

# Global RE<sup>©</sup>

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

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)3, was closed on end of June 2024; the next issue will be released by the end September 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

**01 D** – AASR (African Association for the Study of Religions), *Aims, tasks, initiatives*, <https://www.a-asr.org/about/> - The African Association for the Study of Religions is an academic association that promotes the study of religions in Africa through international collaboration in research, publishing, and teaching. AASR was founded in 1992 in Harare, Zimbabwe at a Regional Conference of the International Association for the History of Religions (IAHR). The AASR has been an affiliate organization of the IAHR since 1995. In particular, the AASR aims to stimulate the academic study of religions in Africa in the following ways: - by providing a forum for multilateral communications between scholars of African religions; - by facilitating the exchange of resources and information: - by encouraging international collaboration in research between scholars and institutions in Africa and those outside the continent; - by developing publishing opportunities particularly for scholars based in Africa; - by establishing a travel fund to enable scholars to attend academic conferences; - by organising conferences in Africa and panels on the religions of Africa; - by establishing a newsletter and website to increase communication between scholars of African religions; - by creating a directory of scholars in the field of African religions.

**02 P** – ALBANESE, Giulio, *I Concordati africani con lo sguardo alle sfide del futuro*, *L'Osservatore Romano* 26 aprile 2024 – Il multilateralismo e il ruolo della Santa Sede nei confronti del Global South sono i fili conduttori di vari recenti accordi con gli Stati africani. Tra i temi emergenti da regolare con specifiche intese bilaterali: le aree di conflitto nella macroregione subsahariana, la cooperazione oltre la logica assistenzialistica, la questione del debito contratto da molti Paesi africani, e in particolare “il tema della libertà religiosa che in alcuni Paesi non viene recepita negli ordinamenti locali. Si tratta di una sfida che certamente non va disattesa. La testimonianza e la vitalità della Chiesa africana dà comunque speranza. In un continente in cui l’età media è di 20 anni e la popolazione ha superato il miliardo e 400mila abitanti, è evidente che le giovani generazioni hanno bisogno di essere educate ai valori fondamentali della convivenza tra i popoli. E la Chiesa cattolica – specie attraverso i sistemi educativi, sia pubblici che confessionali – è co-attrice in prima fila a fianco dei governi africani”.

**03 R** – ALDRIN, Viktor (2024), *Climate change in Religious Education and the importance of hope: A systematic review of international journal articles 2000–2022*, *Religious Education* 06 May 2024 - <https://doi.org/10.1080/00344087.2024.2340175> - The aim of this article is to conduct a systematic review of articles on climate change in religious education found through scholarly databases. Five database searches have been conducted, resulting in 49 academic journal articles. The results are categorized into studies that

focus on theory and methodology, observations of existing practices, and quantitative studies on climate change. The key findings include the recognition of an environmental crisis and the cultivation of hope regarding climate change. It demonstrates that religious education can play a crucial role in schools by addressing climate anxiety and fostering hope for a brighter future.

**04 J** – AMATULLAH, Tasneem (2024), *Exploring female Muslim educational leadership in a multicultural Canadian context*, *Religions* 2024, 15(2), 215; <https://doi.org/10.3390/rel15020215> - This study explores the stories and experiences of female Muslim leaders in K-12 Islamic schools in Greater Toronto Area (GTA), Canada. Using the Islamic Leadership theory and practice framework, visible minority leaders from K-12 Islamic Schools were empowered to share their leadership narratives reflecting on their own identities as females and Muslim leaders in a multicultural context. Based on interviews with five school leaders, this study unveils that female Muslim leaders in K-12 schools prioritize personalized leadership, compassionate treatment of individuals, adaptive leadership, a strong emphasis on faith-based identity, and a theocentric worldview in their practice of educational leadership. Ultimately, this study sheds light on female Muslim educational leaders' diverse and profound perspectives, showcasing their roles as initiators, role models, and facilitators of positive change in their communities. Their narratives reveal the significance of faith, compassion, and inclusivity in leadership, serving as valuable insights for enhancing leadership practices in Canadian K-12 Islamic education.

**05 D** – ASSOCIATED CHRISTIAN SCHOOLS, *The contribution of Christian schooling. Exploring the social benefit Christian schools provide to the Queensland community*, 2024, pp. 28 - [https://christianschools.org.au/wp-content/uploads/2024/04/ACS\\_Visualised-report\\_13.07.2023.pdf](https://christianschools.org.au/wp-content/uploads/2024/04/ACS_Visualised-report_13.07.2023.pdf) - Australian society celebrates the diverse range of cultures, ethnicities and worldviews of its people. It is this diversity that gives Australia its multicultural identity, celebrating the various cultural, ethnic and religious backgrounds that make Australia the nation it is today. Within this diversity, there is a need to accurately educate, providing spaces where people of all ages can learn about the lens in which others in their community view the world. While being a multifaith society, Christianity remains the largest religious affiliation in Australia with 43.9% of the population identifying as Christian. Schools are uniquely placed to help young people develop a strong sense of self while discovering how to build relationships with others who may see the world with a different perspective than their own. In fact, seven in ten Australians (72%) agree that it is beneficial to society to have various education options available including government, selective and faith-based schools. Christian schools are widely recognised for being places where students' holistic development is a priority, educating both young people's mind and hearts. Positively, more than half of Australians (54%) believe this approach to education, educating both the mind and hearts of young people, is a benefit to society.

**06 J** – ATOI, Ewere Nelson & Mark D. AJIJI (2024), *Religious education, ethical orientation and national development in Nigeria*, [https://www.researchgate.net/publication/379651953\\_Religious\\_Education\\_Ethical\\_Orientation\\_and\\_National\\_Development\\_in\\_Nigeria](https://www.researchgate.net/publication/379651953_Religious_Education_Ethical_Orientation_and_National_Development_in_Nigeria), April 2024, 8(1):124-135 - Nigeria is a multi-religious society with three main religious traditions that have outstanding ethical values. However, the country is bedevilled with so many ethical problems that have implications on national development. Therefore, this study examines the interface between RE and ethical orientation with a view to utilize the ethical values in the three main religious traditions as basis to address the problems of national development in Nigeria. Data for this study were gathered through observations, news media, textbooks, and journal articles, and subjected to content, constructive, and critical methods of analysis. This paper avows that Christians, Muslims, and African traditional religious worshippers in Nigeria may disagree on the nature of God, or religious rituals, but they all agree on certain universally acclaimed ethical values, which can be utilized to inculcate moral values in the life of citizens to address issues of national development. Therefore, there is the need to harness and harmonize the ethical values in Nigerian tripartite religious heritage to form an ethical basis for national orientation to facilitate all-inclusive development agenda in the country.

**07 J** – BAFFELLI, Erica (2023), *Fear and the construction of minority religions in Japan*, *Religion, State and Society*, 51(3), 223-237 – <https://doi.org/10.1080/09637494.2023.2212579> - This contribution uses examples from 'new religions' (*shinshūkyō*) to discuss how minority religions have been constructed in Japan, highlighting in particular the centrality of fear in the creation and perpetuation of minority status. Groups labelled as new religions have, since the late nineteenth century, provided the blueprint for defining what is considered 'mainstream' or 'proper' religion, often associated with supposedly 'traditional' religions seen as

part of Japan's culture and heritage, and 'marginal' or 'outsider' religions or religious practices that do not fit the definition of tradition in a given time and are viewed with suspicion, and, at times, controlled or suppressed. This contribution discusses how such marginalisation intersects with empowerment dynamics in the creation and perception of minority status among religious groups in Japan. Fear, I argue, is not only central to how minoritised religious groups are perceived by the external world but has also worked on interactions and relations between religious organisations and society in the other direction, from group members towards the external world. Paying attention to how groups navigate and respond to marginalisation, whether by hiding or eschewing their marginal status or by embracing it as a means of empowerment, is therefore crucial to understanding the dynamics of minoritisation.

**08 P** – BAKIR, Lauren, *L'Etat rompt le contrat d'association avec un lycée privé musulman* [France] Avril 2024 - <https://www.eurel.info/spip.php?article4366&lang=fr> – [...] Le tribunal administratif de Lille juge qu'il n'y a pas lieu de maintenir le contrat d'association, pour deux raisons : d'une part, le lycée s'est soustrait au contrôle des services de l'Education nationale concernant les ouvrages et documents présents dans leurs centres d'information, et la conformité de ceux-ci avec les programmes ainsi qu'avec les objectifs de l'Education nationale ; d'autre part, le tribunal juge qu'il est suffisamment établi que les cours d'éthique musulmane dispensés au lycée reposaient essentiellement sur des textes comportant des appréciations contraires à l'égalité entre les hommes et les femmes, l'application de la peine de mort en cas d'apostasie et la supériorité des lois divines sur toute autre considération. Le refus du lycée de faire procéder à un contrôle de son fonds documentaire ne permet pas de démontrer que ces commentaires ne sont pas – comme l'affirme le lycée - le support pédagogique utilisé par les élèves pour le cours d'éthique musulmane [...].

**09 J** – BAYER, Stephanie, *Trans\* in the Roman Catholic Church, its theology and denominational religious education: a change of perspective is needed*, *British Journal of Religious Education*, online publ. 11 April 2024 - <https://doi.org/10.1080/01416200.2024.2338818> - Trans\* is an umbrella term to describe people whose gender is not the same as, or does not sit comfortably with, the sex they were assigned at birth. They may describe themselves using one or more of a wide variety of terms, including (but not limited to) transgender, non-binary, or genderqueer. Nowadays, trans\* seems to be well established in mainstream society. But how is Roman Catholic theology and the Church dealing with trans\* people and the phenomenon itself? Often trans\* people are not noticed, are deliberately excluded, or are simply ignored. This article attempts to consider the topic from a pastoral-theological perspective using the example of denominational religious education and shows why a change of perspective is needed.

**10 J** – BELLIENI, Giorgio, *Educación, escuela, religión: un trinomio en efervescencia*. *Entrevista al H.no prof. Flavio Pajer*, *Sinite* 64(194):487-507, Enero 2024 - DOI:10.37382/sinite.v64i194.1149 - <https://www.didatticaermeneutica.it/tag/ermeneutica/> - Entrevista que Giorgio Bellieni - profesor de Teoría y Legislación escolar en el ISSR y en el Instituto Teológico de Reggio Calabria (Italia) - realizó al Hermano Flavio Pajer FSC, uno de los expertos e intérpretes del sentido religioso, de la formación humano-civil y eclesial después del concilio Vaticano II. En ella, el profesor hace repaso de su itinerario intelectual a la luz de los acontecimientos profesionales que le tocó vivir y, a la vez, plantea los desafíos de una nueva cultura religiosa escolar en un nuevo contexto europeo.

**11 J** – BENATO, Edoardo (2024), *Deradicalizzazione laica e alfabetizzazione cibernetica: la strategia multisettoriale per la prevenzione positiva del nuovo terrorismo religioso*, *Rivista telematica* (<https://www.statoecliese.it>), n. 6, 2024, pp. 42 - Il moderno terrorismo di matrice religiosa sfrutta due nuovi fattori per reperire ulteriori adepti: la radicalizzazione cognitiva e il cyberspazio. La prima consiste in un processo esclusivamente psicologico volto all'elaborazione di un sistema politico-religioso da sostituire all'ordine democratico dello Stato. Il secondo è uno strumento che consente di diffondere illimitatamente contenuti terroristici online e commettere nuovi reati non soggetti alle categorie tradizionali del diritto penale. Tali due fattori accrescono la probabilità che l'aspirante terrorista commetta un futuro reato (pericolosità sociale) con una delle finalità previste dall'art. 270-sexies c.p. Tuttavia, la strategia italiana per il contrasto del fenomeno resta incentrata sull'iperproduzione di fattispecie criminose costruite secondo tecniche di anticipazione della soglia della rilevanza penale. D'altro canto, le misure di prevenzione note all'ordinamento italiano sono solo negative (d.lgs. 159 del 2011) e non sembrano soddisfare pienamente i livelli di garanzia recentemente richiesti dalla Corte europea dei diritti dell'uomo. L'alfabetizzazione cibernetica e la deradicalizzazione sono misure di prevenzione positiva ignote al legislatore italiano. La loro combinazione, purché rispetti il supremo principio



di laicità e la libertà religiosa, consente di azzerare il potenziale criminogeno dei due nuovi fattori attraverso la depoliticizzazione della professione della religione eversiva elaborata dal cyber-radicalizzato.

**12 B** – BERGLUND, Jenny; Bert ROEBBEN; Peter SCHREINER and Friedrich SCHWEITZER (eds.), *Educating religious education teachers. Perspectives of international knowledge transfer*, V&R Unipress-Bonn University Press, 2023, 200 pp. - [https://www.zora.uzh.ch/id/eprint/238455/1/Educating\\_Religious\\_Education\\_Teachers.pdf](https://www.zora.uzh.ch/id/eprint/238455/1/Educating_Religious_Education_Teachers.pdf) - International knowledge transfer in religious education is still a fairly new topic. Many scholars in the field have indicated that they consider this discussion of prime importance for the future of both the academic discipline of religious education and the related school subject (RE). This book brings together several different but interrelated perspectives. Its focus is on teacher education and on how this education could benefit from internationalization. At the same time, it refers to current challenges which especially RE has to face but which also affect the related academic discipline. All the different contributions in this volume take up both perspectives, but they do so in different ways in correspondence with different national contexts and different backgrounds. The papers of this volume are ordered in four sections: (1) the meaning of International Knowledge Transfer and RE; (2) processes of Knowledge Transfer in RE Teacher Education; (3) International Knowledge Transfer and comparative perspectives: Teacher Education in different countries and denominations; (4) post-Colonialism and discrimination - Challenges for Teacher Education.

**13 C** – BERGLUND, Jenny, *Moving between different types of RE. Knowledge to be transferred or not?* In: Jenny Berglund et al. (eds.), *Educating religious education teachers. Perspectives of international knowledge transfer*, V&R Unipress-Bonn University Press, 2023, pp. 75-86 - In Sweden, the school subject, religion education, is supposed to be integrative, compulsory and non-denominational, which means that all students are taught together in the same classroom about religion and religions from grade one until secondary school. Today, like the Swedish population, many RE teacher students have immigrant backgrounds. Some of these teacher students have therefore experienced RE as part of their Swedish school education and also in their country of origin where RE is divided based on denomination. This paper analyses the experiences of the teacher students who have experienced these two RE types and explored the connections with international knowledge transfer. *Keywords*: RE, teacher students, immigration, “other knowledge”.

**14 R** – BERNER, Ashley (2024), *The progressive case for educational pluralism*, *Law & Religion Headlines*, May 14, 2024 - <https://www.cardus.ca/research/education/perspectives-paper/the-progressive-case-for-educational-pluralism/> - “Educational pluralism” describes an approach to the structure and content of school systems in which the government funds and regulates, but does not exclusively deliver, public education. Examples abound. The Netherlands funds thirty-six different kinds of schools (e.g., Montessori, Jewish, secular) equally, and all of them are evaluated on the same academic criteria. Australia’s federal government is the top funder of tuition to private schools, many of whose students come from the lowest economic quarter of the country’s population. Countries as different as Colombia, Pakistan, and Nigeria include many providers (non-profit, private) in their education systems. Indeed, a recent survey by UNESCO’s Global Education Monitoring project found that 171 out of 204 countries included state-aided private schools in their national systems. And although Canada’s provincial school systems differ from one another in important ways—from the constitutionally mandated Catholic and Protestant state-run schools in Ontario and Saskatchewan, to the wide array of options in Alberta and the state-school-only model in New Brunswick—many Canadians, too, have experienced educational pluralism. Historically, educational pluralism has not been associated with only one side of a left-to-right continuum. Conservative as well as Labour governments have supported the UK’s faith-based school sector, for instance, and Belgium’s pluralism resulted from negotiations between nineteenth-century traditionalists and liberals who “revitalized one another.” In the early 1990s, Sweden’s government allowed municipalities to create voucher programs, a change that has strong support across the political parties, decades later.

**15 P** – BRESSAN, Luca; Paolo FOGLIZZO, *Imparare a vivere insieme. Riflessioni sul pluralismo religioso a partire dal caso della scuola di Pioltello*, *Aggiornamenti sociali*, maggio 2024, pp. 320-327 - Intervista a mons. Luca Bressan, vicario episcopale per la cultura, la missione e l’azione sociale della diocesi di Milano a cura di P. Foglizzo. “[...] Una società che cambia ci chiede di cambiare il modo di stare al suo interno. In questo contesto, essere cattolici, nel senso tecnico ed etimologico del termine, significa far vedere che siamo aperti al tutto e capaci di dialogare anche con chi non si riconosce nella fede che professiamo. Non vogliamo che il confronto e il dialogo tra le religioni diventino uno scontro. Durate

lo scorso mese del Ramadan ho partecipato più volte a un *Iftar* in moschee diverse. Non ho incontrato nessuna volontà di scontro diretto o di sopraffazione del cattolicesimo, ma piuttosto la ricerca di un'alleanza per confrontarsi insieme con una società che vuole espellere Dio. Noi siamo per la libertà religiosa, non per una laicità che espelle la religione dalla vita civile e sociale. Al contrario, siamo per una vita civile e sociale capace di contenere al proprio interno la pluralità delle religioni” (p. 322).

**16 R** – BROER, Nico A.; Laura BOELE-DE BRUIN; Fianne DE WITH (2024), *The role of the ideal of coherence between school and family in valuing cooperative practices of religious education*, *International Journal of Christianity & Education*, January 2024 - DOI:[10.1177/20569971241227958](https://doi.org/10.1177/20569971241227958) - Children's religious education is vital for the formation of pupils in Dutch Orthodox Protestant schools. Therefore, it seems self-evident that parents and teachers cooperate. This article presents research on parents' and teachers' opinions about the helpfulness of cooperative practices in religious education. A total of 1346 parents and teachers completed questionnaires developed from a previous study. This article finds that parents and teachers cherish the ideal of 'coherence between school and family' although differences between the respondent groups and school types occurred. Moreover, the research shows that these ideal influences the valuing of cooperative practices of religious education.

**17 T** – CANDIDO, Federica et al. (2024), *Il conflitto israelo-palestinese in una prospettiva storica. Le radici del presente*, *EREnews* 22 (2024) 1, 25-50 – “Nello scorso mese di novembre presso il Dipartimento Studi Umanistici dell'Università Roma Tre si è svolto un ciclo di seminari sul “conflitto israelo-palestinese in una prospettiva storica: le radici del presente”. Ideatori e promotori dei tre incontri sono stati i professori G. Bria, MC. Giorda, G. Gervasio, G. Garavini, P. Mattera. Alcuni membri della redazione di *EREnews* hanno preso parte, in qualità di uditori, all'importante momento di formazione e di confronto. Durante la gestazione del numero di *EREnews*, abbiamo a lungo riflettuto sul conflitto israelo-palestinese e ci siamo interrogati sulle presunte motivazioni religiose che aleggiavano e a cui spesso ricorrono le narrazioni occidentali quando tentano di proporre una ricostruzione dei fatti di guerra di cui siamo inermi spettatori. Esistono delle motivazioni religiose che animano lo scontro tra Israele e Palestina? Come e perché i temi legati alla religione vengono richiamati ideologicamente e utilizzati come strumento di propaganda? La religione ha davvero un ruolo in questo conflitto? [...]”. Il dettagliato report su punti nodali della ricerca storica fornisce anche opportuni materiali didattici per lezioni nelle secondarie superiori. A supplemento teorico del tema, si suggeriscono gli articoli di David Neuhaus, *Il ritorno dell'antisemitismo* [Il Regno-att. 10/2024, 280-282], e *Dialogo ebraico-cattolico all'ombra della guerra a Gaza* [La Civiltà Cattolica 2024, I, 313-326].

**18 R** – CAPECCHI, Saveria (2024), *Beauty, wealth, and fame: the future life imagined by Italian pre-adolescents*, *Italian Journal of Sociology of Education*, 16(1), 45-69. DOI: 10.14658/PUPJ-IJSE-2024-1-3 -The purpose of the quali-quantitative research, conducted in the spring of 2021 (still during the ongoing Covid-19 emergency), was to analyse the relationship between the expectations towards future life of 260 preadolescents aged 10-12 from two cities in the Emilia-Romagna region (the capital, Bologna, and Parma) and the influence that media contents can have on it, with a particular focus on social media. The main research hypothesis was to consider that the dreams of preadolescents reflect the culture of the contemporary society to which they belong. Specifically, the prevailing values and lifestyles characterizing their subculture were observed (they belong to the so-called Generation Z, a hyper-connected generation). Another interesting aspect of this research was the possibility of comparing the results with those of a similar study on preadolescents imaginary conducted in 1995, involving 590 boys and girls from Milan and Bologna (belonging to the Millennial generation) to observe the social and cultural macro-changes in Italian society over the last decades.

**19 D** – CEC-COMECE [Conference of European Churches – Commission of the Bishops' Conference of the European Union], *Europe, be yourself!* Declaration Thessaloniki 15-17 May 2024 - <https://ceceurope.org/churches-affirm-place-christian-values-european-politics-and-society> - “The signatories of this Declaration observe with concern the consequences of the successive economic, immigration, health and energy crises in Europe and the world, and the devastating wars around us. These challenges are accompanied by a broader crisis of values in the European area, which calls into question democratic principles and institutions. European citizens have also become more aware of the difficulty within European decision-making centres to respond effectively to this reality.[...] We call the political groups of the European Institutions, the political parties and MEP candidates to: a) recognise Christian values as a main foundation of the European project by implementing to a greater extent article 17 (3) of the *Treaty on the Functioning of the European Union*, concerning an open,

transparent and regular dialogue with churches and religious associations; b) fight against the instrumentalization of Christian values for political interests and in the perspective of ethno-racial narratives; c) promote Christian values in the political programmes and pre-election campaigns.”

**20 J** – CHANSA CHANDA, Thelma, *Impact of religious education on pupil's behaviour*, *World Journal of Advanced Research and Reviews* 19(3):497-505, Sept. 2023 - DOI: [10.30574/wjarr.2023.19.3.1827](https://doi.org/10.30574/wjarr.2023.19.3.1827) - The study examined impact of RE on pupils' behaviour in the selected secondary schools in Lusaka district, Zambia. Specific objectives were (a) to assess effectiveness of teaching RE in secondary schools, (b) to establish the relationship between RE syllabus and shaping pupil moral development, (c) to determine whether the Zambian government has policy framework interventions that support the role of RE in building Zambia as a Christian. To meet the objective, descriptive and explanatory research design was used. Both qualitative and quantitative research approach were used to analyse and interpret data. Data was collected through oral interviews, questionnaires and observations. Furthermore, contributions by some Pentecostal churches and other religious were of importance to the education sector. The study sampled head teachers, teachers of religious studies and pupils of RE. The sample size for the study was 100 respondents. The findings of the study were that values and practices helps progress in education. The role of RE prepares learners to be morally upright and influences them to fear God and respect fellow human beings. Additionally, the findings revealed that the teaching of religious education is a critical component that enables the school going youth to acquire morality by instilling the right attitudes for social obligations and responsibilities in the society. Based on conclusions of this study, the researchers came up with the two recommendations: RE should be taught in all secondary schools and Zambia at large due to its power to reduce frequency of disciplinary cases in schools, to impart practical ability for learners to discriminate between right and wrong and choose what is right in day-to-day life; the other recommendation is that the government of Zambia and other related agencies should train more RE teachers as the increase of RE teachers will make it possible for the subject to be taught across secondary schools.

**21 J** – CHARVIT, Yossef, *Jewish education in Algerian Jewish communities. Multiple identities in an era of change (1830–1939)*, *Religions* 2024, 15(2), 163; <https://doi.org/10.3390/rel15020163> - 29 Jan 2024 - Our discussion of the Algerian Jewish community's Jewish education during the French period (1830–1939) sheds light on the community's multiplicity of identities viewed through the prism of the Spanish diaspora and French colonialism and sociology. Algerian Jewry's multiple identities during the French period originate in the community's education, both general and Jewish. The Jewish education in Algeria fuelled loyalty to one's Jewish identity and heritage and partially knit together the fissures that materialized in Jewish society ever more forcefully in this era of change. This article proposes a new methodological and historiographical approach based upon the examination of diverse sources - from communal and colonial sources to rabbinic, consular, and scholarly ones - using them to present a complete and multidimensional historical picture. Recognizing the many identities adopted by Algerian Jews during the French period is indispensable to conducting balanced and quality research into Algerian Jewry's history. The complexity of Algerian Jews' identity during the French period was the source of its richness and amplitude and a point of contention in the historiographical research of Algerian Jewish history.

**22 D** – CHURCH OF ENGLAND, *Church of England welcomes opportunities to open Special Schools following Government announcement*. 01/05/2024 - <https://www.churchofengland.org/media/press-releases/church-england-welcomes-opportunities-open-special-schools-following> - The Church of England has welcomed a Government announcement of proposals which would allow for the opening of special faith-based academies. Special schools are those designed specifically to cater to the needs of children with special educational needs or disabilities. These schools provide tailored support and interventions that may not be available in mainstream schools. “Church of England schools are committed to serving the whole community, including people of all faiths and none, and today's announcement about the faith cap does not impact on that commitment.” (Chief Education Officer, Nigel Genders). *Church of England in numbers*: 4,644 Church of England schools and 200 church schools in Wales. Church schools are supported by their local diocesan Board of Education – Approximately 1 million children attend of England schools – About 15 million people alive today went to a Church of England schools – A quarter of all primary schools and 228 secondary schools are Church of England – There are 1,770 Church of England academies with Multi Academy Trusts (MATs) holding Church of England articles. This makes the Church of England the biggest provider of academies in England – There are currently around 32 Church of England free schools.

**23 J** – CLASSEN, Claus Dieter (2024), *La neutralité de l'État et la liberté religieuse : quel équilibre ? Un regard allemand sur le droit français des religions*, *Revue du droit des religions*, 17, 2024, pp. 157-168 - <https://doi.org/10.4000/11pca> - Les fondements du droit des religions sont les mêmes en Allemagne et en France : neutralité de l'État et liberté religieuse. La compréhension de ces notions est cependant très différente. En Allemagne, la neutralité se comprend comme « positive » ; elle a également vocation à faciliter l'exercice de la liberté religieuse. Ainsi, des cours de religion peuvent – et doivent ! - être dispensés dans des écoles publiques. La neutralité de l'État est préservée car les questions liées au contenu des enseignements sont traitées par les communautés religieuses et l'État ne s'occupe que du cadre extérieur et de la qualité pédagogique. Dans cet article, on se demandera concrètement qui est responsable de quoi. Cette approche illustre pourquoi les signes religieux chez les enseignants ne posent pas de problème de principe en Allemagne : chacun sait que la décision d'en porter un n'est pas imputable à l'État.

**24 B** – CLEARY, Mark (2024), *Educating in faith. A history of the English Catholic public school*, Sacristy Press, 2024, pp. 252 - <https://www.sacristy.co.uk/books/theology/educating-faith#> - Roman Catholic public schools in England emerged from the early 1800s as part of the wider educational mission of a Catholic church seeking to support a growing Catholic population. Around a dozen such schools – male, boarding, upper class and staffed by priests, monks and brothers from the dioceses and religious orders – had emerged by the early twentieth century. Some – Ampleforth, Stonyhurst, St Edmund's, Beaumont, the Oratory, Downside, or Prior Park – catered for an aristocratic clientele, whilst others – Douai, Mt St Mary, Ratcliffe or Cotton – sought more middle-class pupils. Their objectives were similar: the creation of a new Catholic elite which might take its place in the Establishment. By the mid-twentieth century, they were at their zenith, but at the millennium they faced the challenges of declining vocations to the religious life, a stagnant Catholic population, and a series of child sexual abuse cases. *Educating in faith* seeks to place a diverse set of school histories within the wider demographic, social and religious development of Roman Catholicism in England. It seeks to move beyond the finer detail of school histories to better understand the place of the public schools within the Catholic educational mission and the nature of the academic, cultural and spiritual character of these institutions. As co-education, increasing competition, the disappearance of a religious workforce in the schools and the child sexual abuse crises altered school environments, the book reflects on the contemporary relevance, place and character of these schools.

**25 D** – CONFERENCIA EPISCOPAL de CHILE, *Preservar la libertad de enseñanza en un aspecto esencial de la educación: la afectividad y la sexualidad* - Declaración del Comité Permanente de la CECh, 23 de Marzo 2024 - <https://revistalatederechoyreligion.uc.cl/index.php/bjur/article/view/75851/57409> - “[...]No hay duda del derecho y deber de los padres “de impartir una educación religiosa y una formación moral a sus hijos: derecho que no puede ser cancelado por el Estado, antes bien, debe ser respetado y promovido.” (*Compendio de la doctrina social de la Iglesia*, 239). Solicitamos con la fuerza que nos da el inmenso aporte que hace la Iglesia a la educación de nuestros ciudadanos y la experiencia que de ello se deduce, que los órganos competentes del Estado no den lugar a una norma que consideramos arbitraria e injusta y que contradice los aspectos esenciales del derecho a la educación, la libertad de conciencia y de religión, propios de una sociedad democrática y pluralista como la nuestra”(n.5-6).

**26 D** – CONFERENZA DEI VESCOVI TEDESCHI, *Pace a questa casa*. Dichiarazione del 22 febbraio 2024, versione orig. in [www.dbk.de](http://www.dbk.de), trad. ital. in *Il Regno-Doc*. 2024, 9, 257-318 – Con un testo eccezionalmente ampio e articolato sulla dottrina della pace (305 paragrafi su: etica del pacifismo, non-violenza, terrorismo, armamenti, responsabilità cristiana per un mondo pacificato...), i vescovi tedeschi riservano un'attenzione anche all'educazione scolastica della pace: “Crediamo che le istituzioni educative gestite da cattolici abbiano una responsabilità particolare in questo ambito: l'insegnamento religioso e l'ampia gamma di programmi pastorali scolastici consentono ai giovani di assumersi la responsabilità della giustizia e della pace. Attraverso la pratica quotidiana della risoluzione dei conflitti, i programmi contribuiscono a sviluppare un atteggiamento di riconoscimento delle proprie colpe ed errori e a vedere nella disponibilità al perdono la base della convivenza umana [...]. Si dovrebbe promuovere ulteriormente la creazione di programmi di studio per la ricerca sulla pace orientati all'applicazione nelle regioni attualmente in conflitto” (§ 270-275).

**27 J** – CORNEJO VALLE, Mónica y María Isabel BLÁZQUEZ RODRÍGUEZ (2024), *Espiritualidad sin religión: características de la espiritualidad no afiliada en Madrid*, *Cuestiones de pluralismo*, vol. 4, nr 1, 7 de Junio 2024 - DOI: <https://doi.org/10.58428/rsfp4752> - De acuerdo con un estudio del CIS de 2017 (Estudio



3194), el 16,8% de las personas en España se consideran “espirituales” pero no seguidoras de una confesión religiosa. Ese porcentaje representa a varios millones de personas, y ciertamente es mucha gente con la que convivimos, trabajamos, compartimos y, sin embargo, no se les ha prestado apenas atención como colectivo en nuestro país. Aunque sabemos algo de sus creencias y prácticas, sabemos muy poco de quién son y dónde están, de sus formas de organización, o de sus variedades internas. Aunque la espiritualidad no afiliada sigue siendo una gran desconocido en España, no es un tema exactamente nuevo. Si nuestras sociedades siguen siendo estados de derecho, en los que la libertad de conciencia se considera un valor de la convivencia, cabe esperar que estas y otras formas de espiritualidad no eclesializadas sigan siendo una manifestación más de la búsqueda humana de sentido, trascendencia, conexión y otras búsquedas existenciales que podemos reconocer en el variado espectro de la diversidad religiosa y espiritual.

**28 P** – CORSALINI, Matteo, *The European “cycle” of neutrality*, April 26, 2024 - <https://talkabout.iclrs.org/2024/04/26/the-european-cycle-of-neutrality/> - Concepts of neutrality in European law: “In liberal Western democracies, one possible reading of the principle of “neutrality” vis-à-vis religions is that states should encourage the flourishing of all co-existing faith- and belief-based systems that inhabit the public sphere. While this paradigm embodies an ‘ideal type of inclusive secularism’, managing religious diversity under an egalitarian conception of neutrality does not mean that civic authorities must treat all groups seeking a place and a voice within the state with absolute impartiality. ‘Impartiality’ toward citizens from all walks of life and religious (or non-religious) backgrounds can have different meanings for different people, thus making the objective of neutrality abstract and contentious, if not downright impossible to achieve. How could states and their representatives possibly avoid bias (and thus partiality) when they themselves have inherent, and sometimes unconscious, preconceptions woven into the very fabric of their social, political, and cultural identities?”

**29 D** – COURT OF APPEAL UK [Judicial Communications Office], *Court finds that religious education and collective worship are “not conveyed in an objective, critical or pluralist manner” in Northern Ireland*, pp. 4, 30 April 2024 - <https://www.judiciaryni.uk/files/judiciaryni/2024-04/Summary%20of%20judgment%20-%20In%20re%20JR%2087.pdf> - The Court of Appeal today upheld a High Court finding that religious education and collective worship are not conveyed in an objective, critical or pluralist manner in Northern Ireland. It observed that such findings were capable of constituting evidence that the forbidden line of indoctrination had been crossed. It stated that policy makers in this area are clearly minded considering a refresh to the NI curriculum that will inevitably include consideration of religious instruction to take into account the complexion and changing needs of our society.

**30 P** – CRANMER, Frank, *Challenging religious education in Northern Ireland: rights, curriculum and pluralism: JR87*, *Law & Religion UK*, 2 May 2024, <https://lawandreligionuk.com/2024/05/02/challenging-religious-education-in-northern-ireland-rights-curriculum-and-pluralism-jr87/> - In *JR87*, *Application for Judicial Review* [2024] NICA 34, the applicants argued that the mandatory Christian religious education (“RE”) and collective worship (“CW”) in controlled primary schools in Northern Ireland was contrary to the religious freedom provisions of the ECHR. The Northern Ireland Department of Education contested that view; but in July 2022, Colton J. decided in favour of the applicants: see *JR87*, *RE Application for Judicial Review* (Rev1) [2022] NIQB 53. In brief, he found that RE and CW were not conveyed in an objective, critical and pluralist manner in Northern Ireland and that the relevant legislation contravened the applicants’ Convention rights [trial judgment [74, 83 & 123]]. The Department of Education appealed [...].

**31 J** – CROWE, Jonathan (2024), *Natural Law with and without God*, *Australian Journal of Law and Religion*, 4, 2024, 17 pp.- <https://solum.typepad.com/legaltheory/2024/06/crowe-on-natural-law-and-religion.html> - There is a common perception of natural law theory as characteristically (if not necessarily) theistic. This is sometimes presented as a drawback by secular critics of natural law thinking. Natural law authors themselves differ on the role of theism within their theories. Some have argued that natural law theory presupposes theism, while others have sought to give their views a secular basis. This article explores the relationship between natural law theory and theism. I begin by defining the characteristic features of the natural law outlook. I show that these core aspects of natural law thought can be rendered consistent with both theistic and non-theistic

worldviews. However, these worldviews may yield different responses to some fundamental questions about natural law, such as where natural law comes from; how (and to what extent) humans can know about natural law; why humans should follow natural law; and whether natural law changes. I explore the consequences for natural law theories of theistic and non-theistic answers to these questions. I then offer some reasons for thinking that a version of theism incorporating what I term ‘qualified teleological perfectionism’ provides the most coherent foundation for the natural law outlook.

**32 J** – DANHI, Alice (2023), *Réforme éducative et défis d’intégration du système d’éducation coranique en Côte d’Ivoire*, *Dalo Géo*, revue scientifique spécialisée en Géographie, Université Jean Lorougnon Guédé, numéro 09, décembre 2023, pp. 202-211 - [https://revuegeo-univdaloa.net/sites/default/files/2024-03/DaloG%C3%A9o\\_009\\_17.pdf](https://revuegeo-univdaloa.net/sites/default/files/2024-03/DaloG%C3%A9o_009_17.pdf) - Les politiques éducatives de l’Etat ivoirien sont élaborées relativement aux aspirations et besoins en éducation des populations. L’expansion du système d’éducation arabo-islamique en Côte d’Ivoire a montré les attentes de la population en la matière. Pour un meilleur contrôle et une harmonisation des connaissances des apprenants, l’Etat initie la Stratégie nationale d’intégration des enfants des Systèmes Islamiques d’Enseignement dans le système éducatif formel. Toutefois, cette politique n’a pas enregistré l’adhésion des différents démembrements du système islamique du fait de facteurs limitants. La présente étude fait une analyse des éléments explicatifs de la non-adhésion des acteurs à partir d’une étude qualitative réalisée dans diverses localités du nord du pays. L’analyse de données collectées montre que la tendance des individus à se maintenir dans l’option de l’éducation coranique ou islamique se justifie par un rejet de la domination symbolique exercé par un modèle éducatif exogène non en phase avec l’idéologie de perpétuation d’une culture religieuse véhiculée.

**33 C** – DANILOVICH, Yauheniya, *Ecumenism as the space for international knowledge transfer in religious education teacher education*, in: Jenny Berglund et al. (eds.), *Educating religious education teachers. Perspectives of international knowledge transfer*, V&R Unipress-Bonn University Press, 2023, pp. 151-163 - This chapter gives a perspective on ecumenism in religious education for teachers. The intersection between international knowledge transfer and ecumenism in RE teacher training is discussed in relation to Orthodoxy and Orthodox RE. A resource-oriented approach to ecumenism in RE teacher training and the need for empowerment and sustainability in international knowledge transfer are also suggested. *Keywords*: Teacher education, interdenominational cooperation, RE, ecumenical theological education.

**34 J** – DESMERY, Kéren (2024), *L’enseignement moral et civique à l’aune des questions laïques*, *Revue du droit des religions*, 17, 2024, 83-101 - <https://doi.org/10.4000/11pcg> - L’enseignement moral et civique (EMC) est le résultat d’une conception aussi laborieuse que courageuse en regard des obstacles qu’il a dû affronter pour être effectif au sein des établissements publics en France entre 2015 et 2017. De l’annonce d’une « morale laïque » à un « enseignement laïque de la morale » puis d’un « enseignement moral et civique », la gestation de cet EMC a mis en exergue le rapport singulier, voire épineux du système éducatif à la notion de morale, mais aussi de laïcité et la dualité persistante avec l’enseignement des faits religieux. À peine instauré, l’EMC a fait l’objet d’une réécriture totale en 2018 au profit d’une culture non plus « morale », mais « civique », mettant sa neutralité à rude épreuve et laissant présager *in fine* un retour à l’instruction civique d’antan.

**35 P** – DE SOUZA, Rachel, *Space to pray in secular schools?* Posted by Frank Cranmer *Law & Religion UK* on 09 June 2024: <https://lawandreligionuk.com/2024/06/09/law-and-religion-roundup-9th-june/> - Asked at the end of a lecture given at Allen Hall, the Roman Catholic seminary in southwest London, whether more secular schools should give children the space to pray, the Children’s Commissioner for England, Dame Rachel de Souza, is reported as having answered: “That’s an easy one. Yes.” She believes there is a misunderstanding that the education system in non-faith schools is akin to the French secular one – which is not the case: “I was an RE teacher and the Education Act tacitly says we need to deal with the children’s spiritual, social and moral development. There has been a misunderstanding with some of the discussions I’ve seen around some of these areas recently that we have some kind of secular French education system, but I always say ‘thank goodness for the Anglicans’ because [without them] we would not have had a school system at the turn of the century. Our system has always had a pastoral system and been concerned with children’s spiritual and moral needs.”

**36 C** - DILLEN, Annemie (2024), *Children and Christian theology*, *St Andrews Encyclopaedia of Theology*. Edited by Brendan N. Wolfe et al. <https://www.saet.ac.uk/Christianity/ChildrenandChristianTheology> - First published online 29 Febr. 2024 - Children and childhood are increasingly considered as a theological concern.

In this contribution, an overview of various perspectives on children, childhood, and Christian theology is presented. The article describes a diversity of images of children as they figure in social sciences, in biblical studies, in the history of theology, in ethics, and in practical and systematic theology. By considering these images, it will become clear how children are sometimes considered as passive objects but, in recent times, mostly as active subjects showing resilience and agency. Children are not only to be protected; they also have a voice. This idea is made explicit in recent scholarship on the relationship of church communities with children, on children and liturgy, religious education, and pastoral care.

**37 T** – DIOCESI BOLZANO-BRESSANONE, *Religioni in Alto Adige*. <https://www.bz-bx.net/it/news/dettaglio/progetto-religioni-in-alto-adige-sei-corti.html> - L'Ufficio diocesano per il dialogo ha realizzato e presentato al pubblico (17 aprile 2024) sei cortometraggi - in italiano e tedesco - in cui tutte le religioni presenti e registrate in Alto Adige (induismo, buddismo, ebraismo, cristianesimo, islam, sikh e bahai) prendono posizione su vari temi: essenza della religione, ruolo della donna, tempo del digiuno, concetto di aldilà, preghiera, impegno sociale. È stato realizzato anche un film di 45 minuti (per ora solo in tedesco), trasmesso da Rai Südtirol il 26 aprile. I cortometraggi sono destinati alle classi scolastiche, ai gruppi giovanili e della cresima, ma possono essere utilizzati in modo mirato anche nella (in)formazione degli adulti.

**38 B** - DUNLOP, John (2024), *Religious literacy: a way forward for Religious Education in Catholic schools in Scotland?* MPhil(R) thesis, University of Glasgow. <https://theses.gla.ac.uk/84346/> - This thesis is written to address the context of Religious Education in Catholic state schools in Scotland. The thesis aims to critically examine the Religious Education curriculum (RERC) in light of a particular lens- religious literacy. The thesis contextualises RERC within two frameworks: (1) the religious landscape of contemporary Scotland; and (2) contemporary models of religious literacy. The research in this thesis is carried out by a critical examination of the literature on several key relevant issues: religious literacy; religious demographics; sociology of religion in contemporary Britain; pedagogical approaches to RE; Curriculum for excellence; the Scottish education system; and the Catholic Church's philosophy of education. The thesis utilises the literature to answer the main research question: is religious literacy a way forward for RE in Catholic schools in Scotland? There will be three potential mandates evaluated to answer this question: sociological, educational and ecclesial. The thesis aims to be an academic contribution to the debate and discussion on the national RERC curriculum in Scotland.

**39 D** – EUROPEAN COMMISSION - EURYDICE, *Promoting diversity and inclusion in schools in Europe*, 10 October 2023, Version in Croatian, Italian, Portuguese, Spanish - <https://eurydice.eacea.ec.europa.eu/publications/promoting-diversity-and-inclusion-schools-europe> - This Report investigates existing national/top-level policies and measures that promote diversity and inclusion in school education. It focuses especially on learners who are most likely to experience disadvantage and/or discrimination in schools, including girls/boys, students from different migrant, ethnic and religious backgrounds, LGBTIQ+ students, and students with special educational needs or disabilities. The report highlights existing targeted policy initiatives promoting the learners' access to quality, inclusive, mainstream education. It provides a comparative overview of policies and measures across 39 European education systems and presents many country examples, which showcase some of the most recent initiatives taken across Europe.

**40 J** – EZEGWU, Chidi & Dozie OKOYE, *Political bargaining, religion, and educational development: The Nigerian experience from the takeover of schools from Christian missions*, *International Journal of Educational Development*, Volume 106, April 2024 - <https://www.sciencedirect.com/science/article/pii/S0738059324000221> - Formal Western education in Nigeria was initiated by various Christian missionaries in 1842, and they continued to dominate the education system after independence in 1960. In a bid to reshape the education system, the military government centralised education management and outlawed missionary and other private school ownership in the 1970s following a civil war. Focusing on this forceful takeover of schools from religious bodies, this paper discusses how the takeover contributed to shaping the future of the Nigerian education system, including impacts on access and quality education and stakeholders' perceptions of the changes. The paper uses data collected from 2617 individuals who discussed their experiences of the changes as parents, students, teachers, head-teachers, principals, and administrators in the education sector between 1970 and 2003. Findings reveal that the military government's takeover of Christian Missionary schools encouraged parents in Muslim-dominated northern Nigeria to enrol their children in school. At the same time, respondents revealed that the expansion of access negatively affected the quality of education. The perceived impacts of these changes vary across ethno-religious groups, which is a manifestation of the political

bargaining strategies adopted by the government. We discuss some implications of these findings for education systems in other developing countries.

**41 J** – FATIMAH, Ristri et al. (2024), *Developing a religious moderation-based multicultural education model for religious nationalist student formation*, *Educational Administration: Theory and Practice* 2024, 30(5), 1506-1517 - <https://kuey.net/index.php/kuey/article/view/3110/1984> - This study draws upon theories of multicultural education, religious moderation, and nationalism to inform the development of the proposed model. Key concepts include fostering tolerance, respect for diversity, and a strong sense of national identity within a religiously diverse context. Multicultural education theory provides the foundation for understanding how educational institutions can effectively address cultural and religious diversity. Religious moderation theory offers insights into promoting a balanced approach to religious beliefs and practices within educational environments. Nationalism theory contributes to understanding the role of national identity in shaping students' attitudes and behaviours. The development of the Religious Moderation-based Multicultural Education Model involved a comprehensive review of existing literature on multicultural education, religious moderation, and nationalism. Additionally, consultations with experts in education, religious studies, and multiculturalism were conducted to inform the model's design. The model was iteratively refined based on feedback from pilot implementations in educational settings. This mixed-method approach ensured that the model was grounded in both theoretical principles and practical considerations. Results and conclusion: the Religious Moderation-based Multicultural Education Model emphasizes the integration of religious moderation principles into multicultural education practices. It underscores the importance of promoting tolerance, respect for diversity, and a balanced understanding of nationalism among students. The model's effectiveness was demonstrated through positive outcomes in student attitudes and behaviours towards religious diversity and national identity. These findings highlight the potential of the model to contribute to the formation of inclusive and cohesive learning environments in religiously diverse educational settings.

**42 J** – FREITAS PÉREZ, Andrea Monick & Claudete BEISE (2024), *Ensino religioso – Apontamentos sobre os problemas da formação de professores*, *Revista Foco* 17(3), March 2024 17(3):e4683 - DOI:[10.54751/revistafoco.v17n3-104](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 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 Componente Curricular ER na perspectiva de superação da chamada mentalidade de longa duração que concebia à docência de ER como ensino de confissão religiosa.

**43 J** – GALIOTO, Carmelo y Cristobal BELLOLIO (2024), *La clase de religión en el sistema escolar de Chile. Problemas y perspectivas desde una aproximación filosófica*, *Revista de Investigación Educativa Latinoamericana* 61(1), April 2024 - DOI:[10.7764/PEL.61.1.2024.9](https://doi.org/10.7764/PEL.61.1.2024.9) - La presencia de la religión en el currículum de un sistema escolar público es un tema controvertido. Este artículo propone una hermenéutica de la principal herramienta normativa que regula la presencia de la religión en las escuelas y colegios de Chile, el decreto 924/83, para identificar sus principales aspectos problemáticos y, a través de argumentos filosóficos, vislumbrar nuevas perspectivas. Se identifican específicamente tres puntos críticos que surgen de la interpretación del decreto 924/83 en su texto y puesta en práctica: exclusivismo, confesionalismo y (posible) analfabetismo religioso. Para superar estos problemas, se propone un nuevo abordaje que plantea la clase de religión como un bien educativo universal, obligatorio y no confesional. En conclusión, se ofrecen algunas implicancias para futuras investigaciones académicas y las políticas públicas respecto de la presencia de la clase de religión en el sistema escolar de Chile.

**44 P** – GALLAGHER, Tony, *Religion and diversity in schools in Northern Ireland*, School of Social Sciences, Education and Social Work, Queen's University Belfast, *Research output: Working paper - Discussion paper*, pp. 39, 2024 - <https://pure.qub.ac.uk/en/publications/religion-and-diversity-in-schools-in-northern-ireland> - Throughout their history schools in Northern Ireland have been largely divided on the basis of religion and it has long been argued whether this contributed to wider social divisions, or simply reflected



those divisions. There has also been long-standing evidence of public support for the idea that engagement across community divisions would be desirable. Since the Good Friday/Belfast Agreement, and in some case before it, the Churches themselves have indicated a desire for more diversity in school enrolments. The recent report of the *Independent Review of Education* also highlighted the importance of schools helping young people to engage across community divisions. This goal could be achieved by some of all of the following: more religiously integrated schools; schools working collaboratively in shared education partnerships; schools that are jointly managed by the Catholic Church and one or more of the Protestant Churches; or through all schools attracting a more diverse intake. This paper is concerned with the last of these and explores the extent to which the religious composition of individual primary and post-primary schools has changed, or not, since the Good Friday/Belfast Agreement. For the purposes of this paper schools are categorised as either 'Protestant', 'Catholic' or 'Integrated' based on a combination of their governance arrangements, any formal or informal relationship with one or more of the main Churches, and their traditional intake profiles, rather than simply their management type. Pupils are categorised as Protestant, Catholic or Other (a mix of other Christian groups, other world religions or those who say they have no religion).

**45 R** – GITIHA, Rachael W. et al. (2024), *Students' perceptions towards the uptake of educational technologies in Christian religious Education* [Kenia], *Cogent Education*, 11(1)2024 - <https://doi.org/10.1080/2331186X.2024.2310968> - The techniques and methods of teaching in Kenya have changed rapidly from traditional methods to contemporary, 21<sup>st</sup> century, technology-based approaches. This development led to the introduction of several frameworks to support the application of numerous innovations in learning. However, the uptake of technology-supported teaching and learning, particularly in Christian Religious Education (CRE), remains low. Recent research indicates that the application and utilization of these technologies in CRE are minimal because of the perceptions of key stakeholders, including teachers, students, and school administrators. Educational technologies not only enhance the quality of learning but also contribute to deepening of religious knowledge and insights, fostering the development of moral values and beliefs. Therefore, this study investigated the relationship between students' perceptions and the uptake of educational technologies in CRE in Embu County, Kenya. This study sampled 300 students from 30 public secondary schools using a descriptive cross-sectional survey design and multistage random cluster sampling methods. Data were collected using a semi-structured questionnaire and analysed using descriptive and inferential statistics. The results showed a significant weak positive relationship between students' perceptions and their uptake of educational technologies in CRE ( $r=0.002$ ,  $p=0.01$  and  $R^2=0.032$ ). The findings of this study imply that initiatives aimed at increasing the uptake of educational technology should be specific, lucid, and tailored to the perceptions, ideas, opinions, experiences, and diverse needs of students.

**46 T** – GIULIANI, Massimo (2024), *La Shoah tra storia, memoria ed elaborazione religiosa nel giudaismo odierno*, *Nuova Secondaria*, XLI (5), gennaio 2024, 63-67 - La questione del "pensare Auschwitz" è divenuta via via sempre più il fulcro di interesse per molti pensatori del giudaismo contemporaneo. In questo saggio si presentano alcune 'teologie dell'Olocausto' sviluppate da rabbini come Richard L. Rubenstein, Emil L. Fackenheim, David Weiss Halivni e David Novak. Si mettono a confronto poi le prospettive divergenti ma complementari di due famosi sopravvissuti, Elie Wiesel e Primo Levi: religiosa e centrata su Israele la prima prospettiva, più razionale e universale la seconda. Il saggio si chiude con una riflessione sul ruolo dei poeti nel fare memoria della Shoah nell'orizzonte del pensiero ebraico, al fine di stimolare l'elaborazione di questi eventi per le future generazioni.

**47 B** – GOJNY, Tanja, Susanne SCHWARZ, Ulrike WITTEN (Hg.), *Wie kommt der Religionsunterricht zu seinen Inhalten? Erkundungen zwischen Fridays for Future, Abraham und Sühneopfertheologie*, Erschienen 2024 im Transkript Verlag, Bielefeld, Seiten 404 - [https://www.ssoar.info/ssoar/bitstream/handle/document/90985/ssoar-2024-gojny\\_et\\_al-Wie\\_kommt\\_der\\_Religionsunterricht\\_zu.pdf](https://www.ssoar.info/ssoar/bitstream/handle/document/90985/ssoar-2024-gojny_et_al-Wie_kommt_der_Religionsunterricht_zu.pdf) - „So kommt der Religionsunterricht zu seinen Inhalten Bilanzierung und Ausblick“: Mit dem Titel unserer Abschluß Überlegungen suggerieren wir: • erstens, daß wir eruiert haben, wie das Fach zu seinen Inhalten kommt, und/oder • zweitens, daß wir zeigen können, wie das Fach zu seinen Inhalten kommen kann. Beide Suggestionen sind richtig und auch nicht richtig. In den abschließenden Überlegungen bündeln wir ohne Anspruch auf Vollständigkeit thetisch die von dem Autor: innen ganz unterschiedlich gesponnenen und bereits z.T. auch miteinander verknüpften Fäden im Band und beziehen diese prospektiv auf den Inhaltsdiskurs, ohne jedoch namentlich auf einzelne Aufsätze zu verweisen. Wir orientieren uns dabei in freier Anlehnung an den strukturgebenden Hauptintentionen der Publikation und führen gleichzeitig über diese hinaus. Aus der Fülle der Beiträge und

Perspektivierungen zwischen Rekonstruktion und normativ-prospektiver Konstruktion religionsunterrichtlicher Inhalte in dieser Publikation wird deutlich, daß der Inhaltsdiskurs nicht nur aktuell wie relevant ist, sondern als ein bislang zu wenig explizit geführter Zentralkurs religionspädagogischer Grundüberlegungen und -entscheidungen anzusehen ist. Anhand der Beiträge lassen sich viele Ansatzpunkte und Spannungsfelder für die theoriebildende Arbeit am Diskurs über die inhaltliche Dimension des Religionsunterrichts aufzeigen und innovative Ideen für Kriterien zur Gewinnung von religionsunterrichtlichen Inhalten finden (Seite 395).

**48 P** – GOLDSCHMIDT, Pinchas, *Gli Ebrei e l'Europa: „Si tratta anche di noi”*, alla consegna del Premio Carlo Magno 2024, *Il Regno-doc.* 11, 01/06/2024, 375-379 – cf. l'originale tedesco: <https://www.juedische-allgemeine.de/juedische-welt/ich-bin-zu-alt-um-an-maerchen-zu-glauben-aber-zu-jung-um-aufzugeben/> - “Non dimentichiamo mai che si tratta sempre anche di noi, dei nostri valori europei, della democrazia, della libertà”. Quest'anno il Premio Carlo Magno, riconoscimento assegnato ogni anno dalla città tedesca di Aachen, l'antica Aquisgrana, a personalità che si sono distinte per il loro impegno a favore della pace e dell'integrazione europee, è stato consegnato il 9 maggio al rabbino Pinchas Goldschmidt, presidente della Conferenza rabbinica europea e già rabbino capo di Mosca, che nel 2022 ha lasciato la Russia per protesta contro l'aggressione dell'Ucraina. Nel suo discorso Goldschmidt ha lanciato un accorato appello contro l'antisemitismo, che minaccia ancora oggi i valori europei, soprattutto dopo il pogrom jihadista del 7 ottobre 2023 e la violenta risposta bellica di Israele. «Gli ebrei non si fidano a farsi riconoscere come tali. Tolgono la *mezuzah* dagli stipiti delle porte, prenotano Uber e i servizi di consegna a domicilio con un nome diverso per paura della violenza. Non posso dirlo in altro modo: questa non è una vita in libertà». *Ma* «l'antisemitismo non è un problema degli ebrei. È un problema delle società in cui si diffonde. È un sismografo della loro situazione. L'estremismo di destra e di sinistra... non mettono in pericolo solo l'Europa ebraica, minacciano la sicurezza, la libertà e il futuro dell'Europa nel suo complesso».

**49 D** – GOVERNMENT UK, *Deep and meaningful? The religious education subject Report*, published 17 April 2024 - <https://www.gov.uk/government/publications/subject-report-series-religious-education/deep-and-meaningful-the-religious-education-subject-report> - “The scope of religious education is vast. Through RE, pupils encounter ancient and living traditions that have shaped the world. They explore foundational texts and the way that individuals and groups live in the world, as well as the values, beliefs and ideas that bind people together. Pupils consider deep questions that have inspired human thought throughout history, and that still challenge children and adults alike today. The knowledge that they gain stretches beyond oversimplifications: it enables pupils to derive meaning from complexity. The RE sector generally agrees that RE contributes to pupils' personal development. However, the sector does not agree on – or discuss enough – the distinct body of knowledge that pupils learn in RE. This report explores the content and substance of what pupils learn in RE. Within the RE classroom, teachers and pupils work with claims about religious and non-religious traditions, as well as the reflections that they themselves bring to the table. At its best, RE can help pupils to make sense of a complex world where aspects of religion and non-religion hold different places in the lives of its citizens [...]”. Summary: *Context - Religion in schools - RE and personal development - Main findings - Recommendations - Primary/Secondary Annex: Methodological note, Key terms used in this report.*

**50 P** – GUGGENMOS, Esther-Maria (2024), *Life education in contemporary greater China. Are religions back as players in public education?* - [https://repository.globethics.net/bitstream/handle/20.500.12424/4305023/RCTC\\_2024-1.38-41\\_Esther-Maria\\_Guggenmos](https://repository.globethics.net/bitstream/handle/20.500.12424/4305023/RCTC_2024-1.38-41_Esther-Maria_Guggenmos) - In the past 20 years, the subject “Life Education” has become an optional standard in secondary schools in Taiwan; official textbooks on Life Education can be found at the National Textbook Library, and a research centre on Life Education at National Taiwan University has been set up and publishes an in the meantime established *Journal of Life Education*. Religious agents have become self-confident in assisting the general development of the subject. How can one describe this emerging subject and its regional differences? How can it be historically contextualized? In how far does it relate to religion? And are religious organizations playing a role in its establishment? These are the questions of a new research project at Lund University, the first steps of which E.M. Guggenmos [prof. of the History of Religions at Lund University and specialized on Contemporary Buddhism in East Asia] introduced in her paper.

**51 C** – HANAN, Alexander, *Ethics, education, and the inheritance of Abraham. An essay in the pedagogy of difference*, in: *The Cambridge Handbook of Ethics and Education*, Sheron Fraser-Burgess, Jessica Heybach Dini Metro-Roland eds, Cambridge University Press 2024:82-105 – Doi:<https://10.1017/9781009188128.008>

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.

**52 J** – HANNAN, Patricia (2024), *Teaching religious education as if the world mattered*, *British Journal of Religious Education*, 46(3) 245-256 – <https://doi.org/10.1080/01416200.2024.2333002> - 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.

**53 B** – HANF, Theodor & Karim EL MUFTI (eds.), *Policies and politics of teaching religion*, Nomos, Baden-Baden 2024, 2nd edition, 160 Seiten - <https://www.nomos-elibrary.de/10.5771/9783845256542/policies-and-politics-of-teaching-religion> - Die Rolle von Religion und Religionsgemeinschaften ist in vielen Staaten umstritten, besonders häufig in überwiegend Muslimischen Staaten, aber auch in Europa. Gegenstand von Auseinandersetzungen ist nicht zuletzt der Religionsunterricht. Was sind seine rechtlichen Grundlagen, in welchen Institutionen wird er erteilt, wer bestimmt die Lehrpläne, wer bildet die Lehrer aus, welche Wirksamkeit hat er? Suchen Staaten ihn zur Stärkung ihrer Legitimität zu nutzen oder gesellschaftliche Kräfte durch ihn Einfluß auf staatliche Politik zu gewinnen? Löst er Konflikte aus, verstärkt oder mildert er sie? Diese Fragen werden an den Fällen Afghanistans, Ägyptens, Bosnien-Herzegowinas, Deutschlands, Frankreichs, Großbritanniens, Mazedoniens, des Libanon, Indiens, Indonesiens, Israels, Tunesiens und der Türkei untersucht. Der Vergleich der Studien zeigt Gemeinsamkeiten der Problem- und Konfliktmuster auf, aber auch Lücken im gesicherten Forschungsstand und damit Desiderate für weitere Forschung.

**54 J** – HARDY, Sam A. & Emily M. TAYLOR, *The past, present, and future of research on religious and spiritual development in adolescence, young adulthood, and beyond*, *Archive for the Psychology of Religion*, first publ. online March 11, 2024 - <https://journals.sagepub.com/doi/10.1177/00846724241235172?Icid=int.sj-abstract.citing-articles.3> - This article serves as an introduction to the special issue on *Contemporary Issues in Religious and Spiritual Development in Adolescence, Young Adulthood, and Beyond*. First, we give an account of the history of research on religious and spiritual development in adolescence and beyond. Although religion and spirituality have a long history in psychology, it is still an emerging area of research. Second, we summarize the current body of work on religious and spiritual development in adolescence and beyond. Most research in this area has focused on outcomes, particularly religion and spirituality as a protective factor against negative youth outcomes. Some work has also looked at individual and contextual predictors of religion and spirituality. Less is known about processes and trajectories of religious development, particularly in terms of changes in religious identification. Third, we recommend directions for future research in this area. We focus on the need for research to look at the role of religion and spirituality in positive youth development, the religious and spiritual experiences of religious minority youth, religious and spiritual challenges faced by sexual minority youth, and processes and predictors of religious deconversion. Fourth, we outline the four review papers on contemporary issues in religious and spiritual development featured in the special issue. These papers provide literature reviews on four important directions for future research.

**55 P** – HAREIDE, Sigurt et al., *Religious Education research group: kindergarten, school and higher education*, University of South-Eastern Norway, May 2024, <https://www.usn.no/research/our-research/>

[kindergarden-schools-and-higher-education/religious-education/](#) - The members of our research group [17 members] come from a range of different academic traditions and represent a diversity of perspectives on topics related to religious and moral education in schools and early childhood education, as well as religion, worldviews and philosophy in society. Interdisciplinarity and diversity of perspectives is our strength. We do research on the didactics of religious education, religious pluralism and cultural diversity among children and young people, on how kindergarten kids talk about faith, on using art and excursions as didactic resources, pedagogical practices to explore existential questions, promote life skills and psychological wellbeing, religious and spiritual experiences, as well as theological, epistemological and philosophical issues.

**56 C** - HATZIS, Nicholas, *Wearing religious symbols* (April 5, 2024), in: Ian Loveland (ed.), *British and Canadian public law in comparative perspective*, available at SSRN: <https://ssrn.com/abstract=4780373> - This chapter explores the Canadian and British approaches, under the Charter of Rights and Freedoms and the Human Rights Act respectively, to wearing religious symbols in public. It focuses on three issues: first, what kind of religious beliefs may support a claim for exemptions from prohibitions on wearing religious symbols; second, the reasons invoked by the government for imposing the prohibitions and the way courts have conducted the balancing exercise between religious freedom and governmental interests; and third, the concepts of neutrality and secularism in cases concerning public officials who wish to wear religious symbols while on duty. This discussion helps to bring into focus the normative assumptions underlying judicial rulings in Canada and Britain and the way those rulings reflect broader societal attitudes to religion.

**57 J** – HENDRICKS, Jeroen (2024), *Inspiring change in Catholic religious education. The selected findings of an appreciative inquiry research project on Bible teaching in Flemish secondary education*, in *Journal of Empirical Theology* 2024, 1, [https://brill.com/view/journals/jet/37/1/article-p119\\_6.xml](https://brill.com/view/journals/jet/37/1/article-p119_6.xml) - The task of Bible teaching in Catholic RE is to bring the world of the Bible and that of the contemporary reader into dialogue. This is not an easy task. After all, the processes of detraditionalisation and pluralisation have greatly widened the gap between the Bible and today's culture. To meet this challenge, the hermeneutic-communicative model of Catholic RE in Flanders promotes an approach to Bible teaching that is both experiential, multidirectional, and communicative. However, Flemish Catholic RE teachers indicate that they often find it difficult to apply and implement this in their actual classroom practice. As part of a larger appreciative inquiry project with nine Catholic RE teachers in Flemish secondary education, this contribution focusses on the question of what teachers need to develop the necessary ownership, confidence, skill, and experience to strengthen their Bible teaching. Based on an analysis of RE teacher's self-reflection and self-assessment reports, several factors or elements were identified that seem important to facilitate transfer to practice.

**58 J** – HENNETTE VAUCHEZ, Stéphanie (2024), *Un éléphant dans la pièce ? La liberté d'enseignement comme régime d'accommodement de la religion*, *Conseil Constitutionnel - Titre VII*, n. 12, Avril 2024 - <https://www.conseil-constitutionnel.fr/publications/titre-vii/un-elephant-dans-la-piece-la-liberte-de-l-enseignement-comme-regime-d-accommodement-de-la-religion> - La présente contribution analyse le régime juridique de l'enseignement privé, fondé sur le principe constitutionnel de la liberté de l'enseignement. Elle propose de lire ce régime comme fondé sur une logique d'accommodement de la religion, c'est-à-dire comme un régime qui, simultanément, reconnaît la légitimité de l'affirmation, par les établissements d'enseignement privé, d'un caractère propre, y compris confessionnel, et aménage, en son nom, l'application des règles communes. Ce faisant, l'article affirme l'intérêt qui s'attache à étudier de près le régime juridique de l'enseignement privé, non seulement au regard de l'importance de la loi Debré de 1959 pour la compréhension du régime français de laïcité mais encore, du fait de la relativisation à laquelle il invite de la présentation commune de la tradition juridique et politique française comme précisément opposée à toute notion d'accommodement – notamment vis-à-vis de la religion.

**59 R** – HIDAYATI, Yayat et al. (2024), *The effectiveness of the case method team based project learning model in Islamic Religious Education and ethics subjects*, *Educational Administration: Theory and Practice*, 30(4), 3857-3861 - Doi:10.53555/kuvey.v30i4.2134 - The purpose of this study was to determine the effectiveness of the case method team based project learning model in Islamic RE and ethics subjects. The effectiveness of the research method used is experimental. Research sample in the experimental class there were 30 people and in the control class there were 22 people in the information systems study program, faculty of computer science, universitas *Hangtuh Pekanbaru*. The research instrument uses tests to measure cognitive and psychomotor in students. The results showed that the case method team-based project learning model was more effective than the conventional learning in improving cognitive and psychomotor learning



outcomes. The Java programming course is one of the basic skills courses in the information systems and informatics engineering study program that students must understand and master. It was measured by measuring cognitive and aspects experimental class who implemented the case method team-based project learning model.

**60 J** – HISBON MATEMBA, Yonah (2024), *Neocolonialism, anti-coloniality and religious education: new lessons from Africa South of the Sahara (ASoS)*, *Religious Education*, 20 May 2024 - <https://doi.org/10.1080/00344087.2024.2352977> - This paper initiates a novel discourse advocating for the anti-colonization of religious education (RE) in Africa South of the Sahara (ASoS). It illustrates how anti-colonial critiques can not only offer more precise theoretical perspectives but also generate a practical imperative for a paradigm shift in a school subject *still* influenced by what I have labelled as the neo-coloniality of power. In some countries, attempts to decolonize RE through multi-faithism are being forsaken, reverting the subject to the Christo-normativity of the colonial era. The paper contends that the process of reconceptualizing RE with an anti-colonial mindset should inspire innovative ideas for an anti-colonized RE aligned with the educational goals in an African postcolonial environment.

**61 J** – HUSSAIN, Zameer & Christopher COOPER-DAVIES (2024), *Ijtihad in the RE classroom*, *Journal of Beliefs & Values*, 1-15, publ. online 20 febr. 2024 – <https://doi.org/10.1080/13617672.2024.231337> - This article examines the place of ijthihad in the British Religious Education curriculum. It argues that the concept should be taught to high school students earlier than A-Level. Knowledge of ijthihad enables students to understand diversity of thought and legal interpretation in Islam, and why different conclusions can be reached from the same or similar corpus of Islamic sources. Ijthihad has always played an important role in the consolidation and evolution of Islamic legal thinking. Yet despite increased research about the value of a hermeneutical approach in the RE classroom in recent years, ijthihad is rarely taught in UK schools. The article presents real life classroom experience and tweaks to the established RE syllabi which have been implemented in schools where most students identify as Muslims. Its principal author (Z. Hussain) is a religious studies teacher who brings his own expertise in teaching to this debate to evidence how a hermeneutical approach to the study of Islam at all levels will benefit students' understanding of Islam and help them to understand the importance of legal pluralism within and between Islamic traditions.

**62 R** - JOHNSON, Alison, Mathieu H. LEE & Albert CHENG, *Which characteristics do religious school administrators value in teachers? Experimental evidence from the global Christian school sector*, *Journal of Religious Education*, 72, 91-108 (2024). <https://doi.org/10.1007/s40839-024-00221-8> - Research shows that teacher quality is the most important school-related input correlated with student success. In religious private schools, teachers do not merely influence academic outcomes; they may also play a role in spiritual formation. Religious school administrators report that their faith informs their hiring decisions. However, little research has examined the ways that religious school administrators choose individuals to place in teaching positions. In this study, we use conjoint analysis to experimentally examine the hiring preferences of 170 Christian school administrators. We find that having modest (compared to below-average) academic achievement and qualifications or extensive (compared to limited) experience each increases a teacher candidate's likelihood of being hired by 26 percentage points. Having strong (compared to modest) academics, being a graduate of a Christian (compared to secular) postsecondary institution or being a graduate of the administrator's K-12 school (compared to a different school) produces smaller effects.

**63 T** – JOHNSON, Karen J. & Jonathan M. YEAGER (Eds.), *Understanding and teaching religion in US history*, University of Wisconsin Press 2024, pp. 344 - <https://uwpress.wisc.edu/books/5839.htm> - Religion is deeply embedded in American history, and one cannot understand American history's broad dynamics without accounting for it. Without detailing the history of religions, teachers cannot properly explain key themes in US survey courses, such as politics, social dynamics, immigration and colonization, gender, race, or class. From early Native American beliefs and practices to European explorations of the New World, to the most recent presidential elections, religion has been a significant feature of the American story. In this book, eminent historians and history teachers provide a practical tool for teachers looking to improve history instruction at the upper-level secondary and undergraduate level. This book offers a breadth of voices and approaches to teaching this crucial part of US history. Religion can be a delicate topic, especially in public education, and many students and teachers bring strongly held views and identities to their understanding of the past. The

editors and contributors aim to help the reader see religion in fresh ways, to present sources and perspectives that may be unfamiliar, and to suggest practical interventions in the classroom that teachers can use immediately.

**64 C** – JUNKER, Helena, Martin ROTHGANGEL, *Training religion teachers in Europe: insights from the “Rel-Edu” project and challenges for future research*, in: Jenny Berglund et al. (eds.), *Educating religious education teachers. Perspectives of international knowledge transfer*, V&R Unipress-Bonn University Press, 2023, pp. 135-150 - The education of religion teachers in Europe and the corresponding international transfer of knowledge is a complex research field. This article provides a comparative religion teacher education country analysis based on the contributions to the *Religious Education at Schools in Europe* (Rel-Edu) project. The empirical analysis was conducted using grounded theory and was focused on the international transfer of knowledge (IKT). The comparative grounded theory analysis identified eight development categories: 1. teacher education beyond RE at public schools; 2. historical background; 3. training institutions for religious education teachers; 4. religion teacher training in relation to church and state; 5. effects of the Bologna process; 6. religious teacher training content; 7. further religious education teacher training; and 8. problems and challenges. It was also concluded that regardless of its specific methodological limitations, the Rel-Edu project can make significant contributions to IKT. The analysis of impulse 10 led to an interesting conclusion regarding IKT and revealed the further research needed in this area. *Keywords*: international knowledge transfer, teacher education in Europe, comparative research, grounded theory.

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

**66 J** – KAUPP, Angela (2024), *„Lernwerkstatt Fachdidaktik Religion“*. Ein Beitrag zur stärkeren Verschränkung von Theorie und Praxis im Studium, *Religionspädagogische Beiträge*, Bd 47, 1 (2024): Special Issue zu „Religionsdidaktische Innovationen der Qualitätsoffensive Lehrerbildung“ - DOI: <https://doi.org/10.20377/rpb-2024-47-1> - Im Unterschied zu vielen Bundesländern in Deutschland gibt es in Rheinland-Pfalz weder ein Praxissemester noch fachdidaktische Hospitationsseminare in Nebenfächern für Studierende für das Lehramt an Grundschulen. Daher beklagen diese Studierenden sehr häufig den fehlenden Praxisbezug des Studiums. Im Rahmen der „Qualitätsoffensive Lehrerbildung“ wurde das Theorie-Praxis-Problem in der Lehrerbildung in der Religionspädagogik aufgegriffen und ein hochschuldidaktisches Modell entwickelt, das eine Verbindung im Rahmen einer Seminarveranstaltung fördert. Ziel ist es, theologische Inhalte und die Vorbereitung auf die spätere Praxis als Religionslehrer\*in zu verbinden. Im Rahmen der Seminarveranstaltung erarbeiten die Studierenden eine Unterrichtsstunde und führen diese in der Schule durch. Dadurch werden Studierende herausgefordert, sowohl ihr theologisches Fachwissen als auch ihre Kenntnisse der Didaktik des Religionsunterrichts zu vertiefen und beides zu verbinden. Reflexionsspiralen dienen darüber hinaus der Reflexion der eigenen Lehrer\*innen-Rolle. Im Rahmen der Begleitforschung wurden sowohl der Unterricht videografiert als auch die Reflexion des Unterrichts akustisch aufgezeichnet und die Kompetenzen der Studierenden analysiert.

**67 J** – KAUSHIK, Paul (2024), *Banning Islamic veils: is social cohesion (or living together) a valid argument?* Published online by Cambridge University Press: *Journal of Law and Religion*, vol 39, 1, 01 April 2024 - <https://www.cambridge.org/core/journals/journal-of-law-and-religion/article/banning-islamic-veils-is-social-cohesion-or-living-together-a-valid-argument> - Islamic veiling has attracted a remarkable degree of international and domestic attention in the current political climate. In the popular and political climate, the

argument for social cohesion (or living together) is frequently invoked to justify bans on wearing Islamic veils. For example, the social cohesion argument was widely used in parliamentary debates leading up to the bans on wearing Islamic full-face veils (such as *burqa* or *niqab*) in France and Belgium. In response to the French and Belgian bans, the European Court of Human Rights has ruled that a ban on wearing Islamic full-face veils is justified on the grounds of living together, rulings that many academic circles have criticized. Yet in this extensive commentary on the bans of Islamic veiling, one important question remains unanswered: Is social cohesion (or living together) a valid argument for banning the wearing of Islamic veils? The author explores this question through the lens of the European human rights framework and analyses the ECtHR's approach to French and Belgian anti-veil legislation enacted on the grounds of social cohesion.

**68 C** - KHALILOVA, Zilola, *Religion and spirituality in public schools of Post-Soviet Uzbekistan*. In: Durrani, N., Thibault, H. (eds), *The political economy of education in Central Asia. The steppe and beyond: Studies on Central Asia*, Palgrave Macmillan 2023, Singapore, pp. 57-77. [https://doi.org/10.1007/978-981-99-8517-3\\_4](https://doi.org/10.1007/978-981-99-8517-3_4) - The paper highlights the policy and strategies for teaching religion within public education in Uzbekistan. The chapter provides an in-depth analysis of the place of teaching religion and the broader debates and set of legislative initiatives surrounding how religious subjects are being introduced into schools. I argue that religious education in public schools in Uzbekistan introduces religious doctrine and morality as a secular-modernized concept, and as a marker of national-cultural character. Evidently, the introduction of religious education in Uzbekistan reveals the intricate dynamics and challenges associated with the role of Islam, external influences from moderate and radical religious circles, and the perceived potential for radicalization, which should be examined in terms of both subjective perceptions and measurable data.

**69 J** – KIDWELL, Jeremy (2024), *Personal knowledge: teaching place-based religious ethics for our climate emergency*, *Journal of Moral Education*, 16 May 2024 -<https://research.birmingham.ac.uk/en/publications/personal-knowledge-teaching-place-based-religious-ethics-for-our-climate-emergency> - In this article, I analyse ways that the modern depersonalisation of knowledge production has contributed to breakdown in climate change education, and by extension, prevented moral and religious education from taking on a more ecological dimension. I draw on analysis by indigenous scholars which focusses on an indigenous re-personalising of science to make a case for a form of religious, moral and values education as an explicitly ecological pursuit, which arises from situated personal forms of knowledge. I argue that the work of re-personalising teaching and learning also requires educators to confront problems embedded in the models of ethics, values and belief which underpin our pedagogical approaches, particularly the unexpectedly problematic idea of 'world religions' and related binary conceptions of knowledge that have emerged from specific Christian lineages. By reconfiguring pedagogy, we can pursue more holistic approaches that can in turn help us to overcome depersonalized (and colonial) forms of knowledge production of knowledge and connect more intimately with the ecologies that sustain creaturely life.

**70 J** – KNOBLAUCH, Christoph, *Experiencing religious diversity in teacher training: the dynamics of learning in encounter*, *International Journal of Advanced Corporate Learning* 17(2):76-86, April 2024 - DOI:[10.3991/ijac.v17i2.42773](https://doi.org/10.3991/ijac.v17i2.42773) - Focusing on the essential relationship between encounter and education, this paper explores the significance of encounter for RE in religiously diverse contexts. The study delves into the evaluation findings of a collaborative and project-based course conducted in higher education. This course aims to involve students in the development and implementation of collaborative projects centred around RE, with a particular emphasis on cultural and religious diversity. The empirical findings primarily examine students' firsthand experiences with a specific focus on learning in encounter within religiously diverse groups. The paper critically analyses the planning, execution, and reflective aspects of learning experiences facilitated by collaboration and encounters. It explores the course's structure, methodology, and outcomes. It also investigates and reflects upon the quality of students' experiences within religiously diverse groups, as well as potential influences on their learning. Additionally, the paper explores how these encounters can be constructively integrated to enhance future collaborative scenarios in higher education. By emphasizing encounter as a vital component of education, this paper underscores the importance of engaging with diverse religious perspectives. The findings of this study contribute to the ongoing exploration of how encounters can enrich the educational process and improve future collaborative initiatives within the higher education sector.

**71 J** – KURATA, Lehlohonolo (2024), *Exploring the role of Religious Studies in developing moral values among secondary schools learners in the northern region of Lesotho*, *Asian Journal of Education and Social*

*Studies*, Vol. 50, 2024, Issue 6, 254-268 - Lesotho has experienced growing concerns regarding moral decay among youth in recent years. This concern could be attributed to various factors, such as rapid socio-economic changes, advancements in technology, and shifting societal norms. Consequently, negative consequences have arisen, including drug abuse, disrespect for constituted authority, and disengagement from academics among learners. The study intends to explore the efficacy of religious studies (RS) in addressing moral erosion and developing ethical behaviour to ensure its effective implementation and impact. This study adopts the Cognitive Dissonance Theory as a framework to investigate the potential of RS in secondary schools to develop ethical behaviour and address the increase in moral decay among learners. Through purposive sampling, six teachers from six member schools of the RS association in the northern region of Lesotho were selected to participate in semi-structured interviews. The findings of the study indicate that moral decay among learners is primarily influenced by factors such as poverty, lack of parental guidance, limited access to education, and dysfunctional family structures. Furthermore, the study reveals that RS content and various teaching approaches have the potential to cultivate moral values and counteract moral decadence among learners. The study recommends that teachers receive continuous professional development and support to enhance their pedagogical skills in effectively delivering moral education through RS. Moral instruction curriculum rather than RS curriculum should be introduced. The curriculum should accommodate all religions' moral precepts.

**72 J** – LAKRA, Benjamin & Arun SASI (2024), *The systemic erosion of Christian education in India: An analysis through the spectrum of changing laws and policies*, *Educational Administration: Theory and Practice*, 30(5), 5141–5145. <https://doi.org/10.53555/kuey.v30i5.3756> - Christian educational institutions and the educational rights of the Christian community, in general, are facing a plethora of challenges like never before. The rights which the community had previously enjoyed in the country are being eroded through governmental policies and judicial decisions. The contributions of the Christian community to the educational system in India are also being forgotten. The decline of Christian education coincides with the rise of right-wing nationalism in India. This article maps out the policies and law which has hampered Christian education in the country and tries to identify the way forward for the community.

**73 P** – LATSARA, Crystallia, *The fear of tomorrow in religious education in Greece*, *Public Orthodoxy* 2 April 2024 - <https://publicorthodoxy.org/2024/04/02/the-fear-of-tomorrow-in-religious-education-in-greece/> - Over the past several decades in the Greek region, a discernible decline has been observed in both the enthusiasm and substantive content associated with religious studies within the modern school system, a trend persisting today. The curricula, established over half a century ago, have been notably centred on Orthodox-based teachings, ethical considerations, and biblical narratives, featuring references to alternative religious perspectives or broader theological topics to a smaller extent. This situation prompts a critical examination of the existing educational framework, raising questions about its adaptability to the evolving landscape of religious discourse and the diverse religious landscape of the present day.

**74 P** – LEHMANN, Karsten & Robert WURZRÄINER, *Nachbericht zur Fachtagung „Religionskunde im Ethikunterricht – Anfragen aus Theorie und Praxis“*, S. 2 - [https://oegrw.univie.ac.at/wp-content/uploads/2024/05/Nachbericht-Fachtagung\\_Website.pdf](https://oegrw.univie.ac.at/wp-content/uploads/2024/05/Nachbericht-Fachtagung_Website.pdf) - Im Schuljahr 2021/22 wurde der Ethikunterricht in Österreich als alternativer Pflichtgegenstand für all jene Schüler:innen ab der 9. Schulstufe eingeführt, die keinen Religionsunterricht besuchen. In etwa ein Sechstel dieses Unterrichtsfachs beschäftigt sich laut Lehrplan mit Religion(en) und religionsbezogenen Themen. Zudem wird die Religionswissenschaft als kulturwissenschaftliche, konfessionell ungebundene Disziplin im Lehrplan als eine Bezugswissenschaft für das Unterrichtsfach Ethik angeführt. Bisher sind religionswissenschaftliche Komponenten im österreichischen Ethikunterricht aber nur wenig präsent. Aus diesem Grund hat die Österreichische Gesellschaft für Religionswissenschaft (ÖGRW) am 15. März 2024 zu einer Fachtagung mit dem Titel *Religionskunde im Ethikunterricht - Anfragen aus Theorie und Praxis* eingeladen, die sich mit der Frage beschäftigte, welche Beiträge religionskundliche - und somit nicht-konfessionelle - Bildung im Ethikunterricht hinsichtlich des Themenbereichs „Religion(en)“ - und darüber hinaus - leisten kann. Dabei wurde deutlich, daß die Potenziale der Religionskunde in der Schulpraxis noch bei Weitem nicht ausgeschöpft sind. Hier will die ÖGRW nun weiterarbeiten und auf diese Weise einen grundlegenden Beitrag zur (religionskundlichen) Bildung in Österreich leisten [...].

**75 B** – LESTI, Sante (2024), *Il mito delle radici cristiane dell'Europa. Dalla Rivoluzione francese ai giorni nostri*, Einaudi, Torino 2024, pp. 305 – [...] L'a., valendosi degli strumenti che la rivoluzione informatica ha



messo a disposizione della ricerca storica, ha proceduto a vagliare una quantità di testi che fino a qualche anno fa era impensabile poter prendere in considerazione. Li ha poi messi in opera attraverso un approccio di storia politica della cultura religiosa, in cui la rigorosa attenzione critica alle espressioni verbali riposa sulla convinzione della performatività sociale degli usi linguistici. In questa prospettiva le radici cristiane dell'Europa sono considerate un mito. In primo luogo, nell'accezione data ai 'miti di oggi' da Roland Barthes, che li interpreta come una deformazione della realtà. In effetti la presentazione del cristianesimo come l'elemento fondamentale, anzi spesso l'unico, per la formazione storica dell'Europa distorce quanto gli studi hanno da tempo chiarito. L'identità del continente vi appare il prodotto di una pluralità di fattori [...]. In secondo luogo, il richiamo alle radici cristiane costituisce un mito soprattutto perché la deformazione della storia assume i tratti dell'elaborazione ideologica funzionale alla mobilitazione della comunità transnazionale allo scopo di conseguire determinati obiettivi politici". "Il volume rappresenta un lavoro a un tempo affascinante, stimolante e denso" (dalla recensione di Daniele Menozzi, in *Il Regno-att.* 8/2024, 229-232).

**76 R** – LIMA JUNIOR, Antonio P.; Enio José DA COSTA BRITO, *The importance of Science of Religion in Brazilian basic education: a critical perspective*, *Revista caribeña de las Ciencias Sociales*, Miami, v.13, n.1, p. 80-99, 2024 - DOI: 10.55905/ressv13n1-007. Received on: Dec 04th, 2023 Accepted on: Jan 11th, 2024: <https://orcid.org/0000-0003-2638-9117> - We used the CAPES Catalog of Dissertations and Theses as a research source for studies developed in the period 2017-2021 with a specific protocol for the study of structural religious racism in the São Paulo Curriculum. The research involved a search with several terms related to the theme, combined using the "and" operator. Descriptors included questions about Afro-Brazilian religions, religious education, educational reform, public policies, among others. Focusing on identifying studies on structural religious racism in education. We highlight the importance of religious scientists in the educational context, aiming to combat inequalities, promoting equitable education that meets the various social, cultural and religious demands present in Brazilian society.

**77 J** – LINDNER, Konstantin, Henrik SIMOJOKI (2024), *Gemeinsam verantworteter christlicher Religionsunterricht in Niedersachsen. Kontextualisierungen und Perspektiven*, *Ökumenische Rundschau*, 73, 2024/1, 14 Seiten - [https://www.oekumenische-rundschau.de/material/homepage/aktuell/artikel/oer\\_2024\\_01\\_free.pdf](https://www.oekumenische-rundschau.de/material/homepage/aktuell/artikel/oer_2024_01_free.pdf) –[...] Der konfessionell-kooperative Religionsunterricht stellt die Reaktion auf eine Frage dar, die spätestens in den 1990er Jahren zunehmend gestellt worden ist: Wie kann angesichts rückläufiger Taufzahlen, aber auch aus ökumenischer Verantwortung heraus der konfessionelle Religionsunterricht weiterentwickelt werden? 1994 veröffentlichte die EKD in ihrer Denkschrift *Identität und Verständigung* das bundeslandunabhängige Angebot, dieses Unterrichtsfach konfessionell-kooperativ zu profilieren. In ihrer Antwort *Die bildende Kraft des Religionsunterrichts* im Jahr 1996 hielten die deutschen Bischöfe katholischerseits weiterhin an der konfessionellen Trias „Schüler:innen – Lehrkräfte – Lerninhalte“ fest. Gleichwohl wurden 1998 in einem gemeinsamen Papier der EKD und der DBK erste Optionen der Realisierung einer „Kooperation von Evangelischem und Katholischem Religionsunterricht“ definiert. Erst in ihrem Bischofswort *Die Zukunft des konfessionellen Religionsunterrichts* aus dem Jahr 2016 stellten die katholischen (Erz-)Bischöfe die Weichen dafür, daß die konfessionelle Trias in Bezug auf die Gruppe der Schüler:innen auch – abhängig von der Entscheidung des Ortsbischofs – aufgegeben und in einer gemischtkonfessionellen Lerngruppe „erweitert“ kooperativ unterrichtet werden kann [...] (S.2).

**78 J** – LUMBARD, Joseph E. B. (2024), *Islam and the challenge of epistemic sovereignty*, *Religions* 2024, 15(4), 406; <https://doi.org/10.3390/rel15040406> - The search for knowledge has been central to the Islamic tradition from its inception in the Quran and the sayings of the prophet Muhammad (*aḥādīth*). The injunctions to obtain knowledge and contemplate the signs of God in all things undergird a culture of ultimate questions in which there was an underlying epistemic unity among all fields of knowledge, from the religious sciences to the intellectual sciences to the natural sciences. Having lost sight of the underlying metaphysic that provides this epistemic unity, many thinkers in the modern period read the classical Islamic texts independently of the cognitive cartography and hierarchy of which they are a part. This approach leads to further misunderstandings and thus to a sense of hermeneutical gloom and epistemic subordination characteristic of coloniality. Postcolonial theory provides effective tools for diagnosing the process by which this epistemic erosion produces ideologically and epistemically conscripted subjects. But as it, too, arises from within a secular frame, it is only by understanding the cognitive cartography of the sciences within Islam that epistemic confidence and sovereignty can be reinstated.

**79 P** – LUNDY, David (2024), *Pedagogy and purpose*, *British Journal of Religious Education*, 46(1),1-3 - <https://doi.org/10.1080/01416200.2024.2282925> - Pedagogy and purpose are interlinked. The challenge of understanding worldview is essential to understanding several of the challenges of the contemporary world. Empathy between human beings across diverse contexts requires an understanding of a common world we share, as well as an understanding of the deep differences in the starting points from which we construct even the concept of empathy itself; whether from the individual subject of psychological science, concepts such as harmony rooted in Islamic law, or forgiveness divinely exemplified in the Christian atonement.

**80 J** – MAIER, Alexander (2024), *Discovering the child? Individualization processes of Catholic religious education in the horizon of secularization since 1900*, *Verbum Vitae*, 42(1), 103-119. <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 RE. 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. It is at least from this point that the process of modernization in the field of RE 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 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.

**81 B** – MARIANSKI, Janusz (2024), *Religious and moral condition of upper secondary school students throughout the years 1988-1998-2005-2017* [Poland], Adam Marszalek 2004, 744 - [https://ebookowo.com/religious-and-moral-condition-of-upper-secondary-school-students-throughout-the-years-1988-1998-2005\\_id255956.html](https://ebookowo.com/religious-and-moral-condition-of-upper-secondary-school-students-throughout-the-years-1988-1998-2005_id255956.html) - A sociologist is able to track changes in social, moral, and religious condition of successive generations of Polish youth. With respect to moral and religious condition, the slow succession of one generation by another may lead to significant changes in society. This would mean that the transmission of religious and religiously motivated values and moral norms in the family would be disturbed, or perhaps even interrupted. Picture of the Polish youth is volatile and diverse, be it today or during the past several years. Especially the latter view seems extremely important, both from a theoretical and practical point of view. Contemporary youth changes dynamically and in short intervals, in diverse ways depending on a given social environment.

**82 J** - MARSHALL, Heather, *‘We don’t have blasphemy laws in England.’ What does this mean for RE?* *Journal of Religious Education*, 72, 2024,109-128. <https://doi.org/10.1007/s40839-024-00224-5> - The protection and regulation of religious expression present complex challenges. Blasphemy laws, which criminalize acts deemed disrespectful to religious beliefs, have been abolished in England, allowing for broader freedom of expression. However, concerns and discussions about blasphemy persist. The Home Secretary, Suella Braverman (2023), has emphasized that there are no blasphemy laws in Great Britain and no obligation to show reverence towards any religion. Religious education (RE) plays a crucial role in fostering understanding and tolerance of diverse religious traditions. It provides students with opportunities to develop critical thinking skills and engage in meaningful dialogue. However, certain aspects of critical thinking within RE may be perceived as provocative or blasphemous. This paper explores the ongoing debate on blasphemy laws in England, considering the evolving religious landscape and its implications for the teaching of RE. It aims to shed light on the complex dimensions of this discourse.

**83 J** – MAYRHOFER, Florian (2024), *Gender constructions in Austrian RE textbooks – a comparative linguistic textbook analysis*, *British Journal of Religious Education*, 1-12 - <https://www.tandfonline.com/doi/full/10.1080/01416200.2024.2355219?src=> - The contribution gives insights into a comparative linguistic textbook analysis of two Austrian Catholic Religious Education textbooks for colleges for higher vocational schools (‘BHS’) and vocational schools for apprentices (‘VocEd’). Gender constructions are still a desideratum in RE textbook research in Austria. Previous gender-oriented analyses mostly used qualitative content analysis

or mainly questionnaires. This paper followed the approach of linguistic textbook analysis addressing gender constructions on a linguistic level by comparing both textbooks, asking which and how two selected chapters of Austrian RE textbooks in use construct gender on a linguistic level. A discussion of the main results, considering previous gender sensitive RE research, aimed to develop criteria for prospects of action with teaching materials in the current context of plurality of genders and sexualities in a democratic society.

**84 B** – MESEGUER VELASCO, Silvia (2024), *Cooperación del estado con la religión en Europa*, Aranzadi ed., Febr. 2024, 232 pp. - <https://tienda.aranzadilaley.es/p/libros-cooperacion-del-estado-con-la-religion-en-europa-1-ed> - Este libro analiza los diversos modelos de relación existentes en Europa entre el Estado y las iglesias. Partiendo de que el sentido de la cooperación con la religión ha de ser garantizar y dotar de efectividad el ejercicio de la libertad religiosa y de creencias en condiciones de igualdad, la autora examina los principales canales institucionales de cooperación estatal y los instrumentos jurídicos de que se sirven habitualmente los Estados europeos para conducir su diálogo con las confesiones religiosas. La autora centra especialmente su atención en la cuestión de si las relaciones del Estado con la religión deben estar reguladas por el Derecho común o por el Derecho especial, y a la relevancia jurídica y política de los acuerdos en el siglo XXI en la Europa contemporánea, a la luz del creciente pluralismo religioso y el proceso de secularización que caracteriza a la sociedad en muchos países europeos.

**85 J** – MILERSKI, Boguslaw & Tadeusz J. ZIELINSKI, *Religion in a world-view neutral school. Challenges on the example of Poland*, *British Journal of Religious Education*, 45(3), 2023, 288-300. – <https://doi.org/10.1080/01416200.2022.2049208> - Under Communism, the Catholic Church in Poland played the role of guarantor of preserving the national traditions and defender of freedom. Such was one of reasons for removing religion from the state school curriculum by the government of Poland in 1961. The political transformation of 1989 changed the concept of the Polish state. Religion as a subject of school education was restored to public schools in 1990 immediately after the political watershed. It was given a confessional and optional character. Although Poland is a pluralistic country (over 180 denominations) the dominant cultural and political role is played by the Roman Catholic Church. This article addresses the problems that appear in the context of RE taught in worldview neutral public schools of Poland. We are not so much interested in detailed issues related to the teaching of religion *sensu stricto*, but in the presence of religion as such in state schools. We consider the pedagogical problem formulated in this way in the context of the legal principle of the world-view neutrality of the state in a democratic, pluralistic and at the same time hyper-religious society.

**86 D** – MINISTERE de l'EDUCATION NATIONALE (2024), *La laïcité à l'école. Focus sur l'application du principe de laïcité à l'école primaire*, Mars 2024, pp. 70. - <https://eduscol.education.fr/document/56631/download> - Cette brochure s'efforce à la fois de rappeler et d'illustrer le cadre réglementaire, mais également de proposer, en appui sur l'existant et sur des documents fondateurs (*Charte de la laïcité*), des pistes et des repères pédagogiques issus du terrain pour accompagner les enseignants du premier degré dans cette grande mission citoyenne. Il ne s'agit pas avec ce document de réécrire le vademecum *La Laïcité à l'école*, mais de:

- donner du sens à l'action quotidienne des enseignants pour permettre aux élèves et à leurs familles de s'approprier la laïcité et les valeurs de la République, ce principe et ces valeurs étant étroitement liés;
- transmettre des exemples concrets, des pistes de travail pour gérer d'éventuelles situations de tension autour de la mise en œuvre de ces valeurs à l'école;
- mettre en lumière des points spécifiques au premier degré pour aider les inspecteurs, les directeurs et les professeurs des écoles à mieux réagir aux atteintes à la laïcité;
- outiller l'ensemble des membres de la communauté scolaire afin de permettre à chacun de saisir les enjeux de la laïcité et de sa mise en œuvre dans l'espace scolaire.

**87 B** – MOHAMED, Mohamed M., *La implantación de la enseñanza religiosa islámica en las escuelas públicas españolas*. Tesis doctoral, Universidad de Zaragoza, 2023 (publ. mayo 2024), pp. 480 - <https://zaguana.unizar.es/record/135278/files/TESIS-2024-143.pdf> - En este trabajo nos hemos planteado el objetivo de construir un relato cronológico sobre la implantación de la asignatura religiosa islámica y determinar la naturaleza de las dificultades con las que se han encontrado las personas musulmanas para solicitar y ejercer este derecho. Nuestro trabajo se organiza en dos partes. Una primera parte (*La enseñanza de religión confesional en centros sostenidos con fondos públicos: bases legales*) comprende dos capítulos: el primer aborda las bases jurídicas que garantizan el derecho a la educación y el derecho de los padres a elegir para sus hijos e hijas la enseñanza religiosa y moral que mejor les convenga; en el segundo capítulo se examinará la presencia de la asignatura de religión en los países europeos, así como su naturaleza y el valor que aporta a la

formación integral del alumnado. La segunda parte (*La enseñanza religiosa islámica: implantación y desarrollo*) incluye cuatro capítulos: el tercer capítulo construye un relato cronológico de la creación de la CIE hasta la firma del Acuerdo de Cooperación con el Estado; en el cuarto capítulo se analizan las dificultades encontradas por parte de los padres musulmanes y de la CIE para conseguir dicha implantación; en el quinto se pone en valor las funciones, así como las actuaciones de la CIE en pro de facilitar la opción de los padres a elegir la ERI y finalmente un sexto capítulo que abarca las condiciones laborales del profesorado encargado de impartir ERI y su evolución, así como el perfil de los actuales docentes de ERI y su nivel de satisfacción laboral.

**88 J** – MUENA JOFRE', Mirko Alejandro; Antonio FERNÁNDEZ PARADAS (2024), *Educación religiosa escolar católica en Chile. Análisis de sus regulaciones y desarrollo curricular vigente en el contexto latinoamericano*, *Revista de Educación religiosa*, Vol. 3 Núm. 1 (2024) - <https://revistas.uft.cl/index.php/rer/article/view/436> - La educación religiosa escolar en América Latina se articula con sus propias características, reflejo de la pluralidad y los cambios culturales, religiosos, sociales y educativos del continente. La realidad chilena se destaca por su énfasis y nuevo enfoque en la Educación Religiosa Escolar Católica (EREC), la cual ha experimentado diversos cambios resultantes de un proceso participativo en el camino hacia la profundización y enriquecimiento de la formación religiosa de las comunidades educativas. El objetivo de este artículo es analizar las principales implicancias de la Educación Religiosa Escolar en América Latina, articulando el marco en el cual se inserta la EREC en Chile. Esta investigación se realiza desde el paradigma cualitativo con un análisis documental de artículos que presentan la siguiente temática: desafíos de la ERE en contexto latinoamericano y el enfoque de la EREC en Chile y sus disposiciones legales y eclesiales. Los criterios de elegibilidad se definieron en función de la relevancia de la temática, actualidad, amplitud y disponibilidad de la información. Los principales resultados del análisis y sus implicancias versan sobre el reconocimiento de diversos modelos de ERE en América Latina según las disposiciones eclesiales, las bases legales y los componentes curriculares, tanto en la región como en Chile.

**89 R** – NAVARRO-GRANADOS, María and Verónica C. COBANO-DELGADO PALMA, (2024), *Young Muslim perceptions of their socio-educational inclusion, religiosity, and discrimination in Spain: Identifying risks for understanding*, *Social Sciences*, 2024, 13(3),156; <https://doi.org/10.3390/socsci13030156> - The Muslim population is one of the religious groups facing the greatest obstacles to full socio-educational inclusion in the West. These are particularly noticeable among young people in areas such as access to employment. The purpose of this study was to find out their own perceptions of their socio-educational inclusion, discrimination, and religiosity. An eminently quantitative methodology was used, with an ad hoc questionnaire administered to a representative sample of a total of 1157 Muslims aged between 18 and 24. The results show that a higher level of religiosity is not related to a lower sense of belonging to Spanish society and should no longer be considered an obstacle to the socio-educational inclusion of young Muslims in Spanish society. Their responses show that there is a relationship with greater perceived discrimination, especially in access to employment. Women wearing hijab are substantially vulnerable. Young people, especially Muslim women, make up a vulnerable population that requires specific school-to-work transition policies to improve their inclusion in the Spanish labour market. This research contributes to an important reflection based on the opinions of young Muslims themselves about supporting better socio-educational inclusion in Spain.

**90 C** – NESBITT, Eleanor & Elisabeth ARWECK (2024), *Discovery, construction, disclosure: some factors in the developing religious identity of children and young people from diverse faith backgrounds*, in: R. W. Hood Jr. et al. (eds.), *Research in the Social Scientific Study of Religion*, Volume 33, Brill 2024, S. 338-359 - <https://brill.com/display/book/9789004544574/BP000028.xml> - During successive ethnographic studies, based at the University of Warwick, children and young people have articulated their religious identities. This article reflects retrospectively on elements in the identity formation of children and young people from a range of ethnic and faith backgrounds. With reference to religion, but also noting other aspects such as ethnicity and caste, this article examines the children's and young people's disclosures of their identities and whether they are discovering or constructing them. Their articulations of identity suggest changes and continuities for individuals during their school years, as well as similarities and divergences between the experience of individuals from diverse backgrounds and over several decades. They reveal the situational and interactive aspect of identity and of self-differentiation from 'others', the contribution of family members, supplementary classes, school (teachers and peers), of technology and of the researcher. The research interview, it is suggested, both facilitates young people's articulation of their identity and exemplifies the encounter-based narrations that cumulatively constitute identity.



**91 P** – NGAN, Adrian (2024), *Religion in public education: teaching for a change*, 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).

**92 J** – NGAR-SZE, Lau & Thomas Kwan CHOI-TSE (23 Apr 2024): *Education for Buddhist modernism: Buddhicised education and reform in Hong Kong schools*, *British Journal of Religious Education*, DOI: 10.1080/01416200.2024.2344176 - Starting with an initiative called Buddhicised education, there have been calls to reform Chinese Buddhism for a century. Based on documentary research of textbooks and in-depth interviews, this paper examines the reform of Buddhicised education in Hong Kong since 2000. Facilitated by the Hong Kong government’s education reform, Buddhicised education has gone in a new direction. The promotion of character education and caring for the heart have become more significant than ever in addressing the daily life issues and social concerns of students. Buddhicised education can be broadly redefined as life education for whole-person development in terms of beliefs, values, morality, character, positive emotions, and spirituality. Reforms have been made in both the formal and informal curricula by incorporating moral and life education, contemplative education and sustainable education, as well as taking a student-centred approach such as experiential learning. This paper also discusses the implications of Buddhist modernism and the prospects of Buddhicised education in the religious education context of Hong Kong.

**93 P** – NORD, Ilona & Judith PETZKE, *Religious Education in the digital change. Concepts and reflections from a German context*, 30 pp. - [https://opus.bibliothek.uni-wuerzburg.de/opus4-wuerzburg/frontdoor/deliver/index/docId/32280/file/Nord\\_Petzke\\_Religious\\_Education\\_Digital\\_Change\\_2023.pdf](https://opus.bibliothek.uni-wuerzburg.de/opus4-wuerzburg/frontdoor/deliver/index/docId/32280/file/Nord_Petzke_Religious_Education_Digital_Change_2023.pdf) - The Religious Education Laboratory (RELab digital) project investigated the ways in which RE teachers use digital media. Following a process lasting over five years, this article will primarily summarise the results of didactic relevance. Chapter 1 contains a description of the project structure. Chapter 2 is dedicated to the pedagogical challenge of teaching RE in the digital change. Chapter 3 reflects from a pedagogical standpoint on empirical findings of the project, which were developed in the context of classroom observations and interviews. Chapter 4 focuses on topics related to the profession of teachers: What self-concepts are pursued by teachers of RE and/or can be reconstructed through the way they act in the classroom? How can the often-critical perceptions of teachers who use digital media in RE be put to good use in the future? The conclusion bundles the most important insights and highlights examples of further research requirements.

**94 J** – NTHONTHO MAITUMELENG, Albertina (2024), *Religion in South African education: A divisive or unifying force?* *Religious Education* vol. 19, 2, 134-146 - <https://doi.org/10.1080/00344087.2023.2289266> - Religion not only promotes tolerance among societies with different backgrounds, but also serves to enhance human society. In contrast, however, religion is seen to be the cause of conflict and division around the world. Hence, it is crucial that schools handle the teaching of religion with greater care. This paper aims to share schools’ experiences of religion-in-education policy change in South Africa – whether it unifies or divides them. It concludes that religion in education is neither a divider nor a unifier. Nonetheless, the approach that schools adopt toward the teaching of religion to learners remains a concern.

**95 J** – O’CONNELL, Daniel et al. (2023), *Will there be teachers? An analysis of the congruence of religious beliefs of initial teacher education students and the Patron’s (Religious Education) Programme for Catholic schools* [Ireland], *Religions* 14(12), 1467; <https://doi.org/10.3390/rel14121467> - For historical reasons, the vast majority of primary schools in the Republic of Ireland are under the patronage of the Catholic church. Patronage involves several responsibilities, including the provision of a Patron’s Programme. Traditionally in the form of RE), such programmes should satisfy the curricular requirement for religious/ ethical education and act as an expression of school ethos. To meet this responsibility, the Irish Episcopal conference in 2015 published its first curriculum in RE, which forms the basis for the *Grow in Love* programme for pupils from Junior Infants to Sixth Class in all Catholic primary schools. However, effective teaching and learning of RE is dependent on the ‘buy in’ of those teaching it. The religious beliefs, understandings, and practices of those

teaching RE are influential in this regard. Drawing from the data of a large-scale, multi-phase study, this paper describes the religious identity and beliefs of first-year students entering an Initial Teacher Education programme in Ireland - in this case, the Bachelor of Education (BEd) degree - to qualify as primary-level teachers. It situates the data in the wider context of religious identity and beliefs in Ireland and goes on to explore how the religious profiles of these students fit with the required understanding, knowledge and ability to teach RE in Catholic schools. Findings indicate that the majority of these students identify as Catholic and believe in God. For most, God is important in their lives. However, there is a complexity to these beliefs, with a significant number who do not know what to think. This paper concludes with a discussion of the implications of these findings for the teaching of RE and for the patrons of Catholic schools.

**96 B** – OLIVERO, Derio (ed.), *Laicità e religioni. Educare al futuro*, ed. Effatà 2024, pp. 142 - Nell'attuale società plurale sembrano convivere e confrontarsi due «mondi»: quello dello spazio laico e quello dello spazio religioso. Il grande rischio è l'irrigidimento. Le religioni rischiano l'integralismo e lo spazio laico rischia una neutralità che esclude per principio le religioni. Questi due atteggiamenti non portano da nessuna parte: sono sterili. Abbiamo bisogno che religioni e spazio laico entrino in dialogo; anzi, abbiamo bisogno di un'autocomprensione che ci renda adeguati ai giorni che stiamo vivendo, sia nello spazio laico che nello spazio religioso. L'orizzonte che si apre è amplissimo. E si preannuncia estremamente fecondo. Occorre pertanto dare l'avvio a una riflessione comune e partecipata, che possa progressivamente approfondirsi e rivelare strade nuove e promettenti. Intenzione di questo testo è stimolare un ripensamento del rapporto fra religione/i e spazio laico, ripensamento che produce anche una revisione della forma di entrambi. Desideriamo aprire questo cammino per amore della società di domani, dando un piccolo contributo alla civiltà che sta nascendo. In che modo le religioni possono diventare minoranze generative nella società? Come ripensare la laicità dentro una società plurale in cui permane un'intensa ricerca spirituale? Quale educazione adottare per formare, giovani e adulti, uomini e donne capaci di abitare una nuova civiltà?

**97 B** – OMER, Atalia (2024), *Decolonizing religion and peacebuilding*, Oxford University Press 2023, pp. 304 – Abstract in: *African Affairs*, 15 May 2024, adae009, <https://doi.org/10.1093/afraf/adae009> - This book challenges established paradigms in both peace and religious studies. It examines the relationship between religion, peacebuilding, and colonial dynamics within post-colonial societies. With thorough research, intersectional analysis, and a critical critique of prevailing theories; it emerges as an essential read for scholars, practitioners, and anyone intrigued by the complex interplay of religion and peace. One of the book's strengths is its empirical foundation. Omer's research draws from extensive fieldwork in Kenya and the Philippines, providing context for her arguments. By grounding her analysis in these diverse settings, she demonstrates patterns and variations within religious peacebuilding. In both Kenya and the Philippines, Omer identifies two paradoxical findings that form the foundation of her critical examination. First, she reveals that religious peacebuilding practices, often lauded for their empowerment potential, can also yield depoliticizing consequences. This revelation compels readers to reconsider the presumed positive impact of religious interventions in conflict zones. Furthermore, she underscores that increased religious engagement does not necessarily translate into deeper religious literacy or critical understanding. This challenges the prevailing notion that heightened religious involvement inherently leads to more informed and peaceful communities.

**98 J** – ORCHARD, Janet & Victoria BOWEN, *Shared Space: promoting teachers' academic understanding of inter-religious dialogue through a teacher fellowship model for religious education*, *Journal of Religious Education*, 72, 35–49 (2024). <https://doi.org/10.1007/s40839-024-00226-3> - We report on the design of a close-to-practice research project situated in Southwest England exploring the relationship between developing teachers' 'powerful knowledge' of inter-religious dialogue in RE through a teacher fellowship model for RE specialists, including a specialist curriculum development programme and co-constructed evaluation of an intervention seeking to promote 'warmer' community relations. This current phase of the 'Shared Space' project combines insight from two existing subject-specific knowledge exchange projects - undertaken by us with a Teacher Fellowship approach to pedagogical and curriculum knowledge development pioneered by the Historical Association, and an emerging one, 'After RE'. The current Shared Space project addresses two established concerns in RE that are not normally connected: (1) the lack of rigorous subject knowledge held by RE teachers in England; (2) the assumption that good RE in schools can promote community relations, a widely accepted assumption hitherto without much evidence to support it. Here we set out a justification for the project and the form it will take, based on established Shared Space principles of how best to support in-

service teachers' ongoing professional development through knowledge exchange with academics, mindful of equal power relations. While appreciating aspects of the notion of 'powerful knowledge' on which 'theory-rich' Teacher Fellowships have been based, we cite thinking from the emerging 'After RE project' to suggest a modified theoretical framework for our investigation which will innovate methodologically when evaluating its impact in partnership with teacher participants.

**99 R** - OSBECK, Christina; KÄRNEBRO, Katarina; LILJA, A. et al., *Children's existential questions and worldviews: possible RE responses to performance anxiety and an increasing risk of exclusion* [Sweden], *Journal of Religious Education*, 72, 51-72 (2024). <https://doi.org/10.1007/s40839-023-00219-8> - The aim of this article is to examine patterns in Swedish children's existential questions and worldviews in 2020 in relation to patterns from 1970 and 1987, but also to point towards a further discussion of importance, about possible RE responses to these findings. The material, children's texts, comes both from studies conducted by Sven Hartman and colleagues in the 1970s and 1980s, and from new empirical studies. The children's responses are collected according to the same method, sentence completion tasks, in both cases. Theoretically, the article is anchored in both the tradition of Swedish worldview studies and the new international interest in these perspectives for RE. Existential questions and worldviews are seen as interdependent in human beings' life interpretations, which are continuously developing and are both sociocultural and existential in nature. The empirical findings show a strong and increasing focus on relationships, but also a recurrent focus on achievements, which relates to school as context and community. This inquiry stresses the importance of RE responses and discusses concretely what such responses might advantageously include. Among other things, the importance is stressed of an RE that offers the student greater awareness of her life interpretations, and encourages her to develop broader repertoires of frameworks, through which the student might have a better chance to be the author of her own life, which is inevitably a collectively shared life.

**100 J** - OSEWSKA, Elzbieta & Józef STALA, *Promoting peace through Christian education in the family*, *Religions* 15(2):175, January 2024 - DOI:[10.3390/rel15020175](https://doi.org/10.3390/rel15020175) - Peace has always been a topic of great importance and the origins of thinking about peace and education for peace can be traced back to ancient philosophy. In the 21st century, the presence of peace has been desired by all nations, societies and people of goodwill, especially due to so many international conflicts and wars (the dramatic situation in the Middle East, Sub-Saharan Africa, Ukraine). Historical and socio-cultural developments concerning peace urge pedagogues, psychologists, sociologists and theologians to seek the foundations of education that promote peace. Taking into consideration the given context and importance of peace, this article will reflect on the issue of Christian education for peace, especially in the family environment. Educators dealing with the issue of peace education refer to various inspirations and sources of knowledge. As this article is written from the perspective of the Christian understanding of peace, the authors will refer to the teaching of John Paul II as a strong promotor of peace. Papal documents and speeches consequently present that peace has its roots in the upbringing of human beings; therefore, in the next part of this article, Christianity serving the good of the family, the assumptions of Christian education towards peace in the family and practical indications will be shown.

**101 R** – PEW RESEARCH CENTRE, *Globally, government restrictions on religion reached peak levels in 2021, while social hostilities went down*, March 5 2024, Report - <https://www.pewresearch.org/religion/2024/03/05/globally-government-restrictions-on-religion-reached-peak-levels-in-2021-while-social-hostilities-went-down/> - In 2021, government restrictions on religion – laws, policies and actions by state officials that limit religious beliefs and practices – reached a new peak globally, according to Pew Research Center's latest analysis of government restrictions and social hostilities involving religion in 198 countries and territories around the world. Harassment of religious groups and interference in worship were two of the most common forms of government restrictions worldwide in 2021. Among the study's key findings: - the global median level of government restrictions on religion ticked up to 3.0 in 2021 from 2.8 in 2020 on the Government Restrictions Index, a 10-point scale of 20 indicators. This was the highest global median score since we began tracking restrictions in 2007; - 55 countries (28% of the total) had "high" or "very high" levels of government restrictions in 2021, down slightly from 57 countries (29%), a level reached in 2020, 2019 and 2012. (The median index score for *all* countries rose anyway, partially because there were slightly more increases in index scores than decreases among the 198 countries and territories analysed); - religious groups faced harassment by governments in 183 countries in 2021, the largest number since the study began.

Governments interfered in worship in 163 countries, down slightly from 164 in 2020 but still close to the all-time high.

**102 T** – PETT, Stephen (ed.), *Developing a religion and worldviews approach in religious education in England. A Handbook for curriculum Writers*. The RE Council of England and Wales Religion and Worldviews Project, 2024, pp. 112 - <https://religioueducationcouncil.org.uk/rec/wp-content/uploads/2024/04/24-25698-REC-Handbook-A4-DIGITAL-PAGES.pdf> - This Handbook is the outcome of a three-year long project on behalf of the Religious Education Council of England and Wales. The project builds on the religion and worldviews approach, advocated by the independent Commission on RE (2018), offering an approach to RE which is academically rigorous, multi-disciplinary, and which draws on the lived experience of those who inhabit both religious and non-religious worldviews. It draws on the best that RE has traditionally offered and brings this into dialogue with contemporary academic approaches, resulting in a new level of challenge and engagement for students. At the heart of the Handbook is the National Statement of Entitlement which aims to establish a shared vision for the subject, and to lay the foundations for building a curriculum. The National Content Standard for RE for England, which is built around the National Statement of Entitlement, provides a benchmark for high-quality religious education and should be read alongside the Handbook.

**103 J** – PIRNER, Manfred (2024), *Menschenrechte, Demokratie und Politik im Religions- und Ethikunterricht. Eine quantitative Inhaltsanalyse der Lehrpläne aller Bundesländer*, *Religionspädagogische Beiträge*, online first 2024-05-21- DOI: <https://doi.org/10.20377/rpb-299> - Seit geraumer Zeit wird die politische Dimension des Religionsunterrichts (RU) wiederentdeckt und sein entsprechendes Potential, zur politischen, Demokratie- und Menschenrechtsbildung beizutragen, betont. Dabei wird auch häufig konstatiert, daß der aktuelle RU dieses Potential zu wenig entfaltet. Um zur Beurteilung dieser Einschätzung erste empirische Anhaltspunkte zu finden, wurde der Forschungsstand zu den entsprechenden curricularen Vorgaben erhoben sowie eine eigene Analyse der Lehrpläne des evangelischen und katholischen RU für die allgemeinbildenden Schularten aller Bundesländer durchgeführt; zum Vergleich wurden auch die Lehrpläne der Ersatz- und Alternativfächer (summarisch: „Ethikunterricht“ [EU]) einbezogen. Dazu wurde quantitativ das Vorkommen von Schlüsselbegriffen aus den Wortfeldern Menschenrechte, Demokratie und Politik erhoben. Dabei zeigte sich, daß RU und EU in erster Linie *implizit* zu Menschenrechts-, Demokratie- und politischer Bildung beitragen, während sich im Bereich der *expliziten* Bildung, v. a. der expliziten Menschen- und Kinderrechtsbildung, Defizite sowie ein sehr heterogenes Bild zeigen. Die Befunde geben Anlaß, die Lehrpläne mancher Bundesländer kritisch weiterzuentwickeln, aber auch eine bundesländer- und fächerübergreifende Verständigung über den konzeptionell begründeten Stellenwert der untersuchten Querschnittsaufgaben in den Unterrichtsfächern zu suchen.

**104 J** – PORCARELLI, Andrea (2023), *Institutionalizing the relationship between religious teaching and religious freedom: the case of the Republic of San Marino*, *Religions*, 2023, 4(6), 685; <https://doi.org/10.3390/rel14060685> - This paper examines the principles of denominational religious teaching in public schools at the background of a broader debate, concerning its compatibility with the standards of freedom of/from religion, by assessing the case of the Republic of San Marino (RSM). In doing so, revisions were made to some of the solutions proposed within the framework of international documents, such as the *Toledo Guiding Principles on Teaching about Religions and Beliefs in Public Schools* (OSCE/ODIHR). Among the various solutions, the Toledo document proposes the preparation of an alternative lesson of equal dignity, for those pupils who do not avail themselves of denominational education. The preparation of an alternative lesson is to be followed by a detailed analysis of the regulatory procedure that led to the achievement of this solution in the RSM; the procedure entailed setting up a course on Ethics, culture and society in public schools for those who do not wish to avail themselves of Catholic RE. These types of lessons were introduced, experimentally, in the academic year of 2019–2020 and the monitoring of the experiment is currently in progress. Shown, in conclusion, will be how this educational experiment could be a good practice for institutionalizing religious freedom in a small country, in which denominational religious teaching is mandatory.

**105 J** – RAHMAWATI, Eny; Musa ASY'ARIE; Sekar AYU ARYANI (2024), *Development of multiculturalism values in religious education and its implications for multicultural and democratic student ethics*, *Revista de Gestão Social e Ambiental* 18(6): e05248, March 2024, 18(6):e05248 - DOI:[10.24857/rgsa.v18n6-009](https://doi.org/10.24857/rgsa.v18n6-009) - The purpose of this study is to describe and analyse 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. Multicultural values extracted from PAI materials include Religious Moderation, Equality, Democracy, Justice, and Tolerance. The school added the value of courtesy and integrity which was extracted from local wisdom. The approach used for the implementation of multicultural content in PAI by adapting James A. Banks' theory of multicultural dimensions and the application of hidden curricula. The practice is packaged in the form of developing a learning culture that integrates intra-curricular, co-curricular, and extracurricular 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.

**106 J** – REIMERS, Eva, *Sex education and religion - resistance and possibilities*, *British Journal of Religious Education*, online first published 17 April 2024 - <https://www.tandfonline.com/doi/full/10.1080/01416200.2024.2336533?src=exp-la> - Starting with the question of why there is so much religiously motivated resistance against compulsory sex education, this article explores and discusses entanglements of norms about sexuality, gender, and religion in education. Based on predominantly Swedish data, the aim of the paper is to offer perspectives on connections between religiosity and discourses about sexuality. The first part centres around religious resistance against compulsory sex education. The second part draws on phenomenology of religions to explore roots for this religiously motivated resistance. In the third part, the perspective is reversed, discussing how and why secular education dismisses religious perspectives and values. The conclusion is that awareness of how arguments are based on differing presumptions about religion offers opportunities for dialogue, and that considering human existence as vulnerable, interdependent, and responsible might be a valuable religious contribution to sex education.

**107 T** – REINBOLD, Wolfgang, *Koran und Bibel: ein synoptisches Textbuch für die Praxis*, Vandenhoeck & Ruprecht Verlage, 2024, 940 Seiten - <https://www.vandenhoeck-ruprechtverlage.com/detail/index/sArticle/59222> - Judentum, Christentum und Islam bilden eine gemeinsame Religionsfamilie und ihre Schriften – das hebräische Alte Testament, das griechische Neue Testament und der arabische Koran – haben dieselben Wurzeln. Wer die Bibel kennt und den Koran in die Hand nimmt, macht eine eigentümliche Erfahrung: Viele Passagen wirken schon beim ersten Lesen vertraut. Worin stimmen Koran und Bibel überein? Worin unterscheiden sie sich? Der interreligiös erfahrene und engagierte evangelische Theologe Wolfgang Reinbold spürt diesen Bezügen durch einen bisher einmaligen konsequenten, textbasierten Vergleich von Koran und Bibel nach. Er hat dabei all jene im Blick, die in ihrer (inter-)religiösen und pädagogischen Praxis mit diesen Schriften arbeiten.

**108 D** – REPUBLIQUE DU MALI, *Rapport de synthèse des Etats généraux de l'Éducation*, Août 2023-Février 2024. [https://dg-enseignementsup.ml/wp-content/uploads/2024/03/RAPPORT\\_GENERAL\\_EGE\\_3-1.pdf](https://dg-enseignementsup.ml/wp-content/uploads/2024/03/RAPPORT_GENERAL_EGE_3-1.pdf) - D'après le chapitre « Piliers de la refondation du système éducatif », le pilier 2 : *Éducation inclusive sur toute l'étendue du territoire national*, page 76 : « C'est le pilier à travers lequel, il s'agira d'apprendre à vivre ensemble avec les autres, à accepter les autres avec leurs différences, de prendre conscience des similitudes et de l'interdépendance [...]. L'éducation inclusive donne une égalité de chance à tous les enfants maliens, en leur conférant les lieux d'apprentissage adéquats, faciles d'accès et en leur offrant les meilleures conditions d'études. Elle cherche à bannir les discriminations liées à la distance, à l'appartenance religieuse, au sexe, aux conditions d'accès à l'école et aux handicaps. Pour ce faire, l'éducation pourrait emprunter deux voies complémentaires dont la première sera la découverte progressive de l'autre et la seconde, s'étalant tout au long de la vie, consistera à encourager l'engagement dans des projets communs. La conjugaison de ces deux voies pourrait contribuer à éviter ou résoudre les conflits latents. En apprenant aux jeunes à adopter la perspective d'autres groupes ethniques ou religieux, on peut prévenir des incompréhensions génératrices de haine et de violence chez les adultes. »

**109 J** – RODRÍGUEZ BLANCO, Miguel, *Financement public d'écoles privées, enseignement de la religion et neutralité des écoles publiques en droit espagnol*, *Revue du droit des religions*, 17, 2024, pp. 121-135 - online 17 May 2024 - <http://journals.openedition.org/rdr/2372>; DOI: <https://doi.org/10.4000/11pcj> - Cet article propose une analyse critique des dernières réformes éducatives introduites dans le système juridique espagnol.

Les modifications ont affecté trois questions étroitement liées à la liberté religieuse : a) l'enseignement de la religion à l'école (ERE) ; b) la neutralité des écoles publiques et la formation aux valeurs civiques ; c) le régime applicable aux écoles privées qui reçoivent des fonds publics. En ce qui concerne l'ERE, il reste encore plusieurs défis à relever et des questions à résoudre. La première question concerne la valeur académique de la matière religieuse. Si l'horaire des cours de religion est réduit, si les répercussions pratiques des notes obtenues sont limitées et si les élèves qui ne les suivent pas n'ont pas à étudier une matière alternative, il est prévisible, compte tenu de l'évolution de la religiosité dans la société espagnole, que le nombre d'élèves qui choisissent de ne pas les suivre augmentera. Cette conséquence devrait faire réfléchir les responsables de l'éducation, étant donné qu'il n'existe pas de matière qui traite de l'étude de la religion en tant que facteur social et qui couvre la formation à des aspects tels que l'histoire et la culture des religions. La baisse du nombre d'élèves inscrits dans la matière religieuse, loin d'être considérée comme une justification pour minimiser l'importance de cette matière, doit être perçue comme une situation dont les conséquences vont au-delà de l'enseignement strictement confessionnel. Il en résultera un manque de formation sur les aspects fondamentaux de l'histoire, de la culture et de la tradition. Cela aura également un impact négatif sur le respect des minorités, la promotion de la tolérance, la lutte contre les stéréotypes et l'éradication de la discrimination. Un autre point à reconsidérer est que l'offre actuelle d'ERE se limite aux religions : catholique, protestante et musulmane. Il existe de nombreuses autres confessions religieuses bien ancrées dans la société espagnole et les élèves qui en font partie n'ont pas la possibilité de choisir l'enseignement religieux à l'école.

**110 J** – RODRÍGUEZ, Laura Graciela, *Church and education in Argentina during the second half of the Twentieth Century*, *International Journal of Latin America Religions*, 7, 392-408 (2023). <https://doi.org/10.1007/s41603-023-00219-4> - In this article, we will analyze the positions adopted by the representatives of the Catholic Church in the face of the educational policies that were implemented by the officials in the Ministry of Culture and Education at the national level. We will focus on the editorials written between 1963 and 2008 by the directors of the newspaper *Consudec*, the organ of the Higher Council of Catholic Education (CONSUDEC): the secretary Septimio Walsh (from 1963 to July 1990, when he died), and the presidents of CONSUDEC: Daniel Múgica (1990-1995), Mario Iantomio (1995-1998), Hugo Salaberry (1998-2006, until he was ordained bishop of Azul), and Sister Gladis Uliarte (since September 2006). Our hypothesis is, in the first place, that the religious of *Consudec* were mainly concerned with defending the interests of the owners of Catholic schools throughout this period, promoting legislation that favoured the private education sector by granting it greater autonomy and seeking that the State increase the subsidy destined to their establishments. Second, we will show that national government officials granted them the greatest number of legislative benefits between the 1960s and 1990s. Thirdly, we will state that throughout this period, there were provinces that maintained in their legislation religious education within school hours, understood as Catholic catechesis and received the support of the editorialists of the *Consudec*.

**111 C** – ROEBBEN, Bert; Maïke Maria DOMSEL; Barbara NIEDERMANN; Sander VLOEBERGS, *Colliding worlds in the religious education classroom. Performative teacher education in times of transition*, in: Jenny Berglund et al. (eds.), *Educating religious education teachers. Perspectives of international knowledge transfer*, V&R Unipress-Bonn University Press, 2023, 37-55 - The RE classroom cannot isolate itself from the outside world. Global challenges affect both teaching in general and the RE classroom in particular, primarily because the students, both young and older, bring their sensitivity to social issues with strong existential overtones into the classroom. This chapter examines these themes and the conflicts with traditional RE content through an interpretive “activity system” lens to describe the hermeneutic clashes and the dismantling of didactic learning processes. During the “hermeneutic storm”, raging between the systems of the lifeworld and the world of RE, stands the teacher as interpreter, mediator and knowledge provider. He or she acts as “wounded healer”, who not only perceives this friction in the “change lab” of the classroom, but can also embody it, so that knowledge provocatively can be expanded from both sides. Three models of teacher education that performatively enable and intensify this embodiment are proposed: through music, body work/dance and pilgrimage. International knowledge transfer takes place through the didactic development of the concept of activity systems and through performative teacher education models presented here for further discussion.

**112 J** – ROY, Olivier, *Il nuovo ruolo della religione nella crescita dei populismi*, *Vita e Pensiero*, CVII (2024) 2, 19-26 - “Come possiamo districare il ruolo della religione nei conflitti contemporanei (con la crescita

del populismo identitario) quanto internazionali (dalla lotta contro la ‘minaccia islamica’ agli Accordi di Abramo all’attuale scontro in Medio Oriente?). La religione divide e unisce al tempo stesso, accentua le fratture ma sogna l’unità. Gioca quindi un ruolo complesso a seconda dei differenti livelli, quello della nazione e quello del mondo globale” (p. 19). I rapporti tra le religioni vanno considerati in termini di conflitti di valori, più che di conflitti di civiltà. Ma ciò favorisce uno scivolamento identitario. Un incontro pare possibile puntando su azioni comuni – in primis l’educazione scolastica e la cooperazione sociale – piuttosto che su un dialogo dottrinale.

**113 B** – RUGGIERI, Giuseppe (2023), *La religione come passione morale*, Marietti1820, pp. 120 - <https://www.mariettieditore.it/9788821133749-la-religione-come-passione-morale> - Parlare di religione al giorno d’oggi è una presunzione? Il testo è provocatorio quando cerca di identificare la religione con la passione morale, cioè con quel sentimento del dovere incondizionato che si avverte di fronte a ciò che è giusto. Infatti, l’ethos è dimora dell’uomo, sua dimora preferita, luogo dove egli dà dignità alla sua esistenza. Invertendo allora i termini, si può anche dire: Dio è dimora dell’uomo. L’ethos è una dimensione costitutiva dell’uomo, il suo necessario rimando al divino nell’agire.

**114 P** – RUSSO, Charles J., *Sunday school. Monday through Friday: Oklahoma joins states with ‘release time’ laws letting K-12 kids leave school for religious lessons*, *The Conversation*, June 17, 2024 - <https://theconversation.com/sunday-school-monday-through-friday-oklahoma-joins-states-with-release-time-laws-letting-k-12-kids-leave-school-for-religious-lessons-231995> - “Children in American public schools traditionally learned the three R’s: reading, writing and arithmetic. Today, students in more than half of the US states can study a fourth R: religion. Oklahoma is the most recent state to allow school boards to implement “release time”: off-site classes with religious or moral instruction that K-12 students can attend for part of school days with parental consent. Gov. Kevin Stitt signed House Bill 1425 into law, which authorized the program, on June 5, 2024. Oklahoma’s law requires school boards to adopt policies permitting students to attend release-time classes for up to three class periods per week. Sessions must be taught at independent entities not on school property. Instructors need not be certificated educators but must keep attendance records, and students are responsible for making up classwork they miss. In a move likely to generate controversy, the Satanic Temple – a nontheistic religious group that advocates for separation of church and state, along with such ideas as rationality, compassion and bodily autonomy – announced its intention to offer classes on its Facebook account [...].

**115 J** – SAHIL, Jailan et al., *The practice of science and religion integration: evidence from an Indonesian Islamic school*, *JPBI (Journal Pendidikan Biologi Indonesia)* 10(1):12-26, Jan. 2024 - DOI:[10.22219/jpbi.v10i1.31020](https://doi.org/10.22219/jpbi.v10i1.31020) - This paper answers the call for the importance of integrating the Islamic worldview into science classes. This research provides insights into science teachers' experiences of integrating science and Islam, as well as additional surveys to reveal gains in student understanding. This research consists of two stages. Study 1 used phenomenology and focused on the voice of science teachers through focus groups. This research involved five focus groups in five Islamic high schools providing information describing their experiences. Through thematic analysis techniques, several findings were obtained as follows: (1) the concept of integration emphasises more on the balance of compliance between vertical and horizontal; (2) the integration pattern places more emphasis on learning materials; and (3) in terms of benefits, this effort is focused on increasing understanding and followed by study 2 which aims to add to the evidence base by investigating the effect of integration patterns on student understanding. The results showed that there is evidence that the support of an overarching integration pattern contributes to students' understanding of the material. As a recommendation, it is necessary to strengthen integration at all stages of science learning, allowing students to take advantage of discussions in class to develop more relevant abilities.

**116 J** – SAMSON, Basome & Vencie ALLIDA (2024), *An assessment of the implementation of Christian Religious Education curriculum in Anglican Church in Uganda founded primary schools in Eastern Uganda*, *Journal of Research Innovation and Implications in Education*, vol. 8(1), 440 – 448. <https://doi.org/10.59765/vnar4629>. - The study investigated the implementation of Christian Religious Education Curriculum (CREC) in Anglican Church of Uganda founded primary schools in Eastern Uganda. The assessment was based on a qualitative investigation that employed three methods to collect data: document

analysis, classroom observation, and interviews. The results showed that; the aims and objectives of CRE are to inculcate moral ethical and spiritual integrity, tolerance, and human fellowship. Reasons for the implementation of CRE in Primary Schools are: to offer a framework for understanding the context of moral living, to develop students' abilities to improve on their moral lives and understand their own religion and its values, The challenges hindering the implementation of CRE curriculum in Primary Schools are; teachers focused their greatest attention on measuring written works especially in cognitive attainment rather than affective and psychomotor behaviour, inadequate RE textbooks, lack of induction training and refresher courses for teachers of CRE in primary Schools. It is recommended that the Government should accept CRE to be taught and examined as a separate subject in primary school. Support supervision by the Inspectors to ensure that teachers prepare CRE and teach as planned by the NCDC. The ministry of Education and Sports working hand in hand with the NCDC, and foundation bodies should ensure that regular workshops and trainings for all teachers of CRE are conducted to empower them with the new methods and skills of handling the subject.

**117 T** - SÁNCHEZ RAMOS, Lorenzo, *El cultivo de la interioridad en la clase de Religión. 50 propuestas para Educación Primaria*, PPC, Madrid 2024, p. 264 - Cultivar la interioridad es una de las tareas más atractivas y necesarias en el crecimiento y desarrollo de las personas, especialmente de los niños. Todos tenemos una riqueza extraordinaria en nuestro interior, pero necesita ser cuidada para que dé frutos. En *El cultivo de la interioridad en la clase de Religión*, el autor presenta 50 propuestas a los educadores para enriquecer el día a día de los niños a los que dedican gran parte de su vida. Son prácticas diversas como visualizaciones de pasajes evangélicos, ejercicios de respiración y de relajación con gestos de mímica, trabajo con mandalas, dramatizaciones... para aprender a estar en paz con uno mismo, con las personas que nos rodean y con nuestro planeta. Todo ello desde la convicción de que la asignatura de religión es un lugar para trabajar la interioridad por la estrecha vinculación del mundo interior y lo trascendente en cada persona.

**118 C** – SCHREINER, Peter, *The beat goes on... international knowledge transfer in religious education on the move*, in: Jenny Berglund et al. (eds.), *Educating religious education teachers. Perspectives of international knowledge transfer*, V&R Unipress-Bonn University Press, 2023, pp. 19-35 - This chapter examines the challenges associated with connecting RE teacher education to international knowledge transfer (IKT) by reintroducing the open questions given in the final chapter of the first book on IKT in religious education. The primary aim of this text is to discuss and further investigate these IKT questions and gain greater insights into the professional knowledge needed for effective RE teacher education. The key question driving this reflection is how RE teacher education can contribute to international cooperation, knowledge transfer, sharing and mutual agreement through examples and case studies on the impetus for including IKT into RE teacher education. Contributions from selected international handbooks on teacher education research were also consulted to inform the development of international knowledge transfer in RE teacher education programs. This chapter provides the background to interrelate the international knowledge religious education project and the initiative of teacher education as a special focus of the project. *Keywords*: valorisation, knowledge transfer, research, glocalization, partnership, transformation.

**119 C** – SCHWEITZER, Friedrich, *The need for an international voice. The meaning of international knowledge transfer and agreed international standards for the future of RE*, in: Jenny Berglund et al. (eds.), *Educating religious education teachers. Perspectives of international knowledge transfer*, V&R Unipress-Bonn University Press, 2023, pp. 57-71 - The marginalization of RE is the starting point of this chapter. This marginalization has been observed both during the pandemic when schools – at least in Germany – tended to limit their teaching to so-called core subjects as well as in terms of long-term tendencies in several countries. Moreover, the article describes how academic RE has not been able to become a public international voice concerning such tendencies which have negative effects on its field of study and expertise as well as on the practice of RE, most of all, in school. The author identifies one important reason for this lack of influence in the failure of the discipline of RE to focus more intentionally on what could be called agreed international standards for RE. Instead, the debates about preferable models of RE have often prevailed in the international RE discussion, although, given the historically, religiously, legally, and politically different presuppositions of RE in different countries, it is rather unlikely that there could ever be international agreement concerning the preferable model for the school subject of RE. In response to this situation, the author suggests three different possibilities which could be more promising in terms of international cooperation and agreement: 1. a core curriculum for RE, 2. methods for the evaluation of RE based on empirical data, 3. the education of teachers of



RE. Against this background, international knowledge transfer in RE is understood as a possible way for academic RE to develop a more respected international voice. It is suggested that this presupposes a discipline which can claim to produce knowledge and insights which are valid beyond individual countries – a demand which follows the idea of international knowledge transfer. Several concrete projects are suggested which could be pursued to strengthen international cooperation and international knowledge transfer in RE.

**120 B** – SEÁN, Henry (2024), *Queer thriving in religious schools. Encountering religious texts, values, and rituals*, Routledge 2024, p. 148 - <https://www.routledge.com/Queer-Thriving-in-Religious-Schools-Encountering-Religious-Texts-Values-and-Rituals/Henry/p/book/9781032376363> - This book offers an account of religious schooling committed to ‘queer-thriving’ and envisions how queer staff and students can live their lives without being ‘accommodated’ within heteronormative religious traditions. Engaging with queer theological perspectives across the Jewish, Christian, and Muslim traditions, the book begins by situating queer thriving as a viable part of the work of the religious school, and not just as something reserved for progressive education more broadly. Taking three areas that are typically used to justify religious heteronormativity (religious texts, religious values, religious rituals), it engages queer theologies to showcase how an educational approach committed to queer thriving can be enacted in religious schools in ways that are also theologically sensitive. The book then explores how religious school communities can navigate differences around queerness and religion in ways that are supportive of queer staff and students. It takes desire as an everyday reality in classrooms and applies a queer lens to this to challenge heteronormativity and to imagine alternative modes of relationship between staff, students, and communities that enable queer staff and students to thrive. Showcasing possibilities of resistance for the opposition between religious and queer concerns, it will appeal to researchers, postgraduates, and academics in the fields of religion and education, whilst also benefitting those working across philosophy of education and educational theory, sex education, sociology of education, social justice education, queer theologies, religious studies, and sociology of religion.

**121 J** – SESSIONS, Kristyn & Sara A. WILLIAMS (2024) *Religion, ethics, and academic community engagement: looking back, looking ahead*, *Religion & Education*, 1-30, publ. 11 March 2024 - <https://doi.org/10.1080/15507394.2024.2325854> - This article introduces the issues, histories, and questions at stake in a special issue of *R&E* on Religion, Ethics, and Academic Community Engagement. We begin by pointing to the absence of community engagement in the recent turn toward the ethics of higher education among religious ethicists. In response, we call for more robust interdisciplinary engagement between religious ethicists and academic community engagement scholars and practitioners. To lay the groundwork, we offer an account of the historical intersections between religion and academic community engagement in US higher education. We then highlight pressing ethical questions emerging from this history related to the mission and purpose of higher education, the influence of neoliberalism, and underexamined biases in academic community engagement connected to white Christian hegemony. We touch on how each of these issues emerge from the history of religion and academic community engagement in the US, and detail how articles in this special issue respond to these challenges by drawing on a variety of religious traditions and resources.

**122 J** – SEVERINO, Valerio S. (2023), *Discourses on research freedom in the academic study of religion. An overview*, *Method & Theory in the Study of Religion*, first publ. online 16 March 2023 - [https://brill.com/view/journals/mtsr/36/1/article-p1\\_1.xml](https://brill.com/view/journals/mtsr/36/1/article-p1_1.xml) - The present essay aims at exploring the issue of the freedom of research in the Academic Study of Religion. This essay brings together questions, arguments, and narratives in the framework of which the issue has been addressed and expressed. By adopting the approach of the ‘discursive research’, I seek to trace the production of the meaning of ‘freedom’ that is legitimated and shared in the Academic Study of Religion. I shall give a breakdown of this process of meaning-production along the following lines: the authority, the rights, and the impartiality of science particularly regarding both the concept of ‘(Religious)Value-Free’ and the program of the ‘academic freedom from religion’. Besides I describe a counter-narrative based on what I may call ‘Non-Religious-Value’-Free and the academic program of the ‘autonomy of religion’. Eventually, I acknowledge a complementarity between the two narratives, as well as between the notions of facts-given and god/church-given freedom. The central takeaway is the recognition of a binary opposition between the senses of freedom along these lines.

**123 J** – SIDDIQUE, Abu, *Behavioural consequences of religious schooling* [Bangladesh], *Journal of Development Economics*, Vol. 167, March 2024 - <https://www.sciencedirect.com/science/article/pii/>

[S0304387823001931](#) - I investigate how long-term exposure to religious schooling affects economic behaviour of children. To identify the effect of religious schooling, I study residential schools for orphans in Bangladesh that differ in terms of religious curriculum and social environment, limit transmission of beliefs and preferences from parents to children following being orphaned, make social learning by children limited after school enrolment, and mitigate issues concerning endogenous school choice by parents. Using a lab-in-the-field experiment in this school setting, I measure children's behaviour and find that (i) children receiving religious education are more altruistic and honest relative to children receiving secular education; (ii) religious schooling does not affect risk aversion, cooperation, trust, and trustworthiness of children; and, (iii) behavioural differences are driven by children who are around puberty and have completed primary education. These findings provide useful insights into how long-term exposure to religious schooling can affect behaviour – possibly by shifting preferences – during childhood and adolescence.

**124 J** – SIEVEKE, Annalena (2024), *Diagnostic competencies of religious education teachers – Requirements and challenges*, *Journal of Empirical Theology*, online 09 Jan 2024 - [https://brill.com/view/journals/jet/36/2/article-p259\\_7.xml](https://brill.com/view/journals/jet/36/2/article-p259_7.xml) - Assessing and supporting are, in addition to teaching, educating and innovating, core competencies of teaching professionals. Particularly in the field of didactics of mathematics and educational sciences an increased interest in the conceptualization of diagnostic competencies of teachers has emerged in recent years. In contrast, research on diagnostic competencies of RE teachers is still limited to few conceptual approaches, and requires further investigation. This contribution sharpens domain-specific challenges of diagnostic competencies of RE teachers based on the concept of formative Assessment. In view of current research findings of educational sciences challenges of assessment in RE such as the epistemological structure of religious knowledge in assessment tasks and questions to elicit student thinking and RE teachers' professional reflection in formative assessment processes are discussed.

**125 J** – 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*, 0(0), publ. only online May 2024 - <https://journals.sagepub.com/doi/10.1177/17461979241234533?icid=int.sj-full-text.citing-articles.3> - 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.

**126 C** – STAUSBERG, Michael (2024), *Discrimination and (against/among/in/of) religious minorities*, in: *Religious Minorities online*, edited by Erica Baffelli, Alexander van der Haven and Michael Stausberg, Berlin, Boston: De Gruyter, 2024. <https://doi.org/10.1515/rmo.28774299>. Accessed 2024-05-25. - This contribution reviews the emergence of the modern concept of discrimination in the spirit of the ideology of equality. It distinguishes between four varieties of discrimination related to religion: religious discrimination, discrimination against (non)religion, discrimination against religious groups, and discrimination against individuals on the grounds of (non)religious identity. The essay reviews foundational international human rights/anti-discrimination legislation following the Universal Declaration of HR in 1948 and points to other forms of disadvantageous and unjust treatments of religious minorities, namely repression, persecution, suppression, oppression, and marginalization. The essay argues that discrimination against religious groups is the negative equivalent of religious freedom, that religion is an exemplary case of 'socially salient groups', and that religion means a specific regime of human agency and its limitations. The essay discusses research on significant factors in the extent of discrimination against religious minorities across the world, where different religions are affected unevenly, and it discusses different forms and targets of discrimination against

religious minorities; it distinguishes different styles of dealing with and responding to experiences of discrimination among individuals and groups. While religious minorities are mainly portrayed as victims of discrimination, the essay concludes by addressing instances of discrimination within religious communities.

**127 C** – STOCKINGER, Helena, *Discrimination as an international challenge for teacher education in religious education*, in: Jenny Berglund et al. (eds.), *Educating religious education teachers. Perspectives of international knowledge transfer*, V&R Unipress-Bonn University Press, 2023, pp. 183-195 - Empirical studies have found that discrimination is an international issue and that many students experience discrimination at school, even if it often remains unspoken. International knowledge transfers about the prevalence and experience of discrimination highlight the importance of addressing discrimination in religious education teacher education. Teacher education must reflect critically on the extent to which RE promotes discrimination and must develop ways in which religious education can contribute to discrimination-critical attitudes. One concept that can be applied in teacher education is the anti-bias approach, an internationally developed approach that can be adapted to different contexts. The goals of the anti-bias approach are to consciously confront individual prejudices, to raise awareness of social power relations and to actively stand against discrimination. *Keywords*: discrimination, anti-bias, teacher training, international issue, prejudices.

**128 C** – SUHNER, Jasmine, Thomas SCHLAG, *Mapping as a task for international knowledge transfer in religious education (research). An approach from a Swiss perspective*, in: Jenny Berglund et al. (eds.), *Educating religious education teachers. Perspectives of international knowledge transfer*, V&R Unipress-Bonn University Press, 2023, pp. 99-115 - This article first describes the diverse stakeholders in religion-related subjects in Switzerland. The diversity-related challenges and tasks described in the Swiss context are then correlated with the corresponding local and international (international) knowledge transfer challenges. International knowledge transfer requires a meaningful classification of the associated questions, teaching models and research projects. The Swiss research project discussed in this paper proposes such an approach. The project developed a theoretical, practical grid that could be a valuable starting point for mapping an (inter-)religious education model and provides some insights into current religious education research. The article concludes with a plea for increased religion-related and theological interdisciplinarity in theory and practice. *Kw*: international knowledge transfer; mapping, (inter-)religious education; diverse stakeholders; Switzerland.

**129 R** – SUPRIYADI, Tedi et al. (2024), *Religious literacy reinforcement-based tolerance education: A didactic reflection method on Islamic religious education through action research*, *International Journal of Religion*, 5(6), 886-900. <https://doi.org/10.61707/kgte7813> - Efforts to foster an attitude of religious tolerance in students within an educational setting relies on the reinforcement of literacy skills. This emphasis is grounded in the recognition that a genuine appreciation and respect for religious diversity are more likely to thrive within a literate society. Therefore, this research sets out to explore strategies for enhancing literacy skills through the prism of Islamic RE course with the specific goal of fostering a climate of tolerance. Action Research was adopted as the research design, involving a sequential through three distinct phases: pre-action analysis, action implementation and post-action analysis. This research was conducted in a university in West Java by involving 120 participants, evenly distributed between 60 male and 60 female students. The outcome of this research delineates a structured framework comprising six pivotal stages of learning, in the acronym TADBIR. This framework serves as a strategic blueprint for religious literacy initiatives that employ a profound influence on the cultivation of religious tolerance. The TADBIR framework encompasses the following steps: teaching the tolerance value, analysing tolerance verses, discovering solutions, behavioring, influencing and reflection. The implementation of this TADBIR framework yielded a notable increase in religious tolerance toward a positive direction. This research concludes the pedagogical approach encapsulated in the TADBIR acronym is effective in enhancing religious tolerance among students with effectiveness score of 81.56%. The main contribution of this paper is how to map students' religious tolerance attitudes. This research tries to pioneer practical steps that can guide educational practitioners in increasing attitudes of religious tolerance through strengthening religious literacy.

**130 J** – TAYLOR, Alice & Liam ELPHICK (2023), *Religious schools: a transparent right to discriminate?* [Australia], *Griffith Law Review*, vol 32, 2023, 3, 286-309 - <https://doi.org/10.1080/10383441.2023.2278363> - Discrimination laws have long contained exceptions for otherwise unlawful discriminatory conduct. An

increasing site of tension has been the exceptions granted to religious schools. These schools maintain that they should be able to adopt an approach to education which reflects the faith-based ethos of the school community. However, there are concerns that some faith-based approaches can cause harm to, and exclude, LGBTIQ+ staff and students. An approach that has been under active consideration in Australia is to allow some discrimination by religious schools so long as they give public notice of their policy of doing so. This ‘notice provision’ exists in several state and territory discrimination laws and has been considered in recent law reform inquiries across the country. In this paper, we challenge the underlying idea that prior notice justifies discriminatory conduct. We argue that such an approach sits uncomfortably with the conceptual and theoretical underpinnings of discrimination law, and that transparency is an insufficient reason to permit discrimination. Notice provisions appear to evade, rather than answer, the question of how to balance competing human rights to religious freedom and equality. As such, we argue that discrimination by religious schools cannot be justified based on notice.

**131 J** – TSEMACH, EHUD (2024), *How do experts read the Bible? Descriptions of literacy and historical approaches to biblical interpretation using thinking-aloud protocols*, *Journal of Religious Education*, vol. 72, March 2024, 1-17 - <https://link.springer.com/article/10.1007/s40839-024-00222-7> - This study describes the thinking strategies and epistemological stances of two Bible experts, who applied a literary and historical interpretive approach, respectively. A thinking-aloud protocols methodology was used as the two scholars read the same biblical story and verbalized their thoughts. The findings reveal intricate relationships between thinking strategies and interpretive approaches. The two scholars use similar thinking strategies yet apply them within distinct epistemological stances and reading objectives. Both apply close reading; recall commentaries; syntactic and grammatical analysis. Both connect the story with other biblical texts. However, their reading goals differ. One applies strategies that deconstruct the biblical story to different sources and restore the Urtext. The other applies a reading approach that conceives the text as a unified literary work. He constructs possible meanings and messages from the story using literary criticism tools, relating to literary genres, and actualizing the ancient text. I discuss how these findings contribute to the literature about Bible scholarship and RE and its pedagogical implications.

**132 C** – ULFAT, FAHIMAH, *Decolonizing religious education – a challenge for international knowledge transfer*, in: Jenny Berglund et al. (eds.), *Educating religious education teachers. Perspectives of international knowledge transfer*, V&R Unipress-Bonn University Press, 2023, pp. 167-182 - This chapter takes an international knowledge transfer perspective to examine the contribution of postcolonial theory in critically addressing the unreflective colonial thinking and everyday racism in RE, its curricula and the training of RE teachers. The paper aims to raise awareness of how much the cultural legacy of colonialism and imperialism is still present today. The focus is on the representation of religions in schools, using Islam as an example. Because racism, ideological intolerance and cultural chauvinism are closely linked to colonial European history and its ideologies, a more in-depth examination of this subject is essential to RE teacher training as linking postcolonial theory and international knowledge transfer (IKT) could reveal the everyday continuation of colonialism and racism still present in European schools and universities and contribute to the decolonization of religious education in Europe. *Keywords*: postcolonial theory, international knowledge transfer, RE curricula, RE textbooks, decolonization, teacher training, representation of Islam in schools, teaching practice against discrimination, quality criteria for ‘good RE’.

**133 D** – UNIVERSITY OF SASKATCHEWAN, *Religious Literacy Certificate. Catalogue 2024-25* - <https://programs.usask.ca/arts-and-science/religious-literacy/index.php#top> - The Certificate in Religious Literacy equips students pursuing degrees in Law, Business, Healthcare, Social Services, Education, and Public Policy with a working knowledge of the beliefs and practices within a variety of religious traditions. Core competencies will include a clear understanding of and appreciation for each religion’s internal diversity - intramural distinctions that arise due to intersectional forces shaping believers’ interpretation of their faith and its institutions, e.g., forces of gender, race and class, colonial histories, and neocolonial/global economies. Current research in civic education and public life indicates that religiously literate professionals play crucial roles in fostering faith-friendly workplaces and social organisations. The Certificate in Religious Literacy offers vital credentials for creating ‘global’ cultures of inclusivity that sustain robust democracies and peaceful coexistence in our globalised context.



**134 D** – USCIRF, *Releases 25th annual report on international religious freedom*, May 2, 2024 - <https://www.uscirtf.gov/events/2024-annual-report-key-findings-and-recommendations> - The US Commission on International Religious Freedom (USCIRF) released its 25th annual report. The report covers religious freedom conditions in specific countries, key trends impacting religious freedom, and specific recommendations on how the U.S. government can effectively advance religious freedom around the world. The 2024 report also marks 25 years since the passage of the International Religious Freedom Act. USCIRF recommended the designation of 17 countries as CPCs based on their governments' engagement in or toleration of particularly severe violations of religious freedom. Of those countries, 12 are already on the State Department's list (Burma, China, Cuba, Eritrea, Iran, Nicaragua, North Korea, Pakistan, Russia, Saudi Arabia, Tajikistan, and Turkmenistan). The remaining five countries are Afghanistan, Azerbaijan, India, Nigeria, and Vietnam. Azerbaijan is a first-time recommendation. As part of its evaluation of each country, USCIRF offers an analysis whether conditions in a given country have improved, deteriorated, or stayed the same over the past 12 months. As [noted](#) by Nadine Maenza, President of the IRF Secretariat and a former USCIRF commissioner, conditions worsened in 10 countries, remained the same in 18, and improved in only one.

**135 R** – VICTOR-AKINYEMI H.B., AIVEDOGBON J.S., *An assessment of the implementation of Christian religious knowledge curriculum in Nigerian schools*, *African Journal of Culture, History, Religion and Traditions* 7(1), 67-73, March 2024, doi:[10.52589/ajchrt-eyhynq78](https://doi.org/10.52589/ajchrt-eyhynq78)-<https://www.researchgate.net/publication/378959171> - This paper examines the assessment of the implementation of Christian Religious Knowledge (CRK) curriculum in Nigerian schools. The aim of the CRK curriculum is to encourage students to participate in those activities which foster personal discipline, character training, tolerance, reconciliation & peaceful co-existence. Despite these rich objectives of the CRK curriculum, however, there is a growing perception that CRK curriculum is not effectively implemented in the Nigerian primary and secondary schools as not much impact on the lives and the receiving students seems to have been observed over the time. It is in the light of this that this paper attempts to examine critically the reasons for not implementing the curriculum as expected and proffer solutions to it. Library sources and internet sources were used to gather relevant data / information for the study. From the study, it was discovered that there are challenges confronting the implementation of the CRK curriculum in Nigerian schools such as inadequate funding, use of auxiliary teachers, student attitude to this subject among others. The authors therefore recommend that the government should provide adequate and relevant instructional material for school while only qualified teachers in the field of Christian Religious Studies should be employed to teach in our schools.

**136 R** – VIDICAN-MANCI, Liviu L. (2024), *Prayer and AI: exploring the impact on Orthodox Romanian youth in a confessional high school context*, *Religions*, 15(2),181; <https://doi.org/10.3390/rel15020181> - 31 Jan 2024 - The study's main objective is to identify and analyse the attitude toward prayer of teenagers in a denominational school in Romania and the need to use AI-assisted tools. To find a satisfactory answer, we considered it necessary to identify how they pray, i.e., freely or by calling on the prayer book, and whether they questioned whether artificial intelligence could be an agreeable support. The research also takes into account the documents of the Romanian Orthodox Church from which the attitude of the Hierarchy towards new technologies in general and AI in particular emerges. How attentive is the Church to these realities, and how open is it to incorporate them? Does it have any good reason to consider tools like e-rosary in the Catholic world or Alexa Pray in the Anglican world soon? The introduction addresses Romania's socio-political, educational, and theological context, and the discussion focuses on how the literature on digital religion and its subchapters is received in the Romanian theological landscape. The research method includes qualitative questionnaire and textual analysis; it is an interdisciplinary approach, namely practical theology and the study of digital religions. The questionnaire was administered to 216 respondents, respecting all research ethics requirements. The results reveal that young people prefer to pray freely, use the prayer book moderately, and have not gathered information regarding AI that could help them. However, they are open to a future offers from the Romanian Orthodox Church, including AI-assisted tools.

**137 P** - WADSWORTH, JoAnne, *The role of interfaith education and cross-cultural religious literacy in combating intolerance*, *IF20 Website*, April 17, 2024 - <https://blog.g20interfaith.org/2024/04/17/the-role-of-interfaith-education-and-cross-cultural-religious-literacy-in-combating-intolerance/> - *On March 12, 2024, the G20 Interfaith Forum co-hosted a side event at the 55th session of the UN Human Rights Council in Geneva. Prof. Katherine Marshall of the G20 Interfaith Forum identified four key themes emerging from the discussion*

relevant to the G20 process: 1. The challenge of managing diversity; 2. The importance yet complexity of imparting shared values through education; 3. The need for enhanced religious literacy; 4. Concern over rising intergroup tensions worldwide. Ambassador Kah provided a final summary, emphasizing the need to strengthen educational frameworks, foster constructive dialogue, engage in legal and policy reforms, safeguard vulnerable groups, and leverage technology to broaden the reach of initiatives promoting tolerance. The side event showcased powerful examples of education's potential to combat religious prejudice and discrimination by equipping leaders and youth with competencies for interfaith understanding. Participants expressed commitment to ongoing collaboration to advance this urgent agenda.

**138 R** - WAHIDIYAH Wahidiyah, Sri FATMAWATI, *Integrating religious values: PAI teacher strategy to improve student discipline*, *International Conference on Education, Society and Humanity*, vol. 2, no 1 (2024) - <https://ejournal.unuja.ac.id/index.php/icesh/article/view/8074> - This research aims to reveal and analyse the strategies of Islamic Religious Education (PAI) teachers in integrating religious values to improve student discipline at the Salafiyah Madrasah Aliyah (MA) Pajarakan, Probolinggo. This madrasa plays an important role in forming students' character based on the teachings of Salafiyah Islam. Through a qualitative approach, this research involves observation, interviews and document analysis to understand in depth how PAI teachers use religious values as a basis for achieving the goal of improving discipline. The research method uses descriptive qualitative research, case studies at MA Salafiyah Pajarakan, Probolinggo. The research method used is a qualitative approach with data collection through interviews, observation and in-depth documentation integrating religious values: pai teacher strategies for improving student discipline. The research results show that PAI teachers at MA Salafiyah Pajarakan adopt a holistic and integrated strategy in integrating religious values in daily learning. They not only deliver teaching material, but also act as role models for students. The instillation of religious values is integrated into every aspect of school life, from formal lessons to extracurricular activities. Teachers' activeness in providing guidance, advice and religious approaches also plays a role in shaping students' character and discipline.

**139 C** – WÖSTEMEYER, Christina, *Systematischer Überblick: Religions- und ethikbezogener Unterricht in Deutschland*, in: *Handbuch Religionskunde in Deutschland* (pp. 21-60) License: [CC BY-NC-ND 4.0](https://creativecommons.org/licenses/by-nc-nd/4.0/) February 2023 - DOI:[10.1515/9783110694536-002](https://doi.org/10.1515/9783110694536-002) - Wenn es um die Vielfalt an religions- und ethikbezogenen Fächern im Schulsystem geht, stellt Deutschland international einen Sonderfall dar. In kaum einem anderen Land gibt es eine solch heterogene und komplexe Landschaft von Schulfächern, in denen Religion verhandelt wird. Dieser Beitrag basiert auf aktuellen Angaben der bundeslandspezifischen Kultusministerien, Schulbehörden, Landesinstitute, Bildungsserver, Schulportale und Fachverbände sowie auf entsprechenden curricularen Vorgaben, ministeriellen Erlassen und Verordnungen, Schulgesetzen und Landesverfassungen. Darüber hinaus wurden die in diesem Handbuch veröffentlichten Beiträge zu den einzelnen Bundesländern hinzugezogen und es wurden Gespräche mit Mitarbeiter\*innen von Ministerien und Verantwortlichkeit für die Fächer betrifft, gibt es keine zentrale bundeseinheitliche Regelung, sondern jedes Bundesland organisiert die Zuständigkeiten und damit die Informationen zu den Fächern unterschiedlich, was der Kulturhoheit der Länder und der Organisationform des jeweiligen Bildungssystems geschuldet ist. Die folgende Liste gibt einen Überblick über die Fachbezeichnungen, die in Deutschland an öffentlichen Schulen existieren.

**140 C** – YADAV, Rahul (2024), *Religious education vis-à-vis Indian Constitution*, in: *Various dimensions of education*, chapter 10, Publisher Re'Shine Publication Pvt.Ltd, first edition April 2024, p. 102 - [https://www.researchgate.net/publication/379644655\\_religious\\_education\\_vis\\_avis\\_indian\\_constitution](https://www.researchgate.net/publication/379644655_religious_education_vis_avis_indian_constitution) - India, a diverse and pluralistic nation, has a long and multifaceted history of RE. The Constitution of India, adopted in 1950, is a visionary document that enshrines the principles of secularism, religious freedom, and equality of all religions, providing the foundational framework for the country's educational system. The Constitution of India, with its commitment to secularism, religious freedom, and equal treatment of all religions, plays a crucial role in shaping how RE is conducted within the nation. The research rigorously examines the constitutional provisions, notably Articles 28, 30 and 25, which directly impact RE. It delves into the principles of secularism, religious freedom, and the freedom to establish and administer educational institutions while critically analysing how these constitutional tenets intersect with RE. This paper provides a comprehensive analysis of the historical evolution of RE in India, the relevant constitutional provisions, the role of religious institutions, challenges and controversies, and their socio-cultural impact. It also offers a comparative perspective on India's approach to RE, explores government policies and recent reforms, and presents case studies to exemplify the complex interplay between religion and education.

**141 B** – YARES, Laura, *Jewish Sunday schools. Teaching religion in nineteenth-century America*, New York University Press 2023, Volume 22 in the series *North American Religions* – <https://doi.org/10.18574/nyu/9781479822300.001.0001> - The earliest Jewish Sunday schools were female-led, growing from one school in Philadelphia established by Rebecca Gratz in 1838 to an entire system that educated vast numbers of Jewish youth across the country. These schools were modelled on Christian approaches to RE and aimed to protect Jewish children from Protestant missionaries. But debates soon swirled around the so-called sorry state of “feminized” American Jewish supplemental learning, and the schools were taken over by men within one generation of their creation. It is commonly assumed that the critiques were accurate and that the early Jewish Sunday school was too feminized, saccharine, and dependent on Christian paradigms. Tracing the development of these schools from their inception through the first decade of the twentieth century, this book shows this was not the reality. *Jewish Sunday schools* argues that the work of the women who shepherded Jewish education in the early Jewish Sunday school had ramifications far outside the classroom. Indeed, we cannot understand the nineteenth-century American Jewish experience, and how American Judaism sought to sustain itself in an overwhelmingly Protestant context, without looking closely at the development of these precursors to Hebrew school. *Jewish Sunday schools* provide an in-depth portrait of a massively understudied movement that acted as a vital means by which American Jews explored and reconciled their religious-national identities.

**142 J** – YOUNGWON LEE, Constance, *The secularisation of conscience: a natural law critique*, *Australian Journal of Law and Religion*, 34, 4, 2024, 57-74 - <https://ausjlr.com/wp-content/uploads/2024/05/Volume-4-Complete.pdf> - The modern conception of a ‘secular conscience’ is at one time, both paradoxical and reductive. This phenomenon is attributable to two main factors. In the formal sense, the problem stems from a facile or partial invocation of the term, a result of the fragmentation of its multiple referents. In a substantive sense, the loss of conscience’s explanatory power is a direct result of removing moral structures that underpin traditional formulations of the concept. Historically, conscience has been a necessary component of moral epistemologies. As the innate mechanism for moral discernment, conscience existed as a core part of practical reasoning. In this backdrop, one of secularism’s most profound implications has been to shift conscience’s emphasis away from notions of ‘higher responsibility’ to ‘individual authenticity’. To make sense of this shift, the present article begins by considering the process of ‘secularisation’. Harold Berman defines ‘secularisation’ as the steady displacement of existing normative foundations. The article goes on to trace the etymological development of conscience as a concept and its historical link to moral agency. An examination of traditional normative structures follows, as represented by two seminal accounts of conscience in Western natural law tradition, namely those of Thomas Aquinas and John Calvin. Notwithstanding the variations in emphases due to denominational differences, both these natural law accounts offer a coherent normative outlook, adequate to sustain an integrated concept of conscience. The article ultimately seeks to critique the explanatory potential of modern accounts of conscience by exposing the ontological predicates of secular-rational modalities from the natural law perspective.

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This issue contains **142** selected abstracts, of which:

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- 17** Chapters book
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