion and ethics, Christian heritage, the Bible, customs and symbols of the Christian Church and other references to Christianity remain in the curriculum. The second article of the Compulsory School Act, which is emphasized in the curriculum, defines the objectives of compulsory school: “The role of the compulsory school, in cooperation with the home, is to encourage pupils’ general development and prepare them for active participation in a democratic society that is continuously developing. Compulsory school practice and methods shall be characterized by tolerance and affection, Christian heritage of Icelandic culture, equality, democratic cooperation, responsibility, concern, forgiveness and respect for human values. The compulsory school shall endeavor to organize its activities to correspond fully with the position and needs of their pupils and encourage the overall development, well-being and education of each individual.” Furthermore, Christianity is emphasized throughout the curriculum, with competence criteria such as with specific references to the Bible and by repeatedly highlighting Christianity specifically and combining other worldviews into “other main religions of the world”. Humanism is not mentioned in the National Curriculum. There is a competence criterion however, that states that by the end of Grade 7, pupils should be able to compare selected religious and secular views of life”.

D56 -INSTITUTE OF SOCIAL SCIENCES Belgrade (2023), *Religious Education and religiosity of young people* [Balkan Countries]. *Book of Abstracts*, pp. 82. The 8th Annual International Scientific Conference, organized by Forum for Religious Issues and Centre for Sociological and Anthropological Research of the Institute of Social Sciences, Belgrade, in co-organization with Center for Empirical Research of Religion, Novi Sad: Srebrno Jezero 8-9 September 2023. <https://mgimo.ru/upload/2023/09/belgrad-book-of-abstracts-religious-education-and-religiosity-of-young-people.pdf> - Section 1: *Youth religiosity: research, results, trends* – Section 2: *Religious education in Serbia, regions, and some European countries* – Section 3: *Religion and (religious) education: analysis of methods, examples, and consequences* – Section 4: *Other topics*.

T57 – JUNQUEIRA, Sérgio Rogério Azevedo; OLENIKI, Marilac Loraine; ORTIZ, Francine Porfirio [Orgs.] (2023). *Cadernos Pedagógicos para o Ensino Religioso* [Brasil], 3 voll., Petrópolis, editora Vozes – <https://www.youtube.com/watch?v=yIRpS-PLKsS&t=85s> – Os *Cadernos Pedagógicos para o ER* constituem uma ferramenta para contribuir e explicitar a aplicação metodológica deste componente no Ensino Fundamental. Os volumes desta coleção propõem relações teórico-práticas para que as habilidades definidas pela Base Nacional Comum Curricular sejam desenvolvidas ao longo da escolarização em Ensino Religioso nas instituições brasileiras. Os 3 Cadernos - *Crenças religiosas e filosofias de vida; Identidades e alteridades; Manifestações religiosas*, 314 + 246 + 219 pp. - apresentam, na parte I, textos e estudos que contribuem para a formação do professor e, na parte II, roteiros com atividades para o desenvolvimento dessa proposta junto aos

estudantes. Os roteiros de atividades são compostos pelas seguintes seções: *Observação* (pode ser realizada a partir de questionamentos, de uma reflexão contextualizada e associada a uma situação-problema), *Identificação e análise* (define os aspectos que precisam ser conhecidos e compreendidos), *Apropriação e significação* (é a mobilização didática entre teoria e prática que impulsiona a dinâmica ação-reflexão-ação, a qual pode levar a uma ação criativa e transformadora), *Atividade avaliativa* (o ER utiliza a avaliação processual oferecendo aos estudantes condições para que possam desenvolver competências mediante percepções diferenciadas sobre um mesmo dado social e religioso, num processo constante de construção e reconstrução de conhecimentos).

B58 – JUSKA-BACHER, Britta et al. (Eds) (2023), *Learning to read, learning religion. Catechism primers in Europe from the sixteenth to the nineteenth centuries*, John Benjamins Publishing Company, 2023, pp. XIX+375 - <https://benjamins.com/catalog/clcc.14> - Catechism primers are inconspicuous but telling little books for children combining the teaching of reading skills and religious catechesis. From the 16th to the 19th centuries, they have been produced, disseminated and used in huge numbers in many regions of the world, in particular in Europe. Remarkably, similar texts appeared across the continent, spanning confessional traditions that were in other respects highly divergent. In different places, and across the whole period, different denominations used not only similar pedagogical and religious strategies, but also shared the same formats and iconography. This volume, edited by scholars from Finland, Germany, Switzerland, and the United Kingdom, is the result of a collaborative transnational and interdisciplinary effort including education, language teaching, children's literature, book history, and religious studies. With contributions on seventeen European countries and regions, it sheds new light on a fascinating but largely neglected part of European cultural heritage, and, by establishing a comprehensive and authoritative summary of the field, offers fresh impetus for further transnational research.

J59 – KAMPHUIS, Esther P.; Gerdien D. BERTRAM-TROOST (2023), *Religious schools in the Netherlands: An analysis of arguments and assumptions in a tense public debate*, *International Journal of Educational Development*, Volume 100, July 2023, 102792 - <https://www.sciencedirect.com/science/article/abs/pii/S0738059323000688> - In the public and political debate about religious schools in the Netherlands, various arguments recur. Those arguments are not isolated or neutral, but are shaped and defined by various normative assumptions. Arguments against religious schools are, for instance, affected by the dominant secular discourse in Western Europe. Unconscious normative assumptions are potentially problematic if they remain unnoticed and if there is a lack of reflection on them. A religious worldview has become a minority perspective in the Netherlands, which makes it important to reflect on the normative assumptions underlying the arguments in the debate about religious schools in order to avoid blindly and uncritically imposing a majority norm on a minority. In this article, the arguments dominating the public and political debate on religious schools in the Netherlands are discerned. Implicit assumptions are brought to the surface and analysed from an interreligious perspective. In order to do so, the social, religious and historical context of the Dutch debate is reflected upon, and the recurring arguments are defined by conducting a qualitative content analysis.

J60 – KHALID RHAZZALI, Mohammed; SCHIAVINATO, Valentina (2023), *Adolescence as a 'radical' age and prevention of violent radicalisation. A qualitative study of operators of a juvenile penal circuit in Italy*, *Religions* 2023, 14(8), 989; <https://doi.org/10.3390/rel14080989> - 31 Jul 2023 - In the scientific community, the topic of the risk of violent radicalisation within the juvenile penal circuit is infrequently explored compared to the attention devoted to the adult prison population or to other areas of social and educational intervention. This article presents some results of a study conducted, within the framework of a European project led by the Italian Ministry of Justice, at some institutions of the juvenile penal circuit in Italy, with the involvement of staff working at the Offices of Social Services for Minors (USSM), the Juvenile Penal Institutes (IPM), and the reception communities of two Italian regions (North and South). The article aims to explore the viewpoint of the professionals working in these facilities, analysing their perceptions and experiences regarding the radicalisation of young people in the penal circuit. This concept is understood both in a broader sense, evoking the characteristics of adolescence, as experienced by the population in their charge, and in the more specific sense of religious radicalisation and its possible violent outcomes. The article shows how, when referring to the task of detecting possible signs of (violent) radicalisation in the behaviour of young people, penal-circuit professionals highlight the difficulties and risks they encounter in the attempt to reconcile educational and supervisory tasks. The personal and social characteristics of the population under their care and the more specific characteristics of the adolescent phase, in fact, seem to constitute factors that make the process of the

detection of radicalisation more complex, with the risk of increasing the labelling and stigmatisation of these young offenders, thus, paradoxically, favouring outcomes that would be desirable to prevent.

J61 – KHETRAPAL, Neha (2023), *Olfactorizing religious education*, *Teaching Theology & Religion*, First published: 27 June 2023 <https://onlinelibrary.wiley.com/doi/abs/10.1111/teth.12642> - <https://doi.org/10.1111/teth.12642> - The scientific study of religion has steered toward materiality. Herein, researchers have highlighted the intricate role of the human body and its sensorium for perceiving objects. With this trend, a text-based approach to religion has become less prominent. However, parallel exploratory efforts have been underreported for religious education except the limited pedagogical emphasis placed on visual aspects of religious objects. Here, an attempt to olfactorize religious education is documented. Olfactorization has been documented both as a *learning strategy* wherein students are encouraged to form associations between scents (real or mentally imagined) and images/words and as a *means* of highlighting the olfactory materiality of religious objects. The *means* approach paired with a “cognitive ethnographic” methodology is expected to help students to reinterpret the existing meanings of object-centered religious traditions whereas the *learning strategy* approach is expected to spill over to other (nonreligious) domains of learning.

J62 – KLAASEN, John (2023), *Practical theology and social just pedagogies as decoloniality space* [South Africa], *Religions* 2023, 14(5), 675; <https://doi.org/10.3390/rel14050675> - Higher education institutions in South Africa are still dominated by colonial traditions, course content, staff with colonial privileges and attachments, and discriminatory structures and systems. Practical theology and theologians are no exception. This article seeks to investigate the correlations between social just pedagogies and social justice. Social just pedagogies consider the role of the students, lecturers, and non-human phenomena as contributing to epistemology and agency formation. Normative pedagogies remain important criteria for knowledge production and graduate attributes within the South African higher education landscape. Within practical theology, the pedagogies that are used to form students and impart knowledge are still dominated by classical teaching methods that are power-centred and biased towards the privileged. The aim of this article is thus not to replace the normative pedagogies but to challenge the normativity and essentialism that has characterised colonial, race-related, and top-down knowledge production. I will introduce a social just pedagogy of teaching practical theology that critically engages and challenges the privileged normative position of classical practical theology. A social just pedagogy will bring the centre of learning and teaching into the structure of the lecture room, a participatory method of knowledge production, students, and the lecturers. The hierarchical structure of the South African university system will be engaged with as an instrument of traditional classical knowledge production systems. Teaching practical theology through social just pedagogies will also contribute to social justice within democratic South Africa. The question that I will address is how teaching practical theology at higher education institutions can contribute to the agency of social justice in South Africa.

J63 – KOLYUKH, Valeriy et alii (2023), *Experience of legal formation of interfaith relations in the context of European integration and globalization processes*, *Pharos Journal of Theology*, ISSN 2414-3324 online Volume 104 (2023) issue 2, pp. 12 - ©2023 - <http://www.pharosjot.com> 1 - https://www.pharosjot.com/uploads/7/1/6/3/7163688/article_27_vol_104_2_ukraine.pdf - The integration process in European states inevitably requires developing a unified system of legislation and, consequently, actualizes the search for a unifying vector for a new model of common European law. The social system of values, formed under the substantial influence of religion, has become such a vector. In the context of integration processes, religion represents a determinative factor that forms the common public consciousness of the nations where interfaith organizations are important social institutions that carry out activities aimed at supporting their religious and some international state initiatives. This article aims to analyze the activities of interfaith organizations in the context of political and legal integration in Europe and to determine the influence of the religious factor on the globalization processes. The authors of this article analyzed a set of legal instruments and mechanisms for ensuring European integration based on the religious community. The article puts forward the hypothesis that the effective integration process requires the rule of law and the mechanism of legal regulation of social relations to proceed from a single system of values formed in the conditions of unity of perception of the spiritual and material world.

J64 – KRANER, David (2023), *The Internet, the problem of socialising young people, and the role of Religious Education* [Slovenia], *Religions* 2023, 14(4), 523; <https://doi.org/10.3390/rel14040523> - Alongside the declining religiosity of young Slovenians, there is a growing loneliness among young people. When young people are not motivated or do not have the opportunity to engage in social activities in their free time, they

look elsewhere for substitutes. In our study, we highlight the problems young people face with their loneliness, their excessive use of the internet, their low involvement in social activities, and their high tolerance for smartphone distraction. Religious education in Catholic grammar schools in Slovenia plays an important role not only in providing religious content, but also in empowering adolescents to take a critical view of the world, and to actively engage young people in society.

J65 - KRIMMER, Evelyn (2023), *Schüler:innen im Religionsunterricht. Heuristische Annäherungen an die Konstruktion des religionspädagogischen Schülerbildes* [Deutschland], *Zeitschrift für Pädagogik und Theologie*, vol. 75, no. 3, 2023, pp. 281-293. <https://doi.org/10.1515/zpt-2023-2018> - This article raises the question which implicit image of RE-pupils is constructed within a certain pedagogical and didactical context. Heuristically detecting three influential dimensions as well as aiming at de-constructing images of pupils that can be found in exemplary writings, the intention is to point out in which respect an implicitly constructed image of RE-pupils can influence pedagogical approaches and didactical choices. It is stated that varying internal images of the pupils might lead to different educational principles and didactical decisions. Dealing with implicitly constructed images of the pupils will finally be suggested as a promising tool to contribute to a higher level of self-reflective elements in RE praxis and theory.

J66 – KROPAČ, Ulrich (2023), *Standardwerke als religionsdidaktisches Langzeitgedächtnis: Zum Verhältnis zwischen Deskriptivität, Normativität und Empirie in ausgewählten Lehrbüchern*, September 2023, *Religionspädagogische Beiträge* 46(1):39-51 - DOI: [10.20377/rpb-259](https://doi.org/10.20377/rpb-259) - Religionsdidaktische Standardwerke prägen die (Aus-)Bildung von (zukünftigen) Religionslehrkräften über lange Zeiträume. Wie verhalten sich in ihnen deskriptive, normative und empirische Anteile? Ausgehend von einer allgemeinen Begriffsklärung wird die Bedeutung dieser Termini bzw. der damit assoziierten Verfahren in der Methodologie der Religionsdidaktik (RD) erhoben. Anhand ausgewählter Standardwerke wird gezeigt, daß sich das Gegensatzpaar deskriptiv – normativ, anders als man vielleicht vermuten würde, nicht als Instrument zur Analyse und zum Vergleich von Lehrwerken eignet. Fruchtbar hingegen ist eine Untersuchung der empirischen Anteile und ihrer Funktion. Hier lassen sich im Blick auf die ausgewählten Lehrbücher begründete Aussagen treffen und Trends erkennen, die sich aus der Entwicklung der RD als wissenschaftlicher Disziplin in den letzten zwei Jahrzehnten erklären. Darüber hinaus erbringt die Untersuchung vier Handlungsimpulse für die RD: Es werden Desiderate in der empirischen Forschung benannt und eine stärkere Konturierung der Hermeneutik gefordert. Das permanente Spannungsverhältnis zwischen empirischen und hermeneutischen Methoden erfährt eine theologische Deutung. Schließlich wird dafür plädiert, das Bewußtsein für den Stellenwert der Deskriptivität zu schärfen, die ein gleichermaßen unterschätztes, wie unerlässliches Instrument für wissenschaftliches Arbeiten darstellt.

D67 – KULTUSMINISTERKONFERENZ, *Zur Situation des Evangelischen und Katholischen Religionsunterrichts in der Bundesrepublik Deutschland* - Beschluss der Kultusministerkonferenz vom 13.12.2002 i.d.F. vom 15.06.2023, Seiten 98 - https://www.kmk.org/fileadmin/veroeffentlichungen_beschluesse/2023/2023_06_15-gem-Religionsbericht.pdf – Aus *Einleitung*, s. 3: „[...] Der Bericht dient der Beantwortung von Fragen zur Stellung und Lage des Evangelischen und Katholischen Religionsunterrichts in den Ländern, will aber auch durch Informationen, die für Lehrkräfte, Eltern sowie Schülerinnen und Schüler von Interesse sind, einen Beitrag zur Wahrnehmung der religiösen Grundrechte und zur Förderung des Evangelischen und Katholischen Religionsunterrichts leisten. Er tritt an die Stelle der beiden früheren Berichte vom 13.12.2002. Im Zuge der Aktualisierung hat sich die Kultusministerkonferenz in Absprache mit der Evangelischen Kirche Deutschland (EKD) sowie der Deutschen Bischofskonferenz (DBK) mit dem Ziel der Komplexitätsreduktion und Rezipientenfreundlichkeit auf einen integrierten Gesamtbericht und eine veränderte Inhaltsstruktur verständigt: Der hier vorliegende Bericht beginnt mit der Darstellung der länderübergreifenden Situation mit Hinblick auf Rechtsgrundlagen sowie Wesen und Aufgaben des Evangelischen und Katholischen Religionsunterrichts [...]“.

J68 – KUMAR, Vishakha (2023), *The teachers' discourse on religion and morality* [India], *British Journal of Religious Education*, 45, 2023, issue 4 - DOI: [10.1080/01416200.2023.2252193](https://doi.org/10.1080/01416200.2023.2252193) - This paper presents a study which was done to investigate schoolteachers' discourse on morality. The teachers used three dimensions to construct and present their discourse on morality: food, religion and relationship. These teachers were drawn from different types of private and public schools in Delhi, the capital of India. The teachers considered religion as a defining aspect of their lives and associated morality with it in an intricate manner. They taught in schools

that did not impart religious education; however, their own religious beliefs formed a strong and reliable reference point for their professional role.

J69 – KURATA, Leholohnolo (2023), *Religious diversity in Lesotho's secondary Religious Education syllabus: Genuine inclusion or superficial tokenism?* *International Journal of Trend in Scientific Research and Development*, vol. 7, nr. 4, Aug. 2023, pp. 414-422 - researchgate.net/publication/372941406 - Religious diversity has become an increasingly prevalent phenomenon worldwide, extending its impact to Lesotho as well. Lesotho accommodates a wide array of religious beliefs, encompassing Christianity, Islam, Hinduism, and indigenous religions. In response to this burgeoning religious landscape, the prominence of RE in Lesotho's schools has grown, with the current secondary RE syllabus incorporating a theme on religious diversity. While the inclusion of this theme represents a positive step toward addressing societal continuous transformation, a critical evaluation of the genuineness of this theme is imperative. This study employs a qualitative case study approach grounded in the theory of knowledge-constitutive interests to scrutinize the authenticity and efficacy of the theme of religious diversity within the syllabus. For data collection, document analysis is utilized to examine the RE syllabus, while purposive sampling facilitated the selection of two syllabus components: Learning outcomes and Suggested learning experiences. Findings emanating from the analysis revealed that while certain aspects of the religious diversity theme strive to foster an authentic portrayal of religious diversity, a portion of the theme falls short in providing substantive content or meaningful engagement. This study suggests that the review of the RE syllabus should ensure its alignment with the evolving understanding of religious diversity and its continued relevance to Lesotho's religious context.

J70 – LARSON, Erica M. (2023), *Smartphones and the education of religious youth in Indonesia: Highway to hell or path of righteousness?* *Social Compass* (forthcoming issue) - <https://doi.org/10.1177/00377686231182251> - Drawing on ethnographic fieldwork in secondary schools in Manado, Indonesia, this article examines digital infrastructures and their accompanying (im)moral potentialities in the development of Christian and Muslim youth as evaluated by educators. On the one hand, smartphones are portrayed as portals to a globalizing world in which youth might succumb to negative influences (with a particular anxiety surrounding pornography) based on their perceived inchoate moral development and insufficiently strong religious foundation. On the other hand, these teachers and administrators recognize the potential that smartphones have to be used for deepening spiritual engagement, connection, and proselytization. This particular case study offers insights into the ways in which institutions charged with religious and moral development of youth seek to leverage rather than categorically reject mainstream culture, navigating the globalizing influences of the secular world toward the possibility of attaining a greater good.

J71 – LETURIA NAVAROA, Ana (2023), *Educación en ciudadanía democrática y diversidad cultural, religiosa y de convicción. Previsiones normativas en el sistema educativo* [España y Europa], *Anuario de Derecho Eclesiástico del Estado*, vol. XXXIX (2023) 299-349 - https://www.boe.es/biblioteca_juridica/anuarios_derecho/abrir_pdf.php?id=ANU-E-2023-10029900350 - Las actuales democracias occidentales se caracterizan por su diversidad cultural, religiosa y de convicción. También, por contextos socioeconómicos difíciles, con elementos de cohesión social debilitados y desigualdad estructural. Es ahí donde aumenta la crispación y los fenómenos de intolerancia, segregación, discriminación e incidentes violentos, así como fenómenos de desafección de la propia democracia con crecientes muestras de autoritarismos y populismos. Ante tales peligrosas dinámicas, es preciso reforzar factores de cohesión social. Entre ellos, el de la educación, pues las competencias democráticas e interculturales, que cuentan también con una dimensión religiosa y de convicción, no se adquieren de manera automática; deben aprenderse y practicarse. La gestión intercultural de la diversidad parte del conocimiento y respeto de contenidos mínimos comunes, esenciales para la cohesión social y que el sistema educativo debe transmitir. Sobre esa base, es preciso garantizar ámbitos para el ejercicio legítimo de la diferencia, respetando en sus manifestaciones, el orden público protegido por ley. Consideramos que las competencias democráticas e interculturales deberían integrarse en las materias objeto de estudio. Corresponde a los poderes públicos, contando con la comunidad educativa, programar la enseñanza y sus contenidos, aspecto que no está exento de controversia. Analizaremos las previsiones curriculares vinculadas a la transmisión de competencias democráticas e interculturales. Entre ellas la educación en valores cívicos y éticos, y la enseñanza de la religión, en su dimensión no confesional.

J72 – LEWIN, David; Janet ORCHARD; Kate CHRISTOPHER & Alexandra BROWN (2023), *Reframing curriculum for religious education* [UK], *Journal of Curriculum Studies*, 55:4, 369-387, DOI: 10.1080/00220272.2023.2226696 - This article arises out of work undertaken within the After Religious Education project. It synthesizes the curriculum expertise of established researchers, with the expertise of current teachers of RE in England. A question drives our shared interests: how should we approach curriculum development in RE and how do we justify the approach taken? The article proceeds in three steps. First, we elaborate, contextualize, and justify this question by introducing varied approaches to the curriculum production in RE. We argue that these approaches lack a foundational influence from general didactics: an understanding of subject matter that is informed by distinctively educational theory. Addressing this omission, the second step presents an alternative approach to RE established on the 'Bildung/didactic' tradition, and the specific general didactic analysis of Klafki. Third, we explore this approach in relation to two teaching contexts, modelling these applications, and the principles they exemplify. We demonstrate the value of synthesizing theoretical and practical expertise for RE theory and practice.

J73 - LILJA, Annika; Olof FRANK; Christina OSBECK; Karin SPORRE; David LIFMARK & Anna LYNGFELT (2023), *Teachers' perspectives on ethics education – expressed as opportunities and challenges* [Sweden], *British Journal of Religious Education*, 45:3, 240-250, DOI: 10.1080/01416200.2023.2201661 - In Sweden, ethics education (EE) occupies a prominent position in the curriculum, both in the general, introductory sections and as a part of the subject RE. The aim of this article is to investigate teachers' insights regarding EE and to contribute knowledge about opportunities and challenges with EE, by analysing interviews with ten teachers. Five of the teachers used a fiction-based EE within a research and evaluation project, and five teachers used their ordinary ethics teaching. The analysis shows five different themes, time, the students' background, safe relations, lesson plans, and fiction, to be crucial for EE, in relation to both opportunities and challenges. The analysis shows that ethics is a subject that occupies a special position, giving students an education that points to the world and provides opportunities to encounter and explore important situations, in other words, an education that develops a multidimensional ethical competence. In Sweden, EE occupies a prominent position in the curriculum, both in the general, introductory sections and as a part of the subject RE. The aim of this article is to investigate teachers' insights regarding EE and to contribute knowledge about opportunities and challenges with EE, by analysing interviews with ten teachers. Five of the teachers used a fiction-based EE within a research and evaluation project, and five teachers used their ordinary ethics teaching. The analysis shows five different themes, time, the students' background, safe relations, lesson plans, and fiction, to be crucial for EE, in relation to both opportunities and challenges. The analysis shows that ethics is a subject that occupies a special position, giving students an education that points to the world and provides opportunities to encounter and explore important situations, in other words, an education that develops a multidimensional ethical competence.

J74 – LOCATELLI, Rita (2023), *Costruire la pace attraverso l'educazione nella Repubblica Democratica del Congo*, *Educazione Interculturale – Teorie, Ricerche, Pratiche*, vol. 21, n. 1, 2023 ISSN: 2420-8175 - <https://doi.org/10.6092/issn.2420-8175/16977> 11 - Il sistema educativo della Repubblica Democratica del Congo (RDC) deve affrontare molteplici sfide legate alla situazione di grave povertà della popolazione, alla mancanza di investimenti pubblici, alla bassa qualità dell'apprendimento, al sovrappollamento delle classi e all'alto tasso di analfabetismo. La situazione è aggravata e allo stesso tempo causata dalla situazione di conflitto armato in corso e dalla violenza che hanno colpito il Paese fin dalla sua indipendenza. Sebbene le connessioni tra educazione e conflitto siano spesso difficili da chiarire, l'educazione può svolgere un ruolo chiave nella creazione di un sistema più equo in cui vengano favorite la pace e l'inclusione, proteggendo così le persone più vulnerabili. Secondo le ultime stime disponibili, tuttavia, la promozione di programmi e manuali di educazione alla pace e alla cittadinanza rimane una sfida nella RDC. L'articolo presenta l'esperienza di *Maison de paix*, un progetto di cooperazione internazionale nel campo dell'educazione promosso da un'associazione italiana a Kikwit, nella regione occidentale della RDC; sottolinea l'importante ruolo della *governance* educativa partecipativa e della formazione degli insegnanti quali strumenti per promuovere la giustizia, la solidarietà e l'inclusione, valori fondamentali per l'educazione alla pace.

J75 – LOC TAN, Le (2023), *Adolescents' change in motivation as a result of Buddhist education: How does it make a difference in their learning outcomes?* [Vietnam], *Journal for the Scientific Study of Religion*, May 2023, pp. 382-296 - <https://onlinelibrary.wiley.com/doi/abs/10.1111/jssr.12833> - Motivation significantly

influences students' learning outcomes. Changing their learning motivation improves their performance. This study used an exploratory sequential mixed methods approach, with the participation of 140 adolescents attending retreats at three Zen monasteries belonging to the Truc Lam (Bamboo Forest) Zen sect, to examine how they changed their motivation, what made them change, and how the change improved their learning outcomes. The study also evaluated the effect of gender and age on changes in motivation. The results indicated that many teenagers had changed from extrinsic to intrinsic motivation thanks to Dharma lessons, teacher support, and leisure activities. Compared to students who maintained their extrinsic motivation unchanged, they had better learning outcomes. Age, but not gender, had a considerable effect on changes in teenagers' motivation. These findings provide more evidence for extending Buddhist education and conducting further research on young Buddhist learners' motivation in various contexts.

T76 – LOOKADOO, Jonathan (2023), *A Wisdom (not) of this age: Paul's education from his letters to the early Acts*, *Religions* 2023, 14(6), 712; <https://doi.org/10.3390/rel14060712> - This article takes up the matter of Paul's education and explores it within the Roman world of education. To do this, the article draws upon and contributes to reception historical studies of Paul. More specifically, the article illustrates the flexibility of Paul's education as it is described in his letters, the Acts of the Apostles, and the Acts of Paul. While Paul downplays his education in several autobiographical statements within his letters, his letters nevertheless suggest that Paul received a high level of education. The Acts of the Apostles further contributes to an early Christian portrayal of Paul as an educated figure by giving readers a Paul who speaks eloquently and presents a controversial message that can be narrated with reference to both Jewish scripture and to Graeco-Roman philosophy. The Acts of Paul presents Paul as a persuasive speaker, but the speeches contained within this narrative are generally of a more concise nature. On the other hand, the Acts of Paul presents Paul as a writer who can read and respond eloquently to highly disputed queries from other groups of believers. These texts coalesce in depicting a Paul who is well educated, but they differ in their depictions of how his education was evident in his life.

C77 – LOVAT, Terence (2023), *Religious and theological knowing: A post-enlightenment educational lacuna* [Australia], In: Rayson, D. (ed.) *Education, Religion, and Ethics – A Scholarly Collection*. Springer, Cham, pp. 3-20 - https://doi.org/10.1007/978-3-031-24719-4_1 - The chapter makes the case for religious and theological knowing being among the ways of knowing largely lost in what Habermas refers to as a failure of the Enlightenment. Separating such ways of knowing from sectarian or enfaithing overlays and employing a largely Habermasian schema, the case proposes that religious and theological knowing constitute important means by which people in modern societies can understand themselves and their world in enhanced fashion. Furthermore, it is proposed that such knowing can facilitate the addressing of crucial societal concerns that emanate from a religious motivation, be they positive or, especially, negative motivations with potential to lead to conflict and violence. The chapter applies this thinking to education, proposing that liberal theology and interfaith religious education possess potential as curriculum means by which this way of knowing can be brought to effect.

J78 – MADONNA, Michele (2023), *Lo status giuridico degli insegnanti di religione cattolica nelle scuole pubbliche in Italia: sviluppi normativo-giurisprudenziali e problemi aperti*, *Anuario de Derecho Eclesiástico del Estado*, vol. XXXIX (2023) 351-369 - https://www.boe.es/biblioteca_juridica/anuarios_derecho/abrir_pdf.php?id=ANU-E-2023-10035100370 - L'articolo analizza la condizione degli insegnanti di religione cattolica nelle scuole pubbliche nell'ordinamento italiano. Dopo alcuni cenni storico-giuridici, l'articolo esamina gli sviluppi normativi e giurisprudenziali e le attuali problematiche della materia.

P79 – MALAN-MXEGO, Crystal Lindsay (2023), *Secularizing the religious? A look at Sweden's political secularist discourse and its implications for Christian schools*, Master of Arts Thesis, MA Programme Euroculture, Uppsala University, June 2023, pp. 79 - <http://uu.diva-portal.org/smash/get/diva2:1766844/FULLTEXT01.pdf> - The relationship between Sweden and religion serves as a case of how its secular mode of governance has become an increasingly pervasive ideology that is not only encroaching on the rights of its religious community but is also on a mission to produce a homogenous civic nation, rather than allowing for plurality. Through its increased regulation of religion, particularly evident within the area of education, the case is made by focusing on Christianity and its differing values. A discourse analysis of the two most authoritative documents, the *Education Act 2010* and the *National Curriculum of Compulsory Schools 2011* is

conducted. Based on the theoretical assumptions of social constructionism, this research seeks to make the case that through the state's authoritative power, its ideologies and values are the most dominant in directing, determining, and maintaining the discriminatory and oppressive structural and social context. Through critical discourse analysis, which posits that language and discourse are not 'neutral', this research finds there is a deliberate project on the state's part to bring about the secularization of its faith-schools. The texts sustain a social system that 'others' the religious and discriminates against their ways of life and thought. The analysis of the *Education Act 2010* and the *National Curriculum* display a very strong bias toward secular thought that is not accommodative of religious beliefs, values and practices. These documents display through its restrictions, allowances, its inclusions and exclusions, an attempt on the part of the state to create an education context which is devoid of religion and enforces one worldview, that of secular liberal thought and seeks to socialise students in this way. This, in its essence is in fact 'illiberal'.

B80 – MARTÍNEZ-TORRÓN, Javier (coord. con otros) (2023), *Libertad de expresion y libertad religiosa: una perspectiva transatlántica*, Justel 2023, pp. 233. <https://www.iustel.com/editorial/?ficha=1&referencia=90023080&ss> - La libertad de expresión y la libertad religiosa son dos derechos esenciales en una sociedad que aspire a ser civilizada. Por eso, es de la mayor importancia no trivializar el significado o el contenido de estas dos libertades fundamentales, que están llamadas a relacionarse entre sí y en cierta medida se necesitan mutuamente. Aunque libertad de expresión y libertad religiosa normalmente se refuerzan una a la otra, en la práctica pueden surgir tensiones o conflictos entre ellas, sobre todo cuando son ejercidas por algunos ciudadanos de manera poco respetuosa con las ideas o creencias de los demás, perdiendo de vista que las libertades fundamentales son consecuencia de la dignidad que ha de reconocerse a todo ser humano. Este libro reúne un conjunto de trabajos de diversos autores, con el intento de abordar las principales cuestiones que plantea la relación entre esas dos libertades, desde una perspectiva de derecho comparado. Más concretamente, se centra en algunos países de los dos lados del Atlántico, sobre la base de que Europa y América son las dos piezas clave de la cultura jurídica occidental, que ofrecen muy interesantes similitudes y diferencias entre ellas. Los diez capítulos que componen este libro ponen de relieve la necesidad de continuar trabajando en esta materia partiendo de una atenta observación de la realidad histórica, social y política de cada país; y asumiendo que libertad de expresión y libertad religiosa pertenecen a la misma categoría, y por tanto los conflictos entre ellas no pueden resolverse desde la equivocada perspectiva de la subordinación de una a la otra.

J81 – McDONNELL, Jane (2023), *RE teachers and the shifting landscape of values education in England*, *British Journal of Religious Education*, 45:3, 228-239, DOI:[10.1080/01416200.2023.2207209](https://doi.org/10.1080/01416200.2023.2207209) - The promotion of fundamental British values (FBV) and character education in schools can be seen as part of a new policy landscape of values education in England, with significant implications for RE. Research on these policies has tended to emphasise their securitising and constraining effects. This paper shifts attention to teachers' creative responses to this new policy landscape and the generative contradictions within it. Building on findings from a pilot study, the research used focus groups and creative writing workshops to explore RE teachers' responses to the new policy landscape (including their perceptions of whole-school approaches to values education) and their imagined futures within it. The findings illustrate how teachers drew on a range of RE pedagogies in their responses to the new policies and illuminate teachers' feelings about their faith-based interpretation at whole-school level. One key implication is the potential of RE for enacting the new policy agenda in meaningful ways. The research also offers an original contribution to conversations about the faith-based interpretation of FBV and character education at whole-school level, suggesting that the important question in relation to such interpretations may be not whether but how schools are drawing on religion.

J82 – MELO Márcia Luz de (2023). *O ensino religioso nas escolas públicas e o princípio da laicidade* [Brasil], *Revista Científica Multidisciplinar Núcleo do Conhecimento*, Año 08, Vol. 04, pp. 113-125, Abril de 2023. ISSN 2448-0959 - <https://www.nucleodoconhecimento.com.br/ciencia-da-religiao/principio-da-laicidade>, DOI: [10.32749/nucleodoconhecimento.com.br/ciencia-da-religiao/principio-da-laicidade](https://doi.org/10.32749/nucleodoconhecimento.com.br/ciencia-da-religiao/principio-da-laicidade) - O artigo busca realizar uma discussão acerca da importância de respeitar as diversas crenças religiosas existentes no país. No desenvolvimento desta pesquisa, que foi construída através da análise de bibliografias e análises das legislações que legitimam o ensino religioso, discute-se a seguinte questão: o docente da disciplina de ensino religioso, participante de uma formação integral, poderia ministrar aulas dessa disciplina sem ser tendencioso, considerando o contexto da diversidade religiosa e a legislação existente no país? Por fim, entende-se que, embora criticado pelo risco de poder se transformar num

violador do direito humano, o ensino religioso, obedecendo aos critérios estabelecidos nas legislações, inclusive criando legislações que favoreçam a formação de educadores para esse fim, pode converter-se num importante mecanismo de aperfeiçoamento da convivência pacífica e de respeito às pluralidades que formam as identidades dos sujeitos que compõem a sociedade brasileira.

B83 – MÉNDEZ MÉNDEZ, José Mario (coord.) (2023), *Educación religiosa en América Latina y el Caribe: reflexiones y voces plurales para caminos pedagógicos interculturales*, San José, Costa Rica: Editorial SEBILA - Escuela Ecueménica de Ciencias de la Religión, 2023, 736 pp.; ISBN: 978-9930-609-13-2 – “La educación religiosa sigue estando presente en Latinoamérica y el Caribe. Desborda los salones de clases, impregnando las prácticas educativas que tienen lugar en muchos espacios comunes de la vida comunitaria y que, igualmente, requieren ser revisitadas y revitalizadas, a partir de los nuevos retos del contexto actual. La educación religiosa continúa siendo un territorio ocupado, un espacio conflictuado y un lugar que da qué pensar. Genera interrogantes, despierta pasiones. No faltan quienes quisieran que permanezca como un instrumento para la transmisión de doctrinas religiosas; hay quienes quisieran eliminarla o sustituirla por otras disciplinas más “útiles”; y hay quienes creen que puede “quedarse” a condición de que sea transformada. Se trata de la mutación que habilitaría a la educación religiosa para que en ella quepan todas las convicciones, creencias y espiritualidades, para que sea una experiencia de aprendizaje y de convivencia, basada en las diversidades. Esta última es nuestra apuesta: una educación religiosa que sea *no confesional y, además, intercultural, crítica, decolonial*”.

J84 – MENDEL, Hans (2023), *Subjektorientierung unter Druck: Neue Normative in der (Religions)-Pädagogik*, September 2023, *Religionspädagogische Beiträge* 46(1):53-64 - DOI:[10.20377/rpb-270](https://doi.org/10.20377/rpb-270) – „Subjektorientierung“ hat sich seit der anthropologischen Wende in der Religionspädagogik zu einem zentralen Leitprinzip entwickelt. Historisch betrachtet ist das nachvollziehbar, denn damit verbindet sich die Absage an ein deduktives normatives und von außen gesteuertem Modell einer religiösen Bildung und Erziehung. Das hohe Gut der Entscheidungsfreiheit des lernenden Subjekts läßt sich über viele Themenfelder und Prinzipien der Religionspädagogik hinweg nachweisen. Demgegenüber scheinen im gesellschaftlichen und pädagogischen Diskurs aktuell durchaus Postulate auf, die als unumstößliche Normative gelten. Vor allem beim Zukunftsthema „Bildung für nachhaltige Entwicklung“ zeigt sich das Problem, wie auch schöpfungstheologisch als unausweichlich scheinende Postulate, die auch Konsequenzen für Handlungsformen und Lebensstiloptionen beinhalten, mit dem freiheitlich sich entscheidenden Subjekt in Einklang gebracht werden können. Der Beitrag formuliert hier entsprechende kritische Anfragen an eine eingengt individualistisch gedeutete Subjektorientierung.

J85 - MEULEMANN, H.; SCHMIDT-CATRAN, A. W. (2023), *Is secularization a pervasive trend in Europe? The effects of the ideological and denominational divides in Europe 2002–2016*, *Journal of Religion in Europe*, 16(3) 2023, 288-315. <https://doi.org/10.1163/18748929-bja10089> - Between 2002 and 2016, church attendance and self-attributed religiosity declines linearly, if all countries included in the European social survey are taken together. This analysis differentiates within Europe between two ideological and three denominational divides. Two questions are examined. First, is secularization *pervasive* across these groups? Second, how pervasive does secularization remain as a macro-level trend, when cohort membership and other individual-level qualities are controlled for? We find that the trend in secularization is well-explained by cohort succession in Western as well as in Catholic and Protestant countries. In Eastern Orthodox countries, however, an increase in religiosity is observed, which cannot be explained by individual-level properties. We speculate that it is triggered by a coalition of national churches and political elites.

J86 – MILLER, Richard B. (2023), *The ethics and politics of religious ethics, 1973–2023*, *Journal of Religious Ethics*, 51, 2023/1, 66-107 - <https://onlinelibrary.wiley.com/doi/full/10.1111/jore.12423> - This essay addresses the questions, “what good is religious ethics for?” and “what justification exists for the field?” in three steps. 1/ It canvases how religious ethicists have offered reasons for carrying out work in the field to identify an *Anti-Reductive Paradigm* that is guided by an *Egalitarian Imperative*. That imperative functions as a thin, minimal morality of inclusivity and equal respect that guides work in the field. 2/ The essay considers the field's ends. Here the focus shifts from values that shape the field's *methods* to values that can describe the field's *purposes*. That shift requires us to think in terms of a thick rather than a thin morality, one with substantive rather than procedural virtues in mind. The essay offers a constructive, substantive proposal under

the rubric of *Critical Humanism*. Critical Humanism justifies the study of religious ethics as an enterprise that can expand the moral imagination through its encounter with difference. It is shaped by four values: post-critical reasoning, social criticism, cross-cultural fluency, and environmental responsibility. 3/The essay brings the two parts of the argument together by explaining how to connect such purposes to the thin morality of inclusivity and equal respect. One upshot of the essay is to have us think not only about values, but also about power as it pertains to scholarship in the guild: hence the attention to the ethics and politics of religious ethics.

D87 – MINISTERO DEGLI AFFARI ESTERI e della Cooperazione Internazionale – FONDAZIONE BRUNO KESSLER (2023), *Inclusion of religious minorities and development of multicultural dialogue for the growth of democracy (MiReDiaDe). The potentialities of the Italian model in the Mediterranean area. Final Report*, September 2023, pp. 30 - https://www.esteri.it/wp-content/uploads/2023/10/FSCIRE_Inclusione-delle-minoranze-religiose.pdf -The research is the continuation of the ReMinEM project (“Preventing discrimination and persecution. Models of inclusion of Religious Minorities in the Euro-Mediterranean space”). It compares the rights of Religious Minorities (RMs) in five countries of the northern and southern shores of the Mediterranean Sea (Algeria, Cyprus, Croatia, France, Turkey), and reveals some significant differences that highlight the need for policy and legal reforms. Violations have also been found in those school systems (see pp. 17-24), where RE is substantively (albeit not necessarily formally) a ‘teaching of religion’ (the majoritarian one), and students belonging to RMs cannot obtain an exemption or must face obstacles when asking for it. Even Algeria’s lack of provision to open faith-based private schools does not seem consistent with international standards of Freedom of Religion and Belief (FoRB) protection. In other cases, RMs rights are respected (that is, there are no violations of the international standards of FoRB protection), but there are areas for improvement as regards their promotion. This is the case of the needed extension of advantages that are recognized only to a handful of RMs. Only RMs alleged to fall in the ‘recognized’ category can open and run faith-based private schools (but it must be reiterated that even the RMs in the ‘recognized’ category do not have legal personality). The same dynamics of selective cooperation can be detected as regards the possibility for RMs to have a teaching of their own religion in public schools in Croatia and in the Republic of Cyprus. While respecting the different religious and cultural traditions of the *MiReDiaDe* countries, the research points to some policy and legal reforms that would guarantee RMs the right to participate in public life and develop their identity without creating discrimination (from *Executive Summary*, p. 4, passim).

B88 – MOONS, Jos; Rudi A. te VELDE, and Archibald L.H.M. VAN WIERINGEN (Eds) (2023), *Teaching and Tradition. On their dynamic interaction*, Brill, <https://brill.com/display/title/68373> - This book focuses on the crucial role of teaching in the process of Tradition. The various essays present case studies, written by specialists in the field, on themes drawn from the biblical, Jewish and Christian practice of ‘tradition’, the passing on of faith from generation to generation. Underlying these essays is the conviction that teaching is a privileged context for the study of tradition, since it always both preserves and renews tradition. There is no tradition without teaching, in which the past is interpreted in the present and the present is seen in the light of the past.

B89 - MUGISHA, Dieudonné (2023), *Éducation aux valeurs morales et à la citoyenneté par l’enseignement primaire catholique dans la Fédération Wallonie-Bruxelles. Analyse de contenu des publications du SeGEC et des projets d’établissements scolaires*. Université Catholique de Louvain, Faculté de psychologie et des sciences de l’éducation, Thèse Master en Sciences de l’éducation, 2023, pp. 230 - <http://hdl.handle.net/2078.1/thesis:38931> - Ce mémoire a pour thématique l’éducation aux valeurs morales et à la citoyenneté dans les écoles primaires du réseau catholique en FWB. Les premières parties se sont articulées successivement sur la présentation contextuelle de l’histoire de l’enseignement catholique, sur la situation du réseau catholique dans le système scolaire belge et sur la mise à plat de la littérature scientifique en circonscrivant les concepts clés (valeurs, citoyenneté, compétence, minimalisme et transversalité) devant permettre de situer notre propos en nous appuyant largement sur les recherches de Maeyer & Wynants, de Prairat, de Galichet, d’Ogien. Cette recherche à visée explicative et interprétative s’est réalisée au travers d’une analyse de contenu en deux phases. Nous avons d’abord soumis les documents publiés par le SeGEC à l’analyse actancielle (Greimas) pour ressortir les rôles de tout un chacun des acteurs engagés dans les établissements catholiques. Nous avons ensuite analysé le langage de la communication du SeGEC et montré l’idéologie sous-jacente. Nous avons en outre décortiqué les documents publiés par le SeGEC à destination de toutes les écoles de l’enseignement catholique pour répondre à notre question de départ : le SeGEC promeut-il une éducation aux valeurs et à la citoyenneté ? Si

oui, quelles valeurs et quel modèle de citoyenneté ? Comment cette éducation est-elle appliquée dans les communautés éducatives catholiques...

D90 – MÜKE, Marcel; Ulf TRANOW; Annette SCHNABEL; Yasemin EL-MENOUAR (2023), *Zusammenleben in religiöser Vielfalt. Warum Pluralität gestaltet werden muß* [Deutschland], *Religions Monitor* 23, Bertelsmann Stiftung, Güterlos, Mai 2023, Seiten 72 - https://www.bertelsmann-stiftung.de/fileadmin/files/BSst/Publikationen/GrauePublikationen/DZ_Religionsmonitor_Zusammenleben_in_religioeser_Vielfalt_2023.pdf - Aus *Fazit*, s. 61-62: „In den vorausgehenden Kapiteln haben wir dargelegt, daß die religiöse Landschaft in Deutschland sich zunehmend pluralisiert. Wesentliche Treiber sind hierbei die Zuwanderung von Menschen unterschiedlicher religiöser Zugehörigkeit sowie anhaltende Austritte aus den beiden großen Kirchen. Die heutige religiös-weltanschauliche Vielfalt wird daher auch geprägt durch einen größeren Anteil von Menschen, die sich keiner Religionsgemeinschaft zugehörig fühlen. Zugleich differenziert sich die religiöse Praxis aus: Weder geht mit der Zugehörigkeit zu einer Religionsgemeinschaft automatisch eine Teilnahme an deren gemeinschaftlichen Ritualen einher noch ist, wer regelmäßig meditiert oder betet, auch Mitglied einer Kirche oder anderen Religionsgemeinschaft. [...] Dieser positive Zusammenhang läßt sich auch für Religion selbst feststellen: Menschen, die regelmäßig zum Gottesdienst gehen, bringen mehr zwischenmenschliches Vertrauen mit als andere. Eine Rolle spielt hierbei vermutlich die über soziale Grenzen hinweg gemeinschaftsstiftende Kraft religiöser Gemeinden. Diese sind nicht zuletzt auch ein Begegnungsort für unterschiedliche Menschen. Die Erfahrungen, die hier gemacht werden, haben offenbar eher eine gesellschaftlich brückenbildende Kraft als daß sie zu einer Abschottung beitragen“.

B91 – NIELSEN, Jørgen S. and JONES, Stephen (2023), *Islamic studies in European higher education. Navigating academic and confessional approaches*, Edinburgh University Press, 2023, pp. 250 - <https://doi.org/10.1515/9781399510875> - This book examines the integration and reform of Islamic studies in universities across Germany, the UK, Turkey, Poland and Belgium. It shows the impact of European states' policies concerning integration and countering extremism upon the consolidation of Islamic studies programmes; critically reviews the concepts used to distinguish between confessional and non-confessional approaches, and assesses their adequacy in light of recent changes. Across Europe there are numerous examples of recent linkages between universities and Islamic seminaries. In Germany the federal 'top-down' experiment, now over ten years old, of establishing departments of Islamic theology in five universities has now recruited over 2000 students, many of whom will end up teaching confessional Islam RE in schools. In the UK, local partnerships have been developed at under- and postgraduate level between e.g. Warwick, Birmingham and Middlesex universities and Islamic seminaries representing a range of Islamic traditions. Similar experiences are being developed on a smaller scale in other countries. These developments, which have taken place against a backdrop of state pressure to 'integrate' Islam and address 'radicalisation', challenge university traditions of 'scientific' approaches to the study of Islam as well as the confessional expectations of faith-based Islamic theological training. By looking more closely at the developing experience in Germany and Britain and selected other countries this volume explores how the two approaches are finding ways of creative cooperation.

P92 – NORD, Ilona and Judith PETZKE (2023), *Religious Education in the digital change. Concepts and reflections from a German context*, Paper pp. 30 - https://opus.bibliothek.uni-wuerzburg.de/opus4-wuerzburg/frontdoor/deliver/index/docId/32280/file/Nord_Petzke_Religious_Education_Digital_Change_2023.pdf - The Religious Education Laboratory (RELab digital) project investigated the ways in which RE teachers use digital media. Following a process lasting over five years, this article will primarily summarise the results of didactic relevance. Chapter 1 contains a description of the project structure. Chapter 2 is dedicated to the pedagogical challenge of teaching RE in the digital change. Chapter 3 reflects from a pedagogical standpoint on empirical findings of the project, which were developed in the context of classroom observations and interviews. Chapter 4 focuses on topics related to the profession of teachers: What self-concepts are pursued by teachers of RE and/or can be reconstructed through the way they act in the classroom? How can the often-critical perceptions of teachers who use digital media in RE be put to good use in the future? The conclusion bundles the most important insights and highlights examples of further research requirements.

P93 - NÚÑEZ GARCÍA, Diana Maritza; TORRES BERMÚDEZ, Liribet Maria (2023), *Propuesta didáctica para integrar la inteligencia espiritual y la perspectiva intercultural en la Educación Religiosa para estudiantes tercer grado de la escuela La Herediana* [Siquirres, Limón, Costa Rica]. *Informe* para optar el

grado de Licenciatura en Enseñanza de la Religión, Universidad Nacional, Facultad de Filosofía y Letras, Escuela Ecumenica de Ciencias de la Religión, Marzo 2023, pp. 102 - <https://repositorio.una.ac.cr/bitstream/handle/11056/25571/Propuesta%20did%C3%A1ctica%20para%20integrar%20la%20inteligencia%20espiritual%20y%20la%20perspectiva%20intercultural%20en%20la%20Educaci%C3%B3n%20Religiosa%20para%20estudiantes%20tercer%20grado%20de%20la%20Escuela%20La%20Heredia%20C%20Siquirres%20Lim%C3%B3n.pdf?sequence=1&isAllowed=y> - El presente escrito es una producción pedagógica diseñada para ser aplicada en la materia de la educación religiosa dentro del contexto costarricense. Este trabajo puede verse como una invitación a reflexionar en las múltiples posibilidades de la ER escolar costarricense y sus posibles y significativos aportes en esa búsqueda de una nueva educación, siempre y cuando esta tenga las condiciones necesarias para que sea un espacio de encuentro, diálogo e introspección, acorde con esta nueva ciudadanía que requiere un cambio de paradigma, sobre todo en el terreno de la ER con la ejecución de dicha propuesta didáctica, los estudiantes del tercer grado de la Escuela La Heredia (Cantón de Siquirres, provincia de Limón), que reciban esta formación durante las horas lectivas en la asignatura de ER puedan realizar un proceso de introspección y retrospección; es decir, puedan observar su realidad personal y social de una forma más integral y promueva una respuesta dirigida a compartir experiencias espirituales y culturales no solo cristianas -ya que en dicho grupo de estudiantes la tendencia religiosa es completamente cristiana- sino de otras espiritualidades y culturas.

J94 - OBIAGU, Adoabiagu N. (2023), *Toward a decolonized moral education for social justice in Africa*, *Journal of Black Studies*, 54(3), 236-263, March 13, 2023 - <https://journals.sagepub.com/doi/10.1177/00219347231157739> - Many moral and social problems affecting African people and development could be associated with (neo)colonial moral education problems in Africa: perpetuation of excessive materialism, individual competitiveness, and demonization of African traditional values. To solve African moral problems and realize Pan-African goals, we need a more contextualized approach to moral education in schools that takes into account moral values from African context. Hence, this paper proposed strengthening moral education in Africa through a decolonial educational approach that disrupts the conventional through anti-colonial curricular and pedagogical practices of moral education for social justice. It first conceptualized moral education and social justice and reviewed literature on moral education in Africa to illuminate its colonizing elements. The proposed decolonized moral education model, critiquing Kohlbergian moral development theory as ignoring the (neo)colonial struggles of colonized and Indigenous people, draws on Ubuntu philosophy, Afrocentricity, and postcolonial theories to develop five processes for the decolonization—(a) Indigenous knowledge, values, and practices’ consciousness raising, (b) moral diversity mapping and comparison, (c) critical evaluation of Indigenous moral disrupters, (d) prosocial anger toward historical/ongoing moral annihilation and complicity, and (e) Indigenous moral agency. The curriculum and practice implications of the Model are discussed.

P95 – OBSERVATORIO DE EDUCACIÓN VENEZOLANO (2023), *Estado venezolano impone sistema educativo ideologizante*, *Informe*, FundaRedes, pp. 23 - <https://fundaredes.org/informes/2023-estado-venezolano-impone-sistema-educativo-ideologizante-informe.pdf> - El presente informe sobre el sistema educativo venezolano contiene el trabajo de investigación, documentación y sistematización que realiza el equipo multidisciplinario y la red de educadores y defensores de derechos humanos que conforman el Observatorio de Educación FundaRedes en los estados Táchira, Apure, Zulia, Bolívar, Falcón, Amazonas y otros estados del país, junto a organizaciones aliadas. Se efectuó monitoreo diario y permanente de diferentes eventos, acciones y hechos relevantes en los cuales se vulneran derechos humanos, en este caso particular, el derecho a la educación en los niveles de formación del sistema educativo venezolano.

B96 – PASCHE GUIGNARD, Florence; Catherine LAROUCHE (eds.) (2023), *Corps in/visibles : genre, religion et politique - In/visible bodies : Gender, religion and politics* [Québec], Presses de l’Université Laval 2023, pp. 216 - www.pulaval.com/livres/corps-in-visibles-genre-religion-et-politique-in-visible-bodies-gender-religion-and-politics? La place qu’occupe le corps à l’intersection du religieux et du politique mérite une attention particulière. Cet ouvrage la lui accorde en mobilisant une diversité de disciplines scientifiques et en comparant une pluralité de traditions religieuses et de contextes sociopolitiques. Il entend ainsi resituer et élargir le débat sur la laïcité et la visibilité du religieux, en focalisant sur le corps et ses dimensions genrées, ce que les réflexions sur les principes, les lois et les modèles de laïcité se contentent trop souvent d’effleurer. Pour ce faire, les chapitres réunis ici se penchent non seulement sur la gestion des signes religieux portés sur

le corps dans les sphères publiques ou privées (école, université), mais aussi sur l'encadrement et les répercussions de pratiques religieuses.

J97 - PEREIRA COUTINHO, J.; WILKINS-LAFLAMME, S. (2023), *Youth religiosity in Catholic European countries*, *Journal of Religion in Europe*, 16(3), 316-351. <https://doi.org/10.1163/18748929-bja10087> - This article compares youth religiosity in each Catholic European country (CEC) in two perspectives: with the rest of the population (35+) and among youth over time. Based on EVS (European Values Study) and ISSP (International Social Survey Programme), data comparisons are also made between CECs, as well as between and within European regions. Three dimensions of religiosity are examined: community, belief, and practice. Results confirm that in general youth religiosity is lower than among the older age group and decreases over time with some exceptions. Results also confirm the theories of cohort replacement and of multiple secularizations.

J98 – PINO, Yener Jair Angarita (2023), *Educación religiosa escolar: un constructo teórico de la praxis docente desde la perspectiva de los actores de educación secundaria* [Colombia], *Ciencia Latina - Revista Científica Multidisciplinar*, 7(4), 1278-1296. https://doi.org/10.37811/cl_rcm.v7i4.6955 - <https://orcid.org/0000-0003-3911-1026> - La comprensión de la dinámica en torno a la praxis docente de la ERE permitió analizar la praxis docente en la educación religiosa en instituciones educativas de la ciudad de Valledupar-Cesar, Colombia, bajo las orientaciones del metodológico fenomenológico interpretativo. Se realizaron entrevistas en profundidad a docentes de religión, padres de familia y estudiantes en tres instituciones educativas de Valledupar. A partir de los hallazgos, se reafirmó la relevancia de la asignatura, aun cuando constituye un área educativa poco conocida a profundidad, que involucra una dimensión espiritual y una dimensión social vinculadas a la dimensión personal del estudiante, coadyuvando a su desarrollo integral. La praxis docente de ERE debe concienciar la necesidad de desarrollar competencias específicas para ayudar a los estudiantes a través de estrategias pedagógicas motivadoras y recursos para la enseñanza innovadores que impulsen el interés por aprender. Así mismo, no debe circunscribirse a propiciar aprendizajes memorísticos, antes bien, debe orientarse a aprendizajes prácticos, de carácter aplicativo, donde los estudiantes por sí mismos descubran valores y preceptos, y aprendan a aplicarlos en situaciones cotidianas.

B99 – PIOLA, Alberto (ed) (2023), *La religione a scuola. L'abilitazione degli insegnanti laici nella diocesi di Torino (1923-1984)*, Effatà editrice, 2023, pp. 272 - <https://editrice.effata.it/libro/9788869299674/la-religione-a-scuola/> Il libro racconta tante storie, anzitutto quella del ritrovamento, all'interno di 300 scatoloni dell'archivio dell'Ufficio dell'ex Provveditorato, di una serie di diplomi di abilitazione all'insegnamento della religione nelle scuole, risalenti al periodo che va dagli anni Trenta del '900 in poi. Perché erano rilasciati tali diplomi? Chi li rilasciava? Le risposte a queste domande tracciano una seconda storia, quella della collaborazione nella ricerca tra l'Ufficio scolastico e l'ISSR di Torino, che oggi si occupa di formare gli insegnanti di religione cattolica. Da qui emergono ancora altre storie: quella quasi avventurosa della figura dell'IdR in Italia, da inizio Ottocento ai giorni nostri; quella, finora rimasta celata nella Biblioteca del Polo Teologico Torinese e nell'Archivio arcivescovile di Torino, di materiali inediti e curiosi che vengono pubblicati in questo volume; quella degli illustratori e degli stampatori di quei diplomi antichi e belli; infine, le storie, i nomi e i volti degli studenti che li conseguirono e dei loro docenti. Tante storie che si intrecciano, svelando una pagina inesplorata del mondo della scuola e dell'insegnamento della religione in Torino e non solo.

B100 – POINT, Christophe & Denis JEFFREY (Eds.) (2023), *Former les futurs enseignants et enseignantes à l'éthique professionnelle: constats, attentes et perspectives* [Québec], Presses de l'Université Laval 2023, pp. 246 - www.pulaval.com/livres/former-les-enseignants-et-enseignantes-a-l-ethique-professionnelle-constats-attentes-et-perspectives - Quelle formation à l'éthique professionnelle les universités doivent-elles offrir aux futurs enseignants et enseignantes? Avant de répondre à cette question, soulignons d'emblée que l'éthique s'apprend. Mais de quelle éthique parle-t-on ? En effet, les personnes enseignantes du Québec ne bénéficient pas d'un code d'éthique. Elles ne sont pas non plus regroupées dans un ordre professionnel qui leur fournirait des repères déontologiques. Néanmoins, elles cherchent des orientations éthiques pour réfléchir sur leur travail, mais aussi pour prendre des décisions responsables. Des cours pour former à l'éthique enseignante sont maintenant proposés dans la plupart des universités québécoises. Cet ouvrage collectif présente l'état des lieux sur cet enseignement.

B101 – PRENNA, Lino (2023), *Dio fece tre anelli. Le religioni a scuola* [Italia], Prefazione di Flavio Pajer, Europa edizioni, Roma pp. 176 – www.europaedizioni.it – La tesi centrale del volume si sviluppa in tre momenti a mo' di sillogismo: se il fenomeno religioso è componente universale e conoscibile delle culture umane (prima premessa, capp. 1-5); se compito specifico della scuola di tutti è educare istruendo sulle culture umane (seconda premessa, capp. 6-8); allora compete istituzionalmente alla scuola di tutti educare istruendo anche in materia di religioni (conclusione, capp. 9-10). Tale argomentazione teorica dell'istruzione religiosa mira ad avvalorare la proposta pratica di uno studio disciplinare curricolare delle tre religioni del Mediterraneo, una proposta finora inattuata dalla scuola italiana, ma che urge applicare quanto prima sotto la pressione ormai ineludibile dei nuovi contesti culturali e socio-religiosi del Paese e dell'Occidente intero. “La proposta non intende esautorare l'insegnamento della religione cattolica che, anzi, andrebbe pienamente scolarizzato, ma dilatare lo spazio scolastico del discorso religioso oggi marginalizzato nell'ora concordataria. Non si tratta infatti di togliere quello che c'è, ma di aggiungere ciò che manca” (p. 18).

J102 – PUTKONEN, Niina; POULTER, Saila (2023), *Balancing differences through highlighting the common: Religious education teachers' perceptions of the diversity of Islam in Islamic Religious Education in Finnish state schools*, *Religions* 2023, 14(8), 1069; <https://doi.org/10.3390/rel14081069> - 20 Aug 2023 - Muslims are Finland's largest and fastest-growing religious minority. In Finnish state schools, the number of pupils studying Islamic religious education (IRE) has almost doubled in a decade, and IRE has its own national curriculum, which is based on the general principles of Islam. Pupils are diverse in terms of their languages, cultures, ethnicities and in their religious and worldview backgrounds, religious diversity being reflected in the religious education curriculum content in which the diversity of Islam is addressed. In this study, we examine the diversity of Islam in IRE. The research results are based on interviews with IRE teachers (N = 17) working in comprehensive schools in the capital region of Finland, and we use data-driven content analysis to explore teachers' perceptions. This study shows that IRE teachers use balancing pedagogical tools in order to deal with the diversity of Islam. According to the findings of our study, dealing with this diversity in religious education requires a dialogicity that both highlights and blurs differences related to diversity. Religion-related dialogue in IRE provides an arena for a balanced discussion about religious differences as well as what they have in common.

J103– RADISAVLJEVIĆ-ĆIPARIZOVIĆ, Dragana; MITRIĆ, Siniša (2023), *Religious education in Serbia today: The attitudes of students towards religious education in two secondary schools in Belgrade*, in: *Religious Education and Religiosity of Young People - The 8th Annual International Scientific Conference*, 6-8 September 2023 - <https://mgimo.ru/upload/2023/09/belgrad-book-of-abstracts-religious-education-and-religiosity-of-young-people.pdf> - In the introductory part of the paper, two key terms are defined; religiosity (of the youth) and (confessional) RE, which was re-established as an elective course in the Serbian educational system (2001/02) after fifty years of prohibition. In the following school year (2002/03), Religious and Civic education became required electives (students must choose one). At that time, some sociologists viewed RE in public schools as an “indicator of the deatheization of society”. Today, after more than two decades, there are still dilemmas and disagreements about the status that RE should have, which has also been contributed to by its renaming from an elective course to an elective program. The subject of the research are the viewpoints of the 4th grade students who attend RE at two secondary schools in Belgrade. The research aims to examine whether the students know and practice religious customs and rituals; what the motive of their determination to attend RE was; whether their expectations have been met. The research is conducted on a random sample of 93 respondents – students of two schools. The survey was realized in April 2023. The paper analyzes and presents its results, containing the experiences and approaches of theologians and (former and current) religious teachers on this topic.

J104 – RAMOS VIANA, Anny (2023), *ADI 4439 - State and faith: the binomial secularity state/consecration of religious freedom before the confessional nature based on religious education in public elementary schools* [Brasil], *Lex Humana*, vol. 15, n. 1, 2023 - <https://seer.ucp.br/seer/index.php/LexHumana/article/view/2390> -The school environment is a social space of pluralism and respect for the freedom of distinct thoughts, where the citizen formation of a child actually takes place, so tolerance must be evident there. In this context, a research analyses whether the binomial of state secularism and religious freedom was respected in the confessional model established by ADI 4439, examining the general historical context to which the separation between state and religion belongs, as well as the way religious education has been explored in the Brazilian scenario. Finally, he points out the correlation between the votes of the ministers in the afore

mentioned trial. The purpose of this study is to seek to clarify whether the confessional model, now guaranteed in ADI 4439, is in fact in total harmony with the constitutional precepts assured by the Major Charter.

D105 – RELIGIOUS EDUCATION COUNCIL OF ENGLAND AND WALES (2023), *National Content Standard for Religious Education*, July 2023, pp. 29 - <https://religiouseducationcouncil.org.uk/rec/wp-content/uploads/2023/09/National-Content-Standard-for-Religious-Education-1st-Edition-September-2023.pdf> - This document sets out a National Content Standard for the subject within the context of National Plan for Religious Education (RE) which would embed the standard into the planning and delivery of the subject in England. This document draws on The Religious Education Council of England and Wales Religion and Worldviews in the Classroom project, as well as other relevant national publications from the last 5 years. The Draft Resource, published by the RE Council's project, proposes a standard (called a National Entitlement Statement). This document is set out in the style of the National Curriculum and outlines how a National Content Standard for the subject might apply in different types of school. The appendices summarise relevant sources and evidence that have been considered when developing this National Content Standard.

P106 – *Religious Minorities in Early Modern Europe. A Civic Blended Intensive Programme*, by Aix-Marseilles University – School of Arts & Humanities, 29 Av. Robert Schumann, Aix-en-Provence, France - <https://civis.eu/storage/files/bip-religious-minorities-flyer-1.pdf> - Virtual part 19 April-24 May 2024. Physical part 27-31 May 2024. Objectives: learn about the lives and experiences of persecuted Jewish, Muslim, Catholic and Protestant men and women throughout Europe, from slaves to indigenous peoples. The instructors: a team of instructors from English, French, German, Italian, and Swedish universities. For whom? Master and PhD students. B2 level in English to follow the classes and interact. Previous degree in any discipline of the Arts, Humanities and Social Sciences recommended. Contact: anne.page@univ-amu.fr. “Our Blended Intensive Programme offers a unique opportunity for those interested in the study of religions in the early modern period to explore different countries and approaches as well as understand better the way today's multiconfessional societies have been shaped by their religious past”.

D107 – RETE TEOLOGICA MEDITERRANEA (2023), *Per una teologia dal Mediterraneo*, “Manifesto” edito il 21 settembre 2023 dall'Institut Théologique de la Méditerranée, Marseille, in occasione della visita di papa Francesco – Per la versione italiana: <http://www.settimananews.it/teologia/per-una-teologia-dal-mediterraneo/> - Il *Manifesto* nasce dal lavoro di teologhe e teologi che – a partire dal 2019 e dal discorso di Francesco a Napoli – si sono confrontati su che cosa significhi fare teologia nel contesto del Mediterraneo, quale sia lo specifico di una teologia contestuale e come questa possa contribuire a una più profonda comprensione del valore delle differenti culture per promuovere un dialogo interreligioso; a una più adeguata intelligenza della cattolicità della chiesa; alla promozione di una cultura dell'incontro. Il *Manifesto* esprime l'impegno per la costruzione di una Rete teologica mediterranea alla quale stanno aderendo molte istituzioni accademiche, cristiane e non (Napoli, Bari, Venezia, Palermo, Marsiglia, Libano, Maghreb e altre). Una tappa importante, aperta e generativa, di un cammino che si spera possa continuare nella ricchezza di un lavoro in rete (passim dalla *Presentazione*).

B108 – RIBEIRO TEIXEIRA, Rui Jorge (2023), *A Educação Moral e Religiosa Católica no sistema educativo português. Enquadramento legal e evolução programática (2001-2018)*, Dissertação realizada no âmbito do Mestrado em História Contemporânea, Faculdade de Letras da Universidade do Porto, 2023, pp. 130 - <https://repositorio-aberto.up.pt/bitstream/10216/150543/2/631867.pdf> - A “Educação Moral e Religiosa Católica” (EMRC) é uma disciplina que, no sistema educativo português, se situa idiossincraticamente: integra o currículo e trata-se de uma oferta obrigatória, mas cuja frequência é facultativa. A sua evolução histórica está plasmada, no contexto português, nas mutações da legislação que a legitima e enquadra, bem como nos conteúdos programáticos que subjazem à sua lecionação. A presente dissertação pretende apresentar o percurso desta área disciplinar na contemporaneidade portuguesa, concretamente desde a promulgação da Lei da liberdade religiosa de 2001 e até ao decreto-lei n.º 55/2018. Para tal, sintetiza as suas raízes no Portugal democrático para entender como se desenvolveu a configuração de um elemento representativo da interação entre Educação, Estado, Igreja e Sociedade no tecido social de um país com forte marca cultural do catolicismo. A partir da referida análise, procura, ainda, problematizar a EMRC no seio destas interações, bem como examinar qual o papel que desempenha no sistema em que está, há largo tempo, implementada, apesar dos vetores da secularização e desvinculação religiosa patentes na cultura ocidental.

J109 – RIEGEL, Ulrich; ROTHGANGEL, Martin (2023), *The impact of institutional context on research in religious education: results from an international comparative study*, *Journal of Religious Education*, published: 30 August 2023. <https://doi.org/10.1007/s40839-023-00202-3> - On the one hand, research on religious education is done according to a transnational scientific paradigm, on the other hand, it is performed within particular institutional contexts which vary from nation to nation. This raises the question of how institutional context affect research on RE. The paper addresses this question on the basis of an international study. N = 49 colleagues across Europe as well as Israel, South Africa, South Korea, and Turkey filled in an online-questionnaire regarding their own research. Despite the international character of the sample, research on RE seems to be practiced quite coherently in regard of the objects of inquiry, the applied methods, and the disciplines the colleagues refer to. The few significant differences indicate that theology and educational studies are slightly more important in contexts of denominational RE as well as analysing both pupils and processes of teaching and learning. In the context of non-denominational RE, instead, religious studies are slightly more important. These results will be discussed.

C110 - RISSANEN, Inkeri; POULTER, Saira (2023), *Religions and worldviews as “the problem” in Finnish schools*. In: Thrupp, M., Seppänen, P., Kauko, J., Kosunen, S. (eds), *Finland’s famous education system*. Springer, Singapore, pp. 385-400 - https://doi.org/10.1007/978-981-19-8241-5_24 - Finland has a rather unique model of non-confessional worldview education that draws on pupils’ “own worldview”. Internationally this model has been applauded for ensuring freedom of religion and belief, but in Finland it is regularly debated. In this chapter we employ a wider notion of worldview education that takes into account the role of worldviews in school culture and allows scrutiny of how all education is nested in a system of values and can be analysed as education into (and from) worldview. We introduce the foundations of worldview education in Finnish basic education and analyse negotiations about the inclusion of worldview plurality in the every-day life of schools in light of our empirical studies. We argue that, despite the official multiculturalist and inclusivist ideals, unrecognised monoculturalism prevails in Finnish schools as majority worldviews are not seen as worldviews but deemed universal and therefore neutral. This universalism induces perceptions of religions and worldviews as “the problem” in school: while more superficial cultural differences are celebrated, recognition of diversity at the more profound ethical, ontological and epistemological level would demand willingness to question the universality of the core values and ideals of the education system. We discuss the necessity and prospects of departing from monoculturalism and moving towards critical worldview education.

J111 – RODRIGUES, Elisa; SARTO, Giovanna (2023), *Ensino religioso para a autonomia: Notas sobre religiosidade, educação e diversidade* [Brasil], *Aprender - Caderno de Filosofia e Psicologia da Educação*, (29), 27-46. <https://doi.org/10.22481/aprender.i29.12777> - Em um projeto de educação para a autonomia, a noção de cidadania é importante e é dotada de significado político, tendo em vista que objetiva a formação de sujeitos autônomos, criativos e críticos, aptos ao exercício responsável de suas liberdades, bem como de suas obrigações. Nesse sentido, todo currículo é dinâmico e envolve diversos agentes sociais que partem de diferentes ideologias. Por isso mesmo, todo currículo é também um campo de disputa. No artigo apresentamos uma discussão sobre as disputas envolvendo o Ensino Religioso (ER), e advogamos por um currículo científico construído nas e pelos fundamentos epistemológicos da Ciência da Religião, como área de conhecimento que serve teórica e metodologicamente ao ER. Articulando um breve histórico da temática ao processo de laicidade no Brasil, tecemos uma distinção, ainda que limitada, entre religião e religiosidade, com vistas ao aprimorando e expansão da compreensão do que seja o objeto do ER, a saber: o fenômeno religioso. Defendemos que é através do angariamento das bases teóricas de um ER laico e reflexivo que se constrói um projeto de formação de estudantes criativos e autônomos, fortalecendo um modelo de educação de e para a diversidade.

B112 – ROTA, Andrea (Ed) (2023), *Religion and Academia reframed. Connecting religion, science, and society in the long sixties*, Brill, 225 pp. - <https://brill.com/display/title/64897> - The long sixties (1955–1973) were a period of economic prosperity, political unrest, sexual liberation, cultural experimentation, and profound religious innovation throughout the Western world. This social effervescence also affected the study of religion by reshaping the relationships between academic and religious institutions and discourses. While the mainstream churches sought to deploy the instruments of the social sciences to understand and manage the changing socioreligious context, prominent scholars regarded the bubbly spirituality of the counterculture as the harbinger of a new era; some of them actively used their academic knowledge to further this revolution.

This book discusses the multiple entanglements of religion and science during these turbulent decades through theoretically informed case studies from both sides of the Atlantic.

J113 – RUIZ, Guillermo Ramón; KASPRZYK, Cesar Mauricio (2023), *Laicismo y educación religiosa en Córdoba: su marco normativo revisado desde el enfoque de los derechos humanos* [Argentina], *Revista Latinoamericana de Políticas y Administración de la Educación*, (18), 110-120. <https://revistas.untref.edu.ar/index.php/relapae/article/view/1564> - La cuestión de la enseñanza religiosa en la escolarización común a toda la población constituye una cuestión controversial. La forma federal del Estado argentino constituye una clave para la comprensión del tema en el plano nacional y en el de las jurisdicciones provinciales. Metodología: se analiza el debate entre laicismo y enseñanza religiosa y se toma el caso de la provincia de Córdoba dado que presenta algunas ambigüedades tanto en sus definiciones constitucionales como legislativas. Resultados: 1. se analizan las definiciones en relación con el laicismo en la educación común, ello como parte de las disputas relativas al rol del Estado en la educación, sobre todo con la Iglesia católica que ha reclamado el monopolio de la educación ante la conformación del Estado docente en el siglo XIX; 2. se toman las bases constitucionales y legales de la educación para interpretar la situación de la enseñanza común en Córdoba y sus implicancias en relación con la libertad de conciencia en la educación pública. Conclusion: se vincula el caso estudiado con algunos elementos de la perspectiva de los derechos humanos para precisar los términos del debate local acerca de las posturas sobre la enseñanza religiosa en las escuelas públicas.

C114 – SARROUB, Loukia K. and Cassandra SCHROEDER (2023), *Religious influences on the growth of literacy practice* [Usa], Department of Teaching, Learning & Teacher Education, College of Education and Human Sciences, School of Global Integrative Studies, University of Nebraska-Lincoln, Lincoln, NE, United States. Published in *International Encyclopedia of Education*, 4th edition, R.J. Tierney, F. Rizvi, & K. Erkican (Eds.), vol. 10, pp. 209–216. doi:10.1016/B978-0-12-818630-5.07019-6 Copyright © 2023 Elsevier Ltd. - <https://digitalcommons.unl.edu/cgi/viewcontent.cgi?article=1517&context=teachlearnfacpub> - Religious influences on the growth of literacy practices are well documented and span more than a century of research ranging from disciplines such as social and cultural anthropology to sociology to language and literacy studies in education. Intellectuals known across disciplines such as Benedict Anderson, Lila Abu-Lughod, Pierre Bourdieu, Jonathan Boyarin, Clifford Geertz, Michaela de Leonardo, Shirley Brice Heath, Alan Peshkin, Claude Lévi-Strauss, and Brian Street broke new ground in the 20th century in connecting literacy to religious literacies. In recent years, the work of contemporary language education scholars such as Huamei Han (2018) as well as English education and literacy scholars such as Juzwik et al. (2022) have illuminated the nexus of education, literacy, and religious expression in an intellectual and academic milieu that has typically espoused secularly minded scholarship. This chapter explores contemporary research in the 21st century that suggests that researchers' questions about religious influences on literacy practices has shifted over time and is also indicative of scholars' own changing reflective stances toward the impact of religious literacies in education.

J115 – SCHAMBECK, Mirjam (2023), *Zwischen 40.000 km und Fünf-Minuten-Wegen: Deute Angebote zu einem zukunftsfähigen Religionsunterricht* [Bavaria, DE], *Zeitschrift für Pädagogik und Theologie*, vol. 75, no. 3, 2023, pp. 252-267. <https://doi.org/10.1515/zpt-2023-2016> - One of the great challenges of Religious Education is to make it more adaptable to contemporary tasks. For the past 25 years, models have been developed that focus both on denominational-cooperative and on religious-cooperative forms of teaching. The following article concentrates on thinking about existing denominational-cooperative formats of RE for implementation in Bavaria and formulating their respective implications, especially for teacher training programmes.

P116 – SCHMITZ, Andrea (2023), *Religious policy in Uzbekistan. Between liberalisation, state ideology and islamisation*, SWP Research Paper 2023/RP 08, 21.08.2023, 31 pp. - <https://www.swp-berlin.org/10.18449/2023RP08/> - doi:10.18449/2023RP08 - The religious policy innovations that Uzbekistan's President Mirziyoyev has initiated in the name of liberalisation and reform continue the policies of his predecessor in key aspects. Under the motto "enlightenment against ignorance", state influence over the religious knowledge taught in educational and research institutions has been strengthened. The country's Islamic heritage is proactively used for representative purposes and held up as an integral part of national culture. The religious policy measures that amount to a "secularisation" of Islam through scientification and musealisation do not reach large sections of society. For the ordinary believer, Islam is not a science but a

matter of belief, a system of rules and convictions that guides the way they live. The liberalisation of the media landscape means that religious advice is available in abundance. It often includes propaganda transporting illiberal ideas, but the state intervenes only selectively. The liberalisation of religious policy has resulted in a growing Islamisation of the population. The authoritarian state headed by Mirziyoyev is thus being consolidated. Repression remains the means of choice should Islamic milieus seriously challenge the secular state.

J117 – SHELDON MWESIGWA, Fred (2023), *A fragile and divisive unity over religious education curriculum in Uganda*, *Journal of Development, Education & Technology* ISSN 2959-0523. Vol. I no. 1, Febr. 2023) - <https://jodet.bsu.ac.ug/index.php/1/article/view/4/11> - Although Uganda is legally defined as a secular state, it is one of the most ‘religious’ nations in the world in terms of its rich religious though mostly volatile history and current record numbers of religious adherents compared to those who describe themselves as atheists or agnostics. The introduction of Islam, Anglican and Roman Catholic religious belief systems in Uganda ushered in an era of competition for converts which inevitably led to conflicts, including religious wars. Formal Education, mainly through missionary education, centered on promoting denominational identity and despite government efforts to legislate on the need for religious education to address the first national goal of education of ‘promoting national unity and harmony’, the Christian Religious Education (CRE) and the Islamic Religious Education (IRE) curriculum have largely remained catechetical and not dialogical, which compounds the already existing tensions between members of different religious denominations as illustrated by interviews done in schools. There is a need to review the curriculum to address the gaps cited in this article that seeks to address the multi-religious composition of schools and society to safeguard against religious tension and conflict which are proving to be endemic.

J118 – SITARZ, Olga; Anna JAWORSKA-WIELOCH; Jakub HANC (2023), *A reconstruction of the international standards of religious education of juveniles in correctional institutions*, *British Journal of Religious Education*, 45:4, 370-381, DOI: 10.1080/01416200.2023.2213406 - In this article, we reconstruct the international standards relating to the religious education of a juvenile placed in an isolation centre in connection with the commission of a prohibited act. From a human rights perspective, this is a particularly complicated situation because there is a competition between parties that (at least potentially) have the right to decide on such education. These parties include juveniles, their parent(s) or legal guardians and the authorities of an isolation centre. The rights of each of them are governed by various legal acts of a different rank – both in an international and national order. An analysis of international documents made it possible to assess the legal situation within the scope defined in the title and formulate certain postulates.

J119 – SONNENBERG, Ronelle; DE KOCK, Jos; VOGEL, Elisabeth (2023), *A rich palette of Bible use: A theoretical and empirical contribution from the context of Protestant Christian primary schools in the Netherlands*, *Teaching Theology & Religion*, 2023 - <https://doi.org/10.1111/teth.12629> - The aim of this study is to gain empirical knowledge about how the Bible functions in the context of Protestant Christian primary schools in the Netherlands. It presents the results of an empirical explorative and qualitative study on the perceptions of teachers and school administrators (directors and internal supervisors) on the goals of Bible use in Protestant primary education, as well as the roles of teachers and pupils, and how these can be understood in terms of religious pedagogical models and theories. Five small focus group interviews with teachers and six interviews with school administrators revealed a variety of goals teachers hold regarding Bible use in education and a variety of divisions of teacher–learner roles in this regard. The findings also show some characteristics when compared with secondary schools.

B120 – SPIEß, Christian (2023), *Religiöse Vielfalt in der Schule im Spiegel Religionspolitischer Positionen*. Masterarbeit zur Erlangung des akademischen Grades Master of Education im Masterstudium Lehramt Sekundarstufe (Allgemeinbildung) [Master thesis, Austria], Leonding 2023, 159 Seiten - <https://epub.jku.at/obvulihs/download/pdf/8729504?originalFilename=true> - The aim of this thesis is to analyse how public middle schools in Austria handle religious plurality and how their strategy fits in one of the three types of religious policy, which are laicism, privilege of one religion and religious pluralism. The work attempts to describe religious pluralism in modern society and the following challenges and strategies in European politics before the changes in the school system due to religious diversity of the school kids are discussed. Lastly, qualitative research was done by taking interviews in four public middle schools and show their handling with school kids’ religious diversity. As a main result this work points out that the schools tended to different

strategies in coping with religious plurality, even though all schools had the same political requirements. Thus, it appears that the school management has a high impact on organising religious life in school. According to its attitude concerning religious diversity, the religious impact can vary between a significant or marginalized role.

J121 – SPORRE, Karin (2023), *Varying curricular responses to children’s existential questions in RE syllabi from Sweden, Norway, Denmark, Bavaria and Berlin-Brandenburg*, *Journal of Religious Education*, 71 (2023), pp. 167-187 - <https://link.springer.com/article/10.1007/s40839-023-00203-2> - In which ways do curricula recognize existential questions of compulsory school students, and what direction is given regarding how to address them? By asking these two questions, this study analyses syllabi for the school subject of RE and its equivalents in Sweden, Norway and Denmark, and in the two German regions of Bavaria and Berlin-Brandenburg. The study forms part of a research project based in Sweden where, in 1969, the theme of ‘*livsfrågor*’—translated here as ‘existential questions’—was introduced into the curriculum. A qualitative content analysis of the use of the word ‘question’ in the respective languages is the basis for the comparative study of the current syllabi. The Berlin-Brandenburg and Danish syllabi recognize and, in integrated ways, address students’ questions, while the other syllabi do so considerably less. Significant variations in the relationship between the child and the curriculum are exemplified. The results of the study raise both religion educational and general didactic questions of how existential dimensions and subjectification (cf. Biesta in *World-centred education*, Routledge, 2022) can find their expression in curricula. Additionally, the question is addressed of whether students’ questions can be understood as crucial in their orientation in the world and responded to responsibly, for example in a *Bildung* context.

J122 – STASULANE, Anita (2023), *Current challenges to the protection of (neo)pagans’ religious freedom in the Baltic States*, *Religions* 2023, 14(8), 1027; <https://doi.org/10.3390/rel14081027> - 10 Aug 2023 - In the late 1980s, the activities of (neo)pagan groups were renewed in Estonia, Latvia, and Lithuania. Today, the (neo)pagans have taken a stable place among the new religious movements in the Baltic states. The social inclusion of Baltic (neo)pagans is made difficult by the state authorities, which have applied to them the same kinds of legal regulations as for unregistered “non-traditional” religious communities. Currently, (neo)pagan attempts to be included in social life come up against the state authorities’ desire to closely control religious organisations. Despite common features, differences determined by both historical and political conditions can be observed: in Latvia and Lithuania, the (neo)pagan groups maintain that they are entitled to the same legal status as “traditional denominations” or “traditional religious association”; in Estonia, (neo)pagans are involved in discussions about religious freedom, religious education, and the preservation of historical sacred sites. Even though (neo)pagan groups in the Baltics have not gained the same legal status as the Christian denominations and their social inclusion is problematic, they have not been excluded from social life, as their activities have roots in the Latvian, Lithuanian, and Estonian traditional way of life, which is valued highly nowadays. In this article, qualitative comparative analysis is used as a methodological tool, which helps to explain changes in contexts and settings of the Baltic states.

J123 – STEIN, Margit und Veronika ZIMMER (2023), *Vorbereitung angehender islamischer Religionslehrkräfte auf den Umgang mit und die Prävention islamistischer Radikalisierung in Unterricht und Schule. Eine Interviewstudie mit Dozierenden der Studiengänge der Islamischen Theologie in Deutschland*, *Theo-Web. Zeitschrift für Religionspädagogik* 22 (2023) H. 1, 100-126, DOI: <https://doi.org/10.23770/tw0290> - Der Religionsunterricht (RU) ist von staatlicher Seite mit dem Ziel verbunden, nicht nur Wissen im Themenbereich der Religion und religiöse Traditionen zu vermitteln, sondern auch Lebens- und Werteorientierung anzubieten. Jenseits des verfassungsrechtlichen Anspruchs muslimischer Kinder und Jugendlicher auf RU sind mit der Einführung des islamischen RU neben den Erwartungen an RU allgemein auch vielfältige andere Aspekte verknüpft, welche auch die Hoffnung umfassen, mit diesem Unterricht gesellschaftskohäsiv und integrativ zu wirken sowie primärpräventiv islamistischer Radikalisierung vorzubeugen. So wurden 26 Dozierende an insgesamt elf von 13 Standorten der Islamischen Theologie in Deutschland interviewt, wie sie das Thema Radikalisierung im Studium aufgreifen. Ergebnisse hierzu werden in diesem Beitrag berichtet.

P124 – STUART, Mathieu (2023), *Passage du programme Éthique et culture religieuse au programme Culture et citoyenneté québécoise : d’éthique ou de culture religieuse ?* Mémoire présenté à l’Université du Québec à Chicoutimi en vue de l’obtention du grade de Maître ès sciences en Études et interventions

régionales, 2023, pp. 80 - https://constellation.uqac.ca/id/eprint/9497/1/Stuart_uqac_0862N_11048.pdf - Au Québec, l'éducation tente de s'adapter aux nouvelles réalités. Ainsi, la déconfessionnalisation de l'État et l'augmentation de l'immigration amènent un changement de paradigme au niveau éducationnel. Pour favoriser la reconnaissance de l'autre et la poursuite du bien commun, le programme *Éthique et culture religieuse* voit le jour. Essuyant beaucoup de critiques négatives, le gouvernement met sur pied une équipe de rédaction et des comités consultatifs dans le but de faire une refonte. Le programme *Culture et citoyenneté québécoise* est donc présentement en construction. D'une part, le programme *Éthique et culture religieuse* axe sur le développement des compétences « Réfléchir à une question éthique - Manifester sa compréhension du religieux - Pratiquer le dialogue » ; l'élève aborde des thèmes qui amènent des conflits de valeurs et tente de résoudre les situations de façon à favoriser le bien de tous ; il apprend à comprendre l'influence des cultures religieuses dans son environnement et dans les coutumes d'autrui. D'autre part, *Culture et citoyenneté québécoise* permet l'analyse de diverses situations d'un point de vue éthique et sociologique. Cela permet de développer une pensée critique sur divers thèmes. Bien que l'éducation sexuelle et l'éducation numérique font désormais partie du programme, il existe un écart entre les deux programmes en ce qui concerne une composante importante du développement personnel, social et spirituel de l'élève : la culture religieuse. Donc, ce mémoire propose une nouvelle avenue dans la façon d'aborder la culture religieuse pour favoriser une réflexion dans une perspective éthique : l'utilisation de la théorie des trois pôles de Ricœur. De plus, il est question de proposer des solutions à court et à moyen terme dans l'implantation de *Culture et citoyenneté québécoise* afin de répondre aux limites reprochées à son prédécesseur.

T125 – Syllabus for Protestant Religious Education [for the European Schools] – *Secondary cycle 2 (S4-S5)*. Approved by the Joint Teaching Committee on 9 and 10 February 2023 in Brussels, pp. 23 - <https://www.eursec.eu/Syllabuses/2022-07-D-31-en-2.pdf> - Entry into force: on 1 September 2023 for S4, on 1 September 2024 for S5. “Religion classes taught in the European Schools are intended to provide a special educational environment. Through these classes, individual pupils acquire points of reference for their future lives, learn how to select from different options for their daily lives, and also how to organise themselves and to live in a way that is carefully thought out and responsible. They implement a comprehensive education which principally searches for meaning and poses questions, “drawing inspiration from cultural, religious and humanist inheritance of Europe” such as defined in the Preamble of the Lisbon Treaty. Religion classes provide rigorous information on the articles of faith that belong to each religion. They stimulate initiatives which develop a consistent approach to values in order to prepare all pupils to become responsible citizens, capable of contributing to the development of societies that are democratic, supportive, pluralist and open to other cultures, and to access the wealth of cultural diversity, whilst encouraging the recognition and respect of the diversity of beliefs [...]” (from *Introduction*, p. 3).

J126 – TAHIIIEV, Akif (2023), *Prospects for higher Shia religious education in post-Soviet countries*, *Religions* 2023, 14(7), 822; <https://doi.org/10.3390/rel14070822> - The opportunity to receive religious education plays an important role in the formation of the religious elite of society. It forms the Muslim clergy, which, in turn, represents this community in front of other members of society. Their statements directly affect the attitude of non-Muslims towards the members of this community, which is very important, especially in the cases where Muslims are a minority, and Shi'ites, in turn, are a minority in all post-Soviet countries except Azerbaijan. The Shia communities of the post-Soviet region are little studied in general. Analysing their specifics, one can see that almost all the clerics of these communities received religious education in Iran and/or Iraq, while the Sunni clerics of the same countries most often studied in their homeland. This problem in the aspect of comparing Sunni and Shia education, as well as the past (starting from the USSR times), the present and the future of Shia higher religious education were studied in this paper.

J127 – TAMION, Anna (2023), *L'interdiction de l'abaya à l'école et la boîte de Pandore de l'identification du signe religieux par l'Etat* [France], *Jus Politicum blog*, 05 Septembre 2023 - <https://blog.juspoliticum.com/2023/09/05/linterdiction-de-labaya-a-lecole-et-la-boite-de-pandore-de-lidentification-du-signe-religieux-par-letat-par-anna-tamion/> - Les déclarations à la télévision du ministre de l'Éducation nationale annonçant l'interdiction de l'abaya dans les écoles, ont ravivé le débat juridique et citoyen sur la portée et la signification de la laïcité. Robe longue, présentée par les instances musulmanes comme un vêtement de nature culturelle plus que religieuse, l'abaya est pourtant qualifiée de signe religieux par le Gouvernement. Dans cette perspective, l'abaya pose un problème juridique de taille : l'État peut-il statuer sur le caractère religieux d'un vêtement, y compris contre une grande partie des instances religieuses, et ce afin d'en interdire le port dans les écoles au nom de la laïcité ? L'interdiction

annoncée a été confirmée par une note de service publiée le 31 août. Cette note analyse le port de l'abaya (ou du qamis, qui est présenté comme un signe équivalent pour les hommes) comme la manifestation ostensible d'une appartenance religieuse et rappelle ainsi son interdiction en vertu de la loi n°2004-228 du 15 mars 2004, qui dispose que, « dans les écoles, les collèges et les lycées publics, le port de signes ou tenues par lesquels les élèves manifestent ostensiblement une appartenance religieuse est interdit ».

P128 – TEIZAZU, Hawi; Caitlin GRUER; Elisia MANDARA; Marni SOMMER (2023), *Exploring a faith-based approach to puberty education in Tanzania*, A socioecological empirical inquiry - <https://www.frontiersin.org/articles/10.3389/frph.2023.1024550/full> - Many adolescents in Tanzania do not receive timely and comprehensive puberty education. This study explored faith-based organizations a site for puberty education. Two puberty books, each developed through participatory research with Tanzanian adolescents and stakeholders, were promoted to 177 Christian denomination churches in Dar es Salaam, Tanzania to understand the factors that faith leaders considered in their decision to purchase puberty books, or share information about the intervention to their peers and congregants. Despite research showing high religiosity in Tanzania, the role of religious institutions in providing puberty education has remained unexplored. Our results inform future research and practice by providing an articulation of the socioecological factors that played a role in faith leaders' decisions related to puberty education interventions in Tanzania.

T129 – *The Hertfordshire Agreed Syllabus of Religious Education 2023-28* [UK], by Hertfordshire SACRE (Standing Advisory Council for Religious Education), pp. 50 – <https://thegrid.org.uk/assets/hertfordshire-agreed-syllabus-religious-education-2023-2028-v3.pdf> - The Agreed Syllabus reflects the views of Hertfordshire teachers and representatives of local faith and belief communities. The guiding light for those at the forefront of its development was to produce an Agreed Syllabus which would be easily accessible to all readers, whether Headteachers, Governors, RE leaders, teachers or parents, and to make clear both the educational value and the statutory nature of RE. The teacher responses to the questionnaire sent out to schools during 2022 were clear that, on the whole, teachers valued the 2017-2022 Agreed Syllabus but wanted to see clarity over expectations and greater support in ways to implement it most effectively. Support materials will also be enhanced in the light of this.

J130 – TUNA, Mehmet H; Jonas KOLB and Zekirija SEJDINI (2023), *Religious learning environments of Austrian Muslim youth. An empirical analysis of religious educational processes*, *Religions* 2023, 14(8), 1002; <https://doi.org/10.3390/re14081002> - 04 Aug 2023 - In recent decades, Islamic education and the religiosity of young Muslims have received considerable attention in academic research in German-speaking countries. However, an analysis of the different learning environments of religious education and their respective significance has yet to be carried out so far. Using Austria as an example, this paper explores these different processes of religious education among Muslim adolescents. Based on qualitative guided interviews, the experiences and learning processes in the family, in the mosque, in the school, and online are depicted from the learners' perspective. In this way, this paper assigns Muslim adolescents a constitutive role in the analysis. In this context, we discuss how the understanding of education, pedagogical approaches, and person-centredness differs in the learning environments of Muslim religious education.

D131 – UNESCO, *Inclusion in education. What you need to know about inclusion in education*. Last update: 11 May 2023 - <https://www.unesco.org/en/inclusion-education/need-know> - *Why does UNESCO consider inclusion in education important?* Despite significant progress in the last decade, millions are still denied their right to education and learning opportunities continue to be unequally distributed. Globally, one in five children, adolescents and youth, are entirely excluded from education. Poverty, location, gender, language, disability, ethnicity, **religion**, migration, or displacement status are among factors that continue to dictate and limit opportunities. Nearly 40% of children do not have access to education in a language they understand, and children with disabilities continue to be disproportionately excluded from school. Three quarters of all primary-age children - 9 million- who may never set foot in school are girls. Moreover, since 2000, an upsurge in migration and displacement has led to a 26% increase of migrant and refugee children globally, making their inclusion in national education systems an imperative. Before the Covid-19 pandemic, 20 per cent of children and young people faced exclusion from education on a daily basis. The crisis has made some inequalities more visible, widened existing disparities and led to new inequalities and exclusion in education particularly for marginalized and disadvantaged groups. Some 40% of the poorest countries could not support learners at risk during the pandemic, further demonstrating the fragility of the right to education.

J132 – VALENCIA CANDALIJA, Rafael (2023), *La enseñanza de la religión en la LOMLOE: el regreso al futuro de las incongruencias del pasado* [España], *Anuario de Derecho Eclesiástico del Estado*, vol. 39 (2023), 461-497 - https://www.boe.es/biblioteca_juridica/anuarios_derecho/abrir_pdf.php?id=ANU-E-2023-10046100498 - La enseñanza de religión es uno de los derechos que forman parte del contenido esencial del derecho de libertad religiosa. Las continuas modificaciones experimentadas en este ámbito, determinadas por una interminable sucesión de normas promulgadas en materia educativa, podrían estar poniendo en peligro tanto el reconocimiento, como el ejercicio de aquel derecho. La última de estas normas, la LOMLOE, no representa ninguna excepción. Por ello, el presente artículo trata de abordar el régimen jurídico conferido por ésta a la ERE. Para alcanzar el objetivo descrito, se hace imprescindible estudiar las circunstancias propias de la ley orgánica citada, sin olvidar referirnos al régimen jurídico de etapas anteriores. En especial, el de la LOE, referencia y fundamento del sistema vigente. Así, se examinará el grado de acierto del legislador estatal y, en su caso, el de los legisladores autonómicos, sin olvidar los pronunciamientos jurisprudenciales más significativos a tal efecto. Todo ello se acompaña de una valoración crítica, tanto de la normativa reguladora, como de las diferentes respuestas ofrecidas a los interrogantes de la comunidad educativa.

J133 – VEGA GUTIÉRREZ, Ana María (2023), *La educación como herramienta de prevención del radicalismo violento: aportaciones del currículum de religión islámica desde un enfoque competencial*, *Anuario de Derecho Eclesiástico del Estado*, vol. XXXIX (2023) 371-460 - https://www.boe.es/biblioteca_juridica/anuarios_derecho/abrir_pdf.php?id=ANU-E-2023-10037100460 - La radicalización que conduce al extremismo violento es un reto multidimensional y complejo, que solo puede superarse mediante una combinación de acciones en diversos ámbitos políticos. La acción del individuo y los factores externos a la escuela, incluidos los individuos y los grupos, pero también las injusticias estructurales, las condiciones familiares y los valores de los padres, etc., deben tenerse en cuenta. Durante tiempo, las organizaciones internacionales y los gobiernos nacionales han priorizado las medidas securitarias sobre las preventivas. La educación está siendo utilizada con ambos enfoques, pero su función preventiva solo empieza a desarrollarse a partir de la aprobación del Plan de Acción para Prevenir el Extremismo Violento de la ONU. Ahora bien, el efecto directo de la educación en la radicalización depende no solo de lo que se enseña en el aula sino de cómo se enseña, por eso son igualmente relevantes el contenido de los planes de estudio, los métodos pedagógicos empleados y los valores que se inculcan en las instituciones educativas. Esta investigación analiza los marcos internacionales y europeos que abordan la educación como herramienta de prevención del extremismo violento y los contrasta con el currículum de religión islámica recientemente aprobado, para dar cumplimiento al enfoque competencial que inspira la Ley Orgánica 3/2020, de 29 de diciembre, por la que se modifica la Ley Orgánica 2/2006, de 3 de mayo, de Educación (LOMLOE). El balance final del análisis del currículo es positivo. En él no figuran elementos curriculares «específicos» de la prevención del extremismo violento, pero sí constan abundantes aspectos «relacionados» con el fenómeno, como también valiosas narrativas alternativas que inciden en los valores compartidos y en los comportamientos que ayudan a prevenir la radicalización.

B134 – VEUGELERS, Wiel (2023), *Moral and political dimensions of critical-democratic citizenship education. Enhancing social justice, a global orientation, and equity in schools and society*, Brill, pp. 240 - <https://brill.com/display/title/69038> - In this essay, Wiel Veugelers analyses theory, policy and practice of moral education and citizenship education in the past few decades in Europe. He shows that there are different orientations in national and global moral education and citizenship education. He criticises the strong orientation on the individual and on adaptation, and argues for more emphasises on social justice, equity and democracy. This volume brings together articles Veugelers published in the past 25 years. Each article is introduced by a reflection on the reasons for the article, its responses, and lessons that are still relevant. The book ends with a large chapter that overviews central developments and presents a programme for future theory, research, policy and practice in moral education and citizenship education with a strong focus on democracy and empowerment: the moral should become more political and the political more moral.

J135 - VIKDAHL, Linda; Arniika KUUSISTO & Arto KALLIONIEMI (2023), *Young people's experiences of religious socialisation in Sweden and Finland*, *International Journal of Children's Spirituality* - DOI: [10.1080/1364436X.2023.2265074](https://doi.org/10.1080/1364436X.2023.2265074) - The religious landscape in the Nordic countries has changed in recent decades. This article looks at what this means from the perspective of the religious socialisation experiences of Finnish and Swedish youth. Research has shown that the views and values of parents, family, friends, the youth culture and those that are prevalent in school and society as a whole are important for young people's

self-development. The intergenerational socialisation of religious traditions and values has diminished as societies have become more secularised. As this topic is scarcely researched, new studies are needed also on young people's perspectives. This article aims to fill the research gap by investigating the kind of impact that parents, school and friends have on young people's religious socialisation.

J136 – VIERTEL, Franziska E. and Oliver REIS (2023), *How children co-construct a religious abstract concept with their caregivers: Theological models in dialogue with linguistic semantics*, *Religions* 2023, 14(6), 728; <https://doi.org/10.3390/rel14060728> - In acquiring a meaningful and rich religious language, children need to build up semantic knowledge about religious words. Most religious concepts do not refer directly to visible entities. Instead, their meanings are often abstract and emerge from the social observation of the world. In our pilot study, we investigate the acquisition of the religious word *merciful* in 7–8-year-olds during dialogic reading of a biblical story. *Merciful* is a prototypical religious concept and therefore a fruitful subject for research on the acquisition of religious concepts. 1. Following the perspective of religious education, we present theological models that identify relevant semantic aspects that constitute mercy. Two of these models relate to interpersonal behavior, which is most common in contemporary understanding. 2. We analyse which theological models of mercy are evoked in dialogic reading between caregivers and their children and how they are expressed linguistically. 3. We designed a picture story test that allowed us to investigate how children apply their knowledge to novel (secular) contexts and which theological models are evident in children's problem solving. Our results show that two different theological models of mercy prevail during dialogic reading: the model of forgiveness and the model of compassion. Although the model of forgiveness is central in our settings, the language data show that the model of compassion is also present in the caregiver's and children's language. During dialogic reading, the frequency of the semantic aspects of the model of forgiveness expressed between child and caregiver is significantly related. In the picture story test, children are more likely to select semantic aspects of the model of forgiveness in religious contexts than in secular contexts. Interestingly, in secular contexts, children chose semantic neighbours more often, indicating a more diffuse understanding of *merciful*.

J137 – VORTMANN, Hermann (2023), *Christlicher Religionsunterricht im Wandel* [DE], *Pädagogische Rundschau*, 77 Jahrgang, 2023, 3, Seiten 345-362 - DOI: <https://doi.org/10.3726/PR032023.0028> - In diesem Text geht es um Aspekte des Wandels, der im evangelischen wie im katholischen Religionsunterricht (RU) öffentlicher Schulen zu beobachten ist: Wie gehen Religionsgemeinschaften und Bundesländer mit dem Wandel um? Wie organisieren sie Religionsunterricht mit Blick auf geringe Teilnehmerzahlen, die auf Kirchenkrisen oder Diasporasituationen zurückzuführen sind? Welche pädagogischen Leitziele verfolgen sie bei Neuerungen? Der Blick auf einzelne und sehr unterschiedliche Problemlagen in Bundesländern, Bistümern und Landeskirchen zeigt Beispiele von Reformansätzen, unter anderem die Entwicklung und den aktuellen Stand des RU für alle, den Hamburger Weg. Anhand konkreter und aktueller Entwicklungsschritte werden Schlußfolgerungen theseartig formuliert. Zu Beginn wird der Auftrag des Grundgesetzes zum RU vorgestellt; anschließend werden die Perspektiven des Protestanten Dietrich Benner und des Katholiken Volker Ladenthin auf Religion, Bildung und Religionsunterricht zusammenfassend verglichen.

D138 – THE WHITE HOUSE, *The U.S. National Strategy to counter Antisemitism* (May 2023), pp. 60 [see pp. 13-21: *Educational Strategies*] - <https://www.whitehouse.gov/wp-content/uploads/2023/05/U.S.-National-Strategy-to-Counter-Antisemitism.pdf> - This strategy represents the most comprehensive and ambitious U.S. government effort to counter antisemitism in American history. To implement this strategy, executive agencies will take a broad array of actions to address antisemitism. But the federal government cannot address antisemitism alone. This strategy also calls on Congress to act and play its part in countering antisemitism. It urges action from all of society—state and local authorities, civil society, community and faith leaders, the private sector, individual citizens. This strategy advances a whole-of-society approach to countering antisemitism, resting on four pillars: 1. increase awareness and understanding of antisemitism, including its threat to America, and broaden appreciation of Jewish American heritage; 2. improve safety and security for Jewish communities; 3. reverse the normalization of antisemitism and counter antisemitic discrimination; 4. build cross-community solidarity and collective action to counter hate.

J139 - WRIGHT, Andrew & Elina (2023), *Religious education and Worldview theory* [UK], *British Journal of Religious Education*, first publ. online 04 Sept. 2023 - DOI: [10.1080/01416200.2023.2252190](https://doi.org/10.1080/01416200.2023.2252190) - This paper

contributes to the ongoing debate surrounding the place of ‘worldviews’ in RE. We examine the British Commission on RE proposal that the subject be renamed ‘Religions and Worldviews’ from the perspective of Worldview Theory and Critical Religious Education and make the following suggestions: (a) the twin notion of ‘ultimate nature of reality’ and ‘our place in the ‘ultimate order-of things’ provides a substantial content for RE largely absent from the Commission’s vision; (b) worldviews are frequently implicit rather than explicitly affirmed in religious creeds and philosophical assertions; (c) worldviews are complex, interpersonal and take varying communal forms, surpassing the polarity of ‘personal’ and ‘institutional’; (d) the concept of ‘worldview’ has pedagogic and hermeneutical potential transcending content-driven curriculum development.

J140 – XIN-ZHU, Li; CHUN-CHING, Chen; XIN Kang (2023), *Religious diversity education: raising children’s awareness of religious diversity through augmented reality* [Taiwan], *Humanities and Social Sciences Communications*, 10(1), October 2023 - DOI:[10.1057/s41599-023-02123-w](https://doi.org/10.1057/s41599-023-02123-w) - Religious diversity education has become increasingly prominent in the last few years. As the region with the second-highest religious diversity globally, Chinese Taiwan provides its students religious education early on, thus minimising misunderstandings and discrimination based on religion. To diversify teaching methods, educators have adopted interactive technology as one of the primary teaching aids. This study aims to develop and evaluate the impact of an interactive technology, augmented reality (AR) in the provision of religious education. A series of experiments were conducted during the 2020 Taipei Lantern Festival of Religious Education Exhibition to explore whether using the interactive technology system significantly improved learning outcomes in comparison to traditional learning methods. To this end, a total of 50 elementary students across two experimental (n = 24) and control (n = 26) groups were recruited to participate in the study. A mixed-methods approach was used to analyse students’ subjective and objective learning outcomes. The results of the study showed that the experimental group performed significantly better in both subjective and objective learning outcomes. The findings obtained from the open-ended questions showed interactive AR technology system use positively affected the learning process. In conclusion, this study proposes that combining religious diversity education with interactive AR technology has the potential to improve students’ motivation, engage their interest, improve learning outcomes, and contribute to an increased awareness of religious diversity. It may also be helpful in limiting students’ cognitive overload during the learning process.

**Global RE 2023 (issues 1,2,3,4) includes 611 entries/abstracts of:
85 Books and Master’s Theses, 60 Institutional Documents,
388 Journal Articles, 49 Working Papers, 7 Book Chapters, 22 Tools for RE**