

# Global RE<sup>©</sup>

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

by **Flavio Pajer** (ed.)

*We are persons who have committed ourselves to the precepts and practices of the world's religions. We confirm that there is already a consensus among the religions which can be the basis for a global ethic: a minimal fundamental consensus concerning binding values, irrevocable standards, and fundamental moral attitudes.* Parliament of the World's Religions

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 bimonthly. ■ Personal or institutional subscription or unsubscription is free, at any time, by e-mailing with the Editor. ■ This issue, vol III (2024)2, was closed on end of April 2024; the next issue will be released by the end of June 2024.

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**Typology:** **B** Book, e-Book, Essay, Thesis | **C** Book Chapter | **D** Document, Act, Report | **J** Article, e-Article in academic Journal | **P** Paper, Project, Opinion | **R** Research, Inquiry, Survey | **T** Tool for RE, didactic Resource

**01J** – AGBARIA, Ayman (2024), *Education for religion. An Islamic perspective*, *Religions* 2024, 15(3), 309; <https://doi.org/10.3390/rel15030309> - 29 Feb 2024 - This essay proposes a novel approach to religious education, one that stands in stark contrast to the often rigid and dogmatic nature of traditional religious instruction. The proposed approach seeks to cultivate deep awareness within students regarding their inherent limitations and their role as entrusted stewards in the grand design of God. It encourages students to move away from the temptation of godlike aspirations, such as the pursuit of boundless power and knowledge, instead positioning life on Earth as a divine destiny offering opportunities for growth, learning, and realizing one's God-given potential. This form of religious education embraces doubt, uncertainty, and ambiguity, recognizing them as sources of motivation and meaning in a profound journey of faith. Inspired by John Hick's and Abdolkarim Soroush's works, this approach transcends traditional religious literacy, focusing on an encounter with the transcendent noumenal Real, and it is characterized by a sense of speechless awe, wonder, and astonishment before the riddles of existence and the beauty of the world. Ultimately, this essay underscores the importance of approaching religion as a system of relationships rather than as an ideology with all-encompassing answers.

**02R** – ALEMANY-ARREBOLA, Inmaculada; Miguel Ángel GALLARDO-VIGIL, María del Mar ORTIZ-GÓMEZ and Ruth VILA-BAÑOS, *Intercultural and interreligious dialogue competences in adolescents in Barcelona and Melilla*, *Religions* 2024, 15(2), 211; <https://doi.org/10.3390/rel15020211> - 09 Feb 2024 - Contemporary societies are increasingly multireligious, multiethnic, and multicultural, but to what extent are they ready for coexistence? This paper evaluates the competencies for intercultural and interreligious dialogue in two very different contexts: Barcelona and Melilla, two cities with great ethnic and cultural diversity, in which it is easy to have contact with people of different cultures and religions. To this end, we worked with a total of 1353 adolescents and young people, and four scales were used to evaluate intercultural and interreligious sensitivity, conflict management skills, and prejudices towards unaccompanied migrant minors. The findings suggest that in neither of these two contexts do adolescents and young people form relationships with these minors, despite accepting religious diversity and being educated at school in topics relating to coexistence and spirituality. In fact, participants showed a high level of prejudice towards this population. Implementation of more effective intervention programs in both cities is therefore recommended.

**03J** – ALEXANDROV, Andrian (2023), *Apprendere dalla diversità, educare al pluralismo: sfide e prospettive* [Bulgaria], *Quaderni di Studi Ecumenici*, ISE San Bernardino, Venezia, n. 47 (2023), 67-83. Oggi in Bulgaria le scuole pubbliche di ogni ordine e grado offrono un corso facoltativo di educazione religiosa che riguarda il cristianesimo e l'islam, mentre per gli studenti che non si avvalgono è disponibile un insegnamento non

confessionale. Tutti i culti ufficialmente registrati possono chiedere che la loro visione religiosa venga inclusa nel programma (p.72). Un titolo universitario (baccellierato, master, dottorato o specializzazione universitaria) ottenuto da un ente universitario accreditato è prerequisito per insegnare nella scuola pubblica del paese (p.76). Una delle evidenze emerse da uno studio comparativo condotto in Bulgaria mostra che i credenti ortodossi difficilmente comprendono le persone appartenenti ad altre confessioni (p.74). Emerge altresì che alcuni insegnanti di religione bulgari non sono consapevoli delle loro esigenze culturali e formative, in particolare nelle aree dei diritti umani e delle competenze sociali (p.80).

**04D** – ALIANÇA EVANGÉLICA PORTUGUESA, *Portugal: freedom of religion or belief*, 5 April 2024 [https://un.worldeia.org/wpcontent/uploads/2024/04/WEAGVA\\_AEP\\_UN\\_202404\\_UPR47\\_Portugal\\_FINAL.pdf](https://un.worldeia.org/wpcontent/uploads/2024/04/WEAGVA_AEP_UN_202404_UPR47_Portugal_FINAL.pdf) - [...] 8. Culturally, Christianity and the Bible have left an undeniable legacy in our country, in terms of heritage, history, arts, citizenship, and others. An example of this was the brilliant initiative developed by the Bible Society in 2004-05, which involved schools, renowned artists, and political bodies, in a titanic effort to handwrite the full Bible by more than 100,000 scribes. 9. In recent years, the Portuguese Evangelical Alliance has also sought to develop efforts towards the study and historical and sociological knowledge of the reality of evangelical communities in Portugal, addressing issues such as the growth (or lack thereof) of communities, statistical surveys, leadership reproduction, social work, missions, interculturality in evangelical communities, lifestyles, and spirituality of adolescents and young people, and more recently on young people's openness to theological training, with surprising results. *Recommendation*: (3) Integrate through legislation evangelical theological schools and seminaries into the national education system.

**05J** – ALLEN, Amy (2024), *Included, but how? A critical investigation into elementary social studies standards about religion*, *Theory & Research in Social Education*, DOI: [10.1080/00933104.2024.2320632](https://doi.org/10.1080/00933104.2024.2320632) - Teaching about religion in public schools is a complicated and nuanced topic. Though religious illiteracy has been named as a widespread concern throughout the United States, little research has been conducted that critically analyzes what teachers are asked to cover. Preservice teachers often confess they do not understand what they are and are not allowed to say about religion, and many teachers choose to ignore teaching about religion at all. In this study, I conducted a critical content analysis of elementary standards about religion included in the state social studies standards documents for all 50 states and the District of Columbia. Then, using critical religious pluralism theory, I investigated the standards based on the inclusion of religious groups in curriculum content, as well as the extent to which this inclusion demonstrates challenges related to inclusion in curricula. Finally, I critically interrogated the ideology of the standards and made suggestions for how teachers and teacher educators can advocate for the inclusion of religion in elementary social studies.

**06R** – ALTMeyer, Stefan & Andreas MENNE (2024), *Functions of crisis in religious education discourse since 1975. A critical corpus-assisted analysis*, *British Journal of Religious Education*, 46:2, 97-108 DOI: [10.1080/01416200.2023.2282931](https://doi.org/10.1080/01416200.2023.2282931) - The omnipresence of multiple crisis diagnoses in contemporary public discourse deeply affects religious education (RE). At first sight, this does not seem to be surprising, insofar as it corresponds to the pedagogical ambition to meaningfully respond to challenges in the lifeworld of learners. Yet, what happens when current phenomena are framed as crisis? Prior to asking the question how RE responds to a particular crisis, one might consider the way in which the perception of reality as crisis emerges and works. Against this background, the paper investigates the use of 'crisis' in RE discourse since 1975. We consider developments up to 2019 using an evenly distributed, diachronic random sample of 485 papers from English RE journals, and then compare this with a synchronic corpus of 31 papers around the emergence of the Covid pandemic. With reference to critical political theory, crises are interpreted as part of normative orders that structure the perception of the respective present. Methodologically, we follow the approach of a corpus-assisted critical discourse analysis. Results show how RE discourse frames its perception of the present by means of diagnosing crises. A critical examination of corresponding attributions and implications opens spaces for alternative ways of thinking and acting.

**07J** – AUKLAND, Knut (2024), *A methodological turn in RE*, *British Journal of Religious Education*, doi: [10.1080/01416200.2024.2319805](https://doi.org/10.1080/01416200.2024.2319805) - In this article, I make the case for a methodological turn in the field based on the growing interest in a methodology-oriented RE. That is, the idea that we should make academic methods and methodology not just a part of, but part and parcel of the core of teaching about religion and worldviews in public education. This interest is found in research articles, new RE curricula and debates about them, and concrete approaches and teaching materials. The article has three sections. In the first I bring these

different contributions from England, Norway and Switzerland together, highlighting key terms and conceptualisations. In the second, I present eight arguments in support of a methodology-oriented RE. In the third, I discuss three questions raised by a methodological turn in the field: (1) How do we translate academic methods into the classroom? (2) How should we think about the relationship between traditional knowledge acquisition and exploration with different methods? (3) What methods should we prioritise, and why?

**08D** – AUSTRALIAN HUMAN RIGHTS COMMISSION (2024), *The Australian Human Rights Commission welcomes the tabling of the report by the Australian Law Reform Commission (ALRC) on religious educational institutions and anti-discrimination laws*. Release 22 March 2024 - <https://humanrights.gov.au/about/news/media-releases/commission-welcomes-alrc-report-religious-schools-and-anti-discrimination> - The ALRC's recommendations would ensure that students and teachers are protected from discrimination on the basis of their sexuality, gender identity, marital or relationship status, or pregnancy – regardless of which school or educational institution they attend. The report also recognises the right to freedom of religion and that religious schools should be able to preference the employment of people who share the same religion, where this is reasonably necessary and proportionate to the aim of building or maintaining a community of faith. The Commission urges the Federal Government to introduce legislation that is consistent with the recommendations in the ALRC report. Sex Discrimination Commissioner Anna Cody said: “Our federal laws must not allow discrimination against students or teachers at any school based on their sex, sexuality or gender identity, and I encourage the Government to amend the Sex Discrimination Act accordingly. “Our laws should also ensure that the allowance of preferential employment by religious educational institutions should only occur where it is necessary to maintain a community of faith, and any such allowances should be reasonable and proportionate. This is in keeping with international human rights law.”

**09J** – BARNES, Philip L. (2024), *Reviewing the place of Humanism in religious education*, *British Journal of Religious Education*, 46:2, 137-149, DOI: [10.1080/01416200.2023.2282934](https://doi.org/10.1080/01416200.2023.2282934) - The purpose of this article is to review the place of Humanism in religious education in England and Wales and to initiate a debate on the importance currently accorded to it. Our discussion begins with a short account of historical efforts to include the study of Humanism in religious education, followed by an equally short account of more recent educational policy documents and reports supporting the inclusion of Humanism. Our enquiry considers the issue of how many (self-identifying) humanists there are, for it is in terms of adherents and supporters that humanists often frame their case for inclusion. The relationship between those who identify as humanist and those who identify as non-religious is then considered. This is followed by a review of the place of Humanism in a small sample of agreed syllabuses. The conclusion is reached that there is a case for a reassessment of the degree of focus on Humanism in religious education. This conclusion raises challenges for religious educators going forward, two of which are considered, and positive policies are proposed.

**10B** – BIGNARDI, Paola e Rita BICHI, *Cerco, dunque credo? I giovani e una nuova spiritualità*, Ed. Vita e Pensiero 2024 - «Perché vi siete allontanati dalla Chiesa?». Da questa domanda, posta a cento giovani tra i 18 e i 29 anni, ha preso le mosse l'indagine, condotta dall'Osservatorio Giovani dell'Istituto Toniolo, di cui in questo volume vengono presentati i risultati. A questi giovani è stato chiesto di raccontare la propria personale storia religiosa e la propria idea di spiritualità, il pensiero sulla Chiesa, la posizione rispetto alla fede. Ad altri giovani che, invece, sono attualmente impegnati nel contesto ecclesiale, è stato chiesto: «Perché voi siete rimasti?». Le risposte degli uni e degli altri lasciano intravedere un mondo giovanile sorprendente: l'abbandono della pratica religiosa e della comunità cristiana non significa necessariamente distacco dalla fede, così come l'essere rimasti non esprime adesione a tutto ciò che la Chiesa pensa e propone. Negli uni e negli altri vi è una ricerca quasi sempre inquieta e sofferta: di una fede personale che esprime anche l'aspirazione a una vita bella e buona; di una spiritualità che abbia le proprie radici nella profondità della coscienza.

**11J** – BIN TALEB, Abdulaziz (2023), *Exploring the potential for religious literacy in Saudi secondary education*, *Religious Education*, Doi: [10.1080/00344087.2023.2294607](https://doi.org/10.1080/00344087.2023.2294607) - This article initiates a discussion on incorporating *religious literacy* into Saudi secondary education. It provides a preliminary understanding of the RE context and emphasizes that religious literacy is not RE. It examines the arguments for and against the incorporation of religious literacy in the Saudi context and suggests that religious literacy lessons could find suitability in social studies and history textbooks while embracing the *cultural studies approach*. The article advocates a nuanced perspective, proposing pre-implementation steps and underscoring the importance of

empirical research and open discussions to ensure a culturally inclusive stance within the Saudi educational context.

**12C** - BOYATZIS, Chris J. (2024), *Spiritual development during childhood and adolescence*, in: L. J. Miller (Ed.), *The Oxford handbook of psychology and spirituality* (2nd ed., pp. 100–124). Oxford University Press. <https://psycnet.apa.org/record/2024-54062-005> - This chapter reviews psychological research on spiritual and religious development, with an emphasis on work published since the first edition of this handbook. This research area continues to blossom, with recent refinements in definitions and increased attention to sociocultural factors. A social-ecology model of spiritual development is emphasized here, with a focus on the family and parent–child communication. The contexts of culture and nature are highlighted as potent influences on spiritual development, though the latter has been largely neglected. There is value in studying the interaction of multiple dimensions of religiosity and spirituality on children’s outcomes. The role of religion on adolescent well-being has received extensive attention, with recent surge in interest about spiritual exemplars, adolescents who are viewed by people who know them as extraordinarily spiritual. The conclusion offers a critique of our field’s current paradigm, with calls for more research featuring culturally diverse samples, qualitative (rather than quantitative) methods, and longitudinal (rather than correlational) design. The conclusion also calls for a person-centered, intersectional approach that respects the children and youth who are developing as spiritual and religious beings (rather than a variable-centered approach that prioritizes statistical and conceptual relations between variables and often treats participants’ demographic factors as “noise” to be controlled for in analyses). Additionally, our field should recognize other disciplines (namely, cultural anthropology and child theology/RE) as having value for psychological understanding of religious and spiritual development.

**13C** – BRADY, Kathleen A. (2024), *Law, Religion, and Education*, in: *Faith in Law, Law in Faith*, Rafael Domingo et al. Eds, Brill 2024, pp. 515-539 - DOI: [https://doi.org/10.1163/9789004546189\\_028](https://doi.org/10.1163/9789004546189_028)- For a century American constitutional law has recognized robust parental rights to direct the education and upbringing of their children, especially their religious education, but this framework has come under deepening attack. Scholars have argued that the requirements of civic education in a democracy place significant restrictions on these rights when parents make educational choices that limit the exposure of their children to alternative points of view or consideration of different value systems. Others have argued that exposure and engagement with ideological diversity is essential for children to develop and express their own views and that children should play a greater role in making decisions about the type and scope of their education even when parents disagree. Scholars advocating child-centered perspectives have frequently called for the dramatic curtailment, reconceptualization, and even abandonment of parental rights in favour of approaches that prioritize children’s rights and interests. Much of this scholarship has been critical of the educational practices of conservative religious believers, including homeschooling, separatist religious schools, and demands for exemptions from curriculum requirements in public schools. These practices have been condemned as harmful to both children and society alike (p. 515).

**14R** – BROWN, Brandon M. et al. (2023), *Changes in politics and religiosity among students at a Protestant university*, *Journal of the Scientific Study of Religion*, First published: 06 November 2023 - <https://doi.org/10.1111/jssr.12891> - College is a setting and time of profound change in the lives of emerging adults. This change can include shifts in identity related to politics and religion. Given widespread attention to the alignment of religious people with conservative politics and less religious people with liberal politics (i.e., the “God Gap”), we ask: do college students who become politically liberal lose their religion in the process? Using longitudinal panel data, this study examines changes in political identity and religiosity among students at a Protestant university. Findings reveal changes in students’ politics align with changes in public and private religious behaviours, certainty in belief, agreement with core tenets of the Christian faith, faith maturity, and closeness to God. Whereas students who become more politically conservative increase their religiosity, the inverse is true for those whose politics become more liberal in college.

**15J** – COOK, Timothy J. (2023), *Professional qualifications of religion teachers in Catholic high schools in the United States*, *International Journal of Education and Religion* 4(2), 128-144 – <https://doi.org/10.1163/157006203322848568> - This study assesses the professional qualifications of Catholic high school religion teachers in the United States. Qualifications that are addressed include academic background, state certification, and teaching experience. Religion teacher data come from *The Next Generation: A Study of Catholic High School Religion Teachers*. Data for other teachers are drawn from the *Schools and Staffing*

*Survey, 1999-2000*. The research findings suggest two major conclusions. First, Catholic high school religion teachers are less qualified than other public and private school teachers in terms of academic preparation, pedagogical training, and teaching experience. Second, new religion teachers are even less qualified overall than other religion teachers except that a significantly higher percentage of new teachers possess an advanced degree in the field.

**16B** – CROCIATA, Mariano (2023), *Perché dovrebbero credere? Vescovo e studenti in dialogo aperto*, Vita e Pensiero 2023, pp. 112. «Il lettore troverà in questo dialogo a cuore aperto un piccolo e denso vademecum, utile e prezioso, sul valore della testimonianza, per dare legittimità alle nostre parole, sui rapporti non sempre facili ma necessari tra fede e ragione, sulle innegabili responsabilità della Chiesa in materia di pedofilia, sulla “voce interiore” che dovremmo ascoltare, specialmente quando non s’identifica con ciò che pensiamo (questa è una sollecitazione potenzialmente esplosiva per qualsiasi sedicenne), sulla cattiva condotta che contiene in se stessa la punizione, sul ruolo delle donne nella Chiesa, sull’auspicata accoglienza nei confronti delle persone omosessuali, sull’impossibilità di controllare ogni cosa, sulla dimensione esperienziale indispensabile per maturare una vera sensibilità religiosa» (dalla Prefazione di Eraldo Affinati).

**17J** – CUCINIELLO, Antonio (2024), *The Abu Dhabi document. A potential cornerstone for Islamic-Christian dialogue in Italian educational contexts*, *Religions* 2024, 15(1), 112; <https://doi.org/10.3390/rel15010112> - In Italy, the migratory phenomenon has also had an impact on the school system, becoming an interesting potential field for intercultural and inter-religious encounters. As regards, for instance, the presence of pupils and students and their families of Islamic faith, very frequently, emphasis is placed almost exclusively on specific issues and requests, such as exemption from the teaching of the Catholic religion or specific diet. On the other hand, we rarely discuss how the presence of diverse faiths can create a unique opportunity for mutual knowledge to spread and promote the “culture of encounter”. In fact, engagement with religious others is an unavoidable duty, both pedagogical and civic. Therefore, starting from an analysis of pedagogical-educational aspects of the *Document on Human Fraternity for World Peace and Living Together*, this article aims to outline a rethinking of the concept of intercultural/inter-religious dialogue, above all as a pedagogical challenge and a preventive measure against extremism, within the broad framework of inclusive citizenship.

**18B** – DAS, Siti Wardah Hanafie et al. (2024), *The learning paradigm of democracy-based Islamic Education in fostering students' tolerance* [Indonesia] - Social cohesion in society is often disrupted and even becomes a threat to national disintegration. The proposed study presents a philosophical and strategic concept of democratic and humanist-based Islamic Religious Education, as an alternative solution to produce tolerant formal education outcomes. This study aims to reformulate an Islamic religious education learning system based on democratic principles so that it can spur the growth of students' tolerance. This research method is Systematic Literature Review (SLR). SLR method used to find out previous research maps, and then identify variables that appear based on research themes, conduct evaluations, and collect papers that match the research theme. The results of the study show that learning Islamic religious education is very important to be reformulated in a sustainable manner with a humanist and scientific model, a learner centered approach, relevant strategies, varied methods, appropriate learning techniques and tactics; the Islamic religious education learning system is very relevant to the principles of democracy, respect for each individual's rights in opinion and expression as well as respecting differences and accepting joint decisions; mutual acknowledgment and awareness of plurality, mutual respect (tolerance), and mutual cooperation (reciprocal).

**19J** – DE BERTOLIS, Ottavio (2024), *La solitudine dei giovani*, *La Civiltà Cattolica*, 2024 I 521-531 – Le nuove generazioni di giovani mostrano evidenti fragilità: dal tasso di suicidi tra gli studenti universitari e medi alle dipendenze da psicofarmaci, al rapporto conflittuale con il proprio corpo e alla durezza di un sistema estremamente competitivo. Alle difficoltà proprie della loro età in ogni tempo si sono assommate quelle dei nostri tempi, tra cui la pandemia, con la chiusura delle scuole e in generale della vita sociale. Ancora, il mondo sfarinato degli affetti nel quale vivono, con famiglie largamente evaporate, rende loro estremamente difficile la stessa pensabilità del vivere in rapporti umani stabili e profondi, come l’amore; il mondo fatuo dei social e l’assolutizzazione dell’apparenza certo non aiutano a fornire loro strade sicure. Si tratta di problemi forse rimossi o non ascoltati adeguatamente, ma si può ancora fare qualcosa: una vera ricostruzione, come un dopoguerra. L’A. gesuita è cappellano di Sapienza Università di Roma.

**20P** – DUBE, Bekitemba (2023), *Religious Education as a pedagogy of care in the context of violence: Re-imagining working and thinking together*, *E-Journal of Religious and Theological Studies*, Vol. 9, Issue 8,

August 2023, pp. 408-416 - <https://noyam.org/journals/erats/> - doi: <https://doi.org/10.38159/erats.2023985> - This qualitative paper couched with the decoloniality theory addresses the question of how RE 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 RE 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 RE, 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 RE as the key to contributing to a peaceful existence in school and society.

**21B** – ELLIS, Justine Esta (2023), *The politics of religious literacy. Education and emotion in a secular age*, Brill, pp. 240 - <https://brill.com/display/title/59483> - Religious Literacy has become a popular concept for navigating religious diversity in public life. Spanning classrooms to boardrooms, *The Politics of Religious Literacy* challenges commonly held understandings of religious literacy as an inclusive framework for engaging with religion in modern, multifaith democracies. As the first book to rethink religious literacy from the perspective of affect theory and secularism studies, this new approach calls for a constructive reconsideration focused on the often-overlooked feelings and practices that inform our questionably secular age. This study offers fresh insights into the changing dynamics of religion and secularism in the public sphere.

**22R** – ESCOBAR MEJÍA, José Edwar; Ismael Leonardo BALLESTEROS GUERRERO (2024), *En busca de lo Trascendental: Educación religiosa escolar en la fenomenología de la percepción*[Colombia], *Revista Virtual Universidad Católica del Norte*, núm. 71, pp. 105-135, 2024 - Fundación Universitaria Católica del Norte - <https://www.redalyc.org/journal/1942/194276552006/html/> - La investigación consistió en identificar las percepciones de los estudiantes de grado undécimo en doce colegios públicos en las ciudades de: Bogotá, Cali, Palmira, Villavicencio, Neiva y Bucaramanga, respecto a la experiencia y aportes de la educación religiosa escolar (ERE). La metodología empleada fue desde los enfoques de la investigación cuantitativa-cualitativa, desde la perspectiva de método mixto, puesto que permitió vincular la problemática en un contexto determinado a partir de la acción social, de manera que se logren conocimientos y cambios sociales. Así mismo, se realizaron encuestas tipo CAP (conocimientos, actitudes y prácticas), contrastación documental, análisis de la inter-subjetividad humana, en lo que corresponde a las preguntas realizadas a los estudiantes, y se estableció el proceso meta inferencial. Como resultado se evidenció en la población participante la importancia de la experiencia trascendental desde la fenomenología de la percepción como aporte a la ERE. Lo anterior, permitió concluir que se debería reestructurar el currículo, a partir de una fundamentación desde la espiritualidad que descubra el valor de la trascendencia, más allá de cualquier reflexión metafísica; y, asimismo, proporcionar un escenario de encuentro con el otro, y descubrir la riqueza de la relación con los demás.

**23J** - ESTEBAN GARCÉS, Carlos (2024), *¿Por qué una asignatura de religión confesional en la escuela?* [España], *Sinite*, 64(194), 473–485. <https://doi.org/10.37382/sinite.v64i194.1148> - La presencia de la religión confesional en la escuela suele ser impugnada por ser una propuesta particular en un espacio común. Aunque haya otros escenarios posibles, este artículo fundamenta algunos porqués de un enfoque confesional para el hecho religioso en la escuela, extensible al ideario católico que pueden tener los centros escolares en una sociedad plural. Una clave será que tener identidad particular es precisamente común a todos y todas, desde ahí construye lo público y la pluralidad; otra será la necesidad educativa de promover visiones de la vida con sentido para que los alumnos puedan elegir con libertad su proyecto vital. Para educar la diversidad parece necesario conocer las posibles identidades a las que, lógicamente, se les exige respetar una ética mínima compartida y basada en la dignidad humana. Así, la presencia de la enseñanza de religión, confesional o no, puede ser una aportación al bien común.

**24J** - FARHAD Muhammad, AMIR Maliki Abitolkha, LIMAS Dodi (2024), *Dimensions of Sufism within the Islamic religious education curriculum in higher education. Multi-case study in East Java, Indonesia, Transformative Islamic Education in Pesantren and Madrasah*, vol. 7 no 1 (2024). DOI: <https://doi.org/10.31538/nzh.v7i1.4525> - Education is currently increasingly directing students toward a passion for competition. Competitive model education can blunt emotional and spiritual intelligence to inhibit the growth of vibrant and affective traits in student personalities. Therefore, the dimensions of Sufism in education can function

as an alternative to stem the disruption and problems of millennial education. This study uses a multi-case study type of Higher Education in East Java. The dimensions of Sufism in Islamic religious education in higher education show their uniqueness. The unique fact is the teaching of Sufism at Darul Ulum University Jombang, which prioritizes the teaching of the Trisula course with three pillars: the concept of boarding schools, Sufi order, and campus. Sufism values are taught in all study programs and are internalized practically through the ritual of the Sufi order in the structured campus activity program. At the same time, the uniqueness of Sufism teaching in the other six higher educations emphasizes the basis of the cluster in the field of science. This study argues that the injection of Sufism values into the structure of the higher education curriculum is a primary need to equip intellect intelligence to control themselves against the dynamics of life.

**25J** – FERMO, Marcelo (2024), *Ensino religioso e cultura no Brasil*, *Revista foco* 17(1) January 2024:e4304, p. 20 - doi:[10.54751/revistafoco.v17n1-184](https://doi.org/10.54751/revistafoco.v17n1-184) - O presente artigo discorre a respeito das motivações religiosas e cultura brasileira, sobre as propostas do Ensino Religioso (ER) ao longo da história da educação brasileira. Apresenta também o processo de desenvolvimento de valores nos/as alunos/as a partir dessa área do conhecimento, objetivando analisar as contribuições do ER na formação de crianças na educação infantil através da relação família-escola diante dos aspectos culturais brasileiros. Teve como recurso metodológico a pesquisa bibliográfica. Concluiu-se que a cultura religiosa está inserida na sociedade brasileira e que seu estudo desde a educação infantil contribuirá para a formação da cidadania.

**26B** - FILIPOVIĆ, Ana Thea, Tomislav KOVAČ, Jean-Paul NIYIGENA (Eds.) (2023), *The contribution of religious education to the creation of responsible citizens: European and African perspectives*, Publishers: Catholic Faculty of Theology, University of Zagreb, Zagreb, Croatia & Paulines Publications Africa, Nairobi, Kenya, 2023, pp. 258 - <https://repozitorij.kbf.unizg.hr/islandora/object/kbf:163/datastream/FILE0/view> - The specific contribution of religious education to citizenship education, observed from the perspective of the two continents and different contexts, was notably at the centre of the Symposium. In an interconnected, globalised world, marked by increased migrations and pluralism, the dialogue between scholars from the field of religious education and related disciplines is of particular importance. Scientific exchange and cooperation among scholars coming from African and European countries is intensifying. Africa, a huge continent with its 54 countries, is gaining an increasingly important role in the world today. According to Mark-Anthony Johnson, “notwithstanding widespread poverty and huge social problems, Africa, in general, is doing better than many imagine.” Africa is the continent with the youngest population in the world, and this will lead to a transition different from transitions happening anywhere else.

**27J** – FILIPOVIĆ, Ana Thea & Marija JURIŠIĆ (2024), *Intercultural sensitivity of religious education teachers in Croatia. The relationship between knowledge, experience, and behaviour*, *Religions* 2024, 15(2), 176; <https://doi.org/10.3390/rel15020176> - Intercultural education and the pedagogy of recognition are among the fundamental dimensions of contemporary education in European schools. The recognition of the role that learning about religions and drawing lessons from them plays in creating a cohesive society is becoming more widespread. European educational policies suggest integrating intercultural competence into the professional identity of teachers in all subjects, including RE teachers. Intercultural learning is a constitutive part of shaping the identity of all religious communities. The intercultural sensitivity of RE teachers, along with attitudes and behaviours that reflect openness, adaptability, and communication with those of different cultural and religious backgrounds, influences the development of intercultural competence in students. This paper examines differences in the intercultural sensitivity of RE teachers from various religious communities in Croatia in relation to their intercultural experiences, gender, and acquired theoretical knowledge. The research utilised a quantitative methodology, and the analysis of results incorporated descriptive and differential statistics (*t*-test). Although the teachers demonstrated a relatively high level of intercultural sensitivity, differences were still evident among the groups. Understanding the concept of the religious dimension of intercultural education emerged as a significant factor influencing the ethnorelative or ethnocentric attitudes and behaviours of RE teachers. Differences observed in intercultural experiences and gender lead to the conclusion that there is a need to create equal opportunities in intercultural education for both men and women. Additionally, there is a need to increase opportunities for intercultural exchanges and encounters with members of other cultures and religions to enable teachers to develop a more open identity.

**28J** – FLANDERS, Denise C. (2023), *Team-based learning in the biblical studies classroom: Utilizing the 4S application task to promote deep learning*, *Teaching Theology & Religion*, First published: 26 December 2023, <https://doi.org/10.1111/teth.12652> - This article provides a brief overview of the instructional strategy



known as team-based learning (TBL). It then focuses specifically on the use of one of its integral components in a biblical studies classroom—namely, the “4S application task.” The 4S application task, which is one of the fundamental pieces of the learning experience in TBL, consists of the problems that small group teams of students need to solve or the decisions the teams need to reach in each class session. The title 4S refers to the fact that the problems must be characterized by the following: significant problem, same problem, specific choice, and simultaneous report. The main aim of this article is to share this engaging and generative pedagogical activity, but to do so effectively by providing some context as to how it is situated within the overarching flow and goals of a TBL approach.

**29J** – FOLEY, Toni; Nerina CALTABIANO & Maree DINAN-THOMPSON (2024), *A case study of parent perspectives on interreligious learning and teaching in a diverse Catholic school context: ‘Building a civilisation of love’*, *Journal of Beliefs & Values*, first publ. online 04 Febr. 2024 - DOI: [10.1080/13617672.2024.2302240](https://doi.org/10.1080/13617672.2024.2302240) - In the pluralised contexts of many contemporary Australian Catholic schools, cultural and religious diversity is a reality that could be ignored or potentially utilised to enhance learning. This case study probes the perceptions of parents regarding their children’s engagement in RE in a Catholic school and in particular, engagement in interreligious learning and teaching. The small qualitative study utilised interviews with parents that were analysed and coded to reveal themes that are then discussed in light of the literature reviewed. Four key themes emerged: engagement, diversity, voice and agency, and identity revealing potential for enhancing partnerships with parents and families in the educative project of growing young Australians into their humanity and working towards the creation of a civilisation of love. The study points to a potential for the ‘wider Church’ to engage families in dialogue through articulating the why and how of RE in Catholic schools (including interreligious learning and teaching) and enhancing parental engagement in such learning and teaching to resource the spiritual/religious identity of all as they grow into the fulness of life.

**30D** – FRANCE UNIVERSITÉS, *Le Guide de la laïcité à l’université*, 2023, pp. 29 - [https://franceuniversites.fr/wp-content/uploads/2023/12/RVB\\_FRANCE\\_UNIVERSITES\\_LE\\_GUIDE\\_DE\\_LA\\_LAICITE\\_16X24CM.pdf](https://franceuniversites.fr/wp-content/uploads/2023/12/RVB_FRANCE_UNIVERSITES_LE_GUIDE_DE_LA_LAICITE_16X24CM.pdf) - Le Guide de la laïcité édité par France Universités a été refondu à la lumière du nouveau contexte juridique pour apporter une aide concrète aux cheffes et chefs d’établissement et aux référentes et référents laïcité confrontés à la mise en œuvre parfois sensible de cette liberté. Le fait religieux évoluant sans cesse, ce Guide ne peut prétendre anticiper ni résoudre toutes les difficultés. Mais le principe de la laïcité tel qu’il y est évoqué et les illustrations tirées de la jurisprudence le mettant en œuvre sont autant de moyens au service de son effectivité dans nos universités.

**31R** – GELLNER, David N. (2024), *The spaces of religion: a view from South Asia*, *Journal of the Royal Anthropological Institute*, vol. 29, issue 3, September 2023, pp. 553-572 - <https://rai.onlinelibrary.wiley.com/doi/full/10.1111/1467-9655.13955> - Anthropologists have spilt much ink deconstructing concepts inherited from the Enlightenment. Religion, possibly the most misleading such concept, has proved highly resistant to the acid of cross-cultural comparison. Debates about the nature of religion go back to sociocultural anthropology’s beginnings as a discipline and beyond. Proposed definitions have been numerous, but none has come close to universal acceptance, mainly because conventional definitions are secularized versions of Abrahamic, and especially Protestant, positions and reproduce their essentialism and intellectualism. I argue that by looking closely at the way religious phenomena are conceptualized in South Asia, and especially at how distinct types of religion are practised in characteristically different spaces, a fresh take on the subject is possible. Religion as practised is not one thing but at least three distinct activities and should be conceptualized as such. But, if that is so, how and why is the totalizing conventional view still so pervasive and so powerful? Seeking the answer to that question takes us back to the constitution of modernity and the relationship of religion to the nation-state. The way forward is to contest the way in which religion has become the last bastion of pure essentialism.

**32T** – GRAY-HILDENBRAND, Jenna; Beverly Mc GUIRE; Hussein RASHID (Eds. 2024), *Teaching critical religious studies pedagogy and critique in the classroom*, Bloomsbury 2024, pp. 248 - [https://www.bloomsbury.com/media/gzkh2gvn/studies\\_religious\\_jan-mar24.pdf](https://www.bloomsbury.com/media/gzkh2gvn/studies_religious_jan-mar24.pdf) - This book presents case studies of methods of teaching that integrate student learning, classroom experiences and disciplinary critiques. It shows how critiques of the scholarship of religious studies – including but not limited to the World Religions paradigm, Christian normativity, Orientalism, colonialism, race, gender, sexuality, class – can be effectively

integrated into all courses, especially at introductory level. Including advanced critiques from religious studies into actual pedagogical practices, this book is essential reading for all scholars in religious studies.

**33B** - GRIFFIN, Tyler J., *Liberating the spacing effect from the laboratory: A practical application in a worldwide Web-based religious education volunteer-teacher training program*. Ph.D. thesis, Utah State University. Retrieved April 3, 2024 from <https://www.learntechlib.org/p/117127/>. - Organizations spend billions of dollars each year, looking for more efficient and effective ways to train their people. Unfortunately, there seems to be a gap between the psychologists who conduct research on training, and the training practitioners who appear unfazed by this research. To narrow the "gap," the body of relevant literature was reviewed to find the most proven methods from the psychological research laboratory. The spacing effect (spreading out reviews or tests of previously learned material over time) was found to be one of the oldest and best documented phenomena in the history of learning and memory research. (Though highly successful in helping students remember what they learn in controlled settings, the spacing effect has not been widely implemented in real-world training programs.) To provide a means to implement the spacing effect, an online course was developed by this researcher to supplement face-to-face training efforts of a worldwide volunteer teacher organization. Embedded within the 13-lesson course were review modules that allowed participants to recall basic facts from previous lessons. Results from a randomly selected control group and three online treatment groups, representing five English-speaking countries further replicated what laboratory research has been concluding for over a century; the spacing effect improves learning and memory retention. Despite improved learning, however, the participants' reactions to the review modules were generally not favourable. Additionally, the study was fraught with constraints on many levels that introduced major threats to internal and external validity. The study reports data from a pre-, post-, and retention test, a supervisor survey, and user information from the Learner Management System (LMS). These data are analyzed for participants' reactions to the training, feelings of motivation to learn, levels of learning and remembering, and degree of transfer of training achieved. This study is a small part of a growing body of applied spacing effect research. Recommendations for improving implementation of the spacing effect into real-world training programs are given along with suggestions for future research in similar settings.

**34B** - GRÜMME, Bernhard & Manfred L. PIRNER (Hrsg.), *Religionsunterricht weiterdenken. Innovative Ansätze für eine zukunftsfähige Religionsdidaktik*, Kohlhammer, 2023, 315 Seiten mit 4 Abb., 5 Tab. - <https://shop.kohlhammer.de/religionsunterricht-weiterdenken-43404.html#147=19> - Jubiläum! Vor 10 Jahren ist mit dem Band "Religionsunterricht neu denken" die Reihe "Religionspädagogik innovativ" gestartet. Der Anspruch der Reihe war von Beginn an hoch: sie sollte innovativ sein, aktuelle Forschung, Theorie und Praxis vernetzen und verschiedene Formate wie Arbeitsbücher und Forschungsarbeiten in einer Reihe versammeln. Inzwischen ist die REIN-Reihe in der Religionspädagogik etabliert. Mit über 50 erschienenen und weiteren, bereits geplanten Bänden ist REIN zu einer der zentralen Referenzgrößen der religionspädagogischen Forschung geworden. Nach 10 Jahren nimmt der Band "Religionsunterricht weiterdenken" die Entwicklungen der Religionspädagogik des Religionsunterrichts unter gewandelten und sich weiter wandelnden Vorzeichen kritisch in den Blick.

**35J**- HADI, Muhammad F. (2023), *Disorientation of Islamic education integration: Overview of the crisis of Islamic education in Indonesia*, Department of Islamic Education, University of Muhammadiyah Surabaya [fazlur@fai.um-surabaya.ac.id](mailto:fazlur@fai.um-surabaya.ac.id) - Efforts to integrate the scientific dichotomy that has been pursued in various Islamic universities in Muslim countries -especially Indonesia- have not shown satisfactory results. In the end, the integration process becomes a new dichotomy model that still separates between religious science and western (non-Islamic) science. It is hoped that this study, can explain the disorientation in the integration of Islamic education which has been the main topic and be able to provide alternatives to overcome the crisis experienced by Islamic education. This article uses literature research with a descriptive-qualitative model. Two alternatives have been proposed by Islamic education experts, namely the Islamization of science by recycling the study of the philosophy of science so that it is integrated with Islamic education, and the Islamization of its students. Coupled with a different approach between "al Ulum al Diniyah" and "Dirasat al Islamiyah", of course, it has a different impact. The integral disorientation of the concept of Islamic education is a study that must be recognized, as the unpreparedness of the preparation of the educational curriculum has brought us further away from the ideals of Islamic education itself. Therefore, an in-depth methodological study of the integrative curriculum is needed before implementing the integration itself.

**36C** – HANAN, A. Alexander, *Ethics, education, and the inheritance of Abraham. An essay in the pedagogy of difference*. From Part I: *Traditions in Ethics and Education* - <https://www.cambridge.org/core/books/abs/cambridge-handbook-of-ethics-and-education/ethics-education-and-the-inheritance-of-abraham/3531D37DD53C073B7CAC585069BBEF3C> - Published online by Cambridge University Press: 07 March 2024, Edited by Sheron Fraser-Burgess, Jessica Heybach and Dini Metro-Roland. This chapter considers the major Abrahamic faiths on a continuum from dynamic to dogmatic. On the dynamic side lies the God of covenant and a life consistent with an open society. On the dogmatic side lies the ruler of the universe and a life aligned with a closed society. Readings of Abraham’s story leaning toward the dynamic end of this continuum are more authentic than those tending toward the dogmatic end. Dynamic readings of Abraham’s legacy are also more ethically robust and their transmission more genuinely educational, conceived as initiation into intelligent worldviews while learning from and about alternatives. This dialogical concept of education, called the “pedagogy of difference,” can lead us out of our current morass in which people of deep difference are increasingly incapable of communicating with one another.

**37B** - HANCOCK, Rae (2023), *Comics and the making of meaning in Religious Education*. Doctoral thesis (Ph.D), UCL (University College London). <https://discovery.ucl.ac.uk/id/eprint/10173056/> - Research within comics studies has done much to elevate the understanding of comics as complex, multimodal, polysemic texts, however this has yet to significantly alter the view of comics as simplistic gateway texts held by educational researchers in the UK. This thesis contributes to this much under-researched area by considering the catalytic potential of comics of a religious character for teaching about religion through the curriculum subject of Religious Education (RE) within compulsory-age secondary education in England. Using carefully chosen comics in RE facilitates meaning-making because of the polysemy provoked by the multimodal affordances of the medium. The meanings made contribute toward RE by illuminating constituent, productive concepts such as matter-in-or-out-of-place, authority, and authenticity. Paying attention to these concepts help us better understand the valuable intellectual work students do in RE and suggest further efforts by educators to support and develop this work. This research uses broadly ethnographic tools to construct a qualitative case study taking place in the social life of various RE lessons across four years in a secondary co-educational academy school in England. As ethics are embedded within the work of teaching as well as research, I have chosen to foreground notable ethical considerations throughout the methodological process. My analysis of student meaning-making is grouped around three threads, each provoked by the disruptive qualities of comics and contributing to our understanding of RE. Matter-out-of-place points us to the conceptual moves students make to assimilate or reject new information into their understanding of RE and religion. Considering authority as an aspect of meaning-making in RE shows it to be relational and embodied. As with authority, the attention to authenticity that is stimulated by using comics of a religious character, renders explicit and problematises the boundaries and content of RE. Using comics of a religious character requires and champions a view of education that accepts individual meaning-making as inevitable, unpredictable, and desirable. Such meaning-making resists easy answers and in turn challenges all those involved in RE to engage with the contested boundaries of a rich, rigorous, and de-essentialised subject.

**38J** – HANNAM, Patricia (2024), *Teaching religious education as if the world mattered*, *British Journal of Religious Education*, <https://www.tandfonline.com/doi/full/10.1080/01416200.2024.2333002?src=> online 08 April 2024 - We are living in a time of earth systems breakdown. Humankind and other life on our planet are on the brink, most likely the brink of collapse in some form. The task before us as educators is great since this is a time of multiple and complex crises. However, humanity seems paralysed, unable to face the immensity and urgency of the combined challenges before us. At its heart, this paper considers Simone Weil’s proposals regarding rootlessness in light of the present global crises and seeks to address her assertion that education is part of the problem. A religious education which can be concerned not only with matters of the world, but with human connectedness in and to the world is sought. It is proposed that an approach to teaching drawn from Weil, might be able to bring something restorative to education in the public sphere for these times. A practical example of this is included in the closing section. This is one which brings children to attend to, and discern from, what it is to live a religious way of life conceptualised in relation to existence and not only as belief and practice, raising questions for future research consideration.

**39J** – HÄRM, Silja (2023), *L’educazione religiosa nelle scuole estoni di istruzione generale*, *Quaderni di Studi Ecumenici*, ISE San Bernardino, Venezia, n. 47, 2023, pp. 125-141 – Esistono quattro possibili piste di sviluppo per la cultura religiosa nel sistema scolastico estone

nel prossimo avvenire: a) permanenza della forma attuale, cioè insegnamento religioso facoltativo non confessionale (o “Studi religiosi neutri” in base a curricula adottati dal 2010); b) ipotesi di studi religiosi resi obbligatori (secondo un’indagine del 2020, il 62% degli intervistati sarebbe favorevole a una materia obbligatoria che presentasse le religioni del mondo), il che comporterebbe una nuova inedita formazione degli insegnanti; c) eliminazione degli studi religiosi dal curriculum: ipotesi non scontata, ma accettabile qualora i dati della cultura religiosa venissero integrati in altre materie, come l’educazione civica; d) un’ultima opzione ipotizzabile sarebbe un mix di lezioni in presenza e lezioni online, combinando queste ultime con visite di studio al patrimonio religioso locale e nazionale.[Sul caso Estonia, vedi l’articolo complementare “*La realtà delle scuole cristiane in Estonia*” di Triin KÄPP, pastore della Chiesa evangelica luterana, ivi, pp. 143-161).

**40R** - HEJWOSZ-GROMKOWSKA, Daria & Dobrochna HILDEBRANDT-WYPYCH (2024), *Religion, church, national identity, and the solidarity movement in school history textbooks in Poland*, *British Journal of Religious Education*, 46:2, 212-224, DOI: [10.1080/01416200.2023.2278441](https://doi.org/10.1080/01416200.2023.2278441) - This paper analyses the Solidarity movement narratives, focusing on church representatives, religious issues, and symbols in the Polish history textbooks for upper secondary schools between 1991 and 2018. The analysed textbooks prove to reinforce Poland’s national and religious identities, with John Paul II and the priest Popiełuszko being the primary national heroes of the Solidarity movement. The Catholic Church is presented as a protector of national values during the Solidarity period. The study also reveals the gradual reduction and simplification of the textbooks’ content. This tendency is a trigger for the polarisation of the historical discourse, posing a weapon for secular policies to misuse the ideological and symbolic roles of the Church in reproducing the Pole-Catholic pattern in history textbooks.

**41C** – HENRIKSEN, Jan-Olav (2023), *Systematic Theology in the Nordic Countries after 1945*, in: *St Andrews Encyclopaedia of Theology*, first published 23 March 2023, Edited by Brendan N. Wolfe et al. - <https://www.saet.ac.uk/Christianity/SystematicTheologyintheNordicCountriesafter1845> - 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.

**42B** – HERBST, Jan-Hendrik, Claudia GÄRTNER, Robert KLÄSENER (Hg) et alii, *Der Beutelsbacher Konsens in der religiösen Bildung. Exemplarische Konkretionen und notwendige Transformationen*, Wochen Schau Verlag 2024, Seiten 224 - <https://www.wochenschau-verlag.de/Der-Beutelsbacher-Konsens-in-der-religioesen-Bildung/41588> - Der konfessionelle Religionsunterricht ist positionell. Wie kann ein solches Fach Indoktrination vermeiden und Kontroversität ermöglichen? An unterschiedlichen Themenbeispielen – Klimaschutz, Wirtschaftsethik und Verschwörungserzählungen – diskutiert der Band diese Frage. Auf der Basis interdisziplinärer Perspektiven wird ein religionspädagogisches Konsentpapier ("Schwerter Konsent") entworfen.

**43J** – HERBST, Jan-Hendrik (2024), *Wie der Religionsunterricht zur Demokratie beitragen kann*, *Katechetische Blätter*, 149, Hefte 1, 2024, 51-61. [www.katbl2024\\_01\\_inhalt\\_sl2\\_s54-71.pdf](http://www.katbl2024_01_inhalt_sl2_s54-71.pdf) - Der Religionsunterricht kann zur Demokratie beitragen, indem er die religiöse Mündigkeit von Schülerinnen und Schülern fördert, gesellschaftskritisches Bewußtsein weckt und die Motivation zu politischem Handeln hervorruft. Er kann religiöse Vorurteile minimieren und zum sozialen Zusammenhalt beitragen. Warum dies wichtig ist und wie dies gelingen kann, wird nun erörtert.

**44B** – HERBST, Jan-Hendrik (Hg.) (2024), *Eine Summe politischer Religionspädagogik? Johannes A. van der Vens, „Kritische Godsdienstdidactiek“ in vergleichender Perspektive*. Brill, Series: Religionspädagogik in pluraler Gesellschaft, Volume 35, Seiten 380 - [https://brill.com/edcollbook/title/68322?utm\\_source=pardot&utm\\_medium=newsletter&utm\\_campaign=rel&utm\\_term=bsl-rel&utm\\_content=240324\\_jeroen\\_68322](https://brill.com/edcollbook/title/68322?utm_source=pardot&utm_medium=newsletter&utm_campaign=rel&utm_term=bsl-rel&utm_content=240324_jeroen_68322) - Johannes A. van der Ven ist ein wichtiger Praktischer Theologe von internationalem Renommee. Dessen religionspädagogisches Hauptwerk *Kritische Godsdienstdidactiek* (1982) wurde bisher kaum im deutschsprachigen Raum rezipiert. Dabei bietet es, wie die Beiträge in diesem Band verdeutlichen, viele Impulse für eine zeitgemäße Religionspädagogik und religiöse Bildung. Beispielsweise werden neue Grundlagen für politische Bildung und für nachhaltige Entwicklung im Religionsunterricht gelegt. Und am niederländischen Beispiel van der Vens wird sichtbar, wie sich die internationale katholische Religionspädagogik in der Phase nach dem Zweiten Vatikanischen Konzil gesellschaftlichen Fragestellungen zuwandte. In diesem Band wird die *Kritische Godsdienstdidactiek* daher kontextualisiert, teilübersetzt, kommentiert und ihr aktuelles Potenzial diskutiert.

**45J** - HOROWSKI, Jaroslav (2024), *The Christian concept of forgiveness and religious education facing the problem of individualism*, *British Journal of Religious Education*, 46:1, 71-81, DOI: 10.1080/01416200.2023.2262773 - The analysis undertaken in this article pertains to the challenge faced by education, which consists of overcoming the negative aspects of contemporary individualism, such as the building of instrumental relationships by people maturing in a culture permeated with it. Consequently, there is limited responsibility taken for the other people co-creating these relationships. The author puts forward the thesis that the Christian concept of forgiveness is an appropriate point of reference for reflection on the nature of interpersonal relationships and the issue of responsibility for other people, even when they are weak and their behaviour is the cause of disappointment and regret. The main part of the analysis was devoted to understanding forgiveness, which is the essence of the Christian attitude and, at the same time, the subject of many controversies. However, from the analysis of excerpts from the Bible, it was concluded that the often-raised doubts about the moral value of forgiveness are a consequence of identifying God's forgiveness with decisions made by people and an erroneous understanding of the relationship between forgiveness and repentance. The dispelling of these doubts was a premise for the statement that it can become the basis of contemporary social and moral education.

**46J** – HORELL, Harold D.; Jeniffer Fresy PORIELLY WOWOR; Eric Olaf OLSEN & Shaina E. Turner FRANKLIN (2024), *Solidarity in the field of religious education*, *Religious Education*, 14 March 2024 - <https://doi.org/10.1080/00344087.2024.2312344> - This article argues that the field of RE can have a clearer sense of identity if religious educators recognize the threads of historical continuity in the field and forge bonds of greater unity in our professional guild by adopting a shared commitment to explore various modes of religious learning as expressions of the universal human quest for meaning, value, and understanding. To provide a vision for and direction within the field, we recommend religious educators adopt the guiding image of standing in solidarity with one another at the crossroads of religion and education and research and practice.

**47B** – IQBAL, Karamat, Tahir ABBAS (eds.) (2024), *Ethnicity, religion, and Muslim education in a changing world. Navigating contemporary perspectives on multicultural schooling in the UK*, Routledge 2024, pp. 252 - <https://www.routledge.com/Ethnicity-Religion-and-Muslim-Education-in-a-Changing-World-Navigating-Contemporary-Perspectives-on-Multicultural-Schooling-in-the-UK/Iqbal-Abbas/p/book/9781032364834> - This novel and contemporary anthology brings important topics about race, religion, and identity to the foreground to address the challenges facing Muslim schoolchildren today. Through interviews and case studies, the chapters explore topics such as multiethnic education, teacher diversity, and culturally responsive pedagogy, providing insights on necessary changes and ways to enhance schools. Taking into account cultural touchstones such as the Black Lives Matter movement and the Trojan Horse affair, the book argues for an urgent, transformative accommodation of Muslims to take place within schooling in order to improve the educational standards of Muslim children within the UK, including several chapters that focus on Muslim education in locations such as Yorkshire, Peterborough, High Wycombe, and Tower Hamlets, and further afield. This book will be of importance to scholars, researchers, and postgraduate students studying RE, secondary education, and multicultural education more broadly. Policymakers interested in education policy and politics, as well as race and ethnicity in educational contexts, may potentially benefit from the volume.

**48J** – IRANPOOR, Mahmonir et al.(2024), *Ethics education from Iran's new religious Thinkers' perspectives: comparison of Mustafa Malikian and Abolghasem Fana'i thoughts*, *Iranian Journal of Comparative Education*, - [https://journal.cesir.ir/article\\_186063.html](https://journal.cesir.ir/article_186063.html) - The purpose of research was to examine ethics education from the two religious thinkers' perspective of Iran namely Mustafa Malikian and Abolghasem Fana'i. The method of data collection was documentary through the review of primary and secondary sources indexed in various scientific databases. The method of analysis was conceptual content analysis. Based on the findings, the most important similarities of ethics education in the Malikian and Fana'i's thoughts are as follow: Trans-religious nature of ethics education; absence of coercion in ethics education, and emphasis on use of integrated approach in ethics education. The differences between these two thinkers are: while Malikian's emphasis on individual ethics education, lack of attention to modern human characteristics in Iran's education system, and universality of ethics life compared to moral practice; Fana'i highlighted social ethics education, replacing ethics with jurisprudence in Iran's education system, clash of ethics education with religious education in this system, and existence of a gap between knowledge and ethics practice. According to the findings, it is suggested to the curriculum planners of Iran to take a more comprehensive look at the views of traditional thinkers and the modern religious thinkers' perspectives in ethics education of learners.

**49T** - JENSEN, Tim (2024), *Sharing with the public at large? Yes! But a risky business: Possible roles, if any, of scholars of religion regarding promotion of public knowledge and understanding of religion*, *Studies in Religion/Sciences Religieuses*. <https://doi.org/10.1177/00084298241229695> - Based on decades of experience as a scholar who has engaged with the public through media interviews and writings in popular outlets, this article reflects on the possible roles of and methodological challenges for the scholar of religion offering his/her expertise to the broader public. The author encourages colleagues to “go public” but also warns them: it is a risky business.

**50P** – JIMÉNEZ R., Manuel José (2023), *Lo religioso en la educación en el actual contexto. Aproximaciones a las fuentes sociológica y pedagógica*, Apuntes para el PFPD de la Universidad Nacional – Confederación Interamerica de Educación Católica [Colombia]. <https://ciec.edu.co/wp-content/uploads/2023/10/186.-LO-RELIGIOSO-EN-LA-EDUCACION-EN-EL-ACTUAL-CONTEXTO.pdf> - [...] Creemos conveniente buscar argumentos de carácter académico y cultural, y no sólo teológicos y pastorales, que expliquen el por qué del área de religión en la escuela. Y creemos encontrarlos en los argumentos pedagógicos que justifican el área de religión, pero superando la visión confesional de la misma, acogiendo de este modo la tendencia de la interculturalidad. Pero antes de buscar este tipo de argumentos de carácter pedagógico que justifiquen el área de religión, particularmente en la escuela pública, laica y estatal, se hace necesario, en orden a comprender mejor el actual contexto educativo en el que debe hacer presencia la religión en la escuela, llevar a cabo una aproximación conceptual a dos grandes paradigmas educativos hoy: la laicidad y la interculturalidad. Aproximación que va a servir de presupuesto fundamental para un acercamiento más real al área de religión en la sociedad de hoy, plural, laica y democrática” (p.2).

**51J** - JONBÄCK, Francis & Carl-Johan PALMQVIST (2024), *Between belief and disbelief, between religion and secularity: introducing non-doxasticism and semi-secularity in worldview education*, *British Journal of Religious Education*, 46:2, 109-121, DOI: [10.1080/01416200.2023.2286184](https://doi.org/10.1080/01416200.2023.2286184) - In order to include all outlooks and perspectives on the world prevalent in contemporary society, countries like Sweden have replaced traditional religious education with worldview education. However, current worldview theory fails to make justice to two important facts concerning the contemporary religious landscape. Firstly, a great many people are semi-secular rather than traditional believers or atheists. Secondly, many have non-doxastic attitudes such as hope or acceptance instead of belief. We therefore suggest that worldview education needs to include semi-secularity, and that it needs to clearly separate the content of a worldview from the variety of epistemic attitudes a person might have towards that content.

**52B** – JOUBERT, Alain (2023), *Conforter la laïcité avec l'enseignement du fait religieux* [France], Olivetan, Paris 2023, pp. 430 – « La laïcité est revenue en France au centre de l'actualité, et constitue un slogan confus qui se superpose à la devise de la République. Jamais pourtant sa signification réelle n'a été aussi peu partagée, chacun ayant sa conception de la laïcité. Jamais notre pays n'a été aussi isolé dans ce débat. En même temps, dans une société marquée par la diminution drastique de la pratique religieuse, à l'exception de l'islam et du protestantisme évangélique, les religions font figure de dangereuse illusion. L'enseignement du fait religieux, promu il y a vingt ans comme un facteur majeur d'apaisement, est passé aux oubliettes. Au nom d'une laïcité

qui se veut de séparation et d'ignorance, faut-il réserver le religieux à la seule sphère de l'intime ou des communautés de foi ? Le présent ouvrage plaide le contraire. Le religieux ne disparaîtra pas en France. Autant alors lui permettre d'être mieux connu, et ceci au-delà des cercles restreints de pratiquants. Un enseignement du fait religieux revisité et élargi peut venir en aide à une laïcité aujourd'hui déstabilisée. » (par l'Editeur).

**53J** - KAI SHENG (2024), *The historical significance of the formation of Buddhist schools during the Sui and Tang Dynasties*, *Studies in Chinese Religions*, DOI: 10.1080/23729988.2024.2307265 - The formation of Buddhist schools during the Sui and Tang Dynasties is the most significant achievement in the Sinification of Buddhism and holds profound significance in the history of civilization. This article takes 'Fulfilling the Threefold Training' as the core of the sectarian concept and explores the Sui and Tang Dynasty Buddhist schools within the three major dimensions of truth, sanctity and daily life. It discusses various elements such as the Division of the Buddha's teaching, Dependent Arising, meditative contemplation, patriarchal tradition and monastic discipline. The formation of Buddhist schools was based on a methodology of inheritance, interpretation and innovation, representing a civilization exchange of 'difference and unity.' Simultaneously, the formation of these schools signifies the central role of Mahāyāna Buddhism in China, contrasting with the peripheral position of Mahāyāna Buddhism in India, presenting a mutual civilizational learning of 'periphery and centre.

**54R** - KITCHING, Karl, & Reza GHOLAMI (2023). *Towards critical Secular Studies in education: addressing secular education formations and their intersecting inequalities*. *Discourse: Studies in the Cultural Politics of Education*, 44(6), 943–958. <https://doi.org/10.1080/01596306.2023.2209710> - This paper calls for systematic inquiry into the relationship between secular governing formations and education inequalities. We present a thematic analysis of existing scholarship on secularism, the secular and post-secular in education. Our review of 184 texts reveals a frequent implicit or explicit reliance on the liberal state to address religious inequalities in education, and to draw the line on the extent of public religious expression. Taking a critical sociological approach, we argue this reliance neglects the state's regulation, as opposed to its elimination, of the violence of multiple education inequalities. Understanding state sovereignty as an assemblage of forces, we illustrate the need for a cohesive body of research into how secular sovereign power *privatises and de-privatises* religiosity through education, and how race, gender and sexuality are shaped as public or private concerns in the process. We conclude with key indicators for a Critical Secular Studies research and curriculum agenda.

**55R** – KOSAK, Jaroslaw and Stanislaw FEL (2024), *The relationship between religiosity level and emotional responses to Artificial Intelligence in university students*, *Religions* 2024, 15(3), 331; <https://doi.org/10.3390/rel15030331> - This article aims to analyse the correlations between the level of religiosity and emotional responses to artificial intelligence (AI). In these times marked by the growing penetration of artificial intelligence into people's everyday lives, it is important to identify the sociocultural determinants of attitudes towards this increasingly dynamically developing technology. A significant element of society's cultural mosaic is religiosity, and, as such, it undoubtedly has an effect on emotional responses to AI. This is a reason to investigate how religions and religiosity impact attitudes towards AI. The study used Welch's analysis of variance (ANOVA) to compare university students' emotional reactions to AI across religiosity levels, which allowed for identifying significant differences in the levels of emotions such as fear, sadness, and anger between irreligious, religious, and indifferent groups. Significant differences in emotional responses to AI were found between individuals with different religiosity levels. Compared to irreligious and indifferent students, the religious ones more often showed intense emotions, such as fear and anger. The results indicate the need to include the issues of religion and religiosity in the process of designing and implementing AI. This may contribute to a greater acceptance of this technology in a society of individuals with different levels of religiosity. Understanding the effect of religiosity on the response to AI is also of considerable importance for the development and implementation of ethically responsible AI solutions, which should take account of the diversity of individuals' beliefs and value systems.

**56J** - KROGSTAD, Kari (2024), *Teaching religious stories in lower primary school: a Norwegian case study of 8-year-old students' perception of the Moses narratives*, *British Journal of Religious Education*, publ. online 14 March 2024 - DOI: 10.1080/01416200.2024.2330921 - This study investigates the instruction of religious stories of Judaism at the primary school level in a Norwegian educational setting, with a focus on the perceptions of 8-year-old students regarding narratives about Moses. By integrating classroom observations

and student interviews, it examines the teacher's pedagogical approach in instruction and how this influences students' perceptions. In addition, it explores student's ability to engage and express themselves independently in encounter with the stories. Theoretical perspectives of philosophy of language, particularly Bakhtin and Taylor, are employed to analyse students' expressions and perceptions. The findings are situated within the broader context of international research on teaching religious stories in elementary education. International literature highlights the pedagogical benefits of using stories to engage students in critical thinking and foster an understanding of religious narratives. The article aims to contribute to a nuanced understanding of how the youngest students navigate and interpret religious instructional material as well as their comprehension of the reasons for learning about Moses. Overall, this study contributes to a comprehension on how the youngest students engage with religious narratives and sheds light on teacher's pedagogical approaches in RE instruction at the lower primary level.

**57J** - KURTTEKIN, Fatma (2024), *What do 4–6 year-old children ask about religious issues?*, *Religious Education*, DOI: 10.1080/00344087.2024.2303877 - The aim of this study is to reveal the questions asked by children aged 4–6 about religious issues and to reveal adults' methods of answering these questions. The study, which was designed as a multiple case study, was carried out with Qur'an course teachers and the mothers who sent their children on the Qur'an courses. As a result of the study, it was found that children asked questions about Allah and the afterlife. In answering these questions, the mothers generally used a direct narrative method, while the teachers acted based on what is known with concrete examples from daily life.

**58B** – LAPIS, Giovanni (2023), *Religion, Education, and the 'East'. Addressing Orientalism and Interculturality in Religious Education through Japanese and East Asian Religions*, Università Ca' Foscari, Venezia, pp. 368 - <http://doi.org/10.30687/978-88-6969-687-9> - This work addresses the theme of Japanese religions in order to rethink theories and practices pertaining to the field of Religious Education. Through an interdisciplinary framework that combines the study of religions, didactics and intercultural education, this book puts the case study of Religious Education in England in front of two 'challenges' in order to reveal hidden spots, tackle unquestioned assumptions and highlight problematic areas. These 'challenges', while focusing primarily on Japanese religions, are addressed within the wider contexts of other East Asian traditions and of the modern historical exchanges with the Euro-American societies. As result, a model for teaching Japanese and other East Asian religions is discussed and proposed in order to fruitfully engage issues such as orientalism, occidentalism, interculturality and critical thinking.

**59J** – LA ROCCA, Concetta (2023), *Orientamento olistico e valoriale. Accompagnare le nuove generazioni allo sviluppo di competenze per la sostenibilità ambientale finalizzate alla costruzione di un progetto di vita situato nel contesto mondo*, *Pedagogia oggi*, 21 (2), 73-80 - <https://ojs.pensamultimedia.it/index.php/siped/article/view/6692/5873> - In questo contributo si affronta il tema dell'orientamento delle giovani generazioni partendo dalla assunzione che, nella costruzione del progetto di vita, debba essere inclusa la dimensione valoriale quale elemento che indichi la direzione per effettuare scelte che siano funzionali al percorso personale e che siano in piena consonanza con la sostenibilità ambientale e le necessità del contesto mondo. Le istanze culturali e politiche dell'Agenda 2030, riprese in molti documenti europei e nel PNRR, esprimono l'esigenza di un intervento in questa direzione per la formazione delle giovani generazioni, forse le ultime a garantire la sopravvivenza del Pianeta. Lo sviluppo delle competenze relative alla sostenibilità ambientale è strettamente collegato alla progettazione curricolare e ad un approccio olistico all'orientamento che collochi il soggetto nel contesto mondo, secondo le prospettive costruzioniste e le teorie della complessità che assumono come costitutivi i valori e l'interazione socio-ambientale.

**60B** - LAWRENCE, Anita (2024), *Shh – Don't mention the Christians! An exploration of the potential role of contemporary children's literature in the RE classroom*. Submitted in fulfilment of the requirements of the Degree of Doctor of Philosophy - School of Education, College of Social Sciences University of Glasgow, 2024, pp. 270 - <https://theses.gla.ac.uk/84084/1/2024LawrencePhD.pdf> - A recent focus on the lack of diverse voices in children's books has cast a long-overdue spotlight on the importance of ensuring children can see themselves reflected in the books they read. The response of authors, publishers and booksellers has ensured a small, but significant, increase in the number of books available which feature diversity as a lived experience rather than as an issue. However, one area of diversity which is rarely mentioned is that of religious affiliation. Described as "fictionally invisible" (Mehmood, 2016), characters in children's books who belong to faith groups appear to be few and far between, which suggests that religion may be the last taboo in children's literature. Positioned at a point in UK history when there are growing concerns about cultural diversity and



nationalism, and in the wake of a pandemic which has seen people of faith unable to meet, worship and practice their faith in recognisable ways, this thesis asks whether there is a need for greater religious representation in children's books as a way of tackling discrimination and intolerance. The research explores the importance of teaching a lived religious experience and the potential for works of fiction to support this area of the curriculum. A broad reading of a wide variety of children's books is used to identify which genres lend themselves most easily to depictions of the lived religious experience, and a close reading of key texts from the 21st Century provides insights into how religion and religious themes are portrayed in contemporary children's fiction, and which genres appear to lend themselves best to the portrayal of faith. The study demonstrates that fiction can offer safe places to explore the lived religious experience of others without risk of offence and proposes a toolkit for use in the classroom. The review of primary and secondary sources leads to the development of a potential framework which uses a DIPT – Delighting, Informing, Performing, Transforming – approach to support the selection of texts to teach the lived religious experience. The toolkit also offers an analysis tool combining religious, artefactual and critical literacies to enable pupils to probe texts for religious themes and parallels. The recommended approaches aim to provide opportunities for children to explore what it might feel like to believe in something greater than oneself, whilst recognising the potential dangers of misrepresentation and indoctrination when teaching about the lived religious experience. In raising both the importance of teaching what belief and faith mean to individuals, and the potential of 3 contemporary fiction to offer accessible insights into a range of different faiths, the research demonstrates that there is potential to incorporate secular children's fiction into the classroom in a meaningful way, which informs – and delights.

**61R** – LEE, Matthew H, Alison JOHNSON & Albert CHENG (2024), *How do parents choose schools for their children? Experimental evidence from the private Christian school sector*, *Journal of the Scientific Study of Religion*, First published: 28 March 2024 - <https://doi.org/10.1111/jssr.12911> - Research documents that nearly all parents of school-aged children in the general U.S. population strongly consider academic quality when choosing a school for their children. Many of these parents also prefer a religious setting for their children's education. However, little is known about how these school characteristics affect the stated preferences of parents of children in private faith-based schools. We conducted a conjoint experiment in which we presented 2474 parents in the private Christian school sector with three sets of three hypothetical schools, randomly varying each school's tuition level and the quality of academics, spiritual formation, and extracurricular opportunities. We found that lower quality spiritual formation and academic offerings substantially reduce the likelihood a school will be selected by about 30 percentage points. The quality of extracurricular opportunities and tuition levels influence the likelihood a school will be selected to a lesser degree - about 11 percentage points.

**62R** – LEHMANN, Karsten (2024), *Ethics Education in the context of an interreligious encounter day (IED): empirical research results from Austria*, *Religions* 2024, 15(4),389; <https://doi.org/10.3390/rel15040389> - This article adds an empirical contribution to international discussions on interreligious education, taking the point of view of the academic study of religion. It presents results from a Viennese research project that used a participant observation design to analyze one of the more recent pedagogical formats to deal with religious plurality at school - the so-called Interreligious Encounter Day (IED). More precisely this article focuses on the role of Ethics Education within the context of a specific IED that was organized in 2019. Along those lines, it highlights the ambiguity of IED practices at a school by presenting a threefold argument: first, the article makes the point that the IED opened up a space to explicitly make religion a subject of discussion at school. Second, it argues that—within the context of the IED - religion is constructed in a specific way that can be described as 'school religion'. Third, it proposes that the observed IED format has the tendency to prioritize specific individual constructions of religion - especially those prompted by theology.

**63J** – LEWIN, David & Morten TIMMERMANN KORSGAARD (2024), *The power of exemplarity in religious education*, *Journal of Curriculum Studies*, pp. 1-12 - DOI: [10.1080/00220272.2024.2309973](https://doi.org/10.1080/00220272.2024.2309973) - Calls for reframing the subject matter of Religious Education in schools include the tricky question of how to select from a world of potentially interesting and relevant material. Pedagogues have long questioned the educational logic that takes so-called substantive knowledge as its starting point and imagines education to follow a linear path from simple to complex. Scholars of Religious Studies have addressed similar questions of how to bring the subject matter to life through taking a more disciplinary orientation, though this approach is problematized by RE's multi-disciplinary foundations This paper brings together pedagogical and disciplinary perspectives

to the question of exemplification in the production of curricular subject matter. Taking as its context RE in schools, the paper assumes the didactic principle that there is considerable difference between putative disciplinary knowledge and school subject matter and that the production of school subject matter requires considered processes of pedagogical transformation and reduction. The paper explores the logic governing this transformation by drawing on the pedagogical analysis of exemplarity offered by Martin Wagenschein alongside the more disciplinary analyses of the place of examples from Jonathan Z. Smith.

**64J** - LILJEFORS PERSSON, Bodil (2023), *Powerful knowledge in Religious Education. Questions of epistemology and subject literacy in democratic and inclusive educational contexts*, *Social Sciences* 2023, 12(12), 642; <https://doi.org/10.3390/socsci12120642> - In this article, the focus is to grasp ongoing discussions regarding powerful knowledge in relation to social sciences in a broader sense, but especially in relation to RE. Discussions around norms and values are central in classrooms where both multireligiousness and secularity characterize students' everyday life and where students constantly move between different multicultural contexts. It is the aim of this contribution to explore the ongoing discussions relating powerful knowledge in RE to existential questions and controversial issues. One way for teachers to work with these goals is to focus partly on subject literacy and on powerful knowledge in relation to inclusive teaching, and partly on subject content where core value issues are expressed together with existential and controversial questions. This will be discussed and explored in this contribution focusing on powerful knowledge and epistemology in social science, and especially in the school subject of RE.

**65J** – LOBO, Álvaro (2024), *Fede, identità, scuola. Una sfida da affrontare*, *La Civiltà Cattolica*, 6 aprile 2024, I, 591-602. Molte scuole cattoliche si trovano ad affrontare la grande sfida di ridefinire la propria identità in un contesto mutevole e molto diversi da quello delle origini. Tuttavia, in quanto istituzioni religiose, il bisogno di fede non può essere trascurato per comprendere questa identità nella sua essenza più autentica. In questo articolo vengono descritti tre modi di individuare e comprendere il ruolo della fede nella scuola – come obbligo, come contingenza o come necessità – le cui conseguenze sono più importanti di quanto sembri. È una identità scolastica cattolica che aspira al dialogo e che non deve mai perdere il suo principio e il suo fondamento. L'A. è vice delegato della pastorale giovanile dei collegi dei gesuiti in Spagna.

**66J** – MACHINGURA, Francis & Cecil Samuel KALIZI (2024), *Christian Education in colonial and post-independent Zimbabwe: A paradigm shift*, *Religions* 2024, 15(2), 213; <https://doi.org/10.3390/rel15020213> - Since the arrival of Christianity in Africa during the pre-colonial era, one of the main characteristics of its spread has been Christian Education (CE). The achievements made thus far by missionaries and African Christian communities were based on the Church-based CE programs that were put into place by churches created by missionaries. Education, let alone CE, has a key role to play in the transformation of every society. The problem is that the type of Christianity and CE introduced sought to uproot Africans from their identity, culture, and language. CE has a crucial role in changing the perspective of citizens to one that is Euro-centric and in promoting effective discipleship and strong doctrinal allegiance among members of mainline churches. Even though Christianity has undergone meaningful change over time, its many manifestations still survive in diverse 21st-century societies. Christianity, just like African Traditional Religion, has permeated every sphere and life of the Zimbabweans. The prospects of CE to foster a positive society's transformation in Zimbabwe are great and accepted. Two types of Christianity were introduced to Africa: Afro-centric Christianity and Euro-centric Christianity.

**67J** – MAIER, Alexander (2024), *Discovering the Child? Individualization processes of Catholic religious education in the horizon of secularization since 1900*, *Verbum Vitae*, Vol. 42 No. 1 (2024): “The Church's Response to Secularization” - DOI: <https://doi.org/10.31743/vv.17084> - At the beginning of the 20th century, early processes of secularization – especially in working-class families living in large cities – and inadequate teaching methods led to a crisis of Catholic religious education. Teachers and professors highlighted that it was becoming more and more difficult for RE to reach students and to ensure that they become devoted members of the Church. In this situation, a catechetical movement was established, which was mainly situated in Munich and Vienna, where teachers, catechists, and academics discussed reforms of the commonly used teaching methods in RE. Conferences and the foundation of journals followed. It is at least from this point that the process of modernization in the field of religious education in the German-speaking context begins. This modernization gained traction after the II Vatican Council and was also promoted by the phenomenon of secularization and pluralization after the 1960s. Against this background, the essay will address the following

questions: What led to the modernization of RE that began around 1900? What role was played by the new openness of catechists and theologians for education science and the (religious) pluralization of society? To answer this question, the article will focus on developments between 1900 and the 1920s, during the 1970s, and the more or less topical discussion about the concept of ‘theology of children’ since the late 1990s. This study will also ask whether this development can be described as the discovery of the child in theology and RE. Finally, this paper asks what consequences this development has for a denominational RE in state schools today and in the future.

**68J** – MAKOSA, Pawel (2024), *Optimising religious education in Poland in the age of secularisation*, *Verbum Vitae*, Febr. 2024 - doi:[10.31743/vv.16846](https://doi.org/10.31743/vv.16846) - <https://www.researchgate.net/publication/378700648>  
[Optimising Religious Education in Poland in the Age of Secularisation](#) - The dynamic secularisation of Polish young people and the fact that many of them are opting out of religious classes prompts a critical analysis of the current model of RE and the development of proposals that respond to contemporary socio-cultural challenges. In others words this article will seek to outline potential directions for modifying the current RE model intended for secondary school students in Poland. This paper attempts to provide a synthetic answer to the following questions: Why is RE in secondary schools today not leading to the expected results? What elements of it are inadequate for contemporary conditions? What should the model of RE for young people look like in the context of a decline in religiousness? Where and how should catechesis be provided? This paper contributes to the discussion on the shape of RE for young people in a changing society.

**69R** - McBRAYER, Amy N. (2024), *Private Christian education and utilization of evangelism curriculum* *Doctoral Dissertations and Projects*, 5213. <https://digitalcommons.liberty.edu/doctoral/5213> - The purpose of this DMIN action research project is to develop and implement curriculum for equipping students to communicate their faith and the gospel interculturally. The central focus of this DMIN research project to introduce a novel World Religions course to the curriculum at Angleton Christian School in order to provide the students with practical training for cross-cultural evangelism and apologetics. There were eleven total participants, all who were either junior and senior-level students at the start of the 2023 fall semester. Each student was assessed using the same theological assessment and world religion survey on both the first day and the final day of the semester so that growth could be measured. Interviews were also conducted to assess the student’s ability to share the gospel intra-culturally and inter-culturally. The assessments and interviews were scored using a rubric according to a previously determined scale. The outcomes of this intervention revealed considerable growth for each participant and confirmed the necessity to equip students with the knowledge and skills to share the gospel with individuals of other faiths and cultures. These noteworthy developments have future implications for Christian schools, church youth groups, evangelism ministries, and cultural apologetics courses.

**70T** – McCUTCHEON, Russell (Ed. 2024), *Teaching in the study of religion and beyond. A practical Guide for undergraduate classes*, Bloomsbury 2024, pp. 400 - [https://www.bloomsbury.com/media/gzkh2gvn/religious\\_studies\\_jan-mar24.pdf](https://www.bloomsbury.com/media/gzkh2gvn/religious_studies_jan-mar24.pdf) - Consisting of about forty, readable, short entries – on topics ranging from curriculum, grading, group work, digital humanities and large lectures, to learning management systems, office hours, online/remote courses, recruiting and seminars – this book provides a wealth of practical help and reassurance to teachers working with undergraduate students.

**71R** - MENSAH Eric, Francis TABIRI & Asare DANSO SETH (2024), *University students’ religious literacy and religiosity. What is the place of academic discipline and religious affiliation?*, *Cogent Education*, 11:1, DOI: [10.1080/2331186X.2023.2293487](https://doi.org/10.1080/2331186X.2023.2293487) - The study examined the influence of university students’ religious literacy on their religiosity, while paying attention to their background characteristics such as field of study and religious affiliation. The urgency of this study lies in the fact that there seem to be numerous bizarre religious beliefs and practices that require people’s critical approach (religious literacy) towards these practices (religiosity). However, it appears that this kind of investigation is missing in earlier studies. Therefore, using the cross-sectional survey design, 90 university students reading English and 60 students reading Religious Studies at the university of Cape Coast were considered for the study. Descriptive statistics such as mean and standard deviation as well as inferential statistics such as Independent samples t-test, Analysis of variance (ANOVA), and PLS-SEM were used to for data analysis. Results from the study showed high levels of religious literacy and religiosity of university students. In addition, no statistically significant differences were observed in university students’ religious literacy based on their field of study and

their religious affiliation. Results of the study further indicated that university students' religious literacy influenced their religiosity. It is recommended that the curriculum of RE and other subjects should be developed with the aim of inculcating in students the philosophic conventions of critical literacy as to question the epistemic realities of some emerging religious beliefs and practices together with some sociopolitical occurrences in this contemporary pluralistic environment.

**72P** – MICIANO, Meca (2023) *The influence of Confucianism on Japanese education*, GMI Post Jul 05, 2023 - <https://www.gmipost.com/article/545490/the-influence-of-confucianism-on-japanese-education.html> - More than 500 years after its arrival in Japan, Confucianism still looms large in modern Japan. Beneath the advanced technology that characterizes modern Japan lies deeply-entrenched values and ideals in government, schools and places of work, namely respect for authority and the pursuit of knowledge. Japanese learn respect for authority at a very early age. In families and in schools, children are made aware of a hierarchical structure that must be obeyed. And this collective observance of obedience results in self-discipline, which leads to an orderly community. In Japan and other parts of Asia where Confucianism runs deeply, the good of the community is valued over the benefit of an individual. On the other hand, Confucianism also emphasizes the individual pursuit of knowledge. This idea gave birth to meritocracy in government. Imperial China's scholars and bureaucrats could advance their careers through individual initiative, rather than an affinity to authority. While more schools in Japan have incorporated some Western values, like self-expression and creativity, the Japanese education system remains deeply rooted in the age-old principles of respect for authority, the collective good and continuous improvement.

**73J** – MILLER, Richard B. (2023) *Critical Humanism and the study of Religion: A statement and defence, Method & Theory in the Study of Religion*, 36(2), 206-218. <https://doi.org/10.1163/15700682-bja10120> - This essay offers a statement and defence of four core claims of my work, *Why Study Religion?* Those are: (1) the field of religious studies is preoccupied by procedural methods for studying religion to the neglect of values and purposes that can justify its intellectual practices; (2) this preoccupation operates under a “regime of truth” that is anti-normative; (3) this regime of truth buckles under the pressure of repressed values and smuggles in crypto-normative judgments and commitments; and (4) this preoccupation with method can be remedied by attending to purposes that can justify the study of religion, which I call Critical Humanism. Critical Humanism aims to expand the moral imagination and comprises four values: post-critical reasoning, social criticism, cross-cultural fluency, and environmental responsibility. After describing the book's main claims, I take up critiques expressed by Michael Stausberg, et al. in their essay, *A Normative Turn in Religious Studies?*

**74D** - MINISTERIO DE EDUCACIÓN, FORMACIÓN PROFESIONAL Y DEPORTES [España], Resolución de 3 de abril de 2024, de la Secretaría de Estado de Educación, por la que se publican los *Currículos de la enseñanza de Religión Evangélica correspondientes a Educación Infantil, Educación Primaria, Educación Secundaria Obligatoria y Bachillerato*, *Boletín Oficial del Estado*, Viernes 5 de Abril 2024, nro 84, pp. 38 - <https://www.boe.es/boe/dias/2024/04/05/pdfs/BOE-A-2024-6716.pdf> – “1. Los currículos de la enseñanza de religión evangélica correspondientes a la Educación Infantil, a la Educación Primaria, a la Educación Secundaria Obligatoria y al Bachillerato son los que se incluyen, respectivamente, en los anexos I, II, III y IV de esta resolución, por la que se da publicidad a los mismos - 2. Corresponde a las administraciones educativas adoptar las medidas precisas, en el ámbito de sus competencias, para que los currículos se impartan en los términos en que se establecen en esta resolución - 3. Quedan sin efecto los currículos de la enseñanza de religión evangélica correspondientes a la Educación Infantil, a la Educación Primaria, a la Educación Secundaria Obligatoria y al Bachillerato publicados con anterioridad a esta resolución. La presente resolución surtirá efectos a partir del curso escolar 2024-2025”.

**75T** – MINISTERIO DE EDUCACIÓN [Bolivia](2024), *Valores, Espiritualidades y Religiones. Texto de aprendizaje. 4to año de escolaridad – Educación Secundaria Comunitaria Productiva*. Texto oficial 2024, La Paz, Bolivia, pp. 48 - <https://red.minedu.gob.bo/documento/recurso/84349> - El Ministerio de Educación ofrece a estudiantes, maestras y maestros, una nueva edición revisada y actualizada de los *Textos de aprendizaje* para los niveles de Educación Inicial en Familia Comunitaria, Educación Primaria Comunitaria Vocacional y Educación Secundaria Comunitaria Productiva. Estos textos presentan contenidos y actividades organizados secuencialmente, de acuerdo con los Planes y Programas establecidos para cada nivel educativo. Las actividades propuestas emergen de las experiencias concretas de docentes que han desarrollado su labor pedagógica en el aula. Por otro lado, el contenido de estos textos debe considerarse como un elemento dinamizador del aprendizaje, que siempre puede ampliarse, profundizarse y contextualizarse desde la

experiencia y la realidad de cada contexto cultural, social y educativo. De la misma manera, tanto el contenido como las actividades propuestas deben entenderse como medios canalizadores del diálogo y la reflexión de los aprendizajes con el fin de desarrollar y fortalecer la conciencia crítica para saber por qué y para qué aprendemos. Así también, ambos elementos abordan problemáticas sociales actuales que propician el fortalecimiento de valores que forjan una personalidad estable, con autoestima y empatía, tan importantes en estos tiempos [...] (desde la *Presentación* del Ministro de Educación, p. 7).

**76D** - MINISTRY OF EDUCATION, ARTS AND CULTURE [National Institute for Educational Development, NIED] Republic of Namibia, *Religious and Moral Education - Syllabus grade 1–3 for implementation in 2024*, pp. 32 - [https://www.nied.edu.na/assets/documents/02Syllabuses/02JuniorPrimary/01Syllabuses/02English/JP\\_ReligiousandMoralEducationsyllabus\(English\)2024.pdf](https://www.nied.edu.na/assets/documents/02Syllabuses/02JuniorPrimary/01Syllabuses/02English/JP_ReligiousandMoralEducationsyllabus(English)2024.pdf) - Religion is a way of making meaning out of life. Children are brought up in the feelings, values and relationships of their home culture from earliest childhood and wonder about the mysteries of life. The aim of Religious and Moral Education is to enable learners to understand their religious beliefs and practices, and their values, and to accept other people and groups whose values and religious traditions differ from their own. This subject must be based on the learners' own environment and background and their questions and wondering about life. To help develop their understanding of religion, the syllabus draws on aspects of recognised religions, mostly Christianity since it is so widespread in Namibia, and others to a lesser extent. However, the teacher must adapt emphasis according to which views of life are represented in the class. Some will come from families who are nominal or practicing Christians, others might come from other faith groups, and some will come from secular backgrounds. The teacher's approach must not be rigid in relation to his/her own beliefs, but ecumenical in terms of Christian beliefs, practices and understanding, and religions and value systems. (*Forward*).

**77R** – MIRVIS, Jonathan (2024), *The entrepreneurship process of Western immigrants who have impacted religious education in Israel: A qualitative study*, *Religious Education*, 119:1, 59-75, DOI: [10.1080/00344087.2023.2283667](https://doi.org/10.1080/00344087.2023.2283667) - Jonathan Mirvis (2024) - The study's aim was to identify the entrepreneurial process ten Jewish immigrant religious educators utilized when establishing innovative educational institutions, thereby affecting the Israeli religious education system. We utilized a social innovation approach to education entrepreneurship applying a qualitative analysis of life story interviews. The findings describe four phases that comprise the education entrepreneurial process: early personal development, critique of the current status quo, call to action, and the establishment of an innovative religious education organization.

**78J** – MOKOTSO, Rasebate Isaac (2024), *Enhancing religious education teaching and learning for sustainable development in Lesotho*, *HTS Teologiese Studies / Theological Studies* 80(1) DOI:[10.4102/hts.v80i1.9151](https://doi.org/10.4102/hts.v80i1.9151) - This article utilises Gadamerian hermeneutics method and Freirean theory of the purpose of RE to explore how Religious Education can contribute to achieving United Nations Sustainable Development Goal (SDG) 4, emphasising education for sustainable development. The study contends that RE in Lesotho occupies a distinctive position in the education system, surpassing other countries in its extensive integration. Due to historical factors, RE is taught in nearly all religiously affiliated schools, comprising about 90% of all educational institutions in Lesotho, and even in certain public schools. The curriculum of RE in Lesotho aligns directly with the educational objectives of SDG 4. Additionally, Lesotho's RE corresponds to three levels of school education for sustainable development: whole school approach, classroom approach, and community approach. Nevertheless, the study asserts that for RE in Lesotho to better align with education for sustainable development, various enhancements are required. Firstly, inclusivity across all religious traditions is essential, moving beyond a sole focus on Christianity. Secondly, there is a need for wider dissemination and implementation of RE in all schools, irrespective of their affiliation. Lastly, a shift from traditional pedagogies to transformative approaches is recommended to boost the effectiveness of RE in advancing sustainable development. This article contributes by analysing Lesotho's case and its implications for enhancing RE teaching to effectively address SDGs. It broadens existing knowledge on RE's potential as a platform for sustainable development and provides recommendations for its improved implementation in a specific context.

**79J** – MORAN, Raquel F. (2024), *Affirmative action, religious liberty, and the freedom to discriminate*. *Canopy Forum on the Interactions of Law & Religion*, March 2024, Texas A&M University School of Law Legal Studies Research Paper Forthcoming, available at SSRN: <https://ssrn.com/abstract=4768185> - Debates over affirmative action in higher education have raged for years. Supporters of the programs argue that they promote inclusion, while opponents believe that they are nothing more than reverse discrimination. A recent decision by the U.S. Supreme Court has banned the use of racial preferences in admissions and made clear that

the prohibition applies to both public and private colleges and universities. At the same time, the Court has been strengthening the autonomy of sectarian institutions to act on sincerely held religious beliefs. These two lines of precedent raise the possibility that religiously affiliated colleges and universities might be empowered to continue to use race in admissions if diversity advances a faith-based mission. Unfortunately, that interpretation could open the door to other forms of discrimination, for instance, against members of the LGBTQ community, even as federal funds flow to the schools. The prospect of such state-sponsored discrimination should give pause to anyone who values public norms of equality.

**80R** – 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*. Faculté de psychologie et des sciences de l'éducation, Université catholique de Louvain, 2023, pp. 228. <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 du mémoire 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). 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, 1966) pour ressortir les rôles de tout un chacun des acteurs engagés dans les établissements catholiques. Nous avons ensuite analysé la communication du SeGEC grâce aux fonctions du langage de Roman Jakobson (1960) 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 catholique... ».

**81J** - MUZYKINA, Yelena V. et al. (2024), *Expanding Islamic Studies epistemological apparatus with futures studies tools: The three tomorrows*, *Journal of Futures Studies*, vol. 28, n. 3, March 2024 - <https://jfsdigital.org/articles-and-essays/2024-2/vol-28-no-3-march-2024/expanding-islamic-studies-epistemological-apparatus-with-futures-studies-tools-the-three-tomorrows/> - The article presents research that demonstrates a way of incorporating futures studies instruments into the arsenal of Islamic Studies. The authors argue that futures studies can substantially expand the traditional limitations of Islamic Studies and benefit the stockholders. Using the “Three Tomorrows” (3Ts) approach, one can launch what can be called “futures ijihad.” By the latter, the authors mean the informed mental struggle for creating alternative perspectives on the future. The 3Ts include three basic overarching alternatives: Extended Present, Familiar Future(s), and Unthought Future(s). Each option can incorporate several variations. Their spectrum depends on the methods used for their building. The present research utilizes the 2×2 Matrix that helps elaborate on the futures of imams in post-pandemic Kazakhstan and comes up with twelve scenarios ranging from possible to unthought. As the scenarios suggest further practical steps, integrating new tools can facilitate Islamic studies' transition from predominantly theoretical to practical discipline.

**82J** - NAOUAL El Yattouti, *On turbans, abayas, and colanders: the scope of religious dress in a pluralistic society*, *Oxford Journal of Law and Religion*, April 2024, rwae008, <https://doi.org/10.1093/ojlr/rwae008> - This article scrutinizes the ongoing European debate surrounding religious attire, particularly in the context of legal restrictions and requests for accommodation. The core inquiry revolves around the ambiguous definition of ‘religious dress’, encompassing both prescribed attire and symbols with religious significance. Beyond conventional religious garments that are generally legally accepted, the article delves into the contentious classification of cultural styles, as seen recently with the ban on *abayas* and *qamis* in French public schools, and the exemptions for ‘religious dress’ claimed by adherents to mock religions such as Pastafarianism. Acknowledging the contested nature of defining religion, the article examines the potential necessity for legal definitions, emphasizing their role in determining both recognition and limitations. The study navigates the European legal framework, drawing insights from supranational sources and the case law of the European Court of Human Rights to unravel the intricacies, challenges, and implications of regulating religion and religious dress in Europe.

**83D** – NACIONES UNIDAS – ASAMBLEA GENERAL, *Promoción y protección de todos los derechos humanos, civiles, políticos, económicos, sociales y culturales, incluido el derecho al desarrollo*, 22.03.2024

<https://documents.un.org/doc/undoc/ltid/g24/049/68/pdf/g2404968.pdf?token=dCS6zy9ghqWkmD2q9c&fe=true> – “El Consejo de Derechos Humanos [...], subrayando la importancia de la educación para la promoción de la tolerancia, que incluye la aceptación y el respeto de la diversidad por parte de la población, incluso con respecto a las expresiones religiosas, y subrayando también que la educación, en particular en la escuela, debería contribuir de manera significativa a promover la tolerancia y la eliminación de la discriminación fundada en la religión o las creencias, [...] insta a los Estados a que procuren en mayor medida promover y proteger la libertad de pensamiento, de conciencia y de religión o de creencias, y, a tal fin: [...] promuevan, por conducto del sistema educativo y otros medios, la comprensión mutua, la tolerancia, la no discriminación y el respeto en todas las cuestiones relacionadas con la libertad de religión o de creencias, fomentando en la sociedad en general un mejor conocimiento de las distintas religiones y creencias y de la historia, las tradiciones, los idiomas y la cultura de las distintas minorías religiosas existentes en su jurisdicción; [...] Exhorta a los Estados a aprovechar las posibilidades que ofrece la educación para la erradicación de los prejuicios y estereotipos fundados en la religión o las creencias [...].

**84B** – NERI, Chiara & Francesco SFERRA (Eds.) (2024), *Teaching awareness in the Buddhist tradition. Essays in honour of professor Corrado Pensa*, Paperback & eBook, pp. 232 - <https://www.equinoxpub.com/home/teaching-awareness/> - *Teaching Awareness in the Buddhist Tradition* provides important contributions to understanding the teaching of mindfulness or awareness (Pāli *sati*, Sanskrit *smṛti*) in Buddhism and related traditions, examined in original ways through a collection of articles that approach this theme from different perspectives including philosophical, philological, exegetic, and anthropological. This volume is dedicated to professor C. Pensa, a well-known Buddhist scholar and practitioner who has played an important role in spreading Buddhist practice through Italy and internationally. Most of this book is based on the scholarly output of prof. Pensa’s former students, who engage in research on various topics concerning Buddhist awareness and other related topics. The last section consists of essays by contemporary meditation teachers offered as tribute to C. Pensa through reflections on practical topics such as developing attention in ordinary life, mindfulness of breathing, and awareness as wisdom. This volume integrates the theory and practice of the Buddhist tradition and will be a valuable resource to both academics and practitioners of Buddhism.

**85P** – NGAN, Adrian (2024), *Religion in public education: Teaching for a change*, Sweetland Centre for Writing, University of Michigan - <https://lsa.umich.edu/sweetland/undergraduates/writing-prizes/2024-writing-prizes/religion-in-public-education.html> - “In this paper Adrian Ngan masterfully navigates the often contentious line between law, religion, and the role of public education in addressing religious discrimination. How do we successfully teach religion without allowing unconscious bias to cloud the discussion? How do we equip teachers to facilitate discussions that, outside the classroom, take place across picket lines? His neutral and balanced discussion, his data paired with real-world examples, and his thorough and well-rendered solution make this not only an exemplary student essay but also a timely piece and a riveting read” (Jonathan Holland).

**86C** – NOLL, Mark A. (2024), *The shifting law and logic behind mandatory Bible reading in American public schools*, in: *Faith in Law, Law in Faith. Reflecting and Building on the Work of John Witte, Jr.* Editors: Rafael Domingo, Gary S. Hauk, and Timothy P. Jackson, Brill 2024, pp. 415-43. [https://brill.com/edcollbook-oa/title/64872?utm\\_source](https://brill.com/edcollbook-oa/title/64872?utm_source) - In its memorable decision *Abington v. Schempp*, from 1963, the U.S. Supreme Court ruled that daily Bible readings in Pennsylvania’s public schools amounted to “unconstitutionality under the Establishment Clause.” Neither allowing for use of the Catholic Douay translation as an alternative to the Protestant King James Version nor a provision for students to excuse themselves from the exercise could obscure the “sectarian” character of the ceremony or its “pervading religious character.” The First Amendment’s prohibition of religious establishments, as applied to the states by the Fourteenth Amendment, demanded religious “neutrality,” which the religious character of the daily Bible readings violated. Without this ban, the Court foresaw that “the breach of neutrality that is today a trickling stream may all too soon become a raging torrent.” Only eleven years earlier, however, the trickling stream had not seemed nearly so threatening when the Supreme Court dismissed an appeal of a decision by New Jersey’s highest tribunal allowing that state’s provision for daily Bible readings in public schools to continue. Yet when, in 1952, the New Jersey court elaborated at length to justify the practice and when, in 1963, the Supreme Court wrote even more extensively to declare it unconstitutional, the original logic that had supported Bible reading in public schools for so much of American history in so many of the states had almost vanished (p. 415).

**87J** – PEREZ, Andrea Monick Freitas & ULRICH, Claudete Beise (2024), *Ensino religioso: apontamentos sobre os problemas da formação de professores*, *Revista foco*, 17(3) 2024, e4683. <https://doi.org/10.54751/revistafoco.v17n3-104> - Nesse texto, enfatizou-se análise teórica relacionada aos debates que têm sido desenvolvidos sobre os problemas que envolvem a formação do professor que atua com o Componente Curricular Ensino Religioso (CCER) nas escolas de educação básica (Ensino Fundamental I e II). Iniciou-se recorrendo apontamentos históricos para mostrar a relação entre o passado e o presente dos dilemas da formação e atuação do professor de ER, na sequência destacam-se alguns dos princípios que podem garantir uma formação adequada do professor de ER, inclusive destacando o que a BNCC tem proposto, também se considerou importante uma discussão sobre a relação entre currículo e ER e as possíveis contribuições das Ciências das Religiões. Nas considerações finais sinaliza-se a necessidade de continuar os investimentos na formação do profissional que atua com o CCER na perspectiva de superação da chamada mentalidade de longa duração que concebia à docência de ER como ensino de confissão religiosa.

**88D** – PEW RESEARCH CENTER (2024), *10 things to know about China's policies on religion*. <https://www.pewresearch.org/short-reads/2023/10/23/10-things-to-know-about-chinas-policies-on-religion/>- Earlier this year, China issued new rules on religious activity that tighten oversight of clergy and congregations. The rules are part of a long-standing strategy by the Chinese government to align religion with communism and ensure loyalty to the Chinese Communist Party (CCP), which espouses and promotes atheism. More recently, such rules have also been intended to bring religion in line with traditional Chinese culture and with “Xi Jinping Thought,” the Chinese leader’s blend of Marxism and nationalism. China’s constitution says ordinary citizens enjoy “freedom of religious beliefs” and the government officially recognizes five religions: Buddhism, Catholicism, Islam, Protestantism and Daoism (also called Taoism). But authorities closely police religious activity. China has ranked among the world’s most restrictive governments every year since Pew Research Center began tracking restrictions on religion in 2007. Here are 10 things to know about how the Chinese government regulates religion, from our recent report, “Measuring Religion in China.” [...]

**89P** – PONTIFICIA UNIVERSITA’ GREGORIANA, Faculty of Philosophy, *Hermeneutics of change in the Abrahamic Religions*, Conference Dec. 12, 2023 - <https://www.unigre.it/en/events-and-communication/events/events-calendar/the-hermeneutics-of-change-in-the-abrahamic-traditions/> - Religions today inhabit a world that has been described as one of accelerating social change, in which ongoing scientific and technological developments constantly alter the fabric of everyday life, the powerful tides of modernisation and secularisation erode traditional perspectives and practices, and the forces of globalisation push communities and cultures into ever greater proximity and potential conflict with one another. These conditions constitute a 'stress test' for the capacities of religious traditions to cope with rapid systemic change and raise a profound, yet under-explored question: What are the effective practices and resources available to religions, individually and collectively, to adapt to the challenge of changing times and to maintain their vitality and integrity? Indeed, the major religious traditions, such as the Abrahamic faiths, have long negotiated the delicate historical task of modifying their teachings and practices to adapt to new conditions, while preserving fundamental commitments and rituals. In a sense, this is the main function of any tradition worthy of the name.

**90D** – PROVINCIA AUTONOMA BOLZANO-Ufficio Stampa (19/03/2024), *Insegnamento dell’etica a scuola: approvato il regolamento d’esecuzione* - <https://news.provincia.bz.it/it/news/insegnamento-dell-etica-a-scuola-approvato-regolamento-d-esecuzione> - La Giunta provinciale ha deliberato il 19 marzo 2024, su proposta dei tre assessori all’Istruzione – M.Galateo, Ph.Achammer e D.Alfreider - il regolamento di esecuzione sull’insegnamento dell’Etica a scuola in alternativa alla Religione cattolica. Le istituzioni scolastiche – primarie, secondarie di I e II grado, istituti professionali – attiveranno gradualmente, sulla base delle circolari con cui le Direzioni provinciali Istruzione e Formazione definiranno l’offerta formativa e dopo l’avvio del corso di formazione per i docenti – l’insegnamento di Etica per lo stesso numero di ore previste per Religione cattolica. La scelta dell’offerta formativa alternativa rimarrà valida per l’intero grado di istruzione, a meno che le alunne e gli alunni non scelgano di avvalersi entro il 30 giugno dell’insegnamento di religione cattolica per l’anno scolastico successivo: non sarà possibile modificare la scelta in corso d’anno. L’etica a scuola concorre a formare cittadine e cittadini rispettosi dei diritti umani e delle libertà fondamentali sancite dalla *Costituzione*. Ha l’obiettivo di educare alunne e alunni spronandoli a riflettere autonomamente, partecipare attivamente alla vita sociale, politica e culturale, e ad orientarsi con consapevolezza e pensiero critico sugli interrogativi fondamentali dell’esistenza umana e alla pacifica convivenza.



**91R** - PUSZTAI, Gabriella et alii (2024), *Patterns of parental involvement in schools of religious communities. A systematic review*, *British Journal of Religious Education*, DOI: [10.1080/01416200.2024.2315550](https://doi.org/10.1080/01416200.2024.2315550) - Research on family involvement has revealed its positive impact on children's academic and non-academic achievement over the past two decades. However, little is known about parental involvement in religious schools. During our review, we examined studies focusing on parental involvement with special attention to religious schools. 22 papers met the research criteria out of 123 abstracts screened from 85 databases. Management and decision-making participation in religious schools seem to be less important than in Epstein's model. Religious schools have developed a special PI model where parents accept decisions based on staff competence, and teachers work to build a parent community and earn the trust of parents by being accountable for the children's diverse development. Some studies point to inadequate implementation of the ideal model and are critical. The novelty of the analysis is that our analysis was open to schools of all religions. A limitation of the review is that we cannot be sure that all relevant studies were included in the examined databases. As such, further research is needed to better understand this phenomenon.

**92R** – RAI TV SAN MARINO, *Religione o Etica? Ecco la scelta degli studenti sammarinesi* – Dal notiziario del 24 gennaio 2024 - <https://www.sanmarinortv.sm/news/attualita-c4/religione-o-etica-ecco-la-scelta-degli-studenti-sammarinesi-a253150> - Religione cattolica o *Etica, cultura e società?* È dall'anno 2019-20 che agli studenti sammarinesi, dalla primaria alle superiori, viene offerto in via sperimentale il corso *Etica, cultura e società* in alternativa a Religione cattolica (cf. legge 6 giugno 2019 n. 95), e cioè "nel rispetto della libertà di coscienza individuale e della responsabilità educativa dei genitori". Il Dipartimento Istruzione ha diffuso i dati relativi agli ultimi due anni per ogni grado di scuola. Nell'anno 2022/23, nella primaria, su 1.463 iscritti erano 146 gli alunni che avevano scelto *Etica* – il 10,0% - mentre in questo anno 2023/24 hanno scelto la nuova materia 190 scolari su 1392, cioè il 13,6%. Trend in crescita verso l'opzione *Etica* anche nelle scuole medie dove gli studenti avvalentisi dell'*Etica* nel '22-23 erano il 17,5% mentre sono saliti quest'anno al 19,3%. Quanto alle secondarie superiori del Titano, se l'anno precedente l'opzione di *Etica* aveva ottenuto il 9,9% (61 studenti su 618), nel corrente anno la percentuale è salita all'11,5% (71 studenti su 620).

**93J** – RAJAL, Elke (2024), *Countering antisemitism through Holocaust education. A comparative perspective on Scotland and Austria*, *Educational Review*, publ. online 04 March 2024, <https://doi.org/10.1080/00131911.2024.2325068> - <https://www.tandfonline.com/doi/full/10.1080/00131911.2024.2325068> - There is an emerging debate in the field as to whether or not Holocaust education is effective in combating antisemitism. This paper aims to provide explanations for the frequently observed ineffectiveness of Holocaust education in reducing antisemitism by examining two cases that are in many ways diametrically opposed: Scotland as a former part of the Allied Forces and Austria as a post-Nazi state. The case studies focus on overlapping, contrasting, and conflicting understandings of Holocaust education and the role of antisemitism within it. The perspective is primarily sociological, inspired by Critical Theory. Evidence is based on research papers and basic documents from the field of Holocaust education (curricula, websites of key actors and educational materials). It is interpreted according to the principles of qualitative content analysis. Findings suggest that in both cases opportunities to address and reduce antisemitism are being missed. In the Scottish case, the teaching of the Holocaust tends to downplay the specific Jewish experience and largely fails to address antisemitism or does so in a very simplistic way. In the Austrian case, antisemitism is talked about, but in the context of widespread secondary antisemitism it risks being explained and understood in ways that are themselves antisemitic.

**94R** – RAHMAWATI, Eny (2024), *Development of multiculturalism values in religious education and its implications for multicultural and democratic student ethics*, *Revista de Gestão social e ambiental*, vol. 18 n. 6, 2024 - DOI: <https://doi.org/10.24857/rgsa.v18n6-009> - The purpose of this study is to describe and analyze multicultural content; multicultural content implementation strategy; multicultural content cultivating strategies; and the implications of multicultural content in PAI on the multicultural nature of students at SMAN 4 Magelang. This research uses a qualitative descriptive method with a case study approach. The data collection procedure is carried out in a natural setting, with the primary data source of PAI teachers. The data collection technique is more with passive participation observation, in-depth interviews with school principals, PAI teachers and learning documentation studies in schools. Data analysis was carried out following the Miles and Huberman model, which included three activities, namely data reduction, data presentation, and data verification. The results showed that the content of multicultural values in the PAI book at SMAN 4 Magelang

was explicitly and implicitly stated. The practice is packaged in the form of developing a learning culture that integrates intra-curricular, co-curricular, and extra-curricular learning activities in conceptual, operational and internalization levels or dimensions. The cultivation of multicultural values refers to Thomas Lickona's moral domain theory which is packaged in the form of homestays in people's homes for a certain period, joint camps between religious believers and modelling by teachers and school leaders. The implications of multicultural content in PAI are reflected in the form of multicultural content of learners. His findings, theoretically, are in the form of a formal formulation of Multicultural Adab. Practically (its manifestation) is in the form of moderate attitudes and behaviours in religion, as well as equality, democracy, justice, tolerance, courtesy and integrity in the learning process and social interaction.

**95B** – RAYHAN, Abu (2023), *Living with honour: Exploring the ethical values of Japanese society and education*, August 2023 DOI:[10.13140/RG.2.2.19473.81760](https://doi.org/10.13140/RG.2.2.19473.81760) - [https://www.researchgate.net/publication/373328817\\_living\\_with\\_honor\\_exploring\\_the\\_ethical\\_values\\_of\\_japanese\\_society\\_and\\_education](https://www.researchgate.net/publication/373328817_living_with_honor_exploring_the_ethical_values_of_japanese_society_and_education) - Japan is a country renowned for its unique culture, traditions, and values. Among these values is a strong emphasis on ethical behaviour, which has played a significant role in shaping Japanese society and education. “As a researcher of cultural studies, I have always been fascinated by the principles of Japanese culture and how they have influenced the behaviour of Japanese people. This book aims to provide a comprehensive overview of the ethical values that govern Japanese society and education, and to explore their practical implications for individuals living in Japan. *The first section* will explore the concept of honour and how it is perceived in Japanese society. We will examine the historical and cultural roots of the concept of honour, and how it has evolved over time to become a cornerstone of Japanese ethical values. This section will also explore how honour is integrated into various aspects of Japanese society (workplace, family life, personal relationships). *The second section* will delve into the Japanese education system, which is widely considered to be one of the best in the world. We explore the values that underpin the Japanese education system: the emphasis on discipline, hard work, and respect for authority. *The third section* will explore the role of religion in Japanese society and how it has influenced ethical behaviour. We will examine the influence of Buddhism and Shintoism, two of the major religions, on the ethical values of the Japanese people. This section will also explore the concept of harmony in Japanese society, which is closely tied to the principles of Buddhism and Shintoism. *The final section* will examine the practical implications of Japanese ethical values for individuals living. We will explore how these values impact various aspects of daily life: business interactions, social relationships, and personal decision-making. We will also examine the challenges that arise when individuals from other cultures interact with the Japanese, and how these challenges can be overcome through mutual understanding and respect. This book aims to provide readers with a comprehensive understanding of the ethical values that underpin Japanese society and education, and to explore their practical implications for individuals living in Japan; it aims to serve as a valuable resource for students of cultural studies, as well as for individuals who are interested in Japanese culture and society”.

**96J** – RAZUM, Ružica; Gordana BARUGŽUA (2023), *Contribution of confessional religious education to intercultural education in the Republic of Croatia*, *Bogoslovska smotra*, 93 (2023) 5, 937–956 - <https://doi.org/10.53745/bs.93.5.2> - received 23. 11. 2023; accepted 25. 1. 2024 - Original scientific paper - For a long time, the religious dimension was neglected within the framework of intercultural education, but during the last two decades, it has become its indispensable part. The inclusion of the religious dimension in intercultural education was triggered by the growing awareness of the importance of the religious dimension for the political, social, cultural and educational future of Europe and the development of the culture of coexistence. The need to further deepen knowledge of the religious phenomenon and to implement interreligious education and dialogue is becoming increasingly obvious. The fundamental school subject that systematically mediates religious knowledge in the Croatian education system is confessional RE. The goal of this research is to analyse, present and evaluate the elements that indicate the openness of the confessional RE curriculum to education for interculturality. The research results are based on a comparative analysis of Catholic, Orthodox and Islamic RE curricula. The subject of the analysis were the following curriculum categories: domains, purpose, goals and outcomes. Although all three curricula show openness to the religious dimension of intercultural education, when it comes to the level of specific curriculum content, there is a noticeable difference in the percentage of outcomes and topics related to knowledge of other religions and the promotion of interreligious learning and dialogue.

**97J** - REDDING, Graham (2023), *The peculiar case of Presbyterian Church schools* *NZ J. Education Studies* 58, 461–478 (2023). <https://doi.org/10.1007/s40841-023-00298-z> - This paper considers the distinctive and peculiar place that Presbyterianism and Presbyterian Church schools occupy in New Zealand’s education sector. It offers a critical evaluation of the relationship between the church schools and their Presbyterian heritage and the values to which they refer as they seek to define their special character. It identifies tensions and contradictions in the history and ethos of Presbyterian Church schools.

**98P** – *Religion Watch* by BAYLOR IRS (Institute for Religious Studies). *An online publication of Baylor ISR*, Vol. 39, nr. 5, March 2024, pp. 19 - [https://www.religionwatch.com/wp-content/uploads/2024/04/2024\\_03\\_RW.pdf](https://www.religionwatch.com/wp-content/uploads/2024/04/2024_03_RW.pdf) - *Same news* (title): Psychology’s religious revival - War in Ukraine and its impact on religious freedom - Evangelicals dividing on the finer points of gender and sexuality - Evangelicals and raunchy culture: a new affinity or reaction? - *Current research*: High school students’ religious attendance and the importance they assign to religion in their lives have undergone significant declines over the last 27 years. - A large majority of U.S. adults say that religion’s role in public life has declined, a trend that most of these adults find unfavourable, a Pew Research Center report finds. - A new Gallup Poll finds that the percentage of adults who report regularly attending religious services remains low, with only 3 in 10 Americans reporting weekly or almost weekly attendance. - Israel, Hamas, and AI’s religion problem? - Fasting reinvented in post-Catholic Austria and France. - Protestant-Catholic tensions grows even in post-Catholic Europe - Post-zero Covid China sees upsurge in spiritual seeking among young.

**99D** – RELIGIOUS EDUCATION COUNCIL [UK], *Religious education can reduce religious misunderstanding conflict*, March 17, 2024 - <https://religiouseducationcouncil.org.uk/2024/03/religious-education-can-reduce-religious-misunderstanding-conflict-say-mps/> - “An inquiry by the All Party Parliamentary Group (APPG) on Religious Education has found that RE lessons have a key role to play in reducing religious misunderstanding and conflict. The investigation heard that when schools provide young people with a good education on religion and belief, the potential for tension and friction in multi-faith communities is reduced. [...] The APPG summary report is calling for: > Clearer school-based community relations and equalities policies on matters of religion and belief to help young people learn skills of dialogue and acceptance. > Better and consistent good practice teaching guidance to ensure teachers are well prepared, in particular they need to be able to confidently educate on intra-religious conflicts. > Use of the SACRE (Standing Advisory Council on RE) and other networks to promote contact between young people from all backgrounds, including through youth conferences, linking schools and intercultural projects. > Teacher training on the use of technology, especially social media, helping forge links between young people from different religion and belief backgrounds”.

**100J** – RINGMAR, Erik (2024), *The right to practice your religion: European legislation and the origin of religious beliefs*, *Religion & Human Rights*, online 19 March 2024, pp. 45-64 - [https://brill.com/view/journals/rhrs/19/1/article-p45\\_3.xml](https://brill.com/view/journals/rhrs/19/1/article-p45_3.xml) - European human rights legislation makes a distinction between “beliefs” and “manifestations” of beliefs. Beliefs are regarded as inviolable whereas manifestations, such as various religious practices, can be restricted by law. This article criticizes this distinction and argues that practices are necessary for religious beliefs. We participate in a religious practice, not since we believe, but we believe since we participate in a religious practice. European human rights legislation must be rewritten with this consideration in mind.

**101J** – RODRIGUES, Pravina (2024), *Reimagining theological education in an interreligious setting: A Hindu perspective*, *Teaching Theology and Religion*, first published: 18 March 2024 - <https://doi.org/10.1111/teth.12657> - Hindu sacred scriptures are a rich interweave of cosmological revelation that is embedded in melopoeia (melodic poetry) and sung in designated meters during rituals, liturgical services, festivals, and personal prayers. Revelation is conveyed through enigmatic dialogues, debates, parables, anecdotes, legends, and narratives. These occur between mendicants and saints, kings and mystics, and sometimes fables that include the natural world. These narrative accounts appeal to the young and the old and influence the body–mind–sense complex. A growing body of evidence attests to the positive effects of music and storytelling in the classroom setting. Drawing from these data and Hindu understandings of sacred mantric sound and storytelling, I discuss my experiments with musical frameworks and storytelling in my classes at the Graduate Theological Union, the Jesuit School of Theology of Santa Clara University, and Starr King School for the Ministry in California. I contend that the incorporation of parables, tales, legends, and narratives within a

musical melodic framework, as is used in Hindu texts, is an effective means of imparting Hindu–Christian theological education.

**102J** – ROTHSCILD, Zalman (2024), *The impossibility of religious equality*, *Columbia Law Review* (2024-2025), Forthcoming, 62 pages Posted: 25 Mar 2024, Date written: February 23, 2024 - [https://papers.ssrn.com/sol3/papers.cfm?abstract\\_id=4737027](https://papers.ssrn.com/sol3/papers.cfm?abstract_id=4737027) - The Supreme Court has recently adopted a new rule of religious equality: if a law denies religious exemptions but provides other exemptions that undermine the law’s interests to the same degree as would a religious exemption, the law wrongfully discriminates against religion. This approach has commanded broad agreement in principle from the entire Supreme Court and from scholars of different stripes. At the same time, some of the doctrine’s defenders have taken issue with how some courts have applied it. This article’s central claim is that the problem is more fundamental. Any principle of religious equality of the sort the Court has recently articulated is inherently unworkable, in part because it turns on treating that which is religious the same as its secular “comparators.” But religion is not comparable to anything - not in terms of its essence or its value. The current doctrine requires assuming that the category of “religion” is always at least as valuable as all that is “secular”- that is, that religion qua religion is as valuable as, and thus must always be treated as well as, all that is simply “not religion.” This assumption lacks both conceptual coherence and a normative basis. It also renders religious “equality” a contradiction in terms as it establishes not religious equality, but religious superiority.

**103J** – RYAN, Michael; Hannah EVANS; Cara HOEKSTRA; David JUNG; Kevin D. DOUGHERTY; Perry L. GLANZER & Sarah A. SCHNITKER (2024), *Race, religion, and belonging at a Christian university Religious Education*, DOI: [10.1080/00344087.2024.2303869](https://doi.org/10.1080/00344087.2024.2303869) - Race plays a significant role in shaping sense of belonging in higher education. However, little research has analyzed religion and belonging at universities. In this study, we test four hypotheses about race, religion, and belonging with survey data from a Christian university in the South. For first-year students, Asians express less belonging than Whites, but no other differences by race or religion appear. Among seniors, Black, Asian, and nonreligious students report lower levels of belonging than White and Christian students, respectively; however, religious minority students, including nonwhite religious minority students, do not report lower levels of belonging.

**104C** – SARROUB, Loukia K. and Cassandra SCHROEDER (2023), *Religious influences on the growth of literacy practice*, in *International Encyclopedia of Education*, 4th edition, R.J. Tierney, F. Rizvi, & K. Erkican (Eds.), vol. 10, 2023, 209-216. doi:10.1016/B978-0-12-818630-5.07019-6, Elsevier Ltd. - 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. 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.

**105J** – SCHWEITZER, Friedrich et alii (2023), *Current debates about (inter-)religious literacy and assessments of the outcomes of religious education: two approaches to religion-related knowledge in critical review*, *Journal of Beliefs & Values*, 44:2, 254-266, DOI: [10.1080/13617672.2022.2099684](https://doi.org/10.1080/13617672.2022.2099684) - This article addresses two current debates that have generated increasing interest in a number of countries but have rarely been considered together: the debate on religious and interreligious literacy and the debate on the assessment of the outcomes of Religious Education (RE). Against this background, both debates are reviewed and critically discussed in relation to the following questions: 1) What guiding educational ideas are connected to the new or renewed interest in religion-related knowledge, and which ideas form the shared motives that influence the two debates? 2) What is the empirical basis of these debates? The results indicate that the educational basis of the two debates is currently underdeveloped, and their empirical foundations are rather weak. In addition, there is a need to direct attention towards strengthening religious and interreligious literacy in, for example, RE. The debates on both (inter-)religious literacy and the assessment of the RE outcomes should be based on clear educational guidelines and informed by solid empirical results that directly address religious literacy and the religion-related knowledge of young people. Moreover, we conclude that the two debates should be developed together, as they both require enhanced theoretical understandings and empirical insights.

**106R** - ŞENEL, Abdulkерim & Sarah DEMMRICH (2024), *Prospective Islamic theologians and Islamic religious teachers in Germany: between fundamentalism and reform orientation*, *British Journal of Religious Education*, DOI: [10.1080/01416200.2024.2330908](https://doi.org/10.1080/01416200.2024.2330908) - This study represents the first German-wide investigation of Islamic theology and religious education students. We examined how these prospective multipliers approach Islam in a reform-oriented manner. It was also asked whether study motivation, representation by Islamic associations, segregation, value orientations, enemy images, as well as fundamentalism and Islamism determine reform orientation. An online questionnaire was completed by  $N=252$  students' representative for gender. The newly developed Reform Orientation Scale was proved reliable and valid. Reform orientation was positively predicted by the motivation to impart European-shaped Islam and a value orientation towards gender equality, and negatively predicted by representation by DİTİB, social segregation, enemy images, and fundamentalism. The findings emphasise the need for reflections on representation by Islamic associations and anti-Western and anti-Semitic enemy images.

**107J** – SILHOL, Guillaume (2024), *Contested professionalism and spiritual legitimization: Catholic religious education teachers and the theme of spirituality in contemporary Italian schools*, *Religions* 2024, 15(1), 130; <https://doi.org/10.3390/rel15010130> - Based on observations and in-depth interviews with Catholic RE teachers in Italy, this sociological study tackles “spirituality” as a register of legitimization in their professional settings. Compared with more established topics of “religious culture”, the motives of “spirituality” appear as a lesser category of justification in teachers’ discourse in two significant aspects: teaching about “spirituality” as a necessary component of human experience and talking about their own relationship to “spirituality” as proof of sincere commitment and/or professionalism. Thus, in the context of teachers’ labour, “spirituality” constitutes an ambivalent category that can serve the purposes of Catholic institutions as well as forms of criticism of authority.

**108J** - STARKEY, Hugh (2024), *Reasonable accommodations and security agendas in multicultural societies: Secular and faith-based approaches to citizenship education in Canada, France and England*. *Education, Citizenship and Social Justice*, April 2024 - <https://journals.sagepub.com/doi/10.1177/17461979241234533> - In liberal democracies citizenship education is a form of secular worldviews education that focuses on politics and promotes human rights as universal principles. Canada, a bilingual federal state with connections to both Britain and France, illustrates both a liberal nationalist approach, comparable to Britain, in the Anglophone provinces, and radically secularist policies, comparable to France, in the province of Quebec. In a context of global migration and demographic diversity, Canada was a notable pioneer in developing educational responses to its state policies of multiculturalism and human rights. Canadian scholars Charles Taylor and Will Kymlicka developed theories of recognition and reasonable accommodation that accepted religion as both a marker of identity and a set of principles to inform behaviour and decisions. However, national security agendas have also driven education policy in Canada and Europe in response to terrorism motivated by ideological interpretations of religion. Security concerns curtail freedom of religious expression in secularist traditions but also in liberal traditions that recognise the salience of religion. The article argues that education for cosmopolitan citizenship challenges security agendas based on promoting nationalism and that recognition and reasonable accommodation are more likely to promote social cohesion and preserve traditions of democracy and human rights.

**109J** – SUMANTI, Solilah Titin et al. (2024), *The evolution of Islamic educational institutions in North Sumatra, Indonesia*, *Nazhruna: Jurnal Pendidikan Islam*, Vol. 7 Issue 1, 2024. pp. 1-19 - <https://ejournal.uac.ac.id/index.php/NAZHRUNA/article/view/4419/1633> - This article explores the transformation of Islamic educational institutions in North Sumatra, Indonesia, focusing specifically on pesantren and madrasahs. This article used a qualitative approach that integrates historical, social, and philosophical analysis to examine changes and developments in the Islamic education system. The findings reveal that the evolution from traditional educational institutions to modern ones significantly impacts Islamic education approaches and practices, including management, learning strategies, and curriculum development tailored to contemporary educational needs. The discussion highlights the importance of pesantrens and madrasahs within Indonesia's national education framework and how these institutions adapt to the challenges of the times. The conclusion emphasizes the critical role of Islamic educational institutions in shaping and maintaining Indonesia's cultural and religious identity while providing education relevant to modern demands. This research offers insight into how Islamic educational institutions in North Sumatra endure and thrive amidst social and educational changes.

**110J** – TERRAZAS, Cassidy (2024), *How far is too far? Weighing freedom of religion with the best interest of the child standard* (18/04/2024). Available at SSRN: <https://ssrn.com/abstract=4799931> or <http://dx.doi.org/10.2139/ssrn.4799931> - Under the Free Exercise Clause of the First Amendment, parents are provided with the freedom to rear their children in the religion of their choosing. However, freedom of religion under the First Amendment is not a right that is absolute. Concerns arise when determining whether a parent's First Amendment rights can be impeded on when the parent raises their child in what may be considered as a "cult." While a court should not define a particular religion as a "cult," American family courts should not the harmful practices of such religion when custody disputes arise. Because of the severity of physical and psychological harm a child may be subjected to through the harmful religious practices of their parents, a universal preventative approach must be adopted by courts when considering the best interest of the child.

**111J** – TROADEC, Anne (2023), *Laïcité et religions à l'école : comment en parler ? Etudes* n. 4310, décembre 2023, pp. 69-80 - <https://www.revue-etudes.com/article/laicite-et-religions-a-l-ecole-comment-en-parler/26584> - Vingt ans après le rapport Debré, cet article propose de revenir sur la place du religieux à l'école et la façon dont l'institution scolaire française appréhende la question religieuse dans le contexte qui a suivi les attentats de 2015 et plus particulièrement après les terribles assassinats de deux enseignants, Samuel Paty (16 octobre 2020) et Dominique Bernard (13 octobre 2023). Il s'appuie sur des échanges avec des acteurs académiques (inspecteurs, formateurs) et leurs observations, ainsi que sur les réponses à des questionnaires adressés à des professeurs lors de stages de formation qu'ils ont suivis entre 2019 et 2023.

**112J** – TSOMOKOS, Dimitris I & Robin I.M. DUNBAR (2023), *The role of religion in adolescent mental health: faith as a moderator of the relationship between distrust and depression*, *Religion, Brain & Behavior*, sept. 2023 - <https://www.tandfonline.com/doi/full/10.1080/2153599X.2023.2248230> - It has recently been shown that interpersonal distrust predicts depressive symptoms in middle adolescence, and this finding has been interpreted in light of Social Safety Theory, which views distrust as an index of social threat. Here we hypothesize that religiousness provides social safety and may counteract the sense of social threat indexed by distrust. Religiousness should therefore act as a moderator between interpersonal distrust and depression. Using a nationally representative birth cohort from the UK, we provide evidence in favor of this hypothesis, even after controlling for stratum disadvantage and socioeconomic characteristics, sex, ethnicity, and multiple confounders on the level of the individual (BMI, chronic illness, cognitive ability, risk-taking, experiencing bullying, dietary habits, chronotype, physical activity and screen time), family context (frequency of eating meals together, maternal mental health), and neighborhood ecology (NO<sub>2</sub> levels of air pollution).

**113D** – TUMUSHIIME, John Baptist (2024), *EU urged to change policy and engage with faith-based Organisations providing education in Africa*, *Vatican News* 2024, 02 - <https://www.vaticannews.va/en/africa/news/2024-02/european-union-rapporteur-africa-education-holvenyi.html> - The European Parliament's Standing Rapporteur for Education in Africa, Gyorgy Holvenyi, speaks to Vatican News about the relevance of education and training as tools to empower young Africans to develop their countries. "Quality formal education is very important for the development of the person; faith-based organisations play a fundamental role in its provision in Sub-Saharan Africa; the European Union needs to change its policy and establish partnerships with them in its funded education projects on the continent." That was the recommendation of Mr. Gyorgy Holvenyi, during his recent visit to the headquarters of Vatican News. Mr. Holvenyi described education as an invaluable process of learning through which a child or an adult acquires knowledge, experience, skills, and a comprehensive attitude. It opens the person's mind and world view, he added, and helps the learners to realise their potential by preparing them for jobs that enable them to financially support themselves and their families, to gain professional experience, and to develop social skills. He explained that education is relevant to society when it is responsive to the needs of that society. That means that education curriculums must be adaptable to the changes at a given time.

**114P** – TYLER, Arnold (2024), *Pakistan ends mandatory Islamic studies for non-Muslim students*, Washington, D.C. Newsroom, Jan 26, 2024 / 09:15 am - <https://www.catholicnewsagency.com/news/256651/pakistan-ends-mandatory-islamic-studies-for-non-muslim-students> - Pakistan is ending its mandatory study of Islam for non-Muslim children in first through 12th grade and implementing a new curriculum, one that will allow children to study the religion to which their families belong. The new religious education curriculum, which was approved on Jan. 22, creates education plans for seven minority religions in Pakistan, including Christianity. The classes will be offered to non-Muslim students as alternatives to "Islamiat" classes, which

are courses on Islam that had previously been required for all students. The lesson plans for each of the religions were developed by religious education experts from those religions, according to a notification published by Pakistan's Ministry of Federal Education and Professional Training. The new curriculum will go into effect in the 2025 academic year.

**115D** – UCANews (April 12, 2024), *Interreligious dialogue needed to encourage peace in Africa*. [https://www.ucanews.com/news/interreligious-dialogue-needed-to-encourage-peace-in-africa-experts/104763#google\\_vignette](https://www.ucanews.com/news/interreligious-dialogue-needed-to-encourage-peace-in-africa-experts/104763#google_vignette) - Interreligious dialogue can traditions eradicate ignorance about other religious, promote mutual respect and safeguard values that foster religious and cultural diversity and the dignity of every human being, church experts and pastoral workers in Africa said. "We declare that the African continent can only achieve an integral and sustainable development if it can foster a culture of peace and fraternity," they said in a final statement published on April 11 by the Vatican Dicastery for interreligious dialogue. This kind of culture is "founded on the principles of freedom, justice, democracy, respect and solidarity," and "through dialogue, diplomacy and negotiation," it promotes respect for human rights and dignity and the rejection of violence, the statement said. The dicastery organized a workshop in Nairobi, Kenya, April 9-10 for coordinators of bishops' commissions for interreligious dialogue and pastoral workers involved in interreligious dialogue across the African continent to discuss the theme *Christianity in dialogue with Islam and African traditional religion: challenges and opportunities*.

**116J** – UNSER, Alexander & Janine KUROPKA (2024). *The significance of religions and worldviews in education for social cohesion*, *Journal of Empirical Theology*, 36(2), 143-146. <https://doi.org/10.1163/15709256-20240004> - In many countries, the introduction of compulsory education was linked to the idea that education contributes to social cohesion. In school, students from different social, cultural and religious backgrounds are supposed to cooperate and to learn together, and to acquire shared knowledge, common values, and general skills that prepare them for responsible and supportive participation in society. Religions and worldviews play a unique role in this social objective. Religions and worldviews can promote and disrupt social cohesion and may therefore play an ambivalent role. On the one hand, they convey prosocial values, raise questions about social justice, and provide networks and spaces of belonging. On the other hand, they can be used to promote exclusion and discriminatory behaviour based on certain ideologies. The question, therefore, arises of how significant religions and worldviews are in education for social cohesion.

**117D** – UK PARLIAMENT - HOUSE OF LORDS LIBRARY, *Quality of religious education in schools in England*, published 04 January 2024 (by Sarah Tudor), <https://lordslibrary.parliament.uk/quality-of-religious-education-in-schools-in-england/> - Is RE a compulsory subject? It is compulsory for all state-funded schools in England to teach religious education (RE). However, it is not part of the national curriculum, and parents have a legal right to withdraw their children for all or part of the lessons. Pupils can choose to withdraw themselves once they are 18 years old. Maintained schools without a religious character must follow the syllabus agreed by the local agreed syllabus conference (ASC), an occasional body which local authorities (LAs) are required to establish. Each LA has a statutory duty to establish a standing advisory council for religious education (SACRE) to advise it on the provision of RE and convene any ASC. RE is compulsory in both academies designated with a religious character and those without (except for alternative provision academies), as set out in their funding agreement. RE in schools with a religious character must be provided in accordance with the school's trust deed or, where provision is not made by a trust deed, in accordance with the beliefs of the religion or denomination specified in the order that designates the school as having a religious character. (see also: House of Commons Library, *Religious education in modern Britain*, 31/10/2022)

**118J** – VIVARELLI, Clémentine et José-Luis WOLFS (2023), *Les dimensions philosophiques et politiques de la laïcité : une mise en perspective France-Belgique*, *Éthique en éducation et en formation*, Numéro 14, été 2023, p. 78–95. <https://www.erudit.org/fr/revues/ethiqueedufor/2023-n14-ethiqueedufor08733/1106127ar/> - La notion de laïcité comporte deux dimensions : politique et philosophique-éthique. La conception française renvoie principalement à la première et la conception belge à la seconde. Or, les évolutions récentes montrent des débats vifs en France – sur le plan philosophique et éthique – entre laïcité « républicaine » et laïcité « libérale » et, en Belgique, des initiatives du monde laïque sur le plan politique : souhait de création d'un cours de philosophie et citoyenneté commun à tous, débats autour de l'inscription possible du principe de laïcité dans la Constitution. L'article met en perspective les évolutions récentes de la laïcité dans les deux pays.

**119J** – WANG, Canglong (2023), *Resurgence of Confucian education in contemporary China: Parental involvement, moral anxiety, and the pedagogy of memorisation*, *Journal of Moral Education*, Vol. 52, 2023 – Issue 3 - <https://www.tandfonline.com/doi/full/10.1080/03057240.2022.2066639> - The resurgence of Confucian education in present-day China has received increasing academic attention over the last two decades. However, certain aspects of this trend remain poorly understood, particularly parents' involvement in their children's Confucian education. Based on a qualitative study conducted at a Confucian school, this article sheds light on why some Chinese parents today send their children to learn the Confucian classics. The parents interviewed criticised China's examination-oriented state school system, which they regarded as too practically oriented to realise students' personal and moral development. Instead, they wanted their children to cultivate Confucian virtues and moral *suzhi* ('quality'). Also, Wang Caigui's theory of 'children reading classics' education strengthened the parents' confidence in the Confucian pedagogy of memorisation. Based on these findings, the article argues that using the critique tool, parents who advocate Confucian education have emerged as critical citizens who reflect on how *not* to be governed by the mainstream state education.

**120B** – ZUBER, Valentine (2023), *La laïcité en débat : au-delà des idées reçues*, Paris, Le Cavalier Bleu, 2023. 196 p. - [https://documentation.ehesp.fr/index.php?lvl=cmspage&pageid=4&id\\_article=3989#Ancre4](https://documentation.ehesp.fr/index.php?lvl=cmspage&pageid=4&id_article=3989#Ancre4) - Les débats sur la laïcité, qui agitent à intervalle régulier l'espace politico-médiatique en France depuis une trentaine d'années, n'ont malheureusement pas contribué à éclaircir la définition de ce principe essentiel de notre République. Reflets d'anciennes positions antagonistes réactivées par une visibilité accrue du religieux dans nos sociétés si profondément sécularisées, ils prennent souvent un tour idéologique qui excède largement l'esprit initial de cet outil juridico-politique à la fois pragmatique et libéral. Ces confrontations nous font parfois oublier qu'il n'y a pas une Laïcité, mais des formes diverses et contextualisées de laïcités. Chaque type de laïcité est en effet le résultat d'un processus historique long de modernisation politique et sociale, différencié selon les espaces politiques et les forces en présence, qu'elles soient civiles ou religieuses. C'est à l'éclaircissement des attendus de ce débat, souvent passionnel et parfois confus, que cet ouvrage est consacré.

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This issue contains 120 selected abstracts, of which:

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- 7 **P**apers, opinion, project
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- 4 **T**ools for RE, didactics resources