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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) 4, was closed on end of August 2024; the next issue will be released by the end October 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 C – ADAMI, Rebecca, *Childism – on adult resistance to children’s rights*, in: Adami R. et al. (Eds), *The Rights of the Child. Legal, Political and Ethical Challenges*, Brill 2024, pp. 127-147 - https://doi.org/10.1163/9789004511163_014 - The concept of childism is used primarily as a theoretical approach to analyse adult resistance against the realisation of children’s rights. Childism can help us to understand children’s exposure to negative prejudices, attitudes and discriminatory structures in society. This chapter argues, that to address discrimination against children on a systemic level, a critical approach in child rights studies on negative beliefs against children is needed to illuminate prejudice ingrained in the ways in which policies and laws are formulated on a structural level. By studying discourses that lead to abuse of children we may better understand underlying reasons to the challenges facing a respect for children’s rights internationally. Reasons and arguments given for why children are denied basic rights and freedoms can be systematically examined over time by addressing how adult’s prejudice about children lead to age-based discrimination against children. These intersectional understandings of subordination may inform affirmative policy needed for realising the rights of the child. The chapter calls for further empirical studies that interrelate violations of children’s rights with different overlapping forms of prejudice and discrimination against children.

02 J – AHMED, Asma (2024), *Improving the pedagogy of Islamic religious education in secondary schools: the role of Critical RE and Variation Theory*, *Journal of Education in Muslim Societies*, 5(2). Retrieved from <https://scholarworks.iu.edu/iupjournals/index.php/jems/article/view/6819> - Muslim youth undertaking Islamic Religious Education (IRE) worldwide face challenges in engaging with the repetitive and simplistic learning methods employed in their institutions. In contrast to non-religious subjects that benefit from dynamic and interactive approaches in learning institutions, the traditional teaching and learning of Islam often lack relevance to the real-life experiences of youth, leaving them ill prepared to navigate the complexities of the modern world. Ayse Demirel Ucan (2021) addresses these challenges in her book by proposing a new theoretical and pedagogical framework based on Critical Realism, Critical RE, and Variation Theory. Her overarching objective is to revitalize IRE, align it with its intended purpose, and facilitate meaningful teaching

and learning. She advocates for implementing the above framework in an Islamic studies classroom to enhance student learning and to provide Muslim youth with learning spaces to develop a strong Islamic identity. Her analysis assesses Islamic studies curricula from both a constructivist and a confessional approach, in a framework where authors avoid plurality within religion and explorations of Islamic movements or varying ideologies within Islam, and offers recommendations to enhance student experiences of IRE.

03 J – ALAM, Mohammad Shekaib (2024), *Beyond the Madrasa: Muslim communities and educational institutes in India today*, *Journal of Education in Muslim Societies*, 5(2). Retrieved from <https://scholarworks.iu.edu/iupjournals/index.php/jems/article/view/6820> - Madrasas in India boast a storied past, serving as beacons of Islamic education and cultural values since the medieval era. Central to this tradition is the Madrasa Nizamiyya, a revered educational model that originated in the Seljuk Empire. These schools were not mere religious centres; they were esteemed hubs of multifaceted learning, where students delved into subjects as diverse as philosophy, medicine, mathematics, and astronomy.

04 J – AMIN, Anar & Anisha LAKHANI (2024), *Redefining religious literacy in secondary mainstream United Kingdom classrooms*, *Journal of Beliefs & Values*, vol.45 (2024) 2, 180-197 - <https://eric.ed.gov/?q=source%3a%22Journal+of+Beliefs+%26+Values%22&id=EJ1425640> - There is an emerging need for redefining religious literacy for teachers in mainstream secondary schools in the UK where Religious Studies is part of the core curriculum. The research study draws upon careful observation and analysis of UK mainstream secondary school curricula about Islam and on the qualitative pieces of evidence from teaching the Institute of Ismaili Studies' secondary curriculum in religious education classes for learners within the Shi'a Imami Ismaili Muslim community. A novel three-dimensional pyramid approach is proposed for those who teach Islam in UK secondary mainstream schools that aims to provide a holistic understanding of Islam using inclusivist and multifaceted perspectives. The dimensions of the approach include religious situatedness, social connection, and chronological evolution. The findings from implementing this approach show that situating religion within a humanistic realm helps learners gain insights into the nuances of dynamic forces at play.

05 R – AMIRALI, Hina (2024), *The representation of Islam in religious education textbooks in England: an alternative approach*, *Journal of Beliefs & Values*, vol. 45 (2024) 2, 166-179 - This article examines the representation of Islam in four of the most popular and current RE textbooks in England. The aim is to identify the extent to which the curriculum content is aligned with the aims of RE in England. The textbooks content is reviewed using three frameworks available in literature, two of which are directly related to analysing textbooks on Islam while the third is a general set of curriculum guidelines on making textbook content inclusive. Based on examples extracted from the textbooks, it is argued that the representation of Islam in the curriculum lacks diversity, is stereotypical and promotes an essentialised view about Islam as a religion. The article further uses the case study of "jihad" to propose the use of hermeneutical approach in writing curriculum content about Islam using sources of authority and historical and literary perspectives to combat the issue of monolithic, absolutist, and fossilised representation of Islam in textbooks.

06 R – AP SIÛN, Tania, Sandra CULLEN, Sonia DANNER et al., *“Covid made me think about...” What really matters in RE: a European research project*, *Journal of Religious Education* 72, 19–33 (2024). <https://doi.org/10.1007/s40839-024-00225-4> - Living and working through the challenges of a pandemic offered a unique research opportunity to engage with some core questions about what really matters in RE in countries across Europe. The *What Covid Reveals to Religious Education Specialists* research project sought to provide a reflective space for RE specialists, drawn from the board members of the European Forum for Teachers of Religious Education (EFTRE), to consider their experiences of RE during the Covid-19 pandemic and to begin to articulate what they might want in the future for RE in light of their experiences. Areas explored in the online qualitative survey included: challenging questions and issues, social unrest, student–teacher relationships, learning scenarios, valued dimensions in RE, opportunities for the future, and ‘ideal’ RE. Respondents were from sixteen of the twenty-two countries present on the EFTRE Board, offering their individual perspectives from Western, Northern, Central and Southern Europe. Using the tool ATLAS.ti, an inductive analytical approach was employed; several key groups ‘themes’ emerged from the responses, which provided a basis for further analysis. This paper will present some of the main findings in dialogue with the focusing research stimulus question: *What does Covid-19 reveal to RE specialists about their subject?* The project is a European collaboration involving researchers from Austria, Germany, Hungary, Ireland and Wales.

07 J – ATCHIA, Shakeel M.C. (2024), *Unravelling the nexus between human values and competencies to religion among educational stakeholders in Mauritius using structural equation modelling*. *Journal of Education in Muslim Societies*, 5(2),4–30. DOI 10.2979/jems.00002 - Religion has been associated with human values and competencies needed to shape young people into responsible citizens able to make a positive difference in the lives of others. However, this correlation remains dependent on the context. As the correlation has not yet been investigated in Mauritius, which is a multicultural and multi-ethnic country, this study aims to bridge this knowledge gap using a purely positivist epistemological approach. It will analyse the Mauritius-specific data derived from a public data set which was part of the “Mapping the Terrain” project to examine the correlation between religion and a broad set of human values and competencies, namely forgiveness, individualistic orientation, collectivistic orientation, self-efficacy, problem-solving, meaning-making, sense of belongingness, religiosity/spirituality, hope, life satisfaction, gratitude, emotion, regulation, empathy, and self-regulation. The descriptive analysis and the Structural Equation Model revealed that (i) independent of ethnic group, educational stakeholders in Mauritius have a high affinity to most of the human values and competences, and (ii) as compared with others, the Muslim community has a slightly lower affinity to forgiveness, life satisfaction, individualistic orientation, self-efficacy, and problem solving.

08 J - AYALEW, Yohannes Eneyew & FRODÉ, Karin, *Regulating online hate speech in Ethiopia through international human rights standards: (infra)structural challenges*, December 15, 2023, 32 pages, available: <https://ssrn.com/abstract=4870236> or <http://dx.doi.org/10.2139/ssrn.4870236> - Although Internet availability in Ethiopia remains low, there is a strong prevalence of online hate speech, including in the context of the recent armed conflict in the northern Ethiopia. Common responses include regulation by the state and content moderation by social media platforms. Both approaches have been employed in Ethiopia. Yet the responses have been criticised. The new legislation lacks clarity as to the meaning of hate speech. Social media platforms have been accused of not adequately moderating content thereby fomenting polarisation. This article explores the structural challenges for the government and the infrastructural issues faced by social media platforms. While regulating hate speech online appears to be a difficult undertaking, steps to overcome the problem should start with addressing (infra)structural challenges. Ultimately, the article seeks to propose normative and practical recommendations grounded in international human rights law to guide policymakers in Ethiopia and beyond on combating online hate speech.

09 R - AZQUETA, Arantxa, and Dory MERINO (2024), *Religious education and prevention of violent radicalization: analysis of Catholic and Islamic education curricula in Spain*, *The International Journal of Religion and Spirituality in Society* 15 (1): 1-18. doi:10.18848/2154-8633/CGP/v15i01/1-18. - This article analyzes and compares the content of the curricula published in Spanish legislation in 2022, of Catholic and Islamic religions, in compulsory education in Spanish schools, to determine whether the subject taught in schools helps to prevent violent radicalism. A qualitative methodology is carried out, together with a critical discourse analysis, to detect whether the curricular content (Catholic and Islamic) reflects the intercultural educational reality and whether it teaches students the main descriptors of global competence and the codes of ethical, intercultural, and communication behaviour. The descriptors related to tolerance, peace, coexistence, interculturality, respect, equality, dialogue, human rights, humanity, democracy, common good, gender perspective, citizenship, diversity, belonging, identity, critical thinking, participation, cooperation, empathy, information, violence, extremism, and inequality are analysed. To conclude, they emphasize that religious curriculum design is a fundamental and vital aspect in the prevention of radicalism. Both Catholic and Islamic education curricula recognize the importance of the teaching of religion for young people to act as leaders in the construction of peace and the common good in society.

10 J – BATLAN, Felice (2024), *The Displaced Persons Act of 1948 and home-grown antisemitism* (April 01, 2024), 48 pages, available at: <https://ssrn.com/abstract=4877441> or <http://dx.doi.org/10.2139/ssrn.4877441> - This article examines the 1948 Displaced Persons Act which provided for the ability of certain European refugees to immigrate to the United States following World War II. The 1948 Act discriminated against Jewish survivors of the Holocaust and imprinted Nazi racial laws and ideology upon U.S. law. Moreover, in debates over passage of such a law, a vast amount of overt antisemitism emerged, generated by politicians and ordinary citizens, which went well beyond the question of the admission of refugees to the United States. By examining the complex and transnational events leading up to the 1948 Displaced Persons Act, and drawing upon underutilized archival material, this article helps to uncover and explain antisemitism

in the immediate post-war period. This analysis has substantial implications for how we think about the history of antisemitism and its relationship to law in the United States.

11 J – BAUER, Jochen, “*Religious Education for All 2.0*”: *The Hamburg approach of shared religious education*, *Religions* 2024, 15(8), 916; <https://doi.org/10.3390/re115080916> - Hamburg’s “Religious Education for All” (*Rufa 2.0*) is a confessional multifaith approach to shared religious education and a new and unique concept in Germany and Europe. All large religious communities in Hamburg collaborate their legal responsibility for its content. *Rufa 2.0* is neither grounded in neutral religious studies nor in pluralistic theology of religion but relies on differentiated learning arrangements. They enable students to learn about their own religion, to learn about other religions and to develop their religious identity through dialogue. This article outlines development, legal and organizational frameworks, goals and competences, didactical principles, teacher roles and teacher training and places them in a European perspective.

12 P – BERLINGOZZI, Laura (2024), *Sahelian Dialogues: the path to resilience through religious and tridiagonal authority*, Working Paper, Sant’Anna School of Advanced Studies, Pisa, pp. 24 - https://www.santannapisa.it/sites/default/files/inline-files/Working%20paper%20ETRA-ID_Final%20LB.pdf - This working paper seeks to delve into the multifaceted dimensions of religious dialogue, highlighting some of its theoretical underpinnings, historical contexts, and practical implications for Sahelian contemporary societies. It contributes to the “Engaging Traditional and Religious Authorities in the Sahel: The Role of Interreligious Dialogue” project (ETRAID) by acknowledging that the ongoing multidimensional crisis in the Sahel region necessitates a critical re-evaluation of conflict management and resolution strategies. Traditional responses by the international community, including diplomacy, military interventions, development initiatives, and humanitarian aid, have demonstrated limited effectiveness in addressing the complexities of the crisis. This recognition emphasizes the importance of exploring the constructive potential of mediation efforts led by traditional and religious authorities. Historically, traditional authorities have played a pivotal role in initiating dialogue-based approaches that span interreligious, interdenominational, inter-communal, and intercultural dimensions. These initiatives aim not only at fostering post-conflict reconciliation but also at preventing the disintegration of societies along sectarian lines.

13 C – BIN JAMIL, A.I., REKAN, A.A., BADAR, S. (2024), *From integrated to standard: reformation of the Islamic Religious Education curriculum and teacher training in Malaysia*. In: Akgün, B., Alpaydın, Y. (eds) *Global Agendas and Education Reforms*, Palgrave Macmillan, Singapore. https://doi.org/10.1007/978-981-97-3068-1_9 - This chapter analyses how the global agenda of twenty-first-century learning competencies has influenced curriculum reform and subsequently teacher training in Malaysia. Focusing on the Islamic religious education (IRE) curriculum, this chapter discusses the changes that have happened in the curriculum which are part of a paradigm shift in curriculum development. The changes that have occurred in the curriculum have certainly led to crucial changes in the implementation of IRE teacher training, and curriculum reform should be carefully aligned with teacher education and its implementers. This means that IRE teachers should be equipped with twenty-first-century learning skills to support Malaysian education in terms of sustainable development. The religion of Islam has been constitutionally established as the official religion of the country. With that, the reformation of IRE curriculum and teacher training marks an important requirement that should be explored in the framework of educational reform in Malaysia.

14 R – BIN TALEB, Abdulaziz (2024), *Exploring the potential for religious literacy in Saudi secondary education*, *Religious Education*, vol. 19 (2024) 1, 17-30 - https://eric.ed.gov/?q=source%3a%22Religious+Education%22&ff1=souReligious+Education&ff2=eduSecondary+Education&ff3=dtyIn_2024&id=EJ1418422 - This article initiates a discussion on incorporating "religious literacy" into Saudi secondary education. It provides a preliminary understanding of the religious education context and emphasizes that religious literacy is not religious education. It examines the arguments for and against the incorporation of religious literacy in the Saudi context and suggests that religious literacy lessons could find suitability in social studies and history textbooks while embracing the "cultural studies approach." The article advocates a nuanced perspective, proposing pre-implementation steps and underscoring the importance of empirical research and open discussions to ensure a culturally inclusive stance within the Saudi educational context.

15 J – BLEAZBY, Jennifer (2024). *Religious instruction in the post-truth world: A critique of Australia’s controversial religious instruction classes in public schools*. *Policy Futures in Education*, 22(2), 228-

242. <https://doi.org/10.1177/14782103221144480> - Even though religious schools are common in Australia, many government schools provide religious instruction (RI) classes. RI involves students being segregated into faith-based groups to receive instruction in the beliefs and practices of *one* religion. This practice also occurs in many other countries. In Australia, the provision of RI in government schools has become increasingly controversial, resulting in numerous government reviews, law and policy changes and frequent media coverage. In this paper, I examine Australia's RI laws, policies and other relevant literature. I argue that RI aims to indoctrinate. Consequently, it may conflict with educational efforts to combat the sorts of thinking and problems that characterise the 'post-truth world' – that is, a world flooded with disinformation, conspiratorial thinking and science denialism, which fosters social divisiveness and undermines effective responses to serious global problems (e.g. Covid-19, climate change). A more educational alternative to teaching about religions is recommended.

16 B – BOGDAN, Henrik & Göran LARSSON (Eds), *The study of religion in Sweden. Past, present and future*, Bloomsbury 2024, pp. 304 - https://www.bloomsbury.com/media/i0wlm3iz/religious_studies_apr-june-24.pdf - Provides a comprehensive examination of the study of religions in Sweden, from the early twentieth century to the present and shows how the intersection of national and social forces shape the study of religion in specific countries and contexts. Chapters emphasize the interdisciplinary nature of the study of religions, and bring together the voices of 30 scholars, and analyse the international impact of Swedish scholarship.

17 J – BOSSI, Luca; María Pilar GARCÍA BOSSIO (2024), *The regulation of religion through national normative frameworks: a comparative analysis between Italy and Argentina*, *Religions* 2024, 15(7), 799; <https://doi.org/10.3390/rel15070799> - The normative framework is one of the constitutive edges of state regulation of religion. It contributes to the configuration of different forms of relations between state and religions. This can be observed in at least three areas. First, in the way the state defines religion. Second, in the way it recognises and legislates its relationship with different religions. Finally, in the rules it establishes for confessional institutions and actors at different levels of social life (education, health, prisons, etc.). In this article, we propose to comparatively analyse the national legal systems that regulate religion in Italy and Argentina, with special emphasis on the equal or differentiated treatment of different religions. The policies of recognition and integration of religious minorities find in the normative framework an empowering or limiting factor, depending on the national context. Although both countries share a dominant Catholic matrix, their historical developments and legal formats present contrasts that project different scenarios of religious governance, which we will try to elucidate.

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

19 T – BRADFORD GOV. UK, *RE Syllabus 2024-2029: Believing and Belonging*, <https://bso.bradford.gov.uk/userfiles/file/Bradford%20RE%20Syllabus%202024-2029%20-%20Believing%20and%20Belonging.pdf> - This is a comprehensive syllabus for RE at all key stages. It is supported by optional detailed planning for use in schools. The title, *Believing and Belonging*, reflects the twin aims that RE must stimulate interest and nurture understanding of religion/worldviews, while also contributing to pupils' awareness of and sensitivity to diversity in our communities and world. This edition, approved for teaching from **2024-29** has evolved over years of experience and builds on many previous features. However, it also strengthens sequencing of knowledge and offers a structure for ensuring learning is both broad and deep. The syllabus is designed around six learning pathways. These have been developed from 'Big Ideas' and act as the framework for sequencing learning in religion and worldviews at all key stages from age 5 to 18. While organising the curriculum along these pathways, learners concurrently develop substantive knowledge of specific religions/worldviews. The syllabus requires a school curriculum to both: - achieve a broad, but rigorous, understanding of religions/worldviews in the context of our local communities and our country; - provide for deeper focused study of specific topics and questions.

20 C – BRÅTEN, Oddrun M. H. (2024), *New social patterns: old educational structures? Comparative perspectives on how diversity challenges religious education in Europe*, in book: *Religion and Diversity* (pp. 5-30) - DOI:[10.1515/9783111026176-002](https://doi.org/10.1515/9783111026176-002) - https://www.researchgate.net/publication/380435350_New_Social_Patterns_Old_Educational_Structures_Comparative_Perspectives_on_How_Diversity_Challenges_Religious_Education_in_Europe - New social patterns of increased societal diversity when it comes to religions and worldviews have challenged traditional forms of RE in European school systems. This has led to an increased research interest in religious education and diversity, which is probably the most explored topic in the field of RE, for decades and presently. In this paper, I make an incision into the debates to represent these developments. I will be visiting "classics" such as 'the Interpretive Approach' and 'Signposts' but give special attention to comparative studies. By this I wish to enlighten the debate from a supranational perspective; a perspective transcending the often very intense national debates. Attention will be paid to issues such as the relationship between Church, State and RE in Europe, Human Rights Issues, and education about and into Islam in European states. Lastly, I am also to comment on some recent debates in England; and in Norway, where there is a new national curriculum from 2020. I will keep a focus on the question "what is the role of scholarship" in RE?

21 R – BROER, Nico et al. (2024), *The role of the ideal of coherence between school and family in valuing cooperative practices of religious education* [The Netherlands], *International Journal of Christianity & Education* 2024, Vol. 0(0) 1–17 - 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 RE. 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.

22 J – BRÜGGE-FELDHAKE, Malte et al. (2024), *Didactical model to promote perspective taking*, *British Journal of Religious Education*, 1-11 - <https://doi.org/10.1080/01416200.2024.2374163> - Many approaches within subject didactics have in common that they highlight the importance of perspective taking, precisely describe the benefits of this skill and develop didactical scenarios in which this skill is crucial. Nevertheless, there is a diagnosed lack of a differentiated didactical model on how to teach perspective taking step by step. This article addresses this desideratum of research in the context of RE. Therefore, it presents first educational and psychological research on perspective taking after discussing various terms and definitions. Responding to the latter findings, a didactical model of how to promote perspective taking in the classroom is presented in six dimensions: recognising perspectives, exploring perspectives, comparing perspectives, adopting perspectives, coordinating perspectives, identifying with a perspective. The activities of the model suggest some sort of sequence without specifying a fixed order of performance. Finally, the question of cognitive and emotional components in perspective taking is discussed and the problem of how the model deals with normative claims is explained since religions and world views make normative claims.

23 B – BURKARD, Anne; Laura MARTENA (Eds.), *Denken ohne fachliches Gelände? Ethik-Unterricht zwischen den Disziplinen*, J.B. Metzler Berlin, Heidelberg 2024, pp. IX+246 – <https://doi.org/10.1007/978-3-662-68347-7> - Die meisten Ethik-Fächer in Deutschland sind als Alternativ- oder Ersatzfächer für den Religionsunterricht konzipiert. Eine Herausforderung betrifft die Verortung eines Teils dieser Fächer zwischen Philosophie, Religionswissenschaft und weiteren Disziplinen. Am Beispiel des Faches *Werte und Normen* diskutiert dieser Band Fragen, die sich für alle multidisziplinären Ethik-Fächer stellen: Was bedeutet es für die Konzeption, die Unterrichtspraxis und die Lehrkräftebildung eines Faches, wenn es an mehreren Bezugsdisziplinen ausgerichtet ist? Wie sollten die Bezüge verbunden oder abgegrenzt werden? Welche Konzepte für die Fachentwicklung gibt es?

24 J – BUTT, Areeba, *Minority rights under international Law* (July 03, 2024, page 17), available at SSRN: <https://ssrn.com/abstract=4891689> or <http://dx.doi.org/10.2139/ssm.4891689> - Following document is an effort to provide brief overview of different issues which minority group faces around the world due to their different social, cultural and gender-based identity. There will also be a brief description of different kinds of minorities existing in the world along with importance of protecting their rights. This document will also narrate historical perspective of minority rights and major areas of concern in this regard. A special chapter will provide an overview of minority groups and their concerned rights in Pakistan highlighting the efforts being made here for their protection.

25 R – CARTAGENA, M. A., PEDRERA, M. I., REVUELTA, F. I., & SORIA, E. (2024), *Management of religion teachers' socioemotional competencies in information and communication technologies integration: a phenomenographic study*, *The Qualitative Report*, 29(5), 1443-1471. <https://doi.org/10.46743/2160-3715/2024.6419> - This investigation forms part of a doctoral study that examines the relation between socioemotional competencies (SECs) and teachers' beliefs on the integration of information and communication technologies (ICTs). It addresses religion teachers' knowledge of SECs during the curricular integration of ICTs, specifically their internal aspects in their pedagogical practice using ICTs (second-order barriers). This study also discusses the characteristics of religion teachers, who have received less attention than teachers of science, language, or mathematics disciplines, partly because religion is not considered a priority area in educational policies. To this end, this study adopted a qualitative approach in the phenomenographic tradition to describe how people experience the phenomena in their environment. The informants were 22 religion teachers from Metropolitan Lima, Peru, who participated in in-depth interviews to clarify their emotional experience with ICTs. The results confirmed the empirical findings of contemporary scientific literature and indicated that teaching with ICTs offers a permanent emotional experience manifested in the planning and development of learning sessions as well as in decision-making for pedagogical purposes. The findings allow for feedback and serve as a catalyst for perseverance and work engagement. The informants expressed their desire for better training to carry out quality teaching–learning processes with ICTs in RE.

26 J – CAVANA, Paolo (2024), *Le minoranze religiose in Italia tra sistema pattizio e diritto comune* [Religious minorities in Italy between the treaty system and common law] DOI: *Rivista telematica Stato, Chiese e Pluralismo religioso* (<https://www.statoechiese.it>), fascicolo n. 12 del 2024, pp. 41 - <https://doi.org/10.54103/1971-8543/24189> - Il contributo esamina la condizione giuridica delle minoranze religiose nell'ordinamento italiano, fondata su un doppio canale: il diritto comune (leggi statali e regionali) e gli accordi tra il Governo e alcune confessioni religiose approvati con atto del Parlamento. Vengono inoltre esaminate le principali tesi emerse nel più recente dibattito dottrinale, gli orientamenti della giurisprudenza costituzionale e alcune proposte di riforma in materia. L'Autore, infine, evidenzia i lati positivi e quelli meno soddisfacenti dell'attuale sistema e la sua sostanziale corrispondenza all'originario disegno costituzionale.

27 J – CAVEDON, Matthew, *Fraternal pluralism: how Catholics approach others* (July 15, 2024, 47 pages), available at SSRN: <https://ssrn.com/abstract=4895555> or <http://dx.doi.org/10.2139/ssm.4895555> - Pope Francis has written about the need for human fraternity. This article calls his approach "fraternal pluralism." It goes beyond thinner forms of pluralism that merely accept diversity as a reality. Fraternal pluralism rejoices in encounter, sharing, and collaboration. It does not threaten the Catholic Church's particular beliefs but sees variety as a basis for mutual discovery. Fraternal pluralism is not new to the Church. It grows out of historical roots as interpreted, refined, and sometimes radically reoriented by the Second Vatican Council. Catholics have been living it ever since. This article begins by situating fraternal pluralism among other understandings

of pluralism, including earlier Catholic ones. It then turns to three different categories of "others" the Church approaches with fraternal pluralism: non-Christians, non-Catholic Christians, and dissenting Catholics. Fraternal pluralism shows these people appreciation, cooperation, and respect. Next, the article asks where fraternal pluralism might go. Retreat from it is unlikely, as is its translation into an internal governing model for the Church, but fraternal pluralism is already being developed into a way of thinking about non-humans.

28 D – CHAMBRE DES DÉPUTÉS [Grand-Duché de Luxembourg], *La « révolution tranquille » des valeurs au Luxembourg*, article *StudiaLux* publié le 04.04.2024, <https://www.chd.lu/fr/node/2255> - Le volet III de l'étude *StudiaLux* de la Chaire de recherches en études parlementaires est désormais disponible. A l'image des autres sociétés européennes depuis 20 années, le Luxembourg connaît une « révolution tranquille » de ses valeurs, du fonctionnement de sa société, de ses modes de décisions et du rapport à la Puissance publique, nationale ou européenne, à l'économie du monde ou bien encore à la science. Pour comprendre cette transformation, la Chaire de recherche en études parlementaires de l'Université du Luxembourg a présenté une nouvelle étude à la Chambre des Députés le 27 mars 2024, basée sur quatre problématiques de recherche au regard de l'appartenance à un sexe et/ou de la détention ou non de la nationalité luxembourgeoise : 1. *Politique* - 2. *Economie & société* - 3. *Famille et place de la femme dans la société* - 4. *Religion & identité*.

29 J – CHENEY, Ryan, *The right to be proselytized under international law* - Published: June 24, 2024 - <https://talkabout.iclrs.org/2024/06/24/the-right-to-be-proselytized/> - Legal arguments and academic discussions about proselytism tend to focus on the right of the proselytizer to proselytize and on the right of the "proselytizee" to be free from such "interference." Sometimes proselytism is criticized on the grounds that it interferes with a person's religious rights or with the integrity of the person's religious community.[1] However, if proselytism is restricted and people are thereby prevented from being "being proselytized," a noteworthy result is that fewer people hear proselytizers' messages and adopt new religions or beliefs. Of course, some people will prefer not to interact with proselytizers. However, many individuals listen to and accept proselytizers' messages.[2] By depriving them of the opportunity to choose whether to listen to and accept proselytizers' messages, might proselytism restrictions infringe on individuals' rights? I argue that such restrictions in fact do violate individuals' rights under international law because international law protects a right to be proselytized.

30 J – CHIANG, Juiching (2024), *Examining university students' self-determination through the lens of spiritual learning*, *Asian Journal of Education and Social Studies* Volume 50, Issue 7, Page 136-145, 2024; <https://journalajess.com/index.php/AJESS/article/view/1451/2823> - The relationship between spiritual learning and self-determination ability is the research objective in this study, and this study develops a conceptual model of spirituality and self-determination ability through a systemic literature review. From the previous studies, self-determination ability is launched when human needs are supported by the social context, focusing on the satisfaction of the three basic needs of human beings, seeking happiness that needs are satisfied. A short peak experience is a spiritual pursuit, and each peak experience is heart-shaking and has a lasting effect on life. It is accompanied by epiphanies and is a successful learning experience. Thus, spirituality learns how effectively provide the peak experience of humans "making warrior-like decisions" rather than impulsive heroic sacrifices. The results show that spiritual learning is associated with effective self-determination ability, and that epiphany is an important moment to reach the level of self-determination ability is the act of learning. The conclusion is that epiphany manifesting in three states: concentration, sharing, and aesthetic experience as a conceptual model of self-determination ability and spiritual learning is the vital moment whenever one wants to be self-determined.

31 J – CHIMBUNDE, Pfuurai & MOREENG, B. B. (2024), *Post-colonial educational reforms in Zimbabwe: A fake badge of decolonisation of the curriculum*, *Power and Education*, 0(0). <https://doi.org/10.1177/17577438241257662> - While educational debates on the decolonisation of education have gained momentum in Sub-Saharan Africa, little is known about the success and progress made thus far, leaving a critical gap in our understanding of the accomplishment of the decolonisation agenda and whether what has been reformed is of use. Using document analysis, the qualitative study used Zimbabwe as a case to explore the progress made in the decolonisation of the education system to address the needs of the local population. The findings reveal that post-colonial educational reforms in Zimbabwe remain cosmetic and without meaningful thrust to assist in the socio-economic development and success of the once underprivileged. The study concludes that

post-colonial education in Zimbabwe and other African states despite more than four decades of reforming the education system, the plight of the ordinary graduate seems little improved. It recommends that post-colonial states in Africa must interrogate the central purpose of education, the intended audience, the way people learn, and the subject matter and how it should be organised and presented. The study contributes to the topical debate on the need to transform the African education systems and their curricula in response to the decolonialisation agenda in the Global South.

32 P – CLARKE, Georgina & Renae BARKER (2024), *The challenge of defining the Secular*, May 2024 - https://www.researchgate.net/publication/380312189_The_Challenge_of_Defining_the_Secular/citation/download - DOI:[10.3390/laws13030028](https://doi.org/10.3390/laws13030028) - Judges have long wrestled with the gigantic task of defining religion, with some describing the task as being ‘called upon to ponder the imponderable’, an impossible task, and even misguided. Despite these sentiments, and comments in almost every legal definition expressing the impossibility of the task, judges have been able to come up with numerous legal definitions for religion. These have been applied in myriad circumstances to define the outer limits of the rights and responsibilities of states, religious communities, organisations, and individuals. By contrast, the term secular has rarely been judicially defined. It is no-less important in defining the rights and responsibilities of states and their citizens and residents, particularly considering the number of states that claim, implicitly or explicitly, to be secular. This paper (re)examines the definition of the secular as it pertains to the concept of the secular state. It considers the need for a legal definition of the secular with reference to constitutional and other legal instruments that include the term. It then examines the difference between the term’s secular, secularisation and secularism, noting the often-erroneous conflation as well as the inevitable interaction and overlap between these key concepts. Finally, drawing on existing classifications of legal definitions of religion, the paper classifies definitions of the secular into three overarching classifications, namely ‘historical’, ‘substantive’ and ‘characteristic’.

33 J – CORCORAN, Paul, *From curiosity to wonder in religious education*, *Journal of Religious Education*, vol. 72, 1-2, 02 July 2024. <https://doi.org/10.1007/s40839-024-00234-3> - This study argues that RE is uniquely positioned to resist and transcend contemporary dialectics of wonder that serve to diminish, commodify, or instrumentalize the place of wonder in society today. Wonder is traditionally characterized by a sense of importance that accompanies our encounters with mystery. In a world less comfortable with interiority and less willing to accept the sense of ignorance true wonder presupposes, the contemplative element of wonder has largely evaporated, to be replaced by a more fleeting and less challenging ‘curiosity’. Curiosity favours mastery over mystery; it elides the puzzlement or contemplation inherent in traditional understandings of wonder. In pedagogical settings, curiosity is increasingly advanced as a catalyst that motivates and directs the inquiry of the learner. However, educational literature continues to note a worrying absence of any kind of wonder in classrooms. This study will suggest that the advancement of wonder as curiosity in education only reinforces the very sense of apathy it is designed to counteract in its students. If wonder is recast as curiosity - a ‘skill’ that leads reliably to the ‘right answer’ - students will inevitably find quicker, more efficient means to arrive at the required information. RE is uniquely equipped to supplement inquisitive curiosity with a more contemplative wonder that eschews easy answers. In doing so, it would equip students to grapple with what modern society has become so adept at evading: the “stubborn there-ness” of mystery that characterizes the most meaningful questions of our existence.

34 P – CORLEY, Felix, *Planned new punishments for parents allowing children's religious education* [Uzbekistan], *Form 18*, 12 July 2024 - https://www.forum18.org/archive.php?article_id=2919 - The regime's non-freely-elected parliament has adopted in the first reading a draft law to allegedly "further strengthen the rights of children". The draft Law would ban and introduce punishments for parents or guardians who allow their children to receive "illegal" RE before the age of 18. Many of the people the regime rules have expressed strong opposition to the draft Law. The regime is also planning to tighten the existing state censorship with a new Information Code. On 25 June, the Legislative Chamber (lower chamber) of the non-freely-elected parliament, the Oliy Majlis, adopted in the first reading a draft law to allegedly "further strengthen the rights of children", according to the parliamentary website. The draft Law would ban and introduce punishments for parents or guardians who allow their children to receive "illegal" RE before the age of 18.

35 J – COTTERILL, Aden (2024), *Tomáš Halík: a theology for the post-secular*, *Theological Studies*, 85, 1, <https://journals.sagepub.com/doi/full/10.1177/00405639231220863> - This article presents the work of Czech theologian and priest Tomáš Halík as a theology for the post-secular. The first section outlines three general post-secular themes woven throughout his corpus: the blessedness of spiritual seeking, a receptivity to the critical insights of atheism, and the affirmation of doubt and uncertainty as an integral feature of Christian faith. The second section then demonstrates what is distinctive about Halík's contribution: his engagement with themes of *both* plurality *and* uncertainty in a single theological schema. I argue this is an apt response to the post-secular dynamics of the nova effect - as outlined by Charles Taylor and others - that is otherwise lacking in the literature to date.

36 J – COUTINHO, Viviane (2024), *Importância das Ciências das Religiões para o ensino religioso*, *Revista Focus*, Vol. 17 No. 1 (2024) - Published 01-19-2024 - <https://doi.org/10.54751/revistafoco.v17n1-067> - O artigo propõe construir uma abordagem entre a importância das ciências das religiões para o Ensino Religioso, relatando as experiências humanas ao longo dos séculos. Contextualizando a sociedade hoje como um campo de pesquisa para compreender as diferentes práticas, crenças e valores religiosos que estão enraizados na vida dos indivíduos.

37 J – DEEPA, Fernando, *Promoting religious pluralism through religion education in Sri Lanka*, *Researchgate* August 2024, DOI:[10.13140/RG.2.2.30955.35367](https://doi.org/10.13140/RG.2.2.30955.35367) - https://www.researchgate.net/publication/382970569_Promoting_Religious_Pluralism_through_Religion_Education_in_Sri_Lanka - This essay treats RE as a space to promote inter-religious dialogue, in Catholic schools, in Sri Lanka. Post-war educational reforms introduced inter-faith learning; however, their social impact is minimal. Minority religious groups in this country continue to suffer at the hands of religious majority. An understanding of the term pluralism supports to identify its rich aspects that ensure plausible construction of a meaningful inter-religious dialogue. Interpretations of both Christian theologians, Aloysius Pieris, and Raimon Panikkar are discussed, to understand their Asiatic perspectives on inter-faith communication. Literature from Vatican II and other documents have been reviewed, to define the role of the Catholic church and her schools, towards promoting an inter-religious education. A personal narrative of the essayist elaborates how she encouraged celebrating religious festivals in schools, and the challenges she encountered in that process. She affirms gaining a broader understanding about pluralism, through the Module on Pluralistic World. As she explains, lack of theoretical knowledge disabled her in addressing the challenges she encountered at school, while implementing religious programmes. Currently, grounded in her studies, she is motivated to plan an inter-religious intervention for Catholic schools. The core elements of the intended curriculum are presented, which aim at empowering students to respect diversity, and practice ethics. Christian church is positioned towards responsible use of RE as a resourceful platform, for students to dialogue on a common ground, appreciating and promoting religious pluralism, and peace, in Sri Lanka.

38 B – DEHART, Jason, *The role of faith and religious diversity in educational practices*, IGI Global Publishing USA 2023, pp. 268 - <https://www.igi-global.com/book/role-faith-religious-diversity-educational/318124> - This book offers an extensive exploration of the intersections between faith and educational practices. It combines research-based narratives and studies that illuminate the implications of policy and practice through the lens of faith-based pedagogy and theory. By embracing a broad definition of religion and faith, the book fosters diverse perspectives and encourages critical reflection on the importance of religious diversity in education. This transformative resource empowers researchers and educators to promote equity and inclusivity in their work. It challenges prevailing assumptions and provides practical insights and evidence-based guidance to create inclusive spaces for faith-related discussions. Moreover, it guides the development of policies that honour and respect religious identities, empowering educators to actively incorporate religious diversity into their teaching practices. By engaging with this book, scholars and educators can take tangible steps toward cultivating a more inclusive and enriching learning environment that values and celebrates the diverse religious perspectives of all students.

39 P – DELGRANGE, Xavier, *Comment aborder le phénomène religieux dans les écoles neutres de la communauté francophone de Belgique ?* Conférence donnée à l'Université Laval, Québec, le 21 mars 2024 - <https://cridaq.uqam.ca/activite/comment-aborder-le-phenomene-religieux-dans-les-ecoles-neutres-de-la-communaute-francaise-de-belgique/> - Dès les débuts de l'État belge, l'enseignement s'organise en deux blocs: le libre aux mains de l'Église catholique et l'officiel organisé par l'État. Au sein de cet enseignement officiel, Global RE 2024_4

les Catholiques obtiennent que deux heures de cours soient consacrées à la religion, données par le curé sous l'autorité de l'évêché. Par la suite, les parents ont pu décider que leur enfant fréquentant un établissement scolaire officiel et neutre suivra le cours de l'une des religions reconnues ou la morale non confessionnelle. Cette situation sera consacrée par le Pacte scolaire de 1958 puis par la révision de la Constitution de 1988. Depuis 2015 toutefois, l'avenir des cours de religion et de morale est devenu incertain. Leur volume horaire a été réduit à une heure par semaine pour faire place à un cours de philosophie et de citoyenneté, qui est censé aborder l'étude du phénomène religieux. Depuis, le mouvement laïque fait pression pour que les cours de religion et de morale soient rendus facultatifs et relégués en dehors de la grille horaire, au profit du cours de philosophie et de citoyenneté qui passerait à deux heures par semaine. Contrairement à ce que prévoit la législation, ce cours n'aborde pas l'étude du phénomène religieux. Des voix s'élèvent néanmoins en faveur du maintien d'un cours engagé de religion ou de morale dans l'enseignement officiel neutre.

40 D – DEPARTMENT FOR EDUCATION [UK], *Faith designation reforms for new and existing free schools and special academies Government consultation*, launch 01 May 2024, respond by 20 June 2024, pp. 17-https://consult.education.gov.uk/faith-schools-policy-team/faith-school-designation-reforms/supporting_documents/Faith%20schools%20consultation.pdf – “The Government want to create more good school places across the country. To do this, we need to ensure that all of our highest quality school providers, including faith school providers, feel supported in opening new schools. Unfortunately, this is not currently the case. Some of our current policies, such as the 50% faith admissions cap 4 for free schools, act as barriers to faith school providers from opening new schools. We want to remove these barriers and ensure that in the future we are not preventing any faith groups from providing new high-quality schools. Now, the Government currently requires admission authorities for a mainstream free school designated with a religious character to allocate at least 50% of its available places without reference to faith-based admission criteria, when oversubscribed, to foster inclusivity. However, the evidence suggests that this 50% faith admissions cap does not achieve inclusivity and means some high-quality faith school providers, such as the Catholic Church and its dioceses, are less likely to establish new free schools due to the 50% cap. By removing the 50% cap, we want to increase the number of good school places, including at new faith schools where there is demand from communities, and deliver real diversity within free schools by ensuring parents have real choice over where they send their child to school. [...] (p. 3-4).

41 D – DEUTSCHE BISCHOFSSKONFERENZ „*DBK veröffentlicht Richtlinien zu Standards für Religionsunterricht*“, *Katholisch.de* 08.08.2024 - <https://www.katholisch.de/artikel/55202-dbk-veroeffentlicht-richtlinien-zu-standards-fuer-religionsunterricht> - Die Deutsche Bischofskonferenz (DBK) hat grundlegend überarbeitete [kirchliche Richtlinien zu Bildungsstandards für den katholischen Religionsunterricht in der Grundschule/Primarstufe](#) veröffentlicht. "Die Überarbeitung orientierte sich an den praktischen Erfahrungen mit kompetenzorientierten Lehrplänen und am Stand der aktuellen fachdidaktischen Diskussion", erklärte die Bischofskonferenz am Donnerstag in Bonn. Sie seien zeitlich parallel zur Überarbeitung der Bildungsstandards für andere Fächer durch die Kultusministerkonferenz erfolgt.

42 R – DIEGO-CORDERO, R., MARTÍNEZ-HERRERA, A., COHEÑA-JIMÉNEZ, M. *et al. Ecospirituality and health: A systematic review. Journal of Religion and Health* 63 (2024), 1285–1306. <https://doi.org/10.1007/s10943-023-01994-2> - Environmental changes are affecting human health. A renewal of the way we understand and relate to the planet is needed. Ecospirituality brings together the terms spirituality and environment and is born as a means of solution to this dilemma. This systematic review aimed to find out the influence of ecospirituality on global health. A search of scientific literature was carried out in the main health science databases. A review was conducted to critically evaluate the studies that identified relevant ecospiritual aspects regarding health care for communities. After a systematic search and screening, and following specified methodological criteria, a total of 14 articles were selected in the review. The findings of the review suggest that a new perspective in our worldview such as ecospirituality will provide us with the necessary keys to improve health. To understand ecospirituality, we must keep in mind the indigenous way of life, which is the clear example to follow to achieve environmental health and global health. Ecospirituality leads to a healthier environment, and as this is directly related to health, there is also an improvement in global health.

43 J – DONG, Baomin & Yu ZHANG (2024), *Confucianism and science, Explorations in Economic History*, vol. 91, January 2024 - <https://doi.org/10.1016/j.eeh.2023.101517> - China made phenomenal progress in science and technology during the long twentieth century. However, in the literature, there are contrasting
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opinions on the role Confucianism played here. To answer the question regarding whether Confucianism served as a stumbling block or a stepping stone, we must first disentangle some of the multifaceted connotations of “Confucianism,” such as its worldviews, learning traditions, and “the teaching of Confucius” in a religious sense. The sectarian division of Confucian learning, particularly Neo-Confucianism and evidential learning, which corresponded to Song learning and revived Han learning in the Qing context, respectively, is given special consideration. We exploit several rare datasets of scientists and engineers for the era of the modern period and contemporary times, as well as data on the first wave of the new-style schools, measures of Neo-Confucianism, and the spatial distribution of prolific evidential scholars. We then show that the accumulation of human capital due to the imperial examination system and evidential scholarship contributed to the rise of modern science in China, whereas Confucian values as represented by various Neo-Confucian measures did not.

44 B – EISENHARDT, Saskia, Silja LEINUNG, Uta POHL-PATALONG, *Religionsunterricht gestalten in der digitalisierten Welt*, Vandenhoeck & Ruprecht 2024, 210 Seiten - https://www.vandenhoeck-ruprecht-verlage.com/media/pdf/ea/c6/cb/9783647700083_sample.pdf - [...] Eine der großen Herausforderungen der Gegenwart ist die digitale Prägung der gesamten Lebenswelt und damit auch der Schule. Sie hat sich bereits in den letzten Jahrzehnten angebahnt und wird seit einigen Jahren immer wichtiger. Digitalität ist heute längst nicht mehr auf die Sphäre des Internets und der Sozialen Medien zu begrenzen, sondern sie ist zentrales Element des Alltags vor allem der jüngeren Generationen und prägt alle Bereiche der Gesellschaft. Damit beeinflusst sie unweigerlich auch den schulischen Unterricht, weil die Schüler:innen und auch die Lehrkräfte in einer von Digitalität geprägten Welt leben. Die Zugänge der Schüler:innen zu den Themen des Religionsunterrichts, ihre Art zu denken, zu fühlen und zu lernen, ihre Weise, auf das Leben zu blicken und das Leben zu gestalten, sind bereits tiefgreifend mit den Charakteristika der Digitalität verflochten. Insofern kann sich der Religionsunterricht dieser Dimension unmöglich verschließen, wenn er schüler:innen orientiert und lebensrelevant sein möchte.[...] (*Einleitung*, s. 7).

45 R – ENGLER, Steven & Michael STAUSBERG (2024), *Religion in changing times: an overview of the journal in its comparative scholarly and publishing contexts*, *Religion* 54, 3, 371-395 -This article offers an overview of the history and current status of the journal *Religion* (Routledge). Its authors have co-edited the journal since 2008. It reviews aspects of the journal’s history and its profile as a generalist, international disciplinary journal in the study of religion/s. It offers bibliometric overview of the journal, in comparison with 49 other SoR journals, followed by a discussion of journals as business venues and of changes brought about by Open Access, including challenges posed by new publishers and new types of (mega)journals. The article concludes with reflection on the peer review process.

46 J – ELFASSI ABEDDOUR, Yona (2024), *“We became religious to protect our children”. Diasporic religiosity among Moroccan Jewish families in France and Israel*, *Religions* 2024, 15(5), 587; <https://doi.org/10.3390/rel15050587> - 10 May 2024 - This article explores the formation and preservation of a distinctive “Moroccan Judaism” ethos, rooted in a connection to the homeland and an idealized Moroccan past. Through an examination of secularism, traditionalism, and modernity in Israel and France, alongside the resurgence of religiosity in secular societies, it assesses the impact of diasporic experiences on the religious practices of Moroccan-origin families in these countries. The argument posits that diasporic sentiments and the allure of Moroccan heritage significantly influence the negotiation and affirmation of religious identities within these families. Rituals and religious practices serve as expressions of this identity, undergoing adaptation and transformation both in Morocco and abroad. Consequently, “Israeli” and “French” approaches to Moroccan Jewish observance reflect distinct socio-political and historical contexts. The analysis draws from five family cases, illustrating a range of experiences within national and transnational frameworks, enriching our understanding of the dynamic interplay between personal narratives and broader social and historical landscapes.

47 T – EUROPEAN WERGELAND CENTRE, *The Little Big Handbook of Democracy*, EWC Oslo 2024, 50 pages - <https://theewc.org/resources/the-little-big-handbook-of-democracy/> - [file:///C:/Users/Downloads/The-little-big-handbook-of-democracy%20\(3\).pdf](file:///C:/Users/Downloads/The-little-big-handbook-of-democracy%20(3).pdf) - EWC’s *Little Big Handbook of Democracy* aims to give young people a tool with concrete and tangible advice and tips that would facilitate effective education for democratic culture and human rights. The activities in the handbook have been developed by the EWC. They are based on and inspired by the activities from the Council of Europe’s manuals for democracy and human

rights learning, in addition to our own experiences and expertise. At the European Wergeland Center, we work towards an ambitious goal: ensuring that education is the path to democracy and human rights in Norway and Europe. To achieve this, we engage with major political actors, but also with individuals and groups we meet along the way. We focus on formal and non-formal education alike. This is where you come in. In our collaboration with the Municipality of Lublin (Poland), we are mobilizing for youth participation and active citizenship towards a more democratic society. The project is called Youth for the City, City for Youth. Through this *Little Big Handbook*, we aim to give young people a tool with concrete and tangible advice and tips that would facilitate effective education for democratic culture and human rights. By offering this *Little Big Handbook*, we focus on making you feel comfortable in this role.

48 B – FARNEY, James and Clark BANACK, *Faith, rights, and choice: the politics of religious schools in Canada*, University of Toronto Press 2023, pp. 250 - <https://utorontopress.com/9781487545802/faith-rights-and-choice/> - The Canadian provinces have evolved quite different ways of responding to the policy problems posed by religious schools. Seeking to understand this peculiar reality, *Faith, Rights, and Choice* articulates the ways in which the provincial governance regimes developed for religious schools have changed over time. Covering nearly three centuries, the book begins with the founding of schooling systems in New France and continues into a variety of present-day conflicts that emerged over the question of religion in schools. J. Farney and C. Banack employ a method of process-tracing, drawing on 88 semi-structured interviews with key policy insiders. They also reference archival material documenting meetings, political speeches, and legislative debates related to government decisions around issues of religious education. Relying on the theoretical foundations of both historical institutionalism and Canadian political development, this book presents a new analytic framework to help make sense of the policy divergence witnessed across Canada.

49 R – FERNÁNDEZ ESPINOSA, Verónica; Jorge LÓPEZ GONZÁLEZ (2024), *Virtues and values education in schools. A study in an international sample*, *Journal of Beliefs & Values*, vol. 45 (2024)1 69-85 - <https://eric.ed.gov/?q=source%3a%22Journal+of+Beliefs+%26+Values%22&id=EJ1409366> - There is a deficit in character education research in Latin America and a lack of clarity about conceptual issues relevant to values and virtues. This lack of conceptual clarity has practical importance. The research sought to investigate empirically how school managers and teachers understand and practice character education, with particular attention to the distinction between educating values and virtues. The study was carried out during the first semester of 2022 on a sample of 160 schools in 17 countries, mainly in Christian schools in Spain and Mexico. The results show that there are differences according to the type of school and country. There are important findings regarding the concept of virtue and its relation to the concept of value, which virtues and values are most relevant for schools to teach, and which are the most used strategies in character education programmes. The research points to moral education as a central theme in schools, which considers both virtue and values education. There is a genuine interest on training teachers in virtue education.

50 J – FERRARI, Alessandro (2024), *Laicità come neutralità e laicità come relazione. Uno sguardo comparativo alle laicità di Francia, Belgio, Italia e Spagna*, *Quaderni di diritto e politica ecclesiastica* 2024, 1, pp. 45-84 - DOI: 10.1440/113377 - The contribution examines the trajectories of constitutional secularity in France, Belgium, Italy and Spain from a comparative perspective. In particular, identifying a distinction between a laicity-neutrality and a laicity-relation, the article dwells on how the principle of laicity has been used, in recent years, to ‘cope’ with the social transformations induced by globalisation and the transformation of the religious phenomenon. *Keywords*: Secularity, Laicity, Neutrality, State and Churches relationships, French, Belgian, Italian and Spanish religious freedom, Accommodation.

51 J – FORNEROD, Anne (2024), *El principio de laicidad en el derecho francés*, *Cuestiones de pluralismo*, vol. 4, n.2, 08 julio de 2024 - [https://www.observatorioreligion.es/revista/articulo/el_principio_de_laicidad_en_el_derecho_frances/index.html?HASH\(0x44cbe40\)](https://www.observatorioreligion.es/revista/articulo/el_principio_de_laicidad_en_el_derecho_frances/index.html?HASH(0x44cbe40)) - Los debates y polémicas en torno al uso del velo musulmán que salpican la actualidad parecen aludir una y otra vez al lugar que ocupa la laicidad en el contexto francés. Lo que podría percibirse como una especificidad francesa irreductible e inmutable exige, sin embargo, o precisamente por ello, algunas precisiones. Por una parte, la laicidad es producto de una larga historia, y esta longevidad se refleja en el derecho que se deriva de ella. Por otra parte, este derecho también se ve cada vez más influido por el discurso público y político sobre los cambios sociales que afectan a las creencias y prácticas religiosas, lo que pone de relieve la -¿problemática?- cuestión de la laicidad como valor social a compartir.

52 J – FRANZÉN, Johnson, A., LILJA, A. & OSBECK, C., *Discourses on religion in research that focuses on students' perspectives*, *Journal of Religious Education* (2024). <https://doi.org/10.1007/s40839-024-00230-7> - In this article, the aim is twofold: firstly, to explore, through a systematic literature review, what discourses on religion may be identified in previous research that focuses on students' perspectives, and secondly, to discuss this in relation to research concerning challenges and opportunities in Scandinavian RE and classroom negotiations, which is presented as a background to and scientific landscape for the study. Seven discourses relating to students' understanding of religion have been identified in the text sample from the systematic review, religion as: *threatening, a relic, needing to be tolerated, truth claims, plastic, a source of existential curiosity, and security and comfort*. The findings show how these discourses together constitute a broader repertoire of discourses on religion than can be found in the Scandinavian RE classroom research presented as a frame for the study, especially when considering current orders of discourse and dominance structures. As stressed by discourse theory and sociocultural perspectives on learning, having access to broad repertoires of discourses on religion provides a basis for more nuanced ways of thinking about religion. It is vital that teachers are aware of this and can challenge dominant discourses and broaden existing repertoires. An important step in such a direction is an awareness of discourses on religion, such as the seven presented here, which may potentially be present in the classroom, even in practices other than the ones these discourses emanated from.

53 J – FRERK, Casten (2024), *Berlin: Religions- und Weltanschauungsunterricht 2023/2024* – Forschungsgruppe Weltanschauungen in Deutschland, 08.04.2024 - <https://fowid.de/meldung/berlin-religions-und-weltanschauungsunterricht-20232024> - Die Tendenzen der Anzahl der Teilnehmerinnen und Teilnehmer am freiwilligen Religions- und Weltanschauungsunterricht an allgemeinbildenden Schulen in Berlin sind stabil: Die Humanistische Lebenskunde hat die Teilnehmerzahlen weiter erhöht, der christliche Religionsunterricht verliert an Teilnehmern – sowohl evangelisch wie römisch-katholisch. Die Prognosen für den christlichen Religionsunterricht sind für die nächsten Jahre zudem nicht positiv.

54 J - FUJIWARA, Satoko, & MIURA, Hiroki (2024), *Practicing belonging, vicarious spirituality, and gendered fetishism: The transformation of the non-religious/religious in contemporary Japanese youth culture*, *Social Compass*, 0(0). <https://doi.org/10.1177/00377686241260494> - This article discusses the transformation of religious and non-religious practices in contemporary Japanese youth culture. The article employs both western analysis of 'nones' and Japanese theories to explain this transformation. Three concepts characterize (non-)religiousness in Japanese youth culture: 'practicing belonging', 'vicarious spirituality', and 'gendered fetishism'. These concepts are first exemplified in a culture surrounding the concept of 'tulpa' (created paranormal beings, derived from Tibetan Buddhism) in Japan. Other examples reflecting each of these concepts are presented, along with a discussion of why Japanese youth culture came to manifest such characteristics. In so doing, we will refrain from drawing a rigid line between religious and non-religious settings, acknowledging that what may appear religious to Japanese scholars may not be viewed as such by western scholars. The factors behind the transformation of religiousness in Japan affect not only religious and spiritual but also non-religious or secular settings, resulting in parallel phenomena.

55 D – FUNDAMENTAL RIGHTS AGENCY (FRA), *Jews in Europe still face high levels of antisemitism* - FRA Press Release Vienna, 11 July 2024 - [Jews in Europe still face high levels of antisemitism \(europa.eu\)](https://www.europa.eu/press-room/en/infographic-antisemitism) Antisemitism persists in the EU, affecting Jews both online and offline. Concerns over safety and frequent experiences of harassment force many to conceal their Jewish identity. These alarming insights come from the latest survey by the EU Agency for Fundamental Rights (FRA). The EU and some of its Member States have put in place measures and action plans to tackle antisemitism. EU countries need to build on these efforts to ensure Jews can live their lives with dignity, free from hate and fear. This is especially important given the impact that the ongoing conflict in the Middle East has had on Jewish communities in Europe. The survey predates the Hamas attacks on 7 October 2023 and Israel's military response in Gaza. But the report includes information about antisemitism collected from 12 Jewish community organisations more recently. Jewish people have experienced more antisemitic incidents since October 2023, with some organisations reporting an increase of more than 400%.

56 J – GARCÍA-ALANDETE, Joaquín (2024), *The place of religiosity and spirituality in Frankl's Logotherapy: distinguishing salvific and hygienic objectives* *Journal of Religion and Health* 1/2024 - <https://www.springermedizin.de/the-place-of-religiosity-and-spirituality-in-frankl-s-logotherapie/24001562> - The relationship between psychology and religion has been widely debated in the field of psychology from its Global RE 2024_4

foundation as an empirical science to the present day. One author who was interested in the relationship between psychology and religion, the place of the latter in human nature, and its role in psychotherapy was the Viennese neurologist, psychiatrist, and philosopher Viktor Emil Frankl (1905–1997), the founder of logotherapy. This paper presents Frankl's main ideas about religion, the religious nature of the human being, and the relationship between religiosity, psychotherapy, and logotherapy, as well as a review of the main criticisms he has received in this regard. Frankl always defended the differences and limits between religion and psychotherapy, between the priestly cure of souls and the medical cure of souls, and between the salvific objective of religion and the hygienic objective of psychotherapy. In our opinion, critical authors have failed to appreciate Frankl's efforts to expose this distinction.

57 J – GARMAZ, Jadranka, Darko RAPIC (2024), *Das Thema Krieg im katholischen Religionsunterricht in der Republik Kroatien*, *Österreichisches Religionspädagogisches Forum*, 32(1), S. 46-69. doi: 10.25364/10.32: 2024.1.4. - Vor drei Jahrzehnten fand auf dem Gebiet der Republik Kroatien der Krieg um die Unabhängigkeit von der damaligen Sozialistischen Föderativen Republik Jugoslawien statt. Erst nach der gewonnenen Unabhängigkeit erhielt das Fach konfessioneller Religionsunterricht seinen Platz im Bildungssystem der Republik Kroatien. Heute werden Kriege an anderen europäischen und weltweiten Fronten geführt, wobei die bewaffneten Konflikte zwischen Rußland und der Ukraine sowie zwischen Israel und Palästina die größte Aufmerksamkeit in den Medien erregen. Sie alle verursachen Bevölkerungswanderungen, die sich aufgrund von Veränderungen in der Kultur, der Demographie und den zwischenmenschlichen Beziehungen auch auf den Religionsunterricht auswirken. Die vorliegende Arbeit befaßt sich mit der Frage, inwieweit das Thema Krieg im katholischen Religionsunterricht in der Republik Kroatien präsent ist, insbesondere in Bezug auf die Erfahrungen des jüngsten Krieges des kroatischen Volkes, und wie und auf welche Weise dieses Thema angesichts der Aktualität kriegerischer Konflikte in der Welt und der Neugierde der Unterrichtsfächer didaktisch und methodisch im Unterrichtsprozeß behandelt werden kann.

58 J – GÄRTNER, Claudia (2024), *Religionspädagogik für die „Last Generation“? Intra- und inter-generationale Gerechtigkeit in religionspädagogischer Perspektive*, *Theo-Web. Zeitschrift für Religionspädagogik* 23 (2024) H. 1, 40-53 - DOI: <https://doi.org/10.23770/tw0326> | Datum 08.05.2024 - Die „Last Generation“ zeichnet sich durch apokalyptisch gefärbtes Denken aus, die drohenden (Klima-)Krisen belasten Heranwachsende schwer, gerade auch, weil sie intra- und intergenerationale Ungerechtigkeiten wahrnehmen. Der Beitrag analysiert die Gemeinsamkeiten und Unterschiede zu biblischer Apokalyptik und lotet dabei das Potential apokalyptischen Denkens für eine politisch orientierte religiöse Bildung für nachhaltige Entwicklung aus. Entsprechende religionspädagogische Prinzipien, wie sie im Schwerter Konsens formuliert wurden, können hierdurch für die „Last Generation“ konkretisiert werden.

59 J – GHEAUS, Anca (2024), *Enabling children to learn from religions whilst respecting their rights: against monopolies of influence*, *Journal of Philosophy of Education*, Volume 58, Issue 1, February 2024, pages 120–127, <https://doi.org/10.1093/jopedu/qhae007> - John Tillson argues, on grounds of children's well-being, that it is impermissible to teach them religious views. I defend a practice of pluralistically advocating religious views to children. As long as there are no monopolies of influence over children, and as long as advocates do not use coercion, deceit, or manipulation, children can greatly benefit without having their rational abilities subverted or incurring undue risk to form false beliefs. This solution should counter, to some extent, both perfectionist and antiperfectionist reasons against initiating children into religions.

60 J - GIRIVIRYA, Sulaiman; Phibul CHOOMPOLPAISAL; Julia ESTEVE (2024), *Beyond the classroom: Charting Indonesia's governmental support in formal and non-formal Buddhist educational initiatives*, *Educational Administration: Theory and Practices*, 30 April 2024 - <https://kuey.net/index.php/kuey/article/view/2730> - In Indonesia, public and private schools offer general RE subjects at elementary and secondary levels under the supervision of the Ministry of Education and Culture. The general RE curriculum and professional religious studies schools are administered and supervised by the Ministry of Religion. Buddhism falls under the purview of the Directorate General of Buddhist Community Guidance, whereas the Directorate of Islamic Education manages Islamic Education. Law nr 20 of 2003 governs the national education system, which encompasses formal education provided by state and community institutions, non-formal education, and informal education within families. The impact of law nr 20 of 2003 is that the Government of the Republic of Indonesia's state Revenue and Expenditure Budget allocates 20% for education. No study has compared the government's state revenue and expenditure budget for education for Islam and Buddhism. This study

compares the Indonesian government's approaches toward sponsoring Islamic and Buddhist RE. It studies and analyses the organization of state sponsorship, the impact of this organization of state sponsorship, and suggests solutions for the current imbalance of the state sponsorship towards Buddhists and Islamic general and technical RE. This comparative study uses the document analysis method. Primary sources are government regulations on general education and RE, while secondary sources use performance reports from the Ministry of Religious Affairs and research reports published in journals. Ministry of Religious Affairs performance reports can be accessed online, and permission was granted for using them as a source document in this research from the Directorate General of Buddhist Community Guidance, Ministry of Religion.

61 J – GIUDICI, Anja et al., *Far-right parties and the politics of education in Europe*, *Journal of Contemporary European Studies*, 2024,1–14. <https://doi.org/10.1080/14782804.2024.2352518> - Formal education shapes the distribution of opportunities and cultural profile of European societies. Political parties, in turn, play a key role in shaping formal education. Focusing largely on the traditional contenders for government in Europe, research on the politics of education shows that parties prioritise redistributive issues and politicise them in line with their electorates' material interests. It remains unclear to what extent these findings apply to a more recent, but highly successful party family: the far right. This review article and introduction to a special issue integrates existing scholarship from education and political science with findings from six new case studies from across Europe. It argues that far-right parties in Eastern and Western Europe frame education primarily as a means of disseminating (conservative and nativist) culture and values, rather than as a means of redistributing opportunities. In revaluing the cultural dimension of education for far-right partisan politics, the article and the special issue therefore not only provide insight into the educational strategies of an increasingly powerful actor in European politics, but also shed light on the mechanisms and determinants underlying the partisan dynamics that will contribute to shaping the future of European education and societies more generally.

62 B – GOJNY, Tania; Susanne SCHWARZ; Ulrike WITTEN (Hg), *Wie kommt der Religionsunterricht zu seinen Inhalten? Erkundungen zwischen Fridays for Future, Abraham und Sühneopfertheologie*, Transcript Verlag -Independent Academic Publishing 2024, 402 Seiten. <https://www.transcript-verlag.de/978-3-8376-6857-5/wie-kommt-der-religionsunterricht-zu-seinen-inhalten/?c=313000000> - »Wie kommen die Inhalte in den Religionsunterricht?« Diese Frage führt direkt ins Zentrum der Religionspädagogik. Aktuelle Herausforderungen für religiöse Bildung wie Säkularisierung und Pluralisierung sowie neue Anforderungen, z.B. im Zuge von Kompetenzorientierung und Digitalisierung, stellen die Frage nach den Inhalten neu und vehement. Die Beiträger*innen bringen aus historischer, systematischer, normativer und empirischer Perspektive diesen Diskurs voran. Damit liefern sie unverzichtbare Grundlagen für alle, die für die Auswahl und Didaktisierung religionsunterrichtlicher Inhalte in Theorie und Praxis verantwortlich sind.

63 J – GOKER, Zeynep (2024), *Religion would be a missing link in the case formulation of adolescents with conduct problems: an eclectic approach* [Ankara, Türkiye], *Frontiers Psychiatry* 15:1348799. Doi: 10.3389/fpsyt.2024.1348799 - Psychiatry is concerned with mental health. Cognition is one of the key mental functions and manifests itself primarily as behavior. A behavior exhibited in response to a stimulus is influenced by biological (inherited), psychological (individual), and social (environmental) factors. During consolidation of an exhibited behavior, the factors affecting the individual's cognitive structure and personality play crucial roles. Underlying factors for a problematic behavior, and their weakness/strength levels are determined via the Biopsychosocial model. Empirically effective current practices to intervene the problematic behaviors do not always result in success. One of the reasons may be other elements that were omitted during the case formulation process. This article aims to stress the idea that whatever the underlying factor of a problematic behavior is, the most crucial determinant and/or pre-emptive factor in developing or maintaining that behavior might actually be the religion as a governing and directive philosophy on how to conduct oneself. In this instance, the key is in the hands of the parents or caregivers.

64 P – GROOTHUIS, Doug, *Refuting the view: Religion is a myth, but Science is the truth*, The Christian Research Institute, 2024, <https://www.equip.org/articles/refuting-the-view-religion-is-a-myth-but-science-is-the-truth/> - The idea that “Religion is a myth, but Science is the truth” encapsulates the thinking of many people today and locks religion and science into mortal combat in which science always kills its religious enemy. It looks like this. Religious beliefs have no basis in objective reality and are mythological. Science, on the other hand, traffics in truth based on empirical evidence. Religious beliefs can never be verified, since they concern

an invisible realm beyond science populated by God, gods, angels, demons, and other things that go bump in the night. Science, however, investigates what is tangible — the space-time world of matter and energy; its methods of analysis are time-tested and reliable. If you want an illness diagnosed and treated, you go to a medical doctor, trained in science, and not to a witch doctor, who casts spells and contacts spirits. Thus, religious beliefs are, at best, harmless delusions and, at worst, dangerous falsehoods. But we should backtrack several steps to locate the heart of the controversy and even seek peace between true religion and genuine science. Might science even favour a particular religion?

65 D – G20 INTERNATIONAL FORUM, *Promoting multi-faith collaboration through education* (by Katherine Marshall, Vice President, G20 Interfaith Association), July 30, 2024 - <https://blog.g20interfaith.org/2024/07/30/promoting-multi-faith-collaboration-through-education/> - “[...] If there is one topic on which development specialists almost everywhere would agree education is development’s first, top priority. And the second priority? Also, education. And third? Education. In short, many transformations that we see in the world as education and literacy have expanded are linked to vast expansions of access to education. The extraordinary hope of seeing a world where every person, every child can develop their skills, is tightly linked to education. Religious literacy needs to be grounded in education. It touches on sensitive issues around values and religious matters. Looking to examples of such change can be helpful. Reforms in education have been achieved with enormous efforts that have involved shifts that once were seen as unimaginable. One of the most significant is the sharp global focus on the education of girls; transformations across the world have happened because of a clear agreement on the priority of increasing girls’ education, based on solid evidence of benefits and a focus on rights and inclusion. Changes have involved multisectoral leadership that promoted changes in norms and practice [...]”.

66 R – HASAN, Kamaruddin & Hamdam Juhannis (2024), *Religious education and moderation: a bibliometric analysis*, *Cogent Education*, Vol. 11, 2024, Issue 1 - <https://www.tandfonline.com/doi/full/10.1080/2331186X.2023.2292885> - The urgency of religious moderation in the context of education is crucial. Education is not only about academic knowledge, but also about shaping students’ character and attitude in life. This study aims to carry out a bibliometric analysis using the Scopus database as a data source. This research traces and analyses the number of published documents related to this topic in a certain period. The results of the analysis show that the study of religious moderation and education is still relatively new and has not been widely discussed in the scientific literature. However, there has been an increase in the number of related published documents in recent years. In addition, this research also identified several related topics that were still minimally discussed, such as intolerance, religious extremism, and the role of educational institutions in supporting religious moderation. This study also maps the roots of the problem of intolerance, including in aspects such as politics, economics, and society. Specifically, this is demonstrated by distrust between ethnic and religious groups, religiosity, feeling threatened by another person or group, radicalism, socioeconomic disparities, the spread of fake news, and the spread of hate speech. This situation requires a responsive religious moderation learning model in the future. These findings provide a broader view of important issues that need further attention. The contribution of this study directs further research and development of studies on inclusive and tolerant education in dealing with complex challenges in religiously diverse societies.

67 P – HELFAND, Michael A., *Can government fund religious education?* [USA], *Public Discourse*, July 23, 2024 - <https://www.thepublicdiscourse.com/2024/07/95456/> - Can government fund religious education? This ageless question is back in the news with the [Oklahoma Supreme Court’s recent decision](#) invalidating what would have been the country’s first religious charter school—St. Isidore of Seville Catholic Virtual School. For the casual observer, the decision might not be surprising. For more than half a century, the courts invariably rejected attempts to fund religious education. Given that judicial reluctance, a religious charter school might seem like a nonstarter.

68 R – 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, *Journal of Empirical Theology*, vol. 37, 1 - online publication: 29 Feb 2024 - https://brill.com/view/journals/jet/37/1/article-p119_6.xml - The task of Bible teaching in Catholic religious education (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 (postmodern) 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 Global RE 2024_4

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.

69 B – HOLLENBACH, David, *Human rights in a divided World. Catholicism as a Living Tradition* Foreword by Terrence L. Johnson, Georgetown University Press 2024, <https://press.georgetown.edu/Book/Human-Rights-in-a-Divided-World> - "David Hollenbach has long been one of the most important human rights scholars in the English-speaking world. His new book is a major contribution to the study of—and essential reading for anyone interested in—the contemporary Catholic Church's *theory* of human rights and the contemporary Catholic community's *practice* of human rights. The book's concluding argument—that the magisterium of the Church needs to go further than it has in affirming the human rights of women—is compelling." (Michael J. Perry).

70 R – HUANG, Minxuan (2024), *Confucian culture and democratic values: an empirical comparative study in East Asia*, *Journal of East Asian Studies*, Volume 24, Issue 1, March 2024, pp. 71 – 101 - <https://doi.org/10.1017/jea.2023.23> - Many studies have been conducted on the link between Confucianism and democratic values in East Asia, but they have failed to account for the complex character of Confucianism and the possible impact of political systems. This study re-measures Confucian values into four dimensions—authoritarianism, familialism, collectivism, and harmoniousness -- based on data from the fourth wave of the Asian Barometer survey. It then uses a multi-layer linear regression model to examine the relationship between the Confucian cultural values and the democratic values held by people in six East Asian societies at both the macro and micro levels. The findings demonstrate an asymmetrical pattern in the relationship between the various dimensions of Confucian cultural values and the democratic values of East Asia, collectivist values do not affect democratic values, while familial and authoritarian values have a significant and negative correlation with democratic values. Harmonious values have a significant and positive correlation with democratic values. In addition, there is a significant positive correlation between democratic institutions and the democratic values, and the relationship between the values of harmoniousness and collectivism and democratic values varies across countries with different political systems. This offers insightful material for reflection as we reconsider the connection between Confucianism and democracy in East Asia.

71 J - HURST, Christopher, *Institutionalizing internal goods through Catholic school identity*, *Journal of Religious Education* (2024). <https://doi.org/10.1007/s40839-024-00227-2> - Catholic schools, to be Catholic, lay claim to a particular sense of what these schools are and what they are not; that is, they claim Catholic school identity (CSI). Organizations such as Catholic schools have a strong identity if these claims are central to their core mission, distinct from the claims of other organizations, and consistent over time. The distinctiveness of CSI implies that Catholic educational practice must be rooted in a particularly Catholic tradition, and the centrality of CSI implies that excellent Catholic schools can derive internal goods only available to these schools. But claims to a distinct identity are undercut by the pursuit of external goods such as wealth, power, and prestige, as these external goods are neither central to the mission of any school, nor do they distinguish Catholic schools from other forms of school. Catholic school principals must balance their schools' need for legitimacy with their desire to claim a strong Catholic identity. This paper provides a framework for understanding the internal goods that comprise Catholic school identity, the external goods these schools need to survive, and the process of judgment principals must use to maintain CSI.

72 B – IQBAL, Karamat; Tahir ABBAS (eds.), *Ethnicity, religion, and Muslim education in a changing world navigating. Contemporary perspectives on multicultural schooling in the UK*, Routledge 2024, pp. 290 - <https://www.routledge.com/Ethnicity-Religion-and-Muslim-Education-in-a-Changing-World-Navigating-Contemporary-Perspectives-on-Multicultural-Schooling-in-the-UK/Iqbal-Abbas/p/book/9781032364834> - This novel and contemporary anthology brings important topics about race, religion, and identity to the foreground to address the challenges facing Muslim schoolchildren today. Through interviews and case studies, the chapters explore topics such as multiethnic education, teacher diversity, and culturally responsive pedagogy, providing insights into necessary changes and ways to enhance schools. Considering cultural

touchstones such as the Black Lives Matter movement and the Trojan Horse affair, the book argues for an urgent, transformative accommodation of Muslims to take place within schooling to improve the educational standards of Muslim children within the United Kingdom, including several chapters that focus on Muslim education in locations such as Yorkshire, Peterborough, and Tower Hamlets, and further afield. This book will be of importance to scholars, researchers, and postgraduate students studying religious education, secondary education, and multicultural education more broadly. Policymakers interested in education policy and politics, as well as race and ethnicity in educational contexts, may potentially benefit from the volume.

73 J - ISMAIL, A., JUNAEDI, M., HASSAN, Z. BIN, & NASIKHIN, N. (2024), *Comparison of undergraduate Religious Education curriculum in Indonesia and Malaysia*. *Nazhruna: Jurnal Pendidikan Islam*, 7(2), 315-337. <https://doi.org/10.31538/nzh.v7i2.4903> - This study aims to analyse the differences in the undergraduate curriculum of Islamic teacher education in Indonesia and Malaysia. This study is a qualitative type where data were collected through interviews, observations, and document analysis. The study, which took place at UIN Walisongo Semarang, Indonesia, and the University of Technology Malaysia, showed that there are differences in the structure and management of the curriculum of Islamic RE study programs, namely: 1) In Indonesia, a bachelor's degree in Islamic religious teacher education can only be obtained by attending university immediately after students complete high school, while in Malaysia, high school graduates are required to follow one of the matriculation, foundation, or diploma programs for two years before continuing their undergraduate education at the university or the Institute of Teacher Education (IPG); 2) To complete a bachelor's degree in Islamic education, Indonesian students must complete 144 credits in a minimum of 3.5 years and a maximum of 7 years, while in Malaysia only 128 credits are required to be completed in a minimum of 4 years and a maximum of 6 years; 3) Although both are supervised by the dean, the curriculum of the Islamic education in Indonesia is completely under the control of the chairperson of the study program, while in Malaysia, 40% is designed by the School of Education department (pedagogy area) and 60% is managed by the Tamaddun Academy (professional and social-personality ability area).

74 J – JORE, Mari Kristine (2024), *Postcolonial and decolonial perspectives on democratic citizenship education* [Norway], *Nordisk tidsskrift for pedagogikk og kritikk*, Vol. 10, No. 3, 2024, s. 14–29 - <https://pedagogikkogkritikk.no/index.php/ntpk/article/view/5361/9716> - In this theoretical article, I argue that postcolonial and decolonial theories offer critical conceptualizations and important insights for democratic citizenship education. Starting with the concept of agonism, I explore how postcolonial and decolonial perspectives both build upon and challenge notions of radical democracy. I argue that both perspectives provide interesting starting points for critical thinking, an essential part of democratic citizenship education. The perspectives point toward a profound problematization and historicization of democracy as a concept, as a system of governance through questioning the nation-state, and as an ideal to valorise societies. Despite their similarities, the two perspectives suggest slightly different approaches to education. The postcolonial perspective presents a critical and constructive approach that aims to deconstruct Enlightenment ideas while using them as a foundation for promoting social justice. The decolonial perspective highlights the inherent connection between coloniality and democracy and emphasizes the need for politics and practices of refusal.

75 C – KHALED, Leila (2024), *New pathway to adolescent wellbeing: the case for online Special Religious Education in public schools*, in: Reimer, K.E., Kaukko, M., Windsor, S., Kemmis, S., Mahon, K. (eds), *Living well in a world worth living in for all*. Springer, Singapore. https://doi.org/10.1007/978-981-97-1848-1_11 - Special Religious Education (SRE) provides an opportunity for students of faith backgrounds to foster their religious identity and spiritual health. However, many students currently have no access to weekly onsite SRE. This research plans on introducing and evaluating a weekly online SRE intervention in public high schools for a minority cohort - Muslim SRE. The theory of practice architectures frames the study. This chapter makes a case for online SRE by presenting the study's underpinnings using relevant literature on adolescent wellbeing, religion, and education. This study intends to inform policymakers and practitioners arguing for contemporary ways to improve and widen access to SRE. Online SRE could reveal a large-scale, cost-effective, and practical educational measure for enhancing the wellbeing of adolescents of faith backgrounds in public schools, even for those considered at-risk (In this chapter, SRE is also referred to as religious education. This is not to be confused with General Religious Education - the inclusive teaching about different religions).

76 P – KITCHING, Karl (08 Jun 2024), *The reactionary use of concepts of secularism, pluralism and freedom of expression: implications for education studies*, *Irish Educational Studies*, DOI: Global RE 2024_4

10.1080/03323315.2024.2359690 - This paper is the text of a keynote address given at the Education Studies Association of Ireland Conference on March 31st, 2023. Drawing on diverse examples of reactionary politics in Ireland and the UK such as protests against queer-inclusive education, the maintenance of sectarian and Catholic majoritarian schooling, and the use of ideas of 'free speech' arguments to shut down anti-racist education, Karl Kitching argues for vigilance against the use of ostensibly liberal ideas about secularism, pluralism and free expression to damage collective solidarity, equality and democracy in education and wider society.

77 J – KLEE, Katherine & John P. BARTKOWSKI (2024), *In mind and spirit: the psychosocial impacts of religiosity in youth mental health treatment* *Psych* 2024, 6(1),177-195; <https://doi.org/10.3390/psych6010011> - The rise in suicides among elementary- to high-school-aged youth has alarmed health professionals for years, only to be amplified by the long-lasting effects of the Covid-19 pandemic. Religion and spirituality offer many people significant psychosocial support in pandemic circumstances, often acting as platforms for hope and social connectedness. Yet, given the adultocentric world they inhabit, young people must often negotiate or reconsider the role of religion and spirituality in the context of their developmental trajectory. This research explores mental health professionals' approaches to religiosity and spirituality in the delivery of therapeutic care to youth at risk of suicide. Qualitative analyses of interview transcripts conducted with youth mental health clinicians in the state of Texas underscore a myriad of contextual factors related to treating suicidal ideation and behaviours. We categorize our findings according to licensed mental health professionals' (1) navigation of youth clients' religious/spiritual preferences aligned with or opposed to familial preferences; (2) selective integration of youth-oriented religious/spiritual elements into treatment as warranted; and (3) reflections on the impacts of religion/spirituality on treatment efficacy for child and adolescent clients. This study adds to current research on religion and spirituality's impact on mental health and its therapeutic integration into treatment practices tailored for youth.

78 R - KONDRLA, Peter, ĎURKOVÁ, Eva, & TRSTENSKÝ, Frantisek (2024), *Selected aspects in the perception of sustainability values among Religious Education teaching students*, *Journal of Education Culture and Society*, 15(1),73-84. <https://doi.org/10.15503/jecs2024.1.73.84> - The article describes the attitudes of students of religious education towards the values of sustainable development. It examines the degree of knowledge of these values and their practical reflection in the monitored group. We carried out a preliminary examination through interviews and a questionnaire. The questions focused on the knowledge of the values of sustainable development and ways of their interpretation by respondents. Students have adequate to poor knowledge of the Sustainable Development Goals (SDGs). They do not understand their connection with religious values and have no motivation to apply these values in their pedagogical practice. It is appropriate to innovate curricula where future religious teachers are trained to strengthen education in the values of sustainability. It is necessary to support education aimed at understanding sustainable development as a key aspect of school education. Complementing curriculum content with sustainable development values creates support for social cohesion and inclusion, which is crucial for a sustainable society.

79 T - JUNQUEIRA, Sérgio Rogério Azevedo; OLENIKI, Marilac Loraine; ORTIZ, Francine Porfirio [Orgs.] (2024). *Cadernos Pedagógicos para o Ensino Religioso*, 2 voll., Petrópolis, editora Vozes – https://www.youtube.com/watch?v=Wv7ohYJzWU&t=19s&ab_channel=ANECBrasil –No ano de 2023 foram lançados os três primeiros volumes da coleção *Cadernos Pedagógicos* para o ER referentes ao Ensino Fundamental. Visando atender a todos os segmentos da Educação Básica do Brasil, em 2024 foram disponibilizados os dois últimos volumes da coleção, o primeiro referente a Educação Infantil (para crianças de 4 e 5 anos) e o Caderno do Ensino Médio (para jovens de 15 a 17 anos). Estas publicações propõe contribuir para fundamentar e explicitar a aplicação metodológica deste componente curricular. Estes dois volumes foram organizados a partir da Ciências da Religião como referência teórica apoiando a transposição didática considerando as habilidades definidas pela Base Nacional Comum Curricular visando a escolarização do ER nas instituições brasileiras. Os 2 Cadernos – *A cultura religiosa na Educação Infantil* (120 pp.) e *Cultura religiosa no Ensino Médio* (224 pp.) – cada caderno está organizado: na primeira parte o leitor tem acesso a textos e estudos que contribuem para a formação do professor e, na segunda parte, roteiros com atividades para o desenvolvimento dessa proposta junto aos estudantes nos respectivos estágios do desenvolvimento. Os roteiros de atividades são compostos pelas seções: *Observação* (pode ser realizada a partir de questionamentos, de uma reflexão contextualizada e associada a uma situação-problema), *Identificação e análise* (define os aspectos que precisam ser conhecidos e compreendidos), *Apropriação e significação* (è a mobilização didática entre teoria

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e prática que impulsiona a dinâmica ação-reflexão-ação, a qual pode levar a uma ação criativa e transformadora), *Atividade avaliativa* (o ER utiliza a avaliação processual oferecendo aos estudantes condições para que possam desenvolver competências mediante percepções diferenciadas sobre um mesmo dado social e religioso, num processo constante de construção e reconstrução de conhecimentos).

80 J – LAIHO, Marjukka (2024), *Young adults doing lived theology: three modes of theologising*, *Journal of Empirical Theology*, vol.37 (2024)1- <https://brill.com/view/journals/jet/37/1/article-p262.xml> - This study asks: “How do young adults theologise?” It explores creative processes of navigating a gap or a wound experienced by Finnish young adults’ between their personal beliefs and values and the Lutheran religious tradition. The dramatic religious decline and change among young adults has been shown in many studies. Here, the situation is explored through co-theologising with young adults. Based on narrative-discursive analysis of reflexive interviews, the study depicts three modes of theologising: 1) Cognitive theologising explores faith expressed in words, 2) Affective theologising focuses on the power of sensing and feeling, and 3) Practical theologising looks at the human potential and capacity to act. The aim of these modes is not to bridge the gap or heal the wound but to describe and understand it. In the end, these ‘acts of theologising’ are put together, pointing to novel methodological approaches embracing uncertainty and doubt, such as holistic theologising.

81 J - LANGENBERG, Amy Paris (2024), *“Perhaps I’m not a global citizen but a global listener now”: The ethics of study abroad in Buddhist spaces*, *Journal of Global Buddhism*, 2024, Vol. 25 (1) - <https://doi.org/10.26034/lu.jgb.2024.4228> - <https://www.globalbuddhism.org/article/view/4228/5129> - The study of global Buddhism through a study abroad encounter presents invaluable opportunities for teachers and students at liberal arts institutions to contemplate the conundrum of global citizenship, a standard aim of liberal education in North America. When studying abroad, students become viscerally aware of their own positionality, which is reflected back to them constantly as they move through the social and cultural landscapes of Buddhist Asia. This reflection leaves them eager to raise, to the level of critical thinking, what is quite literally an embodied experience of difference and privilege. The essay connects the field of Buddhist studies to a larger conversation in the field of global education, arguing that Buddhist studies travel courses must interrogate concepts of global citizenship, address the legacies of colonialism, and teach the principles of ethical travel, in addition to introducing students to the living traditions of global Buddhism.

82 J – LAU, Ngar-Sze and Thomas KWUAN CHOI TSE, *Education for Buddhist modernism: Buddhicised education and reform in Hong Kong schools*, *British Journal of Religious Education*, 2024 - <https://doi.org/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.

83 D – LEGANGER-KROGSTAD, Heid (2024), *Education in the Church of Norway - New principal Guidelines*, July 3, 2024, 20 pages - <https://iccs.icu/2024/07/03/education-in-the-church-of-norway-new-principal-guidelines/> -The Norwegian Church Council passed a resolution on new principal guidelines for education in April 2024. On this basis, a new Curriculum for education within the Church of Norway will be drafted. 63 % of the Norwegian population are members and the Church is obliged to be present in all local communities in this vast and sparsely populated land and also for Norwegians abroad. The special thing is that the Church has operated with a national curriculum for its education since 2010. This curriculum was adopted by the Parliament. (available in English: https://www.kirken.no/globalassets/kirken.no/om-kirken/slik-styres-kirken/planer-visjonsdokument-og-strategier/plan_trosopplaering_2010_2013_english.pdf). The curriculum was developed to strengthen the Church’s own education into Christianity of all baptized children as a response

to the multireligious education about religions in the common school since 1997. All religious communities were given economic support by the government to take care of the non-formal religious education into the family's own religion. The new common curriculum is mainly a revision of the 2010 curriculum and is to be finished in 2025. This curriculum will be developed based on the principal guidelines that the Council of the Norwegian Church adopted in April 2024 (Matter 6/24).

84 R – LILJESTRAND, Johan et al. (2024), *Whose Christianity? The influence of a majority culture in Swedish textbooks*, *British Journal of Religious Education*, 1-11, published online 20 June 2024 - <https://doi.org/10.1080/01416200.2024.2369283> - Christian plurality is challenging for a religious education teacher in a classroom of students with different orientations of Christianity, not least due to immigration. As Christianity represents an essential component of the majority culture in many European countries, in this study we examine how it is represented in religious education textbooks used in upper secondary schools in Sweden. The purpose is to examine how liberal Christianity is shaped in the textbooks and the possible implications for educating citizens in a plural society. The selection of books is based on those used by religious education teachers in Sweden. The results show a tendency towards a modernised liberal Christianity, the implications of which are discussed in relation to the significance of religions and worldviews in education for social cohesion.

85 T – LONG, Robert, Nerys ROBERTS, Alpesh MAISURIA (Eds), *Faith schools: FAQs*, Commonslibrary.parliament.uk, Number 006792, 29 May 2024, pp. 22 - <https://researchbriefings.files.parliament.uk/documents/SN06972/SN06972.pdf> - The Commons Library regularly receives enquiries from Members relating to faith schools, and the particular arrangements in place relating to them. This note provides answers to some of the most common questions raised, and also some relevant statistical information. It is not intended to be a definitive guide to faith schools, but rather to provide answers to those frequently raised questions. It deals with faith schools in the state-funded sector. This note relates to England only.

86 J – MA, Yan (2024), *Learning style approaches in Christian education*, *Teaching Theology & Religion*, First published: 27 May 2024 - <https://doi.org/10.1111/teth.12663> - Learning style theories suggest that individual learners may have different ways of learning and will probably learn better with their preferred learning methods. Educators in almost all fields are increasingly aware of the importance of adopting learning style approaches, which requires instructors to understand the diverse learning styles of students and adapt their teaching strategies to accommodate various learning styles. Given the existence of diverse learning styles, it is impossible to have any single correct way to learn or to teach. However, instructors can provide students with a beneficial and rewarding learning experience by accommodating various learning styles. As the research in the field of learning styles testifies, students will benefit from learning style approaches that are properly adopted. In various areas of Christian education, Christian instructors are also able to make use of learning style approaches to facilitate the learning process of their students.

87 R – MACALE, Carlo (2024), *“We made an intercultural religion”: Educational reflections after an experimental Catholic Religious Education (IRC) pathway towards a new research project* [“Abbiamo fatto una religione interculturale”: Riflessioni educative dopo un percorso sperimentale di IRC verso un nuovo progetto di ricerca], *Formazione e Insegnamento*, 22(2004) <https://ojs.pensamultimedia.it/index.php/siref/article/view/7342/6437> - This paper reports the results of an explorative study of some interreligious didactic projects carried out during the Catholic Religious Education (Insegnamento della Religione Cattolica: IRC) hours. The research sheds light on how issues concerning critical knowledge on religions were tackled, combating religious illiteracy, as well as issues specific to intercultural pedagogy such as accepting the other and contrasting stereotypes and prejudices. At the same time the contribution reflects on some critical aspects of religious education in Italy perhaps due to its function in the school and disciplinary epistemology. Indeed, it is believed that considering various European studies and the data that emerged in this research, a change in the status of the discipline is necessary. To prove this, the article proposes a new didactic and pedagogical-social investigation, so as to provide political and ecclesiastical decision-makers with new food for thought for a renewal of religious instruction in schools.

88 J – MAGUIRE, Abigail & Helen MILLER (2024), *The professional Christian or the Christian professional? Assessing spiritual formation in theological education*, *Religion & Education*, vol. 51 (2024) 1-2, pp. 156-175 - <https://www.tandfonline.com/doi/abs/10.1080/15507394.2024.2325910> - Christian Global RE 2024_4

theological training institutions broadly agree that they provide holistic education which fosters students' spiritual formation. The integration of spiritual formation and academic study is augmented through experiential learning facilitated in community-based settings. Bringing together biblical, ethical and pedagogical insights, this paper examines the complexities of formally assessing students' spiritual formation in confessional theological education within UK Higher Education contexts. It asks questions as to what extent, and how, meaningful character assessment is possible, especially when students might engage with community-based practice settings that may not occupy a Christian worldview. Finally, it makes recommendations to move the conversation forward.

89 B – MAÏDÉE, Michel, *Le prosélytisme dans le contexte de la laïcité et de la sécularisation au Québec*. Université de Montréal, Institut d'études religieuses - Mémoire présenté en vue de l'obtention du grade de maîtrise en science des religions, Août 2023, pp. 116 - https://papyrus.bib.umontreal.ca/xmlui/bitstream/handle/1866/32825/Michel_Maidee_2023_memoire.pdf?sequence=2&isAllowed=y - Depuis ces 20 dernières années, les sociétés occidentales connaissent des transformations profondes entre autres, à cause de l'immigration. Les croyances, religions et origines se diversifient. Cette multiplication de traditions religieuses et leur expression représentent souvent un véritable défi pour le vivre ensemble, plaçant la question de la religion dans l'espace public et notamment le prosélytisme et son encadrement au cœur des préoccupations. Certaines sociétés européennes dont la France, afin de garantir une certaine cohésion sociale, affirment la laïcité de l'État. C'est aussi le cas du Québec, alors qu'en juin 2019 a été adoptée la loi sur la laïcité de l'État. Cette dernière, entre autres, établit la neutralité, de même que la séparation entre État et la religion. Des personnes vont parfois au-delà de ces principes, en voyant en la laïcité un moyen de se débarrasser des traces d'expression de croyances religieuses dans l'espace public. Pour certains, ce serait même un outil permettant de limiter le prosélytisme de groupes religieux. S'appuyant sur quelques entretiens, le présent mémoire se penche sur l'expérience du prosélytisme tel qu'il est vécu par des croyants protestants évangéliques de Montréal. Le contexte québécois produit-il des résistances notables face à cette pratique religieuse protégée par les chartes ?

90 P – MAJEMU, Shefiu Abdulkareem (2024), *Strengthening interfaith dialogue through religious moderation discourse: an African perspective*, *International Journal of Civilizations Studies & Tolerance Sciences*, 1(1), 76-85. <https://doi.org/10.54878/2apnq261> - This paper aims to demonstrate how religious moderation can help strengthen inter-religious dialogue and peace-building processes in Africa. The African context of violent-extremism and radicalization is quite different from what is obtainable in other part of the world. The paper focuses more on the root causes, drivers and motivations of radicalization and violent extremism in Africa and thereby proffer sustainable solutions among which religious moderation is tangential to reducing the negative narratives propounded and used by perpetrators. This paper will provide a brief introduction to the terms interfaith dialogue, peacebuilding, religious moderation discourse, radicalization, violent extremism and terrorism: and will present various ways they have been defined in existing academic literature and policy document. It will further explain the nexus between interfaith dialogue and religious moderation, and provide practical ways of reducing violent extremism, radicalization and extremism in other to foster sustainable peace in Africa.

91 R – MANNION, Lydia, HARMON, M., & O'BRIEN, T. (2024), *Exploring the relationships between psychological wellbeing, religiosity and religious coping among post-primary school students in Ireland*, *Irish Educational Studies*, 1–24. <https://doi.org/10.1080/03323315.2024.2353317> - This study explored the relationships between psychological wellbeing, religiosity and religious coping amongst adolescent students attending post-primary schools in Ireland. The current paper reports on the quantitative data and findings arising from a mixed-methods study. Participants were post-primary school students ($N = 110$) aged between 15 and 19 years, who completed online questionnaires measuring their psychological wellbeing, religiosity and religious coping. Correlation, comparative and regression analyses using SPSS were used to analyse the data. The results revealed that religiosity was not significantly correlated with psychological wellbeing; however, religious beliefs were a predictor of enhanced psychological wellbeing amongst theist participants. Positive religious coping methods were associated with enhanced purpose in life. Conversely, use of negative religious coping mechanisms was linked to lower levels of overall psychological wellbeing. The findings demonstrate that adolescents' religion has the potential to impact their mental wellbeing positively or negatively, depending on the type of religious coping methods used.

92 B – MARKENG, Synnøve, *Researched religious education and KRLE teaching*, Doct. Thesis: <https://www.inn.no/english/research/doctoral-degree/public-defences/public-defence-religious-education-and-krle/> - What are the actual differences between teaching about the Quran in mosques and in Religious Education (KRLE) classes in schools? (KRLE is an abbreviation in Norwegian for the subject 'Christianity, Religion, Life philosophy, and Ethics'). This is what Synnøve Markeng has examined in her doctoral work. Main findings: ● Religious scriptures have different functions in the life of religious people. However, the KRLE teachers and teacher education textbooks in this study emphasises the content and meaning of religious scripture when describing what is important in the KRLE subject. ● These teachers have not included Qur'an recitation in the lessons about the Qur'an, although they know this to be an important practice among many Muslims. ● Qur'an recitation is a part of Islamic supplementary education, but the Qur'an teachers interviewed in this study have different pedagogical approaches. ● In the KRLE subject, religious scriptures are approached with a "notion of similarity", which implies that equality is achieved by applying the same methods and approaches to all religious scriptures. When teachers encounter Qur'an recitation as an expression of the Qur'an, the "notion of similarity" becomes problematic, as the teachers are uncertain about what expressions are comparable and which pedagogical approaches would be relevant. ● The tensions between approaches with which teachers are familiar and what they assume to be relevant when teaching about Qur'an recitation, illuminates how the KRLE subject is developed within a specific academic, didactic, and religious context.

93 J – MARSHALL, Heather (2024), *Reimagining religious education: integrating ethnographic and anthropological perspectives*, *British Journal of Religious Education*, publ. online 29 June 2024 - <https://www.tandfonline.com/doi/full/10.1080/01416200.2024.2373778?src=> The Ofsted Subject report series: Religious Education (2024) and the CoRE report (2018) critically evaluate the shortcomings of the current Religious Education (RE) curriculum in UK schools, highlighting a lack of depth and consistency that inadequately prepares students for a diverse and complex world. This paper proposes the integration of ethnographic and anthropological methods into the RE curriculum as a transformative solution to enhance pedagogical effectiveness and deepen students' understanding of religious practices. By employing these methods, the curriculum can offer a more immersive, reflective, and comprehensive educational experience, aligning RE more closely with the realities of a multicultural and multi-faith society. This integration not only enriches students' learning but also fosters greater empathy and a nuanced appreciation of religious diversity, addressing the educational challenges highlighted by Ofsted and CoRE.

94 P – MASDUL, Muhammad Rizal et al., *Religious education and its transformation through the implementation of e-learning and interactive technology*, posted March 24, 2024, available at SSRN: <https://ssrn.com/abstract=4737464> or <http://dx.doi.org/10.2139/ssrn.4737464> - Islamic Religious Education (IRE) is experiencing a significant transformation in the digital era 4.0. This article explores the impact of using e-learning and interactive technology in improving the quality of IRE learning. Involving an innovative approach, this research discusses how digital technology can be used to enrich students' learning experiences, facilitate wider access to teaching materials, and stimulate active engagement in the understanding of religious concepts. By utilizing case studies and field research, the author highlights the implementation of best practices in technology-based curriculum development for IRE. Utilizing e-learning not only includes delivering material, but also introducing interactive elements such as online discussion platforms, simulations, and multimedia resources that support collaborative learning. The results of this research illustrate increased student motivation, better understanding of concepts, and development of critical skills using interactive technology. Additionally, this article describes the challenges that may be encountered in implementing this approach and provides recommendations for overcoming these barriers. This research provides an in-depth view of the potential transformation of IRE through the integration of e-learning and interactive technology. Pedagogical implications and future research directions are also discussed to provide guidance for practitioners, policy makers, and researchers in the fields of religious education and educational technology.

95 J – MATEI, Claudia, *The role of religious education in promoting active pluralism in Belgium*, *Research Association for Interdisciplinary Studies*, June 6-7 2024, <https://rais.education/wp-content/uploads/2024/07/0401.pdf> - In the context of the growing cultural and religious diversity in contemporary society, religious education plays a crucial role in promoting mutual understanding and respect. This article explores the concept of "active pluralism" and its relevance in the current educational landscape, contrasting it with traditional models of RE such as mono-religious and multireligious approaches. By examining educational theories and practices, the article highlights the advantages of interreligious education, which encourages active dialogue

and empathetic understanding among students of different faiths. Additionally, the challenges and criticisms of passive pluralism are discussed, along with solutions for more effective implementation of interreligious education. The study focuses on the historical and educational context of Belgium, offering insights into how active pluralism can be effectively integrated into school curricula. The conclusions suggest that active pluralism and interreligious education are essential for developing an inclusive society capable of managing religious diversity in a constructive and harmonious manner.

96 R – MAZZEI, Sara (2024), *The identity construction in Arab-Islamic education systems into the experiences of people from Morocco and Syria living in Europe*, *Journal of Education in Muslim Societies*, 5(2). Retrieved from <https://scholarworks.iu.edu/iupjournals/index.php/jems/article/view/6091> - In the last decade, Europe has welcomed numerous migrants and refugees from Arab countries. The presence of these migrants and refugees in schools has posed the challenge of unfamiliar realities for teaching staff. The issue has been addressed from the perspectives of sociology to psychology, providing insights into the nature of intercultural education. Few studies have delved into pupils' cultural backgrounds, and the history of one's country of origin is seldom regarded as a decisive factor in the formation of identity. The Arabic-speaking Moroccan and Syrian communities are the most significant and have interesting histories and education systems. Using Nussbaum's multifactorial analysis, this research aims to better understand the educational background of Arabic speaking pupils, focusing on humanities and RE of those from Morocco and Syria. The methodology embodies qualitative empirical research conducted in Europe that addressed the main factor identified by Nussbaum. The results show the education experience of Syrian and Moroccan pupils was affected by their home country education policies, especially where minority and relationship issues with Europe, the West and Israel were concerned.

97 R – McALEER, Ryan K. (2024), *Towards a culture of dialogue among teachers: a qualitative research study* [Ireland]. *International Studies in Catholic Education*, 1-15 - <https://doi.org/10.1080/19422539.2024.2345164> - This qualitative study follows upon and offers further analysis into the quantitative results of previous research into the beliefs styles of teachers in the Catholic primary schools of the Archdiocese of Armagh (Ireland). With the use of focus group and interviews, the study supports the previous findings of teachers who are, by and large, engaged believers with strong faith and a positive attitude towards plural society. Faith was seen as important for those who prepare children for the sacraments but not necessary for other teachers. Quite strikingly, teachers almost exclusively identified Catholic ethos with the passing on of core values. Faith is considered a personal matter but support for ethos and the delivery of Religious Education is welcome. Critique of the 2022 instruction from the Dicastery of Culture and Education shows the importance of including teachers of every belief style in bringing about a culture of dialogue within Catholic schools.

98 J – MESSIAS, Teresa, *From ecotheology to ecospirituality in Laudato sí. Ecological spirituality beyond Christian religion*, *Religion*, 15(2024)1, 68; <https://doi.org/10.3390/re115010068> - This article discusses the notion of ecotheology, its origins and the conceptual framework of meaning, particularly within Christian theology, in order to establish its relation to the notion of ecospirituality. The article researches how ecological theology may ground an ecological spirituality. Then, it uses both notions to (1) analyse Pope Francis' Encyclical Letter *Laudato sí*, (2) identify what models of ecotheology are used in his approach, (3) trace significant ecotheological dimensions, proposals, practices and lifestyles conveyed, (4) investigate if it is possible to identify the presence of an ecospirituality, concluding affirmatively. Finally, it asks whether *Laudato sí*'s ecospirituality is only meaningful and operative within a Christian spiritual framework or if, in many respects, it may be also inspirational and significant beyond a Christian realm of meaning. It concludes that *Laudato sí*'s ecological spirituality offers common ground for synergies with other religious, non-religious and secular ecospiritualities which can be synergic contributors to the creation of networks of action and meaning that can be implemented to develop a common passionate and effective protection of our world on environmental matters. The methodology used is a critical and hermeneutical documental analysis by means of reviewing significant literature in this area of knowledge.

99 J – MICHALIK, Adrian (2024), *Disputes over ethical education and the issue of ethical neutrality of the State*, *Journal of Education Culture and Society*, vol. 15/1, 2024, 29-40 - DOI: <https://doi.org/10.15503/jecs2024.1.29.40> - We currently live in a pluralistic democratic society, marked by a wide array of professed values, lifestyles, and interpretations of the good life. This reality poses numerous challenges for the contemporary state. This study delves into strategies for navigating this diversity in the education and value

formation of the upcoming generation. The central inquiry revolves around how the state should address these contrasting value preferences and determine which values to impart to pupils and students. The concept of the state's ethical neutrality emerges as a potential response to this inquiry. This approach can be applied in contexts where societal consensus is lacking, particularly regarding cultural and ethical issues such as abortion, homosexual partnerships/marriages, euthanasia, or the legalization of soft drugs. Conversely, in domains where consensus prevails, the state should actively shape the values of the next generation. The findings suggest that the concept of the state's ethical neutrality could serve as a valuable tool in addressing the diversity of values within society. It illustrates that in situations lacking a clear consensus, this approach is adaptable and allows for the recognition of diverse value systems among individuals and groups. Conversely, when societal consensus exists, it is crucial for the state to actively influence the formation of values among young people. In conclusion, the concept of the state's ethical neutrality offers a useful framework for addressing the challenges posed by the plurality of values in modern societies.

100 T – MINISTERIO DE EDUCACIÓN [Bolivia], *Valores, Espiritualidades y Religiones. Educación secundaria comunitaria productiva*, 2024, pp. 48 - <https://red.minedu.gob.bo/repositorio/fuente/32857.pdf> - El Ministerio de Educación ofrece a estudiantes, maestras y maestros, una nueva edición revisada y actualizada de los textos de aprendizaje para los niveles de Educación inicial en Familia Comunitaria, Educación Primaria Comunitaria Vocacional y Educación Secundaria Comunitaria Productiva. Estos textos presentan contenidos y actividades organizados secuencialmente, de acuerdo con los Planes y Programas establecidos para cada nivel educativo. Las actividades propuestas emergen de las experiencias concretas de docentes que han desarrollado su labor pedagógica en el aula. El contenido de estos textos debe considerarse como un elemento dinamizador del aprendizaje, que siempre puede ampliarse, profundizarse y contextualizarse desde la experiencia y la realidad de cada contexto cultural, social y educativo. Ambos elementos abordan problemáticas sociales actuales que propician el fortalecimiento de valores que forjan una personalidad estable, con autoestima y empatía, tan importantes en estos tiempos. En particular, el texto de aprendizaje de *Valores Espiritualidad y Religiones de educación secundaria* que promueve una formación integral en las y los estudiantes a partir de actividades que desarrollan una visión crítica del mundo, sean éticos, responsables e íntegros, capaces de discernir, actuar y contribuir en la construcción de una sociedad más justa.

101 C - MOADDEL, Mansoor (2024), *Secular turn in the Middle East: Findings from values survey*. In: Jäger, T., Thiele, R. (eds), *Handbook of Political Islam in Europe*, Springer Handbooks of Political Science and International Relations, Springer, pp. 141-162 - Cham. https://doi.org/10.1007/978-3-031-46173-6_9 - It would be misleading to consider the upsurge of Islamic fundamentalism, religious extremism, and sectarian violence, transpired between the 1979 Iranian Revolution and the destruction of the Islamic State in 2017, as the reflection of the cultural perspectives of the Middle Eastern public. Findings from comparative longitudinal surveys of nationally representative samples of well over 75,000 face-to-face interviews conducted in Egypt, Iraq, Iran, Saudi Arabia, Tunisia, and Türkiye portray a different picture. In these countries, the dominant trends have been toward the liberal values of secular politics, gender equality, expressive individualism, and national identity. Female youth followed by older females in Egypt, female youth with university education in Tunisia, and youth with no university education and young females in Türkiye were at the forefront of trends in values toward liberal democracy.

102 R - MONTE, Maria Bernadete de Sousa Carvalho (2024), *Reflexões sobre as práticas pedagógicas do ensino religioso* [Brasil], *Revista Educação em Contexto*, 01(03), 25-40 - <https://revistaseduc.educacao.go.gov.br/index.php/rec/article/view/136>- O presente estudo aborda as práticas pedagógicas do Ensino Religioso (ER) na escola pública. Trata-se de uma pesquisa bibliográfica de natureza qualitativa, fomentada pela seguinte questão-problema: como as práticas pedagógicas do Componente curricular ER das escolas públicas são vistas pelo campo educacional? Objetivou-se levantar reflexões sobre as práticas pedagógicas do ER na escola pública. Nesse sentido, em uma análise da legislação, buscou-se levantar pressupostos através das diretrizes educacionais que corroboram para o ambiente de tolerância religiosa e respeito às diferentes manifestações de culto em uma mesma aula. Acredita-se que esse estudo trouxe significativas contribuições, por exemplo, para a formação dos profissionais da educação religiosa, com a ampliação das discussões acadêmicas e profissionais, uma vez que buscou produzir conhecimento sobre novas formas de tratar o ER em nossas instituições escolares. Logo, espera-se contribuir de forma significativa para que não haja discriminação no âmbito escolar, promovendo reflexões necessárias e geradoras de formação docente continuada.

103 B – MODOOD, Tariq, Thomas SEALY (2024), *The new governance of religious diversity*, Wiley, pp. 180 - <https://www.wiley.com/en-us/The+New+Governance+of+Religious+Diversity-p-9780745653785> - Religious diversity is a key feature of countries across the world today, but it also presents governments with very real challenges. Controversies around religious free speech, symbols, social values and morals, and the role of faith leaders as critical voices, are just a few of the issues that have given rise to fierce social, political and scholarly debate. So how do states include and accommodate religious diversity and should this change? What are the key difficulties facing states when it comes to governing religious diversity? Understanding this complex phenomenon means thinking through secularism, liberalism, multiculturalism and nationalism in theory and practice. In this new book, Tariq Modood and Thomas Sealy draw on original research to present new ways of analysing the governance of religious diversity in different regions of the world. Identifying the key challenges at stake, they also argue for a new statement of multiculturalism in relation to the governance of religious diversity, that of ‘multiculturalised secularism’, which represents a constructive and productive response to the reality of religiously plural societies.

104 T – MORINA, Christina (Hg.), *Antisemitismus und Rassismus. Konjunkturen und Kontroversen seit 1945*, Vandenhoeck & Ruprecht, 1. Auflage 2024, 160 Seiten - Die zeithistorische Auseinandersetzung mit Antisemitismus und Rassismus hat auch in Deutschland eine bis in die Nachkriegszeit zurückreichende, lange sehr randständige, dann zunehmend gewichtigere Tradition, die stets eng verwoben war mit den Konjunkturen von Diskriminierung, Gewalt und den darauffolgenden gesellschaftlichen Antworten. Insgesamt wurden beide Phänomene zu lange von der historischen Forschung vernachlässigt, und die Gründe dafür liegen wohl nur teilweise in der jahrzehntelangen Fokussierung auf den nationalsozialistischen Rassismus der Zeit bis 1945. In jüngster Zeit ist diese Leerstelle akut deutlich geworden, scheint doch seit dem Mord an George Floyd und der global ansteigenden Rassismus Kritik der gesellschaftliche Auseinandersetzungsbedarf das vorhandene zeithistorische Wissen bei weitem zu übersteigen. Der Band dokumentiert und erweitert die II. Bielefelder Debatte zur Zeitgeschichte, die 2022 in die Vielstimmigkeit und auch Unübersichtlichkeit dieser Gemengelage einige analytische Schneisen zu schlagen versuchte. Beiträge von Stefanie Schüler-Springorum, Barbara Manthe und Anna Strommenger sichten den zeithistorischen Wissensstand in Bezug auf Antisemitismus und Rassismus und fragen danach, inwiefern beides miteinander zusammenhängt. Teresa Koloma Beck und Max Czollek analysieren und kommentieren im Gespräch die aktuellen wissenschaftlichen, gesellschaftlichen und politischen Diskurse über Antisemitismus und Rassismus. Das Gespräch ist eine im besten Sinne „riskante Begegnung“ (Koloma Beck), die subjektiven, intellektuellen und strukturellen Aspekte des Themas und nicht zuletzt die Rolle „der Wissenschaft“ in diesen Auseinandersetzungen zusammen- und weiterdenkt. Frank Wolff ordnet die Erkenntnisse und Thesen in einem Schluß Kommentar in einen weiteren wissenschaftlichen und gesellschaftlichen Reflexionshorizont ein.

105 J - MUKHSIN, Mukhsin, *Religious education curriculum in schools around the world, Islamic Educational Journal*, August 2024 1(3):169-183 <https://www.researchgate.net/publication/382855378> - DOI:10.58988/intiha.v1i3.317 - Religion has many meaningful values for human being life. All of them need it although they are from communists. The communists, in fact however, need beliefs by using another name outside religion. This study aims to find differences and similarities regarding the implementation of religious education curriculum in schools around the world. The approach of study is a qualitative-descriptive method by studying related library sources and the results of previous researches from various countries, and then concluding the research data. The study concluded that religious values are eternal and universal ones for all people. The people in one country and other countries are different in believing what they believe and behave. However, they have sameness in getting meaning of religious values urgency for their lives. So, they desire to bring these down to their generation through education or teaching process. Many countries all over the world pay attention to this urgency. They include religious education into schools' curriculum in which it must be studied by all students.

106 R – MULUALEM, M. B., TAMIRU, A. B., & DAGNEW, K. A., *The pedagogical practices of Ethiopian Orthodox Church traditional schools: implications for contemporary education. Pedagogy, Culture & Society*, 32(1), 2023, 257–273. <https://doi.org/10.1080/14681366.2022.2027808> - Using a holistic, interpretive qualitative ethnographic approach, this study explored the pedagogical practices of traditional educational systems in Ethiopia and their implications for contemporary education practices. Qualitative data (ethnographic observations, informal interactions and semi structured interviews) were gathered over a 3-month period. Interview data from 17 participants and observations of classrooms were collected in three traditional Qene (poetry) church schools. Observations provided insight into the teaching and learning methods, assessment and evaluation practices, classroom organisation and management, teacher student interaction, school environment and daily life of students in Qene church schools. The data were analysed using thematic descriptive narration based on themes created by

the basic questions of the study. Central findings indicated that Qene church schools have their own indigenous pedagogical practices such as Qene 'Qotera', 'Negera' and 'Zerefa' that involve various collaborative and independent learning strategies. The findings also indicated that the practices of cooperative learning, reflective learning, critical interpretation, argumentative oral defence, differentiated instruction, authentic formative oral assessment, and scaffolding are central to the Qene education system. We conclude that Qene schools' pedagogical practices provide valuable insights for the pedagogical practice.

107 R – NAFISAH, Ani et al. (2024), *Complex dynamics: analysing the profound impact of religious education depth on interfaith tolerance levels in a multicultural society in the globalization era*, *International Journal of Teaching and Learning*, vol. 2 (2024) 1 - <https://injournal.org/index.php/12/article/view/55> - This study delved into the complex dynamics surrounding the profound impact of RE depth on interfaith tolerance levels within a multicultural society during globalization. Employing a mixed-methods research design, the investigation sought to provide a nuanced understanding by integrating qualitative and quantitative approaches. The research was grounded in a comprehensive literature review, identifying gaps and establishing the theoretical foundation for the study. The study aimed to ensure diverse perspectives by utilizing a stratified random sampling technique based on religious affiliation, educational background, and geographic location. Qualitative data collection involved in-depth interviews and focus group discussions, exploring participants' experiences and perceptions regarding the influence of RE on interfaith tolerance. Concurrently, a quantitative phase utilized structured surveys with standardized scales to measure RE depth, interfaith tolerance levels, and relevant demographics. Thematic analysis was applied to qualitative data, extracting patterns and themes, while quantitative data underwent statistical analysis, including descriptive statistics and correlation and regression analyses. Ethical considerations were paramount throughout the study, with participants providing informed consent and strict confidentiality measures in place. Triangulation of methods enhanced the validity and reliability of the study, contributing to a robust exploration of the intricate relationship between RE and interfaith tolerance. This research offered valuable insights applicable to educational policies, societal initiatives, and global conversations on fostering peaceful coexistence amid religious diversity.

108 R – NIKLOVÁ, Miriam; Dana HANESOVA (2024), *Religious education as a platform for pupils' social development and prevention of internet addiction: the case of Slovakia*, *Religions* 15(5):585, May 2024, DOI: [10.3390/rel15050585](https://doi.org/10.3390/rel15050585) - The authors present changes in the content and teaching methods of RE in the third decade of the 21st century, as proposed by the current curricular reform of compulsory education in Slovakia. First, they analyse the reform documents in terms of social competence development as one of the RE content requirements. Second, they seek a teaching methodology that applies a balanced approach to the use of information and communication technologies (ICT) while protecting RE pupils and their building of healthy human relationships from the potential threat of digital addiction. The authors based their teaching ideas on the findings from their research. To explore the relationship between addictive Internet behaviour and social intelligence, they used a questionnaire including the Internet Addiction Test and the TSIS Scale. The Mann–Whitney U test was used for statistical analysis. Data on 386 adolescent respondents revealed a statistically significant difference between males and females in social awareness, with males performing significantly better. A weak positive relationship ($p = 0.240$) was identified between social awareness and addictive Internet behaviour. In the discussion, the authors suggest teaching methods for developing social competence via RE without resisting the opportunities provided by ICT, while also avoiding an increase in the risk of online social media addiction. They suggest that even denominational RE should prioritize cultivating healthy relationships not only with God but also relationships with other people, the outside world, and oneself.

109 R – NURHAYANI, Noneng (2024), *Development of Islamic Religious Education learning modules based on local wisdom*, *IJGIE (International Journal of Graduate of Islamic Education)*, vol. 5 (2024) 1, March - DOI: <https://doi.org/10.37567/ijgie.v5i1.2833> - Islamic Religious Education (PAI) has great potential to increase understanding and application of religious values that are in line with local wisdom. However, existing learning modules often do not integrate these two aspects explicitly, resulting in a gap between theory and practice. This research aims to develop a PAI learning module based on local wisdom and assess its effectiveness in increasing student understanding and engagement. This research uses literature research methods, by collecting and analysing sources relevant to the development of PAI modules and local wisdom. The research results show that learning that integrates PAI with local wisdom not only enriches students' religious knowledge but also increases their understanding of the application of these values in their social and cultural context. The module developed successfully integrates examples of local wisdom that are relevant to PAI subject matter. Initial assessments show positive responses from students as well as increased interest and participation in the learning process.

110 J – OCAMPO, Leo-Martín; Ivan Efraim GOZUM (2024), *AI in the Academe: opportunities and challenges for Religious Education*, *Religion and Social Communication*, Vol. 22 No. 2, 2024, 372-395 - <file:///C:/Users/Downloads/06-ocampo-and-gozum-1718064334.pdf> - The coming of artificial intelligence (AI), dramatically signalled by the release of ChatGPT 3.5 in November 2022, sparked varied reactions and questions in various sectors and industries, including the field of education. Prior to this, AI technology has been gaining ground with its various applications, yet it still managed to take many by surprise. After the initial panic and apprehension about the use of these increasingly powerful technologies, discussions have begun as to how to effectively manage the threats and maximize the affordances brought by these rapidly emerging developments. The growing discourse and literature on this subject confirm the relevance and urgency of this issue today. Gathering the concerns and insights from these ongoing conversations, this paper aims to explore the challenges and opportunities brought by AI to education in general and to RE in particular, with the aim of naming potential risks and identifying possible areas that can be harnessed by religious educators today.

111 J – OLIVERO, Derio (2024), *Insegnamento, religioni, spazio laico. Verso un nuovo statuto dell'ora di religione' nella scuola pubblica*, *Rivista del Clero italiano*, 2024, n. 7-8, pp. 11 - https://rivistadelclero.vitaepensiero.it/scheda-articolo_digital/derio-olivero/ - L'assetto dell'insegnamento della religione cattolica in Italia ha conosciuto una significativa evoluzione dai Patti lateranensi del 1929 alla loro revisione nel Concordato del 1984 in considerazione dei profondi mutamenti culturali ed ecclesiali registrati in quei decenni. Derio Olivero, vescovo di Pinerolo e presidente della Commissione episcopale per l'ecumenismo e il dialogo interreligioso, si chiede se i nuovi scenari sociali e religiosi maturati negli ultimi quarant'anni non giustifichino un ulteriore, profondo, coraggioso ripensamento in direzione di un insegnamento della religione in chiave interreligiosa. Preso atto della nuova situazione di pluralismo religioso e della 'fine della cristianità', anche il ruolo della religione, e quindi della sua presenza nella scuola, è chiamato a ripensarsi e proporsi come «luogo dove le religioni sono riconosciute, dove il fenomeno religioso non viene taciuto, ma conosciuto e accolto come fattore capace di generare umanità e di costruire legami fraterni. Nello stesso tempo un luogo non delegato a "qualcuno", ma assunto dallo stato e dalle religioni, senza concorrenza e senza paura di invasioni di campo, nel rispetto delle tradizioni».

112 R – OVIEDO, Lluís et al. (2024), *Perceptions of science, religion and spirituality in high school students: An empirical approach*, *British Journal of Religious Education*, vol. 46, 2024/1, 82-91 - <https://eric.ed.gov/?q=source%3a%22British+Journal+of+Religious+Education%22&id=EJ1409463> - Many questions arise regarding the compatibility between scientific and religious education. While some voices have pointed to issues that stem from a traditional model in which science becomes a factor or religious crisis and doubt, other views reveal surprising forms of collaboration and complementarity between both dimensions in the educational curriculum. To better understand how those directly involved -- the students -- perceive that possible conflict, an international team has launched an extensive survey in three Catholic countries -- Italy, Poland and Spain -- to assess to what extent that relationship is viewed in a problematic way. The results point to an overcoming of the conflictive model by those with more religious formation and practice and point towards a possible arrangement between both science and religion in regular education.

113 R – PACORI-ZAPANA, Eder et al. (2024), *Educational policies during the pandemic and pedagogical practice in secondary educational institutions*, *International Journal of Religion*, vol. 5 (2024) 8, 406-415. <https://doi.org/10.61707/ajdayk53> - The pandemic altered global education with the closure of institutions and the adaptation of teaching methods, prompting the implementation of policies to ensure continuity of learning to meet challenges. The purpose was to identify the relationship between educational policies during Covid-19 and pedagogical practice in the Secondary Educational Institutions (IES) of the Local Educational Management Unit (UGEL) San Roman, Puno. The methodology was the quantitative approach, non-experimental cross-sectional correlational design. The population and sample consisted of 33 directors of the UGEL - San Román. The technique was the survey, whose instruments were the questionnaire of educational policies and pedagogical practice. The results were that the existence of correlation between the study variables was determined, with $r=0.355$ revealing a low positive correlation between the study variables. Concluding that the effects of educational policies are significant with pedagogical practice.

114 J – PANZER, Astrid (2024), *Der dialogisch-konfessionelle Religionsunterricht (dk:RU) in Österreich Herausforderungen und Anforderungen an die Lehrerinnen- und Lehrerprofessionalität in dialogischen Settings*, *Österreichisches Religionspädagogisches Forum*, 32(1), S. 147-153. doi: 10.25364/10.32:2024.1.10. - Der monokonfessionelle Religionsunterricht steht seit geraumer Zeit unter Druck, da er die Phänomene der

Pluralität und Säkularität weitgehend ignoriert. Eine alternative Form des Religionsunterrichts, der dialogisch-konfessionelle Religionsunterricht, erkennt die Vielfalt als Chance an. Allerdings stehen Religionslehrerinnen und Religionslehrer vor Herausforderungen, da ihnen oft die erforderlichen Kompetenzen für dialogische Unterrichtssituationen fehlen. Diese Masterarbeit untersucht die Professionalität der Lehrkräfte und die damit verbundenen Herausforderungen und Anforderungen in gemischt-konfessionellen Lerngruppen.

115 J - PESSIN, Erivelton; SILVA, Marizete Andrade da (2024), *Ensino religioso e narrativas não hegemônicas: uma análise a partir da educação antirracista e decolonial*, *Revista Amazonida*, 01(09), 01-17 - <https://www.periodicos.ufam.edu.br/index.php/amazonida/article/view/12517/9314>- Este artigo tem por objetivo avaliar as contribuições do Ensino Religioso (ER) escolar na produção de narrativas não hegemônicas, a partir de uma educação antirracista e decolonial. Por meio de uma revisão narrativa da bibliografia recente, com destaque para artigos científicos produzidos entre os anos 2017 e 2022, procura-se compreender como o ER o tem contribuído no processo de reconhecimento das identidades e alteridades sociais, por meio do entendimento da diversidade religiosa, sobretudo em atendimento à Lei n. 10.639/2003, que regula a inclusão da cultura afro-brasileira, em todas as suas dimensões, no currículo educacional. Consideramos, do ponto de vista teórico-metodológico, as abordagens decolonial e antirracista as mais eficazes para o estabelecimento de narrativas não hegemônicas e o rompimento de hierarquias culturais. No entanto, acreditamos que essas abordagens devam ser amadurecidas nos debates acadêmicos, sobretudo no campo do ER, mas também compartilhados com as comunidades, que trazem as vivências cotidianas e, portanto, apontam problemas imediatos das relações étnico-raciais ligadas às identidades e religiosidades de matrizes específicas.

116 P – PHILIP-GAY, Mathilde (2024), *La laïcité et l'enseignement*, *Conseil constitutionnel*, Titre VII [en ligne], n° 12, *L'enseignement*, avril 2024 - <https://www.conseil-constitutionnel.fr/publications/titre-vii/la-laicite-et-l-enseignement> - Même si elle a ses propres fondements législatifs et constitutionnels, la laïcité de l'enseignement est au cœur du principe fondamental de la laïcité de la République. C'est la volonté d'adoucir les passions qu'elle suscite qui explique tant les particularités des règles s'appliquant aux usagers des écoles publiques, que la spécificité de certains principes encadrant les activités en lien avec l'enseignement dans les établissements publics ou privés, et à l'université. L'adjectif *laïque*, ironiquement emprunté à la religion catholique, est entré dans le langage du droit *via* l'article 17 de la loi scolaire du 30 octobre 1886 qui imposait que l'enseignement primaire soit exclusivement confié à un personnel non ecclésiastique. Les élèves de toutes confessions y sont désormais indistinctement admis mais les représentants religieux sont privés d'autorité et d'influence. Il décrit la laïcité comme la « *séparation, si longtemps demandée en vain, de l'Église et de l'école* ».

117 B – POLLEFEY, Didier (ed.) (2024), *From interreligious learning to interworldview education*, Peeters Publishers, “Bibliotheca Ephemeridum Theologicarum Lovaniensium” 332, Bruxelles 2024, <https://theo.kuleuven.be/apps/press/theologyresearchnews/2024/05/10/from-interreligious-learning-to-interworldview-education/> - We live in a time when the vulnerable nature of our global interdependencies increasingly confronts us at every domain of society, from politics and religion to economy and ecology. In recognition of these challenges, this volume assumes the significant diversity of worldviews as an active given and proposes that dialogue is needed today more than ever. The aim of these pages is to awaken both reflection and action towards a form of interworldview education in which diversity is a rich opportunity for human flourishing rather than a source of intolerance, violence, or even war, and in which no one can simply sit back as a spectator to dialogue; neutrality is not an option; or, in the best case, an option among options. Authors in this book argue that education offers powerful and unique opportunities to engage learners in movements of ‘crossing over and coming back’ – an approach to inter-worldview education that is only possible when education transforms itself (again) towards the integral formation of the human person, and when power imbalances are acknowledged in the process. This collection brings together the voices of fifteen scholars from seven different Western countries, across the fields of education, philosophy and theology, who speak from seven different confessional perspectives. In dialogue with each other, together they offer invaluable insights into inter-worldview education for the twenty-first century.

118 P – PONCINI, Antonella (2024), *Formation fit for purpose: Empowering religious educators working in Catholic schools* [Australia], *Religions* 2024, 15(6), 665; <https://doi.org/10.3390/re115060665> - The purpose of this paper is to provide curriculum support to religious educators working in Catholic schools. The paper provides a practical response to research advocating serious attention be given to religious educators because they are at the “coalface” of Catholic education, increasingly confronted by content and policy decisions, the diverse values and needs of their students, and other competing cultural and social challenges. Religious educators play a significant

role in the evangelising mission of the Catholic Church as interpreters of Scripture and Tradition and can positively or negatively influence the quality of their students' learning and its application. Entitled RECALL, the support offered to religious educators in this paper is research-led and utilises educational, standards-based principles. It is a community-minded approach that aims to build religious literacy and deepen the religious educators' awareness and connections to the legacy of the Catholic Faith Tradition. The desired outcome is to inspire evidence-based conversations encompassing faith and reason, the perceived value and reality of the identity and mission of the Catholic Church, and its impact on Catholic culture and education. Intended to enhance rather than replace existing professional formation, the approach has structures, pedagogical processes, and practices that draw from a set of overarching theoretical considerations. Furthermore, the approach employs three guiding questions analysing Catholic content: (i) "Who are we as Catholics and what is our mission?" (ii) "What do we believe?" and (iii) "How do we practice?" The proposed curriculum support to religious educators may foster a culture of learning in RE that is focused on improving and progressing the quality of educational outcomes for students. The premise is that if religious educators are supported to engage with the great Gospel narrative, their students may do the same.

119 R – PORCARELLI, Andrea, *Etica, cultura e società. Un'alternativa per chi non si avvale dell'insegnamento della religione cattolica nella Repubblica di San Marino*, FrancoAngeli 2024, pp. 149, e-book - <https://series.francoangeli.it/index.php/oa/catalog/book/1120> - Il testo raccoglie i dati di un monitoraggio sui primi tre anni di attuazione in via sperimentale dell'insegnamento di *Etica, cultura e società* (ECS), quale alternativa all'insegnamento della religione cattolica per gli studenti della Repubblica di S. Marino che non se ne avvalgono. Dopo avere presentato il contesto culturale in cui – a livello internazionale – si innesta il dibattito sugli insegnamenti religiosi nelle scuole pubbliche, il volume illustra il percorso che ha portato a inserire l'insegnamento di ECS e la sua struttura pedagogica profonda. La seconda parte del volume è dedicata all'analisi dei dati del monitoraggio: questionari, interviste e focus group mediante i quali è stata sondata l'opinione di insegnanti, studenti, genitori e dirigenti scolastici. Ne emerge un quadro globalmente positivo, in cui le persone interpellate esprimono apprezzamento per questa iniziativa e aiutano a delineare possibili sviluppi della medesima.

120 J – PRIALA, Vasile (2024), *Religious education in the context of interculturality*, *Research Association for Interdisciplinary Studies*, n. 6-7, June 2024, <https://rais.education/wp-content/uploads/2024/07/0412.pdf> - The aim of this paper is to highlight the significance of religious education in shaping the character and personality of young individuals. It emphasizes the need to make religious education relevant in the contemporary world, whether the country has a denominational RE system. Educational models must be suitable for all pupils, as society is becoming more diverse and the world more globalized. Religion is about beliefs and behaviours, not just the school teaching of a subject. Educating also involves the spiritual formation of children, which takes place in public schools, but also within the family or in local churches. The communities in which we live must be inclusive and learning must be based on Christian values and the promotion of healthy behaviour. By incorporating these values into everyday life, we can have strong communities where people live in harmony with each other, regardless of their differences.

121 R – PRUCNAL-WÓICIK, Marta (2024), *Religious education of the child as part of parental duties – Comparative legal analysis of national reports submitted to the Commission on European family law*, *Multidisciplinary Journal of School Education* 13(1 (25)) June 2024 - DOI:[10.35765/mjse.2024.1325.06](https://doi.org/10.35765/mjse.2024.1325.06) - This article presents a comparative analysis of legal regulations in 21 European countries regarding parents' rights and obligations towards their children's RE and upbringing. The author seeks answers to the following questions: Does religious upbringing and education of the child fall under parental rights and duties? What is the legal basis for this right and duty? Does a child have the right to choose his or her religion? Research methods: The author carries out legal analysis of reports from 21 countries concerning parental responsibility, submitted to the Commission on European Family Law. By analysing the provisions in the internal legislation of 21 European countries, the author presents the legal solutions regulating issues of children's religious upbringing. Research findings and their impact on the development of educational sciences: The analysis indicates that in each of the 21 legal systems examined, religious upbringing of the child is considered an element of parental responsibility. The most common legal sources for parental rights to a child's religious upbringing are constitutions, civil codes, and legal acts on family/children's rights, education, and freedom of religion. National legislation typically grants parents the exclusive right to decide on their child's religious upbringing for younger children. As the child matures, their right to self-determination in religious matters

increases. The study shows that, despite national cultural and ideological differences, European countries have more in common than divides them regarding RE of children within the context of parental responsibility. This study expands our understanding of the shared European belief among legislators about the appropriateness of entrusting such an important task as the religious upbringing of a child to the child's parents.

122 J – QU, Xiao, (2024), *Confucianism and human rights - exploring the philosophical base for inclusive education for children with disabilities in China*, *Disability & Society*, 39(6), 1443–1464 - <https://doi.org/10.1080/09687599.2022.2143324> - Inclusive education is a key global agenda that is primarily driven by concern for children's rights. In China, the term is a translated, introduced, foreign concept. The localised practice of inclusion is encapsulated in the policy of learning in regular classrooms, which not only adopts the narrow sense of inclusion for children with disabilities, but it is also dominated by the medical model of disability. An explicit rights-based philosophical foundation for inclusion that is widely accepted and internalised by local Chinese teachers and schools appears largely absent. This paper explores how Confucianism as a moral philosophy may be compatible with the rights discourse and may provide the necessary moral strengths and philosophical base to support inclusion in Chinese schools. The conclusion highlights the needs to pay attention to how teachers' deeper values, motivation, and drives can facilitate inclusive efforts, and calls for a more explicit human rights discourse to develop in China in the long term.

123 P – RAINERI, Luca (2024), *Religious dialogues, community resilience and peacebuilding in the Sahel*, Policy Brief, Sant'Anna School of Advanced Studies, Pisa, pp. 14 - https://www.santannapisa.it/sites/default/files/inline-files/Policy%20Brief%20ETRA-ID_Final%20LR.pdf - This policy brief aims to provide a succinct mapping of religious dialogues and their uses in the Sahel. Short of the ambition of offering a systematic and comparative study of all the numerous cases of religious dialogues that have taken place in the region, it draws on the interpretivist distinction between “experience-near” and “experience-distant” concepts (Geertz 1974) in order to point out some key analytical features that can arguably contribute to elucidating the main conceptions, as well as highlighting some misconceptions, about religious dialogues in the Sahel. This effort is guided by the key questions that underpin the ETRA-ID project,1 of which this policy brief is part, i.e. whether and how instances of dialogue involving religious authorities and issues can help promote peacebuilding and community resilience, most notably in a context of growing inter- and intrareligious rivalries, ethnic tensions and political polarizations, such as the Sahel's.

124 J – RAMALHO ARDUINI, Guilherme (2024), *Diversité religieuse et éducation publique au Brésil : nouveaux enjeux*, *Éducation et Sociétés* 2024/1 (n° 51), pp. 33-53. <https://www.caim.info/revue-education-et-societes-2024-1-page-33.html> - Après un bref historique des conceptions de la laïcité à travers l'histoire récente de la République brésilienne, cet article met l'accent sur le milieu scolaire et problématise les rapports entre les églises, les différents organes de l'État et les relations entre les politiques publiques et l'éducation aujourd'hui. Il examine le cadre juridique dans lequel la liberté de conscience et la diversité religieuse ont été traitées dans l'enseignement public et propose une compréhension de l'interaction entre les agents de l'État, les représentants des enseignants et ceux des confessions chrétiennes. L'intérêt pour le Brésil s'explique par les importants changements des choix religieux : en 1990 près de 83% des Brésiliens se déclaraient catholiques, ils ne sont plus que 64% en 2010 alors que le nombre d'évangéliques est passé de 9% à 22% et ceux qui se déclarent sans religion de 4,8% à 8%. « Cette augmentation des évangéliques a des conséquences sur la vie politique brésilienne et tend de fait à limiter la place de l'école comme espace de discussion critique, à menacer l'autonomie pédagogique des enseignants ».

125 J – RATHNAYAKE, P. M. & JAYASINGHE, C.P. (2024), *Educating the mind: Buddhist spiritual practices in schools, policy options for Sri Lankan context*, *International Journal of Research and Innovation in Social Science* (ISSN 2454-6186), vol. VIII, issue VII, July 2024, pp. 89-99 - DOI 10.47772/IJRISS.2024.807007. - Teachers are one of the main sources of socio-cultural development who provide the power of education to today's youth, thereby giving them the possibility of a better future. Since Sri Lanka is a country most of the cultural attributes, traditions, norms and values are embedded with Buddhist spiritualities. Thus, teachers play a crucial role in protecting spiritual practices for a sustainable future. However, considerable discussions have not been conducted to the date on the area of teachers' spiritual practices in schools, which is remarkable. Hence, this study examines the main factors affecting to spiritual practices in today's schools and suggests implications to elicit new insights to lead educational improvements with Buddhism in Sri Lankan schools. Although Buddhism consists of a vast literature, the study will only consider a few precepts that influence the spirituality of teachers toward students. The

qualitative approach included twelve schoolteachers interested in participating in the study. In-depth interviews and observations revealed the different factors that influence spiritual practices in the learning environment of schools. The collected data were analysed using the thematic analysis method. The study identified two main areas as personal and environmental factors which are influenced to the spiritual practices within the schools. Based on the findings, teachers are still transferring spiritual concepts in the education process in Sri Lanka. As a policy option the study suggests creating a spiritual system in teaching by interacting with schools and the government. Thus, teachers could establish spirituality in their own way which will support to the achievement of a successful academic system with a proper spiritual teaching mechanism.

126 R – REID, Erin (2024), *Preservice Teacher views on critical religious literacy to counteract epistemic injustice in Teacher education programs* [Canada] *Religions* 2024, 15(6), 677; <https://doi.org/10.3390/rel15060677> - While there has been growing scholarly interest in the role of religious literacy in K-12 teacher education, scholarship on how preservice teachers understand religious literacy as an aim of social justice-oriented education remains limited. This empirical case study of one teacher education program in a Canadian university examines the perspectives of preservice teachers and how they view critical religious literacy (CRL) as a means of addressing the potential harms of religious illiteracy. Using empirical data collected in personal interviews and focus groups, this qualitative case study employed philosophical analysis centred on a theoretical framework that includes the concept of epistemic injustice. The data show that preservice educators feel unprepared to engage with religiously diverse students, to navigate issues related to religious diversity, or to respond to the potential epistemic harms of religious illiteracy, such as exclusion, discrimination, or polarization. As such, this paper contends that to reduce the potential epistemic injustices related to religious illiteracy in their programs and in K-12 classrooms, teacher educators ought to include CRL as an educational aim in preservice teacher education.

127 J – RIEGEL, Ulrich et al. (2024), *Religionsdidaktische Fortbildungen. Der exemplarische Fall der Fortbildungen zum konfessionell-kooperativen Religionsunterricht in Nordrhein-Westfalen*, *Religionspädagogische Beiträge. Journal for Religion in Education*, angenommen: 07.03.2024 - <https://doi.org/10.20377/rpb-276> - Advanced training in professional development plays a rather marginal role in research on religious didactics, while lifelong, on-the-job learning is central in a rapidly changing society. This article takes up this desideratum by evaluating both quantitative and qualitative data from the evaluation of denominational-cooperative religious education in North Rhein-Westphalia. This example is suitable as an exemplary case because it is about the introduction of an innovation in religious didactics for which the first phase of teacher training has not yet qualified, so the main burden of qualification lies on relevant vocational training events. It becomes clear that the attractiveness of the training depends on the fit with the practical requirements, but that the need for informal exchange across schools is not yet sufficiently considered.

128 J – RYMARZ, Richard M. (2024), *Pondering diversity in contemporary culture: towards establishing a framework for a dialogical approach to RE in Australian Catholic schools*, *Religions* 2024, 15(5), 617; <https://doi.org/10.3390/rel15050617> - This paper seeks to deepen the understanding of religious plurality using a range of conceptual lenses and then to draw out some implications for a dialogical approach to RE in Catholic schools. While what was, until very recent times, seen as conventional religious affiliation has certainly weakened in Australia and elsewhere, this does not necessarily lead to a multiplication of communal beliefs, practices and values. What has emerged is a dominant cultural hegemony which has a range of characteristics, but the most pertinent for the discussion here is the loss of the transcendent imperative and the subsequent decline in the knowledge of, and identification with, narratives associated with once-dominant religious communities. An understanding of diversity in the current cultural milieu in Australia needs to consider this hegemony as expressed in a commonality of beliefs, values and practices regardless of expressed affiliation, religious or not. Understanding diversity in this framework establishes a basis for better considering what a dialogical approach to RE would involve. A dialogical approach to religious education is taken as a settled norm and not one that is heavily contested. Several of the implications of the proposed understanding of diversity for religious RE are given. These include following a Vygotskian scaffolded approach to pedagogy and seeing an important place for the articulation of the home religious tradition.

129 J – SÄGESSER, Caroline, *Vers la fin des cours de religion à l'école ? Une annonce de retrait restée sans suite* [Belgique], *Politique. Revue belge d'analyse et de débat*, n° 125, printemps 2024, pages 15-18. <https://www.crisp.be/crisp/wp-content/uploads/analyses/AL2024-10.pdf> - En février 2023, on annonçait dans

la presse le retrait des cours de religion et de morale de la grille horaire de l'enseignement officiel. Un an plus tard, le constat est sans appel : rien n'a changé. Pour les enseignants, les parents, les élèves, les syndicats ou encore les partis, les enjeux sont multiples et l'avenir demeure plus que jamais incertain. Rien n'a changé en Communauté française/Fédération Wallonie Bruxelles. Dans l'enseignement obligatoire, les élèves inscrits dans un établissement du réseau officiel continuent à suivre soit une heure de l'une des religions reconnues en Belgique, soit une heure de morale non confessionnelle, soit une deuxième heure du cours de philosophie et de citoyenneté (CPC), tous les élèves suivant par ailleurs le CPC à raison d'une heure par semaine depuis 2017. Quant aux élèves inscrits dans une école du réseau libre confessionnel, ils continuent à suivre deux heures de la religion correspondant au projet de l'école, et n'ont pas de cours de philosophie et de citoyenneté. Rappelons à ce propos qu'en Belgique, une majorité d'élèves sont inscrits dans un établissement du réseau libre catholique ; leur pourcentage atteint même 68,9 % dans l'enseignement secondaire néerlandophone (chiffres 2022).

130 R – 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*, 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 CREC in primary schools are: teachers focused their greatest attention on measuring written works especially in cognitive attainment rather than affective and psychomotor behavior. 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 Christian RE and teach as planned by the National Curriculum Development Centre. The ministry of Education working with the NCDC, and foundation bodies should ensure that regular workshops and trainings for all teachers of Christian RE are conducted to empower them with the new methods and skills of handling the subject.

131 R - SCHMEES, P., BRAIG, J., KILINC, Y. et al., *Religious identity and its relation to health-related quality of life and COVID-related stress of refugee children and adolescents in Germany*, *Journal of Religion and Health* 63, 765–787 (2024). <https://doi.org/10.1007/s10943-023-01966-6> - Research shows that religious identity is associated with health. The aim of this study was to understand the role of religious identity (RI) for refugee minors' health in greater detail. Middle Eastern refugee minors resettled in Germany and aged 8–18 years completed questionnaires at baseline (T1, $n = 246$) and follow-up (T2, $n = 122$) measurement between 2019 and 2022. RI was assessed with a 4-item measure (Cronbach's $\alpha = .89$). Associations of religious identity at T1 with health-related quality of life (HRQoL) at T1, change in HRQoL from T1 to T2, and perceived COVID-related stress at T2, as well as the mediating role of resources were examined. The results showed a positive association between RI and HRQoL, which was partially mediated by integration into peer group, but not by ethnic identity, sense of coherence or religious practice. No significant associations between RI and change in HRQoL or COVID-related stress occurred. Therefore, cross-sectional analyses support the beneficial role of RI for HRQoL and the crucial mediating role of integration into peer group, suggesting the promotion of RI or peer group integration. However, the absence of significant effects on change in HRQoL from T1 to T2 and COVID-related stress at T2 do not allow drawing any long-term conclusions.

132 J – SCHREINER, Martin (2024), *Hinweise auf religionspädagogisch interessante Neuerscheinungen*, *Theo-Web. Zeitschrift für Religionspädagogik* 23 (2024) H. 1, 355-417 – Datum 21.05.2024 - DOI: <https://doi.org/10.23770/tw0343> - Religionsbezogene Bildung in Niedersächsischen Schulen, Religionsunterricht und seine Rahmungen, Interreligiöse Kooperation im RU, Toradidaktik, Sprache im Fachunterricht Religion, Das Wagnis des Scheiterns, Bildung in der Praktischen Theologie der USA, Religiöse Bildung an den Rändern der Vielfalt, Religiöse Bildung und Digitalität, Ökumenisch lernen Ökumene lernen, Elementare Bibeltexte, Die Bibel in Geschichten, Bibel als Graphic Novel, Stuttgarter Erklärungsbibel, Religion und Gender, Psychologie des Glaubens, Die Gottsucher, Digitalität gestalten, Religion erleben.

133 R - ŞENEL, Abdulkerim & DEMMRICH, Sarah (2024), *Prospective Islamic theologians and Islamic religious teachers in Germany: between fundamentalism and reform orientation*, *British Journal of Religious Education*, 1–19. <https://doi.org/10.1080/01416200.2024.2330908> - This study represents the first German-wide investigation of Islamic theology and religious education students. We examined how these prospective multipliers approach Islam in a reform-oriented manner. It was also asked whether study motivation, representation by Islamic associations, segregation, value orientations, enemy images, as well as fundamentalism and Islamism determine reform orientation. An online questionnaire was completed by $N=252$ students representative for gender. The newly developed Reform Orientation Scale was proved reliable and valid. Reform orientation was positively predicted by the motivation to impart European-shaped Islam and a value orientation towards gender equality, and negatively predicted by representation by DİTİB, social segregation, enemy images, and fundamentalism. The findings emphasise the need for reflections on representation by Islamic associations and anti-Western and anti-Semitic enemy images.

134 J – SESSIONS, Kristyn & Sara WILLIAMS (2024), *Religion, ethics, and academic community engagement: looking back, looking ahead* [USA], *Religion & Education*, vol 51 (2024) 1-2, pp. 1-30 - <https://doi.org/10.1080/15507394.2024.2325854> - This article introduces the issues, histories, and questions at stake in a special issue of *Religion & Education* 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. 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.

135 P - SINGH, Kaushal, *Rethinking secularism: an inquiry into its viability and adaptation in the Indian context* (April 23, 2024), 26 pages, available at: <https://ssrn.com/abstract=4853411> or <http://dx.doi.org/10.2139/ssrn.4853411> - This paper examines the complex landscape of secularism in India, exploring its constitutional foundations, judicial interpretations, and societal implications in one of the world's most religiously diverse countries. Despite its enshrinement in the Indian Constitution, secularism in India faces significant challenges, stemming from political, social, and religious dynamics. Through an analytical review of legislative measures, landmark judicial rulings, and the sociopolitical context, this research identifies the unique model of Indian secularism characterized by its "principled distance" approach, which strives to maintain neutrality towards all religions while engaging with them to ensure equity and harmony. Comparative analysis with secular practices in countries like the United States, France, Turkey, and other non-Western nations highlights both similarities and distinct approaches in managing religious diversity within secular frameworks. The paper argues that while Indian secularism has managed to uphold a broad respect for multiculturalism and religious freedom, it is increasingly challenged by the rise of religious nationalism and political manipulations that risk undermining its secular mandate. The findings suggest that for India to strengthen its secular framework, comprehensive reforms in legal, educational, and policy arenas are essential. These reforms should aim to promote a deeper understanding of secular values, ensure fair and uniform application of civil laws across different religious communities, and foster an environment of interfaith respect and dialogue. The study underscores the need for India to adapt its secularism in response to evolving societal needs and global influences to maintain its commitment to being a secular democracy.

136 R – SISWANTARA, Yusuf; Tedi SUPRIYAD, *Religious character education: Students' perspectives on religion in diversity* (2024), *International Journal of Religion*, 5(11), 1811 – 1826. <https://doi.org/10.61707/ytmkt536> - Diversity is a gift that brings good but also a catastrophe that brings bad. Managing attitudes towards diversity is key. This research explores the younger generation's perception of their passion for faith. The goal is to formulate the perception of young integration as a determining factor in religious attitudes, seeing the implications for the education of religious character. To achieve this goal, this study uses a phenomenological qualitative methodological approach. Data collection is carried out by surveys and interviews. The results showed that (1) religious motivation is dominated by the family environment and affective dimensions; (2) the passion of religious life is still in ritual and spiritual circles; (3) perceptions and attitudes of tolerance in the pluralist paradigm become distinctive in the face of other religions. These findings

have implications in the education of religious character, personal development of learners, moral and social values, public policy with dynamic system analysis. This study concludes three things: 1. the affective dimension in the motivation of religious life; 2. the centrality of prayer and rituals as focal points of faith; and 3. the respondents' pluralistic stance towards other religious traditions. Thus, this research underscores the critical need for religion-based character education that integrates both personal development and social responsibility. It highlights the relevance of religious values in navigating the complexities of contemporary global challenges. This research implies that religious character education should not be confined to strengthening personal values. It should additionally pave the way for comprehending and addressing global challenges through an inclusive religious perspective.

137 B – SLOTERDIJK, Peter, *Il colore della contemporaneità*, Marsilio 2023, pp. 304 – “[...] Le riflessioni dell'autore sul grigio sono illuminanti anche dal punto di vista educativo: se la scuola è lo spazio nel quale si formano le nuove generazioni e si sperimentano nuove modalità di apprendimento e interazione sociale, allora anch'essa va ripensata alla luce della complessità e dell'ambiguità contemporanee. Un'educazione che abbraccia il grigio deve insegnare agli studenti a navigare tra e sfumature, riconoscendo la validità di prospettive multiple e contraddittorie. Questo implica sviluppare competenze critiche per comprendere i fenomeni nella loro complessità. Valorizzare il dialogo e la diversità è cruciale. In una società caratterizzata da una molteplicità di culture e valori, è fondamentale che gli studenti imparino a interagire rispettosamente, sapendo che il grigio ci insegna che la verità non è mai assoluta, ma si costruisce attraverso un confronto e un dialogo costante con gli altri e il mondo circostante” (G. Coccolini in *Il Regno-att.* 12, 2024, p. 368).

138 P – SOUTH AFRICA SECULAR SOCIETY, *Religion Education vs. Religious Education in South Africa*, <https://www.secularsociety.org.za/2024/05/05/religion-education-vs-religious-education-in-south-africa/> - In South Africa, where faith communities weave a vibrant tapestry, the line between *religion education* (RE) and *religious education* (= religious instruction) gets blurry. The South African Secular Society (SASS) believes that only one belongs in public schools. Imagine a classroom buzzing with curiosity about Hindu Diwali celebrations, Buddhist meditation practices, Humanist beliefs and Christian theological debates. This is the essence of Religion Education (RE). It's an academic study of diverse religious traditions, beliefs and practices, fostering critical thinking, tolerance, and historical awareness. In the CAPs curriculum the Intermediate Phase (Gr 4 – 6) includes a study of the major religions found in South Africa. This falls within the Life Skills subject. In Senior Phase (Gr 7-9) Life Orientation includes a study of the roles of various religions as part of constitutional rights and responsibilities. Religion Studies is a subject in the FET phase (Gr 10 – 12) and it examines a variety of religions. SASS welcomes the “analysis of secular worldviews with reference to the definition of religion and universal dimensions of religion: atheism, agnosticism, humanism and materialism.” Indigenous knowledge systems are also valued. However very few public schools offer the subject. RE doesn't endorse any specific faith. Rather, it equips students to navigate the religious landscape with informed perspectives. SASS supports the principle of learners learning about all religions.

139 J – STAUSBERG, Michael (2024), *What is happening to Religious Studies? Six narratives*, *Religious Studies Review*, First published: 30 April 2024 - <https://doi.org/10.1111/rsr.17065> - In this essay, in a recursive move, I will reflect on “What is happening to religious studies” by using Spickard's six narratives as signposts. Of course, as critical readers will not fail to observe, I will need to allow myself a good dose of hermeneutic liberty to make the exercise of analogous thinking work. Space does not allow me to unpack any of these six narratives or tropes, so I will need to allude to potential stories that could be told and leave the rest to the readers' imaginations. I hope the reader will forgive me for this conceit and for referring to some of my own earlier work as examples of some of the trends I mention in this essay. [...] Let me nevertheless conclude this article with a confession of faith: I believe in ideas, insight, and creativity, with talent and intelligence, curiosity and competence, passion and endurance as prerequisites. If we want the study of religion's to thrive under the conditions of 1 secularization, 2 fundamentalisms, 3 reorganizations, 4 individualism, 5 competition, and 6 globalization, our best bet is to kindle these qualities in our students and early career scholars.

140 J – SULAJ, Anxhela (2024), *Law and religion in Albania religious diversity and coexistence Albania as a model of tolerance and coexistence*, April 29, 2024, 21 pp., available at: https://papers.ssm.com/sol3/papers.cfm?abstract_id=4859482 - This paper explores the unique landscape of religious diversity and coexistence in Albania, highlighting its legal framework and societal practices as a model of tolerance. Despite a history marked by periods of religious suppression and atheism under communist rule, contemporary Albania stands out for its harmonious interfaith relations and legal protections for religious freedom. The study

examines the constitutional and legal provisions that support religious plurality, alongside the role of historical and cultural factors in fostering an environment of mutual respect among different faith communities. Through a comprehensive analysis of Albania's legal instruments, policy measures, and grassroots initiatives, this paper aims to understand how Albania has successfully navigated religious diversity, promoting peaceful coexistence in a region often characterised by religious strife. By presenting Albania as a case study, the paper contributes to broader discussions on the interplay between law, religion, and societal harmony, offering insights and lessons for other nations striving for religious tolerance and coexistence.

141 J – SULEJMANI, Shaban et al. (2024), *Religious education in North Macedonia. The current situation and hope*, *International Journal of Religion*, vol. 5 (2024) n. 10 - DOI: <https://doi.org/10.61707/h63tjm74> - The article aims to evaluate religion teaching in public schools as a fundamental human right. Its aims to highlight Islamic religious education in public schools, which contributes to a deep awareness of the younger generation and the general population in the respective countries to achieve a co-existent peaceful life. For this article, methods of research were elected that suited the nature of this paper, as analytical, inductive, narrative, critical and comparative.

142 J – SUNGKOWO, Andri et al., *Revitalizing religious learning in Madrasah through the use of technology*, *IJGIE (International Journal of Graduate of Islamic Education)*, May 2024, 5(1):82-96 - DOI: [10.37567/ijgie.v5i1.2808](https://doi.org/10.37567/ijgie.v5i1.2808) - In today's digital age, the use of information technology (IT) has become commonplace in many aspects of life, including in education. This study deals with the use of IT as a tool for revitalizing religious learning in madrasah with the aim of improving the effectiveness and quality of teaching learning processes. In the context of the madrasah, religious learning is often considered monotonous and less attractive, so the use of IT is expected to enrich teaching methods and expand students' access to diverse learning resources. This research uses literary methods by searching for references in accordance with the context of the research. Research results show that IT has great potential in supporting more interactive and enjoyable learning. Some examples of successful IT implementations include the use of interactive learning applications, social media for learning discussions, the creation of digital content such as educational videos and podcasts, and the implementation of Learning Management System (LMS) to facilitate student progress tracking. However, the study also identified barriers, such as infrastructure constraints, lack of training for teachers, and resistance to change on some sides. To overcome these obstacles, joint efforts between educational institutions, governments, and communities are needed to improve the availability of facilities, as well as conduct a comprehensive teacher training programme in the use of IT. Therefore, with adequate support and mature planning, IT can be a powerful tool in revitalizing religious learning in the madrasah, thereby producing a more dynamic, interactive, and adapted learning process.

143 R – SUPRYADI, 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*, vol. 5, 2024, n. 6 - <https://www.ijor.co.uk/ijor/article/view/4119?articlesBySimilarityPage=25> - 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 religious education (PAI= Pendidikan Agama Islam) 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. Through an action research approach, this research tries to pioneer practical steps that can guide educational practitioners in increasing attitudes of religious tolerance through strengthening religious literacy.

144 J - SUYANTO, Bagong, SIRRY, M., SUGIHARTATI, R. et al., *Problems of religious literacy in Indonesian education*, *Journal of Religious Education* (2024) - <https://doi.org/10.1007/s40839-024-00228-1>

This article explores three questions: What is the perception of teachers concerning religious literacy? Is religious literacy an appropriate framework to combat religious intolerance? Do schoolteachers, principals, and policy makers support interreligious initiatives, including teaching the religions of the world and interreligious site visits? To answer these questions, we conducted interviews with 97 teachers from 24 high schools in four cities (Batu, Jember, Lamongan, and Nganjuk) in East Java. We also invited high school principals, teachers, and representatives from the Office of Education in the city of Surabaya to share their perspectives at our Focus Group Discussion (FGD). This article documents and analyses teachers' voices cautioning against teaching students about other religions as well as counter-voices encouraging religious literacy. The findings of this study will have an important implication for thinking creatively about various approaches to religious literacy and possible reform of teacher education.

145 R – TAHIR, M., & WIJAYA, Ida S. (2024), *Effectiveness of interreligious literacy in preventing radical views in higher education: narrative inquiry research*, *International Journal of Instruction*, 17(1), 157-176.

<https://doi.org/10.29333/iji.2024.1719a> - The notion of radicalism or extremism is currently a problem faced in the world. Many organizations or institutions adhere to this ideology with the aim of their own interests on behalf of the Islamic religion. In dealing with these problems, various efforts have been made by the government, one of which is implementing interfaith literacy at the tertiary level to suppress radical views. Universities are the target of this organization because students are considered to have souls that are still unstable and volatile. This research aims to study the effectiveness of this interreligious literacy in suppressing radicalism in several universities. This study used a qualitative approach with a narrative inquiry design as its research methodology. This study involves students and stakeholders who play an important role in this interfaith literacy. The research findings show that this interreligious literacy program can prevent and suppress radical understanding among students by changing the pattern of RE from a closed doctrinal pattern to shifting to using a functional humanistic approach. The increase in students' interfaith literacy skills can be seen from the change in their perspective or mindset towards the teachings of Christianity and other religions. It can be concluded that interreligious literacy is effective in counteracting and preventing the spread of radicalism in the campus environment. The implication of this research is that this inter-religious literacy program provides an alternative to revitalizing religious education and its models in increasing students' religious knowledge and socializing religious values in an inclusive and humanistic manner.

146 T – TAMER, Georges (Ed.), *Key concepts in interreligious discourses* [Scientific consultation: Asma Afsaruddin, Patrice Brodeur, Nader El-Bizri, Elisabeth Gräß-Schmidt, Naghmeh Jahan, Assaad Elias Kattan, Christian Lange, Manfred Pirner, Nathanael Riemer and Kenneth Seeskin], De Gruyter Publishing, s.d. <https://www.degruyter.com/serial/kcid-b/html#overview> - The book series *Key Concepts in Interreligious Discourses (KCID)* brings together academic studies of essential concepts and discourses in Judaism, Christianity and Islam. It offers a new approach to the study of these religions by investigating the original understandings and major developments of the central concepts responsible for shaping each one of these traditions. It also pays attention to the ways in which these concepts are related to one another. The aim of the series is to establish *an archeology of religious knowledge*, which can enable a new understanding of religious concepts as evolving products of living discourses that emerge under diverse historical and cultural circumstances. The series intends to create a new conceptual platform capable of engendering further interreligious discourses and fruitful interreligious exchange.

147 J – TIANLONG YU; ZHENGZHOU ZHAO, *Confucianism in multicultural China: 'Official Knowledge' vs marginalised views*, *Comparative Education*, vol. 60(2024)1,59-76 - <https://eric.ed.gov/?q=source%3a%22+Comparative+Education%22&ffl=souComparative+Education&id=EJ1413846> - In this

study, we discuss the Confucian tradition in today's multicultural China from two perspectives: that of the mandatory school curriculum, which represents 'official knowledge', and that of students from ethnic minority and/or religious backgrounds who are located on the cultural margins in China. The analysis draws on curricular narratives of the Confucian tradition for six major school subjects and semi-structured interviews with a group of university students from non-Han ethnic minority and/or religious backgrounds, whose lived experiences are rarely included in the national curriculum narrative. The analysis suggests that the interpretation of the Confucian tradition is a monopolising and dominant discourse that reinforces the cultural hierarchy between different cultural groups. However, the students appear to regard the Confucian tradition as only one culture and worldview in China, which can benefit from the critical reflexivity of other cultures.

148 R – TINDAON, Ronika et al., *Religiosity and resilience in students of the faculty of Catholic Religious Education* [Universitas Ahmad Dahlan Yogyakarta], *Journal of Educational, Health, Community Psychology*, Vol. 13 No 2 June 2024 – DOI: <http://dx.doi.org/10.12928/jehcp.v13i2.27930> - The purpose of this study was to determine the effect of religiosity on resilience in college students. This study used a quantitative approach with a correlational research type with a population of 237 pastoral high school students. The sampling technique used was simple random sampling of 108 people. Data collection used a resilience scale with the 14-Item Resilience Scale (RS-14) and a religiosity scale with the Centrality of Religiosity Scale (CRS). The results found that there was a significant influence between religiosity on resilience in college students, with an effective contribution of 64%. Based on the categorization results, many subjects in this study have resilience and religiosity in the moderate category.

149 B – TORRES GUTIÉRREZ, Alejandro y ARJONA PELADO, Iván (coords.), *10 años de promoción y defensa de la libertad religiosa. Análisis, retos y propuestas para el presente y el futuro de la libertad de creencias en España y Europa*, Ed. Dykinson 2024, pp. 564 - Un libro que aborda la complejidad y el desafío actual de un derecho fundamental que impacta horizontal y verticalmente en la sociedad española y europea. Fruto de la colaboración de destacados expertos en derecho, antropología y gestión pública, ofrece una mirada no solo multifacética sobre la libertad religiosa y de conciencia sino desde cada punto del abanico del pensamiento, reflejando la diversidad de visiones y enfoques presentes en nuestra sociedad contemporánea. Ha tocado abordar desde la protección penal de la religión hasta propuestas de reforma de la ley orgánica de libertad religiosa. Cada contribución en este libro aporta una perspectiva única y valiosa, desengranando temas como la gestión de la tolerancia y la diversidad religiosa, la promoción de valores comunes para la convivencia pacífica entre creencias, la diversidad de trato jurídico y fiscal así como en la eficacia civil del matrimonio religioso de acuerdo a las categorías de entidades religiosas; la enseñanza de religión en las escuelas, libertad religiosa en el deporte, protección de datos en el entorno religioso, derecho comparado en el continente europeo, el derecho al honor e imagen de las confesiones, objeción de conciencia, bienestar animal, agenda internacional de paz, laicidad e incluso un análisis de la libertad religiosa en la monumental obra de El Quijote. La intersección de la religión con casi todos los aspectos importantes de la vida social y legal hace que los autores de esta obra contribuyan a profundizar en una discusión cada vez más necesaria y delicada.

150 R – TORRES-ZARAGOZA, Lucía; Vicente LLORENT-BEDMAR, *Barriers to inclusion of Muslim migrant students in Western schools. A systematic review*, *International Journal of Educational Research*, Vol. 125, 2024, 102363 - <https://www.sciencedirect.com/science/article/pii/S0883035524000508> - At present, there has been a gradual increase in the number of migrant students in schools in Western societies, in which Muslim students are one of the largest groups. Their inclusion has become the main goal for governments and schools. However, this group sometimes face different barriers to their inclusion, which limit their educational experiences, and prevent or hinder their access and participation, promoting their marginalisation. Research on migration and education generally focuses on specific cases or communities, so it is interesting to analyse from a broader perspective what recurrent forms of inclusion and exclusion occur at the global level in schools. This systematic review aims to determine the barriers to inclusion faced by first and second-generation Muslim migrant students at different stages of their formal education. It followed PRISMA guidelines and a PEO research strategy, conducted in two databases, Boolean as well as truncators were used for specific terms. It included assessments of methodological quality and validity. A total of 24 articles met the selection criteria. The study finds socio-cultural, linguistic and discrimination barriers as well as barriers produced by educational policy and the availability of resources and training. There are barriers in the pedagogical practice too. Furthermore, those barriers had a greater or lesser impact according to the generation or the educational stage the students are in. This not only favours the identification of barriers, but also the search for measures and solutions to reduce or eradicate them at both the micro and macro levels, by promoting the development of policies, the provision of resources and the creation of working networks in interculturality.

151 R – TUKI, Daniel (2024), *Examining the effect of gender, education and religion on attitudes toward gender equality in Nigeria, Politics, Groups, and Identities*, 1–27. <https://doi.org/10.1080/21565503.2024.2304311> - Using novel survey data collected from the states of Kaduna and Edo in Nigeria's Northern and Southern Regions respectively, this study examined the correlates of gender egalitarian attitudes with a particular focus on gender, educational attainment, religious affiliation, and the region where the respondents resided. The regression results showed that educational attainment and being female positively correlated with support for gender equality in the two states. Muslim affiliation negatively correlated with support for gender equality in Kaduna; however, in the case of Edo, it was statistically insignificant. Moreover, residing in

Northern Nigeria negatively correlated with support for gender equality. When I broke down the data based on gender (males and females) and religious affiliation (Muslims and Christians) and compared the subgroups across the two states, the descriptive results showed that Muslims in Edo were more supportive of gender equality than both Christians and Muslims in Kaduna. Males in Edo were also more supportive of gender equality than both females and males in Kaduna. This suggests that it would be misleading to lump respondents from both states into the same category based on gender or religious affiliation because they differ considerably. [comparat](#)

152 D - UNITED STATES DEPARTMENT OF STATE - Office of International Religious Freedom, *Singapore 2023 international religious freedom report*, pp. 22 - <https://www.state.gov/wp-content/uploads/2024/04/547499-SINGAPORE-2023-INTERNATIONAL-RELIGIOUS-FREEDOM-REPORT.pdf>- “ [...] The government does not permit religious instruction in public schools, although it is allowed in the country’s 57 government-subsidized religiously affiliated schools (mostly Christian but including three Buddhist schools). Religious instruction in these schools is provided outside of regular curriculum time and must not involve proselytization; students have the right to opt out and be given alternatives, such as civics and moral education, in lieu of religious instruction. Religious instruction is allowed in private schools that are not subsidized by the government. At the primary level, however, the law allows only seven designated private schools (six Sunni madrassahs, which both Sunni and Shia students attend, and one Seventh-day Adventist school) to provide RE to citizen students; these schools must continue to meet or exceed public school performance benchmarks in annual national exams. Other Muslim-minority groups may operate part-time schools. Public schools finish early on Fridays, which enables Muslim students to attend Friday prayers, or administrators allow Muslim students to leave early to attend prayers. Secondary school students learn about the diversity of the country’s religious practices as a component of their character and citizenship education.” (p. 11).

153 R – UNSER, Alexander (2024), *Non-religious pupils in religious education: an exploration of their specific learning conditions* [Germany], *Journal of Beliefs & Values*, vol. 45 (2024) 1, 55-68 - <https://eric.ed.gov/?q=source%3a%22Journal+of+Beliefs+%26+Values%22&id=EJ1409365> - This article draws on the ongoing discussion in some European countries about whether and how non-religious worldviews and pupils should be included in RE. This discussion lacks empirical knowledge about the specific learning conditions of these pupils in RE - a desideratum that this article addresses. Building on a terminological classification of non-religiosity proposed by Lois Lee, this study distinguishes between pupils that show anti-religious, indifferent and positive different relations to religion. It investigates whether they differ significantly from most pupils in RE classes regarding active participation and perception of relevance. To this end, this article draws on data from 952 pupils who attended Catholic or Protestant RE classes in southwestern Germany (state of Baden-Württemberg). The results of the ANOVAs show that pupils with anti-religious, indifferent and positive different relations indeed have lower scores in active participation and perception of relevance in religious education than most pupils, which can be interpreted as an indicator of poorer learning conditions for the former. Furthermore, significant differences were found between pupils with anti-religious, indifferent and positive different relations, which underlines the importance of distinguishing between different types of non-religiosity in the discussion.

154 J - VENCATSAMY, Beverly, (2024). *The world religions paradigm: Why context matters in religious studies*, *Critical Research on Religion*, 12(1), 12 - 25. <https://doi.org/10.1177/20503032241226966> - The World Religions Paradigm (WRP) has long served as the predominant framework for teaching Religious Studies globally and in South Africa. However, criticisms of the WRP highlight its tendency to marginalize non-Christian, non-Western, and non-white perspectives. This article examines these critiques in the context of South Africa, particularly considering the events of 2015–2016, when the #MustFall movement sought to raise and address issues of decolonization. This article will argue that South Africa provides a pertinent example of the need to re-evaluate pedagogical choices in Religious Studies education by emphasizing the importance of context in re-shaping the curriculum.

155 J - VESTØL, Jon Magne, *The ‘Gospel’ according to Vygotsky? Reflections on the role of symbolic mediation in religious education*, *Journal of Religious Education*, 72, 73–89 (2024). <https://doi.org/10.1007/s40839-023-00220-1> - As perspectives from the Russian psychologist Lev Vygotsky have made a substantial impact in the field of educational sciences, they have generated interest even in the field of RE. To address some possible implications of Vygotskian perspectives for RE, this study focuses on Vygotsky’s notion of symbolic mediation, compared with perspectives from theological publications, interviews with religiously

affiliated students as well as curricula and textbooks. Based on a comparison and discussion of these sources, the study argues that Vygotsky's psychological perspective on symbolic mediation as key to human self-determination is not in conflict with theological and empirical approaches to religious symbols but that the latter display a wider variety of perspectives. It is argued that while RE may benefit from Vygotskian perspectives, a reflection is also needed on how to deal with the framing of religious symbols by varying theological positions and conflicting worldviews in different RE settings.

156 P – VILLALÓN, Leonardo (Ed.), *Religion and educational reform in the Sahel: Senegal, Mali, Niger*, <https://sahelresearch.africa.ufl.edu/research/religion-politics-educational-reform/> -2024 - “The Religion and Educational Reform research project examines the social, religious, political and institutional dimensions of parallel efforts at reforming religious education in three countries: Senegal, Mali and Niger. The project was carried out as one of seven research streams of the [Africa Power and Politics Programme](#) (opens in new tab), an international research consortium headed by the Overseas Development Institute (London UK) and funded by the UK Department for International Development and the Consortium for Irish Aid. In much of postcolonial Africa education as a public good has been poorly delivered, and of sharply declining quality in the post-colonial period. At least part of the reason for this is the fact that in many countries—and perhaps especially in Francophone Africa—the institutional structures of educational systems that were inherited from colonialism have been a very poor ‘fit’ with societal demands and cultural realities, and this is at least part of the reason for the widespread failure of educational policies to foster developmental outcomes [...]. **comp**

157 J – VOLCKMAR, Nina (2023), *Education, nation-state formation and religion: comparing Ireland and Norway*, *Nordic Journal of Educational History*, vol. 10, no. 2 (2023), pp. 133–156 - This article compares the development of primary education in Ireland and Norway, from its establishment in the nineteenth century until present time. The aim of the article is to discuss how and to what degree nation-state formation after independence in Ireland (1922) and Norway (1905) created fundamental and persistent structures for the development of primary schooling, as well as the role that religion and nation-building played in this. Previous research on the development of Irish and Norwegian schooling and official documents and reports makes up the research material. The article demonstrates that, despite institutional secularisation around the world from the nineteenth century onwards, religious and national peculiarities in the establishment of primary education in Ireland and Norway continue to characterise, and to some extent explain, the differences in Irish and Norwegian education today.

158 B – WAGHID, Yusef & Ahoud ALASFOUR (eds.), *Values, education, emotional learning, and the quest for justice in education*, Brill 2024, Series *Comparative and International Education: Diversity of Voices*, Volume: 59/21, Publication date: 15 Jul 2024 - ISBN: 978-90-04-70679-8 - In this book, emotional teaching-learning is explored as it is cultivated based on teachers' and learners' attraction to reasonableness and emotions and can give rise to a plausible form of decoloniality or decolonisation in and through education. It is argued that when the latter manifests, the democratic transformation of education might ensue. Put differently, decoloniality and/or decolonisation of education is a substantive way to look at the democratisation and, by implication, transformation of education and schooling. Readers are invited to engage with the meanings espoused throughout this book in the quest to cultivate a genuinely decolonial form of education in universities and schools, where values education should be enacted reasonably and emotively in such educational institutions. Teachers and learners cannot remain silent when oppressive and hegemonic forces of modernity continue to guide educational practices in institutions.

159 J – WALTERS, James (2024), *Religious imaginations: religious literacy as the reading of signs*, *Journal of Beliefs & Values*, 1–13. <https://doi.org/10.1080/13617672.2024.2380614> - Drawing together Charles Taylor's idea of the social imaginary and the semiotic theory of Ferdinand de Saussure, this article develops an account of religious literacy as the expansion of imagination. It argues that a conventional description of 'world religions' is reductive and essentialised, while the counteracting focus on instances of 'lived religion' fails to do justice to the organising power and scope of religious traditions. Both approaches draw on an imaginative framework of signs that shape the believer's understanding of the world and their place within it. Religious literacy is an awareness of the key features and contours of these contrasting imaginative landscapes. Seeing religious traditions in these terms gives a better account of how they can be pathologized as they are drawn away from the mystical, analogical reading of signs that characterises any religious imaginary. To illustrate the theories set out, two contrasting examples of the Christian imagination are explored: American Christian Nationalism and the Forest Churches of Ethiopia.

160 R – WANTU, H. M., INTES, A., BARROSO, U., & SIYONO, S. (2024), *The role of Islamic Religious Education in 21st century science and technology*, *International Journal of Educational Narratives*, 2(3), 334–346. Retrieved from <https://journal.ypidathu.or.id/index.php/ijen/article/view/1077> - The role of Islamic Religious Education (IRE) helps to restore morals and ethics in the pursuit of science and technology. This role is explained in the Koran that humans are created with eyes to see, ears to hear and hearts to consider what is pursued in gaining knowledge. The aim of this research is to determine the role of IRE on science and technology. This research involves students to get the desired results. The method used is a quantitative method by distributing questionnaires to students via Google Form. The research results show that the role of IRE in science and technology has a big influence on the educational process. The conclusion from the research is that the role of IRE must be increased further in following developments in science and technology. Therefore, the limitation of the research is that the researcher did not undertake to look at the role of IRE in the world of science and technology in the 21st century. The researcher hopes that future researchers will carry out the same research to obtain in-depth and comprehensive research results so that the results are maximum.

161 B – WEISSE, Wolfram (ed.), *Possibilities and limitations of religion-related dialogue in schools in Europe*, London, Routledge 2024, pp. 158 - <https://www.routledge.com/Possibilities-and-Limitations-of-Religion-Related-Dialogue-in-Schools-in-Europe/Weisse/p/book/9781032685106> - Preparing pupils to engage with religious and cultural heterogeneity is increasingly seen as a key task for school education. This book presents research on religion-related dialogue in European schools and addresses the complex intersection of various factors supporting or hindering it. The volume offers findings of the international research project ‘Religion and Dialogue in modern societies’ (ReDi). The chapters present analyses of school case studies in five European cities London (England), Hamburg and Duisburg (Germany), Stockholm (Sweden), and Stavanger (Norway), to empirically answer the question: *What are possibilities and limitations of religion-related dialogue in schools?* This book will be a key resource for practitioners and researchers of religious education, education studies, educational research, religious studies, and sociology. It was originally published as a special issue of the journal *Religion & Education*.

162 J – WERNER, Dietrich (2024), *Religious education and ecumenical formation in post-confessional settings – Essentials for the theological education of pastors and teachers of religion*, *International Journal of Practical Theology* 28(1):135-157, July 2024 - DOI:[10.1515/ijpt-2024-0035](https://doi.org/10.1515/ijpt-2024-0035) - The article discusses the significance of international discourse on ecumenical formation for debates about the future of religious education in diverse environments, both from a German and global perspective. It emphasizes the historical importance of education in the ecumenical movement, tracing back to the early pioneers with a background in the World Student Christian Fellowship. The author draws from his longstanding involvement in international ecumenical work on education to advocate for ecumenical formation for students of theology, including those training to be religious education teachers. The article surveys key policy documents from German and international church bodies and concludes with six essential learnings for theological education in post-confessional environments.

163 J – WOOD, Philip (2024), *Diversity in Islam in British RE*, *Journal of Beliefs & Values*, vol. 45, 2024, 2, pp. 129-139 – Editorial of special issue n. 2 - <https://www.tandfonline.com/doi/full/10.1080/13617672.2024.2315400> - Discussion of religion in the classroom is caught between two poles. How do we give sufficient weight to the lived experience of the followers of a religion while also recognising the authority of religious leaders and canonical scripture to define religion? Especially in subjects relating to Islam and Muslims, teachers of RE often feel ill-equipped to come up with their own answers. This frequently means that they veer towards reproducing a textbook religion that reproduces the official answers of religious leaders. Where teachers report their own lack of subject knowledge, the prescribed solution is sometimes to involve more Muslim voices in curriculum writing or to provide more teacher training. Both are laudable initiatives in themselves, but they need to be combined with an understanding that all individuals who seek to define Islam have their own positionality and are, to some degree, gatekeepers, trying to decide what should and should not be termed Islamic. This special issue aims to foreground the experience of teachers as practitioners, as they wrestle with the conundrum of how to square the diversity of lived Muslim experience with the discourse of the Islamic theological tradition. The position that is advocated by many of the papers collected here is, broadly speaking, anti-essentialist, and aims at giving space to unofficial or minority positions, without ignoring their relationship to the Islam of the theologians.

164 P - WORLD EVANGELICAL ALLIANCE, *Italy needs a modern religious freedom law and less obstacles for non-Catholic church ministers*, *Evangelical Focus Europe*, Geneva 30 July 2024 - <https://evangelicalfocus.com/europe/27637/italy-needs-a-modern-religious-freedom-law-and-less-hurdles-for-non-catholic-church-ministers> - At the United Nations Human Rights Council, the World Evangelical Alliance points out the obsolete procedures through which religious minorities must relate to the State. *Italy* heard at the 48th Universal Periodic Review (UPR) session, on 16 July, that it must work on a new religious freedom law that reflects the real diversity of the country. In a [joint report](#) presented to the [Human Rights Council of the United Nations](#), in Geneva, the World Evangelical Alliance, the European Evangelical Alliance, and the [Italian Evangelical Alliance](#), addressed the outdated nature of the procedures through which faith minorities such as the evangelical churches have to relate to the state. “The only national laws on freedom of religion or belief (FoRB) were passed in the fascist period (1929-1931)”, they said. The Italian Constitutional Court has since dismantled some elements of these one century old laws, but “in recent decades, all attempts between the government and representatives of religious communities to approve a new law on Freedom of Religion or Belief have failed”, they say.

165 R - YÜCETAS, Hakan, CAROL, Sarah, *The influence of education on gender attitudes among ethno-religious majority and minority youth in Germany from a longitudinal perspective*, *Humanist Social Sciences Communication* 11, 735 (2024). <https://doi.org/10.1057/s41599-024-03222-y> - It is well-known that exposure to education is related to egalitarian gender attitudes. Yet, previous studies did not sufficiently take the temporal variation of this relationship into account, especially regarding ethno-religious minority and majority adolescents in Europe. Adolescence represents crucial years for attitude development. We analyse the association between secondary education and gender attitudes of female and male youth belonging to the majority, Muslim, and non-Muslim minority in Germany by employing the CILS4EU-DE panel data with more than 3200 adolescents. Obtaining a secondary school degree is associated with more egalitarian gender attitudes in general. However, different patterns emerge for the various ethno-religious groups and for females and males. Particularly, the effect of secondary education in general is stronger for boys than girls, and upper secondary education is stronger for Muslim minorities than for majority youth. Thus, attitudes develop during adolescence, and education can lead to more egalitarian gender attitudes among some groups but not all equally.

166 J – ZAHRA, Bernard, *Le statut scolaire en Alsace et en Moselle*, *Le Lorraine*, 8 mai 2024 - <https://www.blelorraine.fr/2024/05/le-statut-scolaire-en-alsace-et-en-moselle/> - Le Droit local alsacien et mosellan est un héritage de l'histoire. En 1870, la Prusse gagna en quelques semaines la guerre contre la France. Les préliminaires de paix signés à Versailles en février 1871, puis le Traité de Francfort du 10 mai 1871 consacrerent l'annexion, au profit de l'Empire d'Allemagne créé en janvier 1871, de l'Alsace, à l'exception de Belfort, de la Moselle et d'une partie de la Meurthe et des Vosges. Le statut scolaire en Alsace et en Moselle est en partie lié au régime des cultes reconnus. La législation des cultes est constituée par l'ancienne loi du 18 germinal An X (Concordat de 1801 et Articles Organiques des cultes catholique et protestants) et de nombreux textes d'application, dont le décret de 1808 pour le culte israélite. Les cultes reconnus sont au nombre de quatre : le culte catholique, les deux cultes protestants (Eglise protestante réformée d'Alsace et de Lorraine, ainsi que l'Eglise protestante de la Confession d'Augsbourg d'Alsace et de Lorraine) et le culte israélite. Ils bénéficient d'un statut privilégié puisque leurs ministres du culte sont rémunérés par l'Etat et ont droit à une retraite. L'article expose ensuite le profil actuel de la matière religion et de son enseignant au niveau des différents degrés scolaires (maternel, primaire, secondaire).

167 J – ZEJNULLAHI, Veton et al. (2024), *Religious diversity and the influence of religion on Albanians during different stages of History*, *International Journal of Religion*, 5(7), 749-756. <https://doi.org/10.61707/t1mthx41> - The paper aims to investigate the role and influence of religion on Albanians in all ethnic areas, as well as show the role and influence that religions have had on the Albanian nation since their appearance, especially the influence they have today. In this research, authors reiterate that religious tolerance, cultivated for centuries, has now gone beyond acceptance and tolerance, and has advanced in religious harmony and coexistence, which is often taken as an example by other peoples. However, the religious conversions taking place within the ethnic Albanian territories, it is assumed to be a consequence of the economic situation and the decline in the level of education. Still, there are also some other reasons because many circles are trying to introduce disunity and division among the Albanians. the religious aspect, among others, an absurd accusation by the Special Court of The Hague, which at one point mentions the mistreatment

and torture caused by the KLA fighters against Catholics, forgetting the fact that within the KLA there were many fighters of the faith Christians, who have never been identified as such, therefore this absurd decision to treat Catholics as a special category within the Albanian nation, which for us as a nation, is as insulting as it is tendentious and unacceptable. In this research, in addition to other research methods, we created a survey on the Google platform, trying to include citizens of all ages, ethnicities, and religions, because only in this way would the picture be more complete.

168 J – ZELMA, Anna (2024), *(Re)vision of Religious Education of children and youth in secularized Polish society*, *Verbum Vitae*, 42/1 (2024) - DOI: <https://doi.org/10.31743/vv.16713> - Rapidly progressing multifaceted secularization processes in Polish society strongly influence the shape of RE of children and adolescents in the school environment. They determine several dimensions of the social and mental activity of young people. Their effects are visible, especially in the attitudes of children and youth to God, the Church, religious lessons, moral norms, and religious practices. This situation raises new challenges for the religious education of the young. Reading this as a “sign of the times,” this article revises RE in Polish schools. The need to reorganize the model of RE lessons and to introduce changes in the curricular assumptions of RE teaching, in student textbooks and methodological guides is pointed out. Pre-evangelization and educational activities, resignation from the mere transfer of religious knowledge, and the development of preconceived skills and attitudes are considered important. The author emphasizes the value of providing opportunities for the construction of knowledge and for the student’s own engagement during RE lessons. In this context, much attention is paid to the role of the RE teacher, who is to be first and foremost a companion on a journey, an educator and a witness of faith, open to new challenges, able to communicate effectively with students, creative, and tolerant. The right personality traits of the RE teacher and their multiple competencies (including communicative and interpersonal ones) play a key role in RE. They guarantee the effectiveness of communication within a group of religious lesson participants. They foster authentic interpersonal relationships and community-building, thus meeting the natural needs of young people. In practice, they require a paradigm shift in the formation of RE teachers.

This issue contains 168 selected Abstracts, of which:

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- 6 Chapters book
- 7 Documents or Reports
- 75 Articles in academic Journals
- 16 Papers or Opinions
- 40 Researches
- 7 Tools for RE