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 un-subscription is free, at any time, by e-mailing with the Editor. ■ This issue, vol. 3, 2024/6 was closed on end of December 2024; the next issue will be released by the end February 2025.

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

01 J – ALBERTS, Wanda (2024), ***Studying religion critically in universities and schools: bridging the gap?*** *Bulletin for the Study of Religion*, 53(2), 55-67. https://doi.org/10.1558/bsor.28923 - In this article, Wanda Alberts tries to identify the place of the critical Study of Religion in universities and schools, comparing examples for different recent developments in Germany and Britain. One decisive issue in this respect is the question if the critical Study of Religion as a discipline or as (critical) education about Religion is visible at all and if the differences to other, often much better known (often religious) approaches are acknowledged or played down. The discussed examples (a judgement of the German Federal Constitutional Court on the religious limitation of the academic freedom of professors of theology, the BA report on Theology and Religious Studies Provision in UK Higher Education and the report of the Commission on RE) high light some subtleties of a complex field where important facts and distinctions remain concealed to non-specialists. With respect to RE, the article argues that these dynamics fit the concept of "small-indoctrination". Referring to Katharina Frank's empirical research on the communication of knowledge about religion (*Religionskunde*) it spells out the important distinctions that need to be made explicit to make the characteristics of a critical (secular) approach better known. "If you don't know the difference between theology and religious studies, then you are a theologian." (Brian Bocking).

**02 P** – ALDRIN, Viktor, ***Practical theology & religious education in Sweden 2024: trends and themes*** [a keynote speech], https://www.diva-portal.org/smash/record.jsf?pid=diva2%3A1880500&dswid=-176 - The keynote speech explores the organisation, trends, and future of Practical Theology (PT) and Religious Education (RE) in Sweden in the year 2024. It covers the history of RE and PT in Swedish Higher Education, noting changes post-1994 with non-confessional education and the split of church and state in 2000. Current trends highlight the complexity of non-confessionalism, the rise of minority perspectives, and the integration of digital religiosity and globalisation themes. Looking ahead, the presentation anticipates increased interdisciplinary cooperation and Nordic networks, alongside potential challenges such as the marginalisation of these subjects and the risk of RE becoming voluntary in schools.

**03 R** – ALDRIN, Viktor, ***The role of religious education in addressing climate change in an era of multiple crises: results from a systematic review***, Conference paper (oral presentation with published abstract), 2024 - https://www.diva-portal.org/smash/record.jsf?pid=diva2%3A1899069&dswid=-1376 - In the current climate crisis, juxtaposed with the rise of neofascist ideologies in Europe, war in Ukraine and economic recession, RE holds an important role in addressing the existential challenges of pupils and students. This paper presents a systematic review at the intersection of climate change and RE, as recently published (Aldrin 2024). The review encompasses 49 international academic articles published between 2000 and 2022, categorized into theoretical and methodological studies, observational studies, and quantitative analyses. The paper explores how RE can address the existential challenge of climate change amid political, societal, and environmental crises. Key findings highlight the recognition of the environmental crisis among religious educators and the emphasis on fostering hope and proactive engagement. This perspective counters the traditional critique of religion as ignorant of earthly troubles in favor of celestial salvation. Religious argumentation is a striking feature of many of the articles, offering hope and suggestions from a theological context. Perhaps it is time for RE to acknowledge that people all over the world, from a wide range of worldviews and religions, find hope for a better future within their own theological contexts, and that religious differences can be seen as constructive.

**04 B** – ALLEN, Paul and Flavia MARCACCI (Eds.), ***Divined explanations. The theological and philosophical context for the development of the Sciences (1600-2000).*** Series: Philosophical Studies in Science and Religion, vol. 11, publ. 28 Nov. 2024 - ISBN: 978-90-04-70190-8 - https://brill.com/browse?et=book&level - Critical junctures in the historical development of science owe their origins to ideas, concepts, and theories that became definitive in the minds of leading scientists who lived in a more or less religious culture. Scientists are never solitary, but always internal to a network of scientific relationships and friendships. They have a well-attested genius, nurtured not only by their scientific training but also by ideas and stimuli received from the cultural and social contexts in which they lived. Metaphysical and theological aspirations guided the genesis of many scientific ideas. This book offers twelve examples of the development of scientific ideas that were shaped by religious factors, and which changed the course of science itself. The interwoven nature of science, philosophy, theology, and culture is pervasive in these cases, thus demonstrating that throughout the modern era, natural philosophy enjoyed a deep coherence with theology. That entanglement lingers in the minds of scientists into the contemporary period, and it continues to nourish scientific creativity in subtle and profound ways. New explanations of the world have emerged through illuminative, revolutionary and, one might say, *divined ways.*

**05 J** – AMIN, Anar; Anisha LKHANI (2024), ***Redefining religious literacy in secondary mainstream United Kingdom classrooms,*** *Journal of Beliefs & Values*, vol. 45, 2024, n. 2, pp. 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 United Kingdom (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' (IIS) secondary curriculum in RE classes for learners within the Shi'a Imam 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 that are at play.

06 J – AROLD, Benjamin W., *Evolution vs. Creationism in the classroom: the lasting effects of Science Education*, *The Quarterly Journal of Economics*, vol. 139, n. 4, November 2024, pp. 2331–2375 https://doi.org/10.1093/qje/qjae019 - Anti-scientific attitudes can impose substantial costs on societies. Can schools be an important agent in mitigating the propagation of such attitudes? This article investigates the effect of the content of science education on anti-scientific attitudes, knowledge, and choices. The analysis exploits staggered reforms that reduce or expand the coverage of evolution theory in US state science education standards. I compare adjacent student cohorts in models with state and cohort fixed effects. There are three main results: 1/ expanded evolution coverage increases students' knowledge about evolution; 2/ the reforms translate into greater evolution belief in adulthood, but do not crowd out religiosity or affect political attitudes; 3/ the reforms affect high-stakes life decisions, namely, the probability of working in life sciences.

07 J – ARREDONDO, Adelina; Roberto GONZÁLEZ VILLAREAL, *Délaïcisation de l'éducation au Mexique*, *Education & Société*, 2024/1, n. 52, pp. 55-69 - https://shs.cairn.info/revue-education-et-societes-2024-1-page-55?lang=fr - Le régime de la laïcité en éducation, hors de toute croyance religieuse, a commencé au Mexique en 1861 dans les écoles publiques. En 1917, l'État mexicain l'a aussi imposée aux écoles privées. À partir de 1992, un processus de délaïcisation s'est amorcé à travers une réduction de l'espace de la laïcité. Deux régimes éducatifs furent alors établis, l'un public et laïque, l'autre privé et libre en matière d'enseignement religieux. Le but de cet article est d'expliquer comment et pourquoi, depuis 76 ans, le Mexique est passé d'un régime strict et unique de laïcité à un régime double. Il aborde comment à ce jour divers acteurs politiques combattent la laïcité éducative jusque dans le secteur public, menaçant la formation de citoyens tolérants, respectueux de la diversité, de la démocratie et de la paix.

08 J – ARZHEIMER, Kai, *The links between basic human values and political secularism: Evidence from Germany,* *European Journal of Political Research* 63, 370-382, 2024 - doi:10.1111/1475-6765.12585 - Scholarly interest in political secularism is currently growing. Political secularism is not the absence of religious belief, membership or practice, but the conviction that politics and religion should be kept separate and that religious arguments should have no standing in political debates. Little is known about the roots of this attitude, particularly outside the United States. This is unfortunate because politically secular attitudes strongly affect citizens' views on so-called morality policies (e.g. the regulation of abortion, assisted suicide or experiments with stem cells) which are often highly controversial. In this research note, I focus on the link between political secularism and basic human values. From Schwartz's own work and from the extant literature on religion, secularism and basic human values, I derive two hypotheses: self-direction should be linked to higher levels, and tradition should be linked to lower levels of political secularism. Multivariate analysis of current survey data from Germany, a prototypical 'religious-world country', supports both hypotheses. Crucially, the relationships hold when controlling for three main facets of religion, for region (east vs west), and for socio-demographics. The results show that net of their well-documented association with religion, basic human values contribute to our understanding of political secularism. More generally, the findings demonstrate once more the impact of basic human values on all areas of political life.

09 D – ASAMBLEA LEGISLATIVA DE PUERTO RICO, *Ley de libertad religiosa de los estudiantes del sistema público de enseñanza,* *Ley* Núm. 95 de 26 de junio de 2024 - https://www.lexjuris.com/lexlex/Leyes2024/lexl2024095.htm – [...] Artículo 3: *"Libertad Religiosa en Escuelas Públicas – Estudiantes*: **(a)** El Departamento de Educación de Puerto Rico no puede discriminar a un estudiante por motivos de éste brindar un punto de vista o expresión religiosa. **(b)** Un estudiante puede expresar sus creencias religiosas en trabajos escolares, obras de arte y literarias y en otras tareas escritas y orales sin ser discriminado. Las tareas y asignaciones de un estudiante en el salón de clases se evaluarán, independientemente de su contenido religioso, de acuerdo con los estándares y expectativas académicas del grado establecidas por el Departamento de Educación. Un estudiante no puede ser penalizado ni premiado, por el contenido religioso de su trabajo, si el mismo requiere que se exprese el punto de vista de dicho estudiante. **(c)** Un estudiante puede usar ropa, accesorios y prendas que muestren un mensaje o símbolo religioso, de la misma forma y manera que, se permite a otros estudiantes usar accesorios que muestren mensajes o símbolos seculares, conforme a lo dispuesto en las normas, cartas circulares y reglamentos escolares establecidos por el Departamento de Educación. **(d)** Un estudiante puede orar o participar, por iniciativa propia, en actividades o expresiones religiosas antes, durante y después del día escolar, de la misma forma y manera que, otro estudiante puede participar en actividades escolares o realizar expresiones seculares, siempre que no afecte cualquier actividad durante el tiempo lectivo. Ningún estudiante será obligado a participar de actividades o expresiones religiosas.[...]

**10 P –** ASCHIM, Anders [Head of research project], ***Non-formal faith education, the public school, and religious minorities in Norway*** - https://www.inn.no/english/research/research-projects/faithed-english/ - The research project "Non-formal faith education, the public school, and religious minorities in Norway" (FAITHED) studies children and youth with a religious minority background in Norway. It will explore their relationship to faith education within their own religious communities and the inclusive and non-confessional RE of public schools. The two most numerous religious minorities in Norway are Muslim communities and the Roman Catholic Church. Both have a large proportion of members with immigrant backgrounds. What are the characteristics of faith education within these religious communities? How do the children and youth themselves relate to and negotiate the relationship between this education and the subject KRLE (*Knowledge of Christianity, Religion, Philosophies of life and Ethics*) taught in public schools? How do public schools meet students from religious minorities? And how do students in public schools consider religious and life-stance plurality? These are the main questions the FAITHED project will address. The field is complex and poorly researched. An important aspect of the study concerns geographical differences. Much of the research on minorities in Norway has had an urban focus. Being Catholic or Muslim in a rural area may be a rather different experience. The project will collect data from both Eastern and Western Norway, and from urban as well as rural areas. The project is funded by the Research Council of Norway. The project period spans four years, 2021–2025. Four institutions are project partners: Inland Norway University of Applied Sciences, Volda University College, KIFO Institute for Church, Religion, and Worldview Research, and PRIO Peace Research Institute Oslo. The interdisciplinary research team includes scholars from religious studies, education studies and social studies, among them two PhD candidates. An international advisory board consisting of experts from Sweden, Denmark, Germany and the United Kingdom is also attached to the project.

**11 J –** ASHUROV, N.B., ***Religious studies as part of the humanities curriculum***, *Western European Journal of Linguistics and Education*, 2024, 2(11), 1-3. https://westerneuropeanstudies.com/index.php/2/article/view/1602 - The article analyzes the scientific justification for the need to teach religion studies as a separate subject in technical universities. Religious studies studies not only legal, but also moral and spiritual, cultural, educational, historical and economic aspects of the phenomenon of religion, the essence of religious beliefs, religious sects and movements, their main, in particular ideological claims. In this sense, religion studies have a wide range of characteristics, and one of the most pressing issues is the generalization of the analysis of all aspects of religion, the definition of its social status and the clarification of its youth.

**12 B –** ASPROULIS, Nikolaos; Natallia VASILEVICH (Eds.), ***The state of theological education in Central and East European universities. Challenges and prospects in view of secularization and globalization.*** Series: Studies in Theology and Religion, vol. 33, Brill 2025 (*not yet available*) - https://brill.com/display/title/70569 – Part 1: Ecumenical perspectives – Part 2: Contextual perspectives 1: the Baltic Region (Latvia, Lithuania) – Part 3: Contextual perspectives 2: Central Europe (Czeck Republic, Slovakia) – Part 4: Contextual perspectives 3: East Europe (Belarus, Russia, Ukraine, Romania) – Part 5: Contextual perspectives 4: the Balkan Region (Serbia, Greece, Bulgaria). –

**13 B –** ATLAS (THE) ASSOCIATION, ***Atlas of religious or belief minority rights,*** https://atlasminorityrights.eu/about/index.php – Publ. online: November 2024 - The *Atlas* aims to contribute to the governance of religious and belief diversity in Europe, reducing unjustified inequalities between religious or belief organizations, ensuring equal enjoyment of freedom of religion and belief and fostering the development of inclusive citizenship. Promoting equal treatment of RBMs and fighting discrimination is a more and more pressing need in the EU countries where religious diversity is rapidly growing. For ex. see the area ***Religious or belief minority (RBM) rights in public schools***. To face this challenge, innovative theoretical approaches, interdisciplinary research methodologies, technological tools and implementation strategies are needed. The *Atlas* aims to provide data and information related to all EU countries. So far, the following countries have been covered: Austria, Belgium, Croatia, Cyprus, Denmark, Estonia, Finland, France, Greece, Hungary, Italy, Poland, Portugal, Romania, Spain, Sweden. The *Atlas* takes into consideration the following religious organizations: Buddhist communities, Church of Jesus Christ of Latter-Day Saints, Hindu communities, Islamic communities, Jehovah's Witnesses, Jewish communities, Orthodox Churches, Protestant Churches (Mainline), Protestant Churches (Evangelical), Roman Catholic Church, Scientology, Sikh communities, and Belief organizations. To become a member, write to *info@atlasminorityrights.eu*.

**14 J –** ***AVINU. Rivista per il dialogo ebraico-cristiano***, ed. Castelvecchi, 2024 ss. - https://drive.google.com/file/d/1KWvAWNh3l4nZ9BLwndwYzc3Z9KvNnp5P/view -"Avinu" è una parola ebraica che significa

"Padre nostro". Nostro? cioè, di chi? Il sottotitolo recita: *Rivista per il dialogo ebraico-cristiano*. Quindi, il «nostro» si riferisce a cristiani ed ebrei. Indubbiamente un titolo tanto forte quanto profondo, dato il radicamento teologico che fonda tale dialogo. Infatti, il rapporto tra i cristiani e gli ebrei è per entrambi un *unicum*. Per i cristiani gli ebrei non sono credenti di una religione altra, bensì, come dice san Paolo nella Lettera ai Romani, la «santa radice» che non deve mai essere dimenticata e, tanto meno, recisa (Rm 11,16). Per i cristiani non si tratta di uno dei dialoghi interreligiosi, ma molto di più. Ugualmente per gli ebrei: il rapporto con i cristiani riveste una particolarità, poiché proprio dalla stessa stirpe di Abramo è nata un'altra esperienza che interpella il popolo di Israele (Giulio Osto, da *Newsletter ISSR* di Padova 78, dicembre 2024).

15 J – AVOSUAHI, Sanni Lois, *The influence of religion on higher education in Nigeria: exploring its implication on national development*, GAS Journal of Religious Studies vol. 01, issue 01, 2024 - https://gaspublishers.com/gasjrs/ - Nigeria is undergoing economic, social, political, and educational reforms, much like any other nation. This can be achievable when education is given high priority. The importance and relevance of education and higher education (HE) cannot be neglected when development is aimed at all levels. Religion has a role to play when it concerns development. The purpose of this research is to investigate how religious owned private higher institutions impact the development of HE and its implication on development in Nigeria. It studies the relationship between religion, HE and national development in Nigeria. Previous studies have focused on impact education on development. Thus, the thrust of this work centers on the impact of religion on HE in the development process and progress of Nigeria. This work adopts Emile Durkheim's theory of functionalism, which holds that religion has functions to perform. The methodology applied in this paper is exploratory. The findings reveal that religion has both positive and negative impacts on higher education and national development in Nigeria. Through the religious establishment of higher institutions there is easy access to HE. This paper examines and recommends that religion and education are inseparable and hence both are needed for national development. It highlights how important it is for decision-makers to acknowledge and value their contributions.

16 J – BADDER, Anastasia, *Knowing which way to turn: orienting congregational Jewish education in Europe*, Journal of Jewish Education 2024, vol. 90, no. 4, pp. 283–304 - https://doi.org/10.1080/15244113.2024.2399580 - Much research on part-time Jewish educational programs has focused on curricular content and pedagogy. Yet classrooms involve diverse exchanges about curricular subjects as well as those that appear little related to Jewish studies; both are motivated by assumptions about which things count as Jewish matters of concern and appropriate orientations to those things. Drawing on ongoing ethnographic fieldwork, this article proposes bringing a semiotic ideological lens to quotidian interactions as means to get at the "tacit curriculum" and aims of parttime schools, to better grasp what draws families to these schools, and to recognize the nuanced learning happening therein.

17 J - BAEZ AGUILERA, Eunice Zuleika; Norma GUTIÉRREZ HERNÁNDEZ, *Violencias, religión y escuelas en México: situaciones que inciden en la cultura de paz escolar, con relación al derecho y a la libertad de pensamiento religioso,* Interconectando Saberes, dossier 1, 2024, publicado 28-06-2024 - https://is.uv.mx/index.php/IS/article/view/2848 - Las violencias se han convertido en un problema nacional para México desde distintas aristas, ya sea tratado desde el género, forma de vestir, religión, escuela, nivel socioeconómico, edad, etc. La sociedad mexicana muestra un rostro de intolerancia por la otredad, en la cual, los rasgos identitarios de las personas para algunos y algunas constituyen un pretexto para el ejercicio del odio a lo que es diferente. Esta investigación trata sobre las violencias que se encausan a partir de la intolerancia religiosa, y cómo repercute esta situación en el ámbito educativo.

18 T – BAUMERT, Britta und Caroline TESCHMER, *Konfessionell kooperativer Religionsunterricht. Eine Fachdidaktik*, Kohlhammer e-Library 2024, Seiten 232 - https://doi.org/10.17433/978-3-17-043411-0 - Was meint eigentlich konfessionelle Kooperation konkret und wie sieht ein konfessionell kooperativer Religionsunterricht aus? Wer bringt die katholische und evangelische Perspektive in den Unterricht ein? Muss sich der ganze Unterricht nur noch um Gemeinsamkeiten und Unterschiede der Konfessionen kümmern? Wie gehe ich damit um, daß Konfessionalität bei den SchülerInnen gar keine Rolle mehr spielt? Wie lassen sich Fragen und Themen einbringen, die die SchülerInnen wirklich interessieren? Und was gilt es bei der Planung zu berücksichtigen? Mit diesem Band liegt die erste Fachdidaktik zum konfessionell kooperativen Religionsunterricht vor, die sich mit genau diesen Fragestellungen auseinandersetzt. Von der theologischen Grundlegung des Religionsunterrichts über die gegenwärtigen religionspädagogischen Diskurslinien entwickelt die vorliegende Fachdidaktik Maximen für die konfessionelle Kooperation. Herzstück des Bandes

bilden zehn fachdidaktische Konzeptionen, die konfessionell kooperativ durchdacht und im Blick auf konkrete Unterrichtssituationen entfaltet werden.

20 R – BAUMFIELD, Vivienne Marie, *How can research on teaching and teaching religious education come together? Experiences from England*, November 2024, *Zeitschrift für Pädagogik und Theologie* 76(4), 402-413 - DOI:10.1515/zpt-2024-2043 - Taking the situation in England as its context, this paper addresses the question of what is already known about making connections between research and teaching from debates as to the feasibility of promoting teachers as researchers. This paper builds on the work of the Teachers as Researchers (TasR) project, which found that RE teachers did not differ significantly from what was reported in the research literature about other teachers. However, for the RE teachers, orientative knowledge played an important role in the process of translating generic research into their practice in RE in the absence of opportunities to engage directly with subject specific research. One of the priorities for future research identified by the TasR participants was finding examples of 'best processes' for developing sustainable partnerships. To this end, a Delphi Seminar was organised and the implications of the outcomes, particularly a focus on subject didactics, for identifying viable models for bridging the gap between teaching and research are explored here. Although more work needs to be done on the specifics of aligning the focus of inquiry in curriculum development and subject didactics with research methods, there were strong indications of how the examples given of existing experience could be built upon.

20 B – BERZANO, Luigi, *Restare cristiani in diaspora*. Postfazione di Derio Olivero, Effatà 2024, pp. 128 – C'è un futuro per il cristianesimo in Italia? Luigi Berzano, emerito di Sociologia all'Università di Torino, risponde positivamente nel suo nuovo saggio, originale e coraggioso, a patto di accettare che, finita la cristianità, si apra per il cristianesimo un tempo di diaspora. Questo concetto, intorno a cui ruotano le interessanti proposte dell'a., non allude alla diaspora territoriale ma a quella "globale dello spazio pubblico" incluso quello spazio democratico, inclusivo e laico che è la scuola pubblica. I cristiani sono dei "fuori luogo" vivendo "in questo mondo ma senza essere di questo mondo" (*Lettera a Diogneto*). Quella del futuro – rincara la dose mons. Olivero nella postfazione – sarà una Chiesa meno preoccupata di occupare lo spazio (sia geografico che sociale ed esistenziale) e "più attenta al tempo di ricevere, di offrire senso, di indicare una direzione" (da *Jesus*, dicembre 2024, p. 93).

21 T – BETTS, Herbert George, *How to teach religion. Principles and methods,* Aeterna Publisher, e-book 2024, pp. 142 - https://www.amazon.it/How-Teach-Religion-Herbert-George/dp/1444411586 - *How to teach Religion* provides a thoughtful and methodical approach to RE, emphasizing the importance of teaching religion as a vital aspect of human experience. Betts argues for a pedagogical framework that respects the developmental stages of learners and integrates religious teachings naturally into the broader educational experience. The book outlines principles and strategies for effectively conveying religious concepts to different age groups, from young children to adults, suggesting that each stage of life requires a different approach to RE. Betts emphasizes the role of the teacher as a moral guide and an empathetic figure who can inspire and influence students in profound ways. He discusses the challenges of addressing spiritual questions and ethical dilemmas in the classroom and offers practical advice for creating an inclusive environment that respects diverse religious beliefs. The book is rich with examples and case studies, making it a valuable resource for educators, clergy, and anyone involved in teaching religion. It advocates for a balanced and compassionate approach to RE that fosters spiritual growth, moral development, and a deep understanding of one's faith.

22 J – BIRKEL, Simone, *Last Generation?! Perspectives on sustainable religious education*, *Theo-Web| Zeitschrift für Religionspädagogik - Academic Journal of Religious Education* 23 (2024) H. 1, Seiten 71-87 - https://www.theo-web.de/ en/magazines/2024/23rd-edition-2024-magazine-1/news/transformative-religioese-bildung-im-kontext-einer-sozial-oekologischen-transformation - In recent years, the discipline of RE been very slow to embrace approaches to RE for sustainable development (rESD), and still lacks a manageable framework. The further development of the ESD concept in the context of transformative education is currently being discussed in pedagogical discourse. In this context, transformative learning is of great importance for shaping a socio-ecological transformation. The question is what contribution RE can make to a socio-ecological transformation and what theoretical foundations it can draw on. The urgency of the topic is emphasised not least by the demands of the Last Generation, in which religious references certainly shine through. After a classification and an introduction to the topic of Last Generation and socio-ecological transformation, four areas of the current transformation debate are taken up hermeneutically and reflected on

from a theological-ethical perspective. This is followed by a summary for RE and the basic principles of transformative RE.

23 C – BRADY, Kathleen A., *Law, Religion, and Education,* chapter in: Rafael Domingo, Gary S. Hauk and Timothy P. Jackson (Eds.), *Faith in Law, Law in Faith. Reflecting and Building on the Work of John Witte, Jr.,* chapter 27, pp. 515-539 - https://canopyforum.org/2024/10/17/law-religion-and-education/ - In this chapter, I engage some of these critiques in light of John Witte's important historical work on the family in Western thought. The family, Witte has argued, can be conceived of as a multidimensional sphere with natural goods and functions at one pole; social, economic, communicative, and contractual dimensions in the middle; and spiritual aspirations and ideals at the other pole, binding the rest together. Children's interests and rights have had an important place in Western constructions of the family sphere, as have civic concerns, but these have also been integrated with other important concepts. These include parental duties that complement parental rights, and reciprocal rights and duties of children. Likewise, the health of human society depends upon the protection of the family and its mutually supportive relationships from state encroachment, even as families also depend upon the aid of other institutions, including both church and state.

24 C - BRÅTEN, Oddrun M.H., *New social patterns: old educational structures? Comparative perspectives on how diversity challenges religious education in Europe*, in: *Religion and Diversity*, De Gruyter eBooks May 2024, pp. 5-30 - DOI:10.1515/9783111026176-002 - 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 RE 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?

25 R - BRESKAYA, Olga and Siniša ZRINŠČAK, *Religion, moral issues and politics: exploring country profiles in CEE, Annual Review of the Sociology of Religion,*Vol. 15 (2024), pp. 42-75 - https://doi.org/10.1163/9789004713802_004 - Studies on religious change in Central and Eastern Europe (CEE) rarely discuss the role of dominant religious traditions in establishing patterns of religiosity after the 1990s. This chapter offers a cross-national analysis of religious belief, religious practice, centrality of religion, and attitudes toward public morality and politics for a selected list of CEE countries (n = 17098, Pew Research data 2015–2016). We discuss the results against four country groups – Catholic majority, Orthodox majority, religiously mixed, and non-affiliated – and in terms of generational change. The findings suggest a slightly stronger relevance of belief in God in countries with an Orthodox majority, particularly among Generation X, with almost 90% of believers. This trend can be compared with a similar level of belief among the Silent Generation in Catholic-majority countries. There is a more pronounced pattern of regular religious participation (once a week) in Catholic-dominated countries than in Orthodox-majority countries. Within the latter, the Silent Generation tends to exhibit lower religious practices than younger age cohorts. The effect of country groups is also evident when assessing attitudes toward the legalization of abortion, same-sex marriages, and the influence of religion on politics. Our analysis shows that, aside from numerous social and country-specific factors in explaining the patterns of socio-religious change in CEE countries, studies should consistently include the effects of cultural identification of countries with confessional traditions.

26 B – BRISSMAN, Ive, Paul LINJAMAA, and Tao THYKIER MARKIEFF (Eds.), *Handbook of rituals in contemporary studies of religion*. *Exploring ritual creativity in the footsteps of Anne-Christine Hornborg*. Series: Brill Handbooks on Contemporary Religion, vol. 22, 2024, pp. 315 - https://brill.com/display/title/64630?utm_source=pardot&utm_medium - This book brings together leading international scholars with the aim of exploring ritual perspectives in the study of contemporary religions. It combines significant theoretical and methodological reflections and applies it to four main fields relevant to the study of contemporary religions: indigeneity; new spiritualities and ecology; lived religion (with Islam and Africa as case studies); and finally, religion and embodiment. The structure and content of the book takes its point of departure from

the research topics and collegial network of the internationally acclaimed scholar of ritual studies, professor Anne-Christine Hornborg. The book is dedicated to her.

27 R – BROER, Nico et al., **The role of the ideal of coherence between school and family in valuing cooperative practices of religious education**, *International Journal of Christianity & Education* 2024, Vol. 0(0) 1–17 - Children's RE is vital for the formation of pupils in Dutch Orthodox Protestant schools. Therefore, it seems self-evident that parents and teachers cooperate. This article presents research on parents' and teachers' opinions about the helpfulness of cooperative practices in 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 RE.

28 J – CAMERON, Cynthia L. (2024), **Genders, sexualities, and Catholic schools: towards a theological anthropology of adolescent flourishing**, *British Journal of Religious Education*, pp. 1-11. https://doi.org/10.1080/01416200.2024.2397773 - Good RE needs to be rooted in a robust theological anthropology. The Roman Catholic Church's gender complementarity approach is inadequate for accompanying adolescents in Catholic schools as they engage in questions of gender and sexuality; instead, educators need a theological anthropology oriented towards adolescent flourishing. To construct a more capacious theological anthropological approach, one that is still authentically Catholic and rooted in the Church's official documents, this essay turns to Pope Francis' *Christus vivit* and *Fratelli tutti*. From Francis' concern for mercy and accompaniment, a theological approach to the goodness of adolescence is described, which can ground theological reflection on gender and sexuality in love and human dignity, rather than shame and exclusion.

29 J – CARMODY, Brendan (2024), **Religious education: learning what from studying religions?** *British Journal of Religious Education*, pp. 1-11. https://doi.org/10.1080/01416200.2024.2436919 - 'Learning from' in RE, as a mode of moving towards interdenominational and interfaith learning, has a long and fruitful history. However, it has been criticised for being overly subjective as it mainly encourages learning about oneself. Though this has value, it needs to address better the need to understand rather than simply use the religious tradition that is being studied. It raises the question of the objectivity of 'Learning from' religions. It is argued that interpreting the correctness of one's understanding of a text entails more than 'learning about' a religious tradition. It should also include a process of self-reflection to enable a judgement of one's accuracy in comprehending the text's grammar as well as its underlying more universal truth. This calls for a movement towards what the philosopher-theologian, Bernard Lonergan, named intellectual conversion, a personal appreciation of what true knowledge entails. It is thus contended that 'Learning from' religions needs not only awareness of one's 'signals of transcendence' but also of how they can be developed, considering what is being presented, leading to an informed and wise choice of worldviews about how one is to live, which is an admirable goal of RE.

30 B – CAZZULLO, Aldo, **Il Dio dei nostri padri. Il grande romanzo della Bibbia,** HarperCollins Italia 2024, pp. 336 – "[…] L'A. ha adottato un genere praticato con successo in vari secoli, quello della parafrasi narrativa dei testi biblici, così da rivelarli nella loro trama, nei contenuti e nelle tesi principali, mostrandone il fascino e l'attualità esistenziale e sociale […]. Rimane sempre valido, non solo per gli studenti, l'interrogativo di Umberto Eco: "Perché i ragazzi nelle scuole devono sapere tutto degli dèi di Omero e quasi nulla di Mosè? Perché la Divina Commedia e non il Cantico dei cantici? A lui accosterei l'ironia di uno scrittore devoto come Paul Claudel: "I cattolici mostrano un grande rispetto per la Bibbia e questo rispetto lo attestano standone il più lontano possibile". Questo vale, con le opportune varianti, anche per i 'laici' (dalla recensione di G. Ravasi, *Il Sole 24 ore. Suppl. Domenicale*, 8 dicembre 2024).

31 R – COMAN, Claudiu et al., **How religion shapes the behavior of students: a comparative analysis between Romanian confessional and non-confessional schools**, original research article *Frontiers in Education*, 11 Nov. 2024, Section Higher Education, vol. 9 - https://doi.org/10.3389/feduc.2024.1358429 - While being a complex concept, religion can shape the way people in general, and students in particular, behave and make decisions in different types of contexts. In this regard, our paper aimed to assess the way religiosity influences the school climate and the social behavior of students from confessional and non-confessional Romanian high schools to raise awareness regarding the importance of religion in students' education. We used a quantitative method, and we applied a questionnaire to 353 students from confessional and non-confessional high schools in Timișoara, Romania. The results of our study show positive correlations between religiosity

and school climate, revealing that students from confessional schools have stronger feelings of belonging and better relationships with their teachers.

32 P – CORBIN, Caroline Mala, *Regulating LGBTQ speech in the classroom* [Usa],*24-19 Knight First Amend. Inst.*, Oct. 25, 2024, https://papers.ssrn.com/sol3/papers.cfm?abstract_id=5010954 - Public school teachers across the country have found their speech relating to LGBTQ students and issues more regulated than ever. In left-leaning states, some religious teachers have objected to schools forcing them to address their transgender and nonbinary students by their preferred names and pronouns under anti-discrimination policies. In right-leaning states, teachers have objected to the silencing of any discussion around LGBTQ issues under "Don't Say Gay" laws. Under existing free speech jurisprudence, anything that teachers say while discharging their job responsibilities is likely not protected by the Free Speech Clause. When teachers speak "pursuant to their official duties," like classroom instruction, they are deemed to be speaking as the government and not as a private citizen. According to the relatively new government speech doctrine, the Free Speech Clause does not reach government speech. This essay argues that the fundamental problem with this result is that it mistakenly assumes that the Free Speech Clause protects only speakers and not audiences. After all, the premise of denying any free speech protection to public employees speaking pursuant to their official duties is that the government, rather than a private person, is the real speaker. But the Free Speech Clause cares as much about ensuring an unimpeded stream of speech for audiences as it does about ensuring that speakers have the freedom to speak their mind. Prior cases involving government employee speech astutely recognized that the Free Speech Clause protected audiences as well as speakers. Unfortunately, this insight has been lost in the abrupt adoption of the government speech doctrine for government employee speech.

33 J – CORCORAN, Katie E. and Christopher P. SCHEITLE, *Exposure to worldview pluralism and adopting an atheistic worldview,* *Interdisciplinary Journal of Research on Religion,* 2024, vol. 20, article 6 - https://www.religjournal.com/ - While research identifies predictors of theistic beliefs, especially regarding theistic certainty, less research examines predictors of adopting an atheistic worldview—that is, shifting from a non- atheistic worldview to explicitly not believing in God. Much prior research examines religious apostates or nones, focuses on atheist identity rather than belief, and uses cross-sectional data. Berger (1967) argued that religious pluralism relativizes religious worldviews, undermining their plausibility. We hypothesize that exposure to diverse worldviews as a teenager will increase one's odds of adopting an atheistic worldview as an emerging adult. We use waves 1 and 3 of the National Study of Youth and Religion to test the relationship between exposure to diverse worldviews and adopting an atheistic worldview. Exposure to diverse worldviews through volunteering as a teenager is associated with increased odds of adopting an atheistic worldview as an emerging adult. We also find that teenagers with two nonreligious parents have significantly higher odds of adopting an atheistic worldview as emerging adults compared to those who have two parents of the same religious faith.

34 D - COUNCIL OF EUROPE'S COMMITTEE OF MINISTERS, *Freedom of belief and non-discrimination in Türkiye: on compulsory military service and religious education,* Strasbourg 19 June 2024 -https://www.coe.int/en/web/execution/-/freedom-of-belief-and-non-discrimination-in-t%C3%BCrkiye-council-of-europe-urges-progress-on-compulsory-military-service-and-religious-education - The Council of Europe's Committee of Ministers has strongly urged the authorities in Türkiye to ensure that alternative options to compulsory military service are made available for conscientious objectors and pacifists. The Committee also urged the authorities to ensure appropriate possibilities for the children of parents who do not follow Sunni Islam to opt out of compulsory religious education. At its latest quarterly meeting dedicated to the supervision of the implementation of judgments from the European Court of Human Rights, the Committee of Ministers adopted two interim resolutions in cases against Türkiye: the *Ülke* group of cases and the *Mansur Yalçın and Others* case.(*read more*).

35 P – CRUSTO, Mitchell F., *Equality, morality, & religious liberty* (June 15, 2024), Loyola University New Orleans College of Law Research Paper no. 2024-14, 77 SMU L. REV. F. 219 (2024), available at: https://ssrn.com/abstract=5022608 or http://dx.doi.org/10.2139/ssrn.5022608 - On June 29, 2023, the Supreme Court ruled that the use of a specific race conscious "tool" in the admission decisions of public and private colleges to achieve diversity is unconstitutional. However, in his nuanced opinion, Chief Justice John Roberts seemed to renew the Court's commitment to the anti-discrimination vision of the Civil Rights Act of 1964 and its progeny. Furthermore, the Court's decision provided the possibility of an exception for its stated restriction, that is, for military service academies. Nonetheless, the Court's ban on a race-conscious tool is expected to

have a substantial, negative effect on the application and enrolment of students who are African Americans, their pathways to graduate and professional schools, and their employment opportunities, resulting in what I coin as a Black brain drain." In response to the decision, the US Department of Education has reiterated the pro-diversity vision of the federal laws and has instructed schools on how to minimize the Court's projected negative impact on the enrolment of racial minorities of colour.

36 J – DATOO, Al Karim, & STONES, A. (2024), ***Roots and routes: towards a pedagogy of worldliness***, *Journal of Beliefs & Values*, 45(2), 153-165. https://doi.org/10.1080/13617672.2024.2332824 - This article proposes the notion of 'worldliness' as a necessary companion to the Religion and Worldviews curriculum. We posit that an understanding of 'worldliness', grounded in empirical research, in which the individual negotiates commitments to one's home (filial) and host (affilial) communities, is pedagogically relevant and heuristically beneficial to the lens of the worldview paradigm proposed for Religious Education (RE). We draw on the analysis and synthesis of an earlier ethnographic study, in which 'worldliness' was found to be a socio- and religio-cultural practice whereby diasporic youth navigate complex identities and affiliations. We argue that 1) a pedagogical approach to a worldviews curriculum calls for an understanding of 'worldliness' as a framework for making sense of agency in the construction of one's own worldview; 2) 'worldliness' is a site for RE pedagogical exploration to counter the power imbalance of the dominant affiliative over the filial, and 3) this needs to be made explicit in RE pedagogy.

37 J – DAVIDS, Nuraan, ***Transforming post-apartheid South Africa through shared religious education,*** *Religions* 2024, vol. 15, no. 11, 1330. https://doi.org/10.3390/rel15111330 - Ideas about shared RE need further exploration in post-apartheid South Africa. This is necessary, considering the contributions from faith communities in their shared resistance to apartheid. While some sectors of the Christian community, and particularly the Dutch Reformed Church provided a religious justification for apartheid, other denominations, together with Muslim, Jewish, and Hindu communities struggled against this white supremacist ideology. In other ways, the neglect of the potential of shared RE provides an apt commentary on how some within-faith communities responded to a democracy by retreating into faith identities, as made explicit in the proliferation of faith-based schools. It follows, however, that if religious communities can mobilise together to resist the apartheid state, then it should be possible for these same communities to unite to work towards the kind of transformed society envisioned in their struggle against apartheid. Hence, the interest of this article: if faith-based schools are an inevitable manifestation of democratic and pluralistic societies, then what can these schools share in terms of content and ethos towards advancing democratic values? How might a shared RE facilitate and sustain the reform measures, necessary for social transformation in South Africa?

38 J – DAWO, Jane I. & SIKA James, ***Religion-in-education management practice: a synthesis of literature*** [Sub-Sahara countries], *International Journal of Education Humanities and Social Science,* ISSN 2582-0745, vol. 7, no. 05; 2024, pp. 150-145 - https://doi.org/10.54922/IJEHSS.2024.0790 - The world over, countries uphold both religion and education as basic human rights. Therefore, education and religion are legally intersected and cannot be separated from the lives of learners, teachers, headteachers, board of managers, and parents among other stakeholders in a school. In this regard, experienced headteachers tend to leverage their own salient religious backing alongside active educational curriculum. The importance of religion can therefore not be gainsaid. Given that these educators have lived a religion that has espoused culture, values, morals, and practices, such propagation through religion-in-education to the learner may sometimes not be intentional. It is expressed involuntarily alongside curriculum implementation. However, owing to personal perceptions of their positional, cultural or religious authority and superiority, they may wittingly strategize to either diminish or enhance learner religious profession and practices. Educational institutions should cautiously avoid religious extremists. Such extremists may hinge towards converting learners to the choice religious beliefs and practices thus hindering learner religious freedom. The result would be a conflict with parents, teachers, and school managements of other, sometimes conflicting religious beliefs. The headteacher as a manager should lead by example to achieve learner educational objectives which sometimes conflicts with their individual or groups religious rights. The challenge to school managers is the need to balance religious and educational rights in a religion-in-education multi-religious, multi-denominational and therefore multi-cultural context.

39 J – DODLEK, Ivan, ***Values in narratives: Religious education as an exercise in emotional rationality*** [Croatia], *Religions* 2024, 15(10), 1283; https://doi.org/10.3390/rel15101283 - 18 Oct 2024 -  Education for values plays an indispensable role in education. The technical aspect of education - as John Macmurray

described it - has its foundation in instrumental rationality, aiming at the realization of utilitarian values to achieve the necessary social cooperation for the purpose of an easier coexistence. That so-called *instrumental conception of life* has given birth to a special type of the contemporary human being, *homo faber*. If, however, we strive to achieve the complete development of a human being through education, which is more fully realized only in the communion of people in the forms of friendship, fellowship and love, this instrumental conception requires enrichment through a communitarian conception of life, aimed at the realization of intrinsic values. In that sense, this article explores the contemplative and relational aspects of education from the perspective of RE, which, according to John Macmurray, are based on the emotional level of rationality which results in the acquisition and adoption of intrinsic individual and inter-individual values. The aim of this article is to show that when it comes to education, these values are best conveyed through narratives. The article also attempts to shed light on the way students internalize and personalize intrinsic values through their emotional familiarity with the narratives, and especially with the value of reciprocity, which is key to authentic religious practice, and thus also to ethical awareness, which is important for the formation of moral awareness and character of a human being. Furthermore, the article explores the extent to which narratives as a form of religious knowledge are important in RE, and in which they contribute to the formation of students' opinions, attitudes and identities as transmitters of religious truths. Examples of narratives used in RE textbooks in secondary schools in Croatia reveal how much they contribute to the goals of RE in terms of education for intrinsic individual and inter-individual values.

40 P – DREST, ***The Italian doctoral school for religious studies,*** https://drest.eu/about-drest/ - Launched by a consortium of 32 universities and research centers in Italy, DREST offers a residential, full-time PhD program in Buddhism & Asian Religions, Judaism, Christianity, Islam, Law & Religion, Transdisciplinarity. DREST trains young scholars through the professional exercise of research as an exclusive commitment, engagement with leading scholars, visits to study centers outside of Italy and Europe, participation in seminars on the classics of historiography, and meetings with prominent academics working on topics of interest of the program. It thus implies the fellows' continuous, residential and full-time presence in one of the partner institutions, where they attend lectures, seminars, and training and research activities planned by the academic Advisory Board. In addition, they spend no less than a full semester in a foreign institution. DREST's goal is to create an open scientific community, appealing to the finest national and international scholars and candidates who, given the current environment of growing religious illiteracy and "religious climate change", are able to produce scientific knowledge concerning diverse beliefs and approaches to the past. For the first three cycles, the administrative headquarter of DREST will be at the University of Modena and Reggio-Emilia (UniMoRe) which is also a partner of the consortium.

41 D – ECRI (European Commission against Racism and Intolerance), ***Italy Report 2024,*** publ. online 22 Ott. 2024- https://www.coe.int/en/web/european-commission-against-racism-and-intolerance/-/italy-should-set-up-an-independent-and-effective-equality-body-and-do-more-to-counter-hatespeech?pk_campaign=newsletter - In its report, ECRI lauds efforts made in the field of LGBTI equality but also in combating bullying incidents in schools, and in alerting young people about the dangers of online hate speech. However, ECRI calls on Italy to set up a fully independent and effective equality body and reinforce the National Office Against Racial Discrimination as a fully-fledged official co-ordinating body. Italy should also adopt a National Action Plan Against Racism, organise an awareness-raising campaign aimed at promoting equality, diversity and intercultural and interfaith dialogue, take further action to combat hate speech by public figures and subject police stop and account/search practices to independent review.

42 J – ERNST-MILERSKA, Renata, ***Protestant schools in Germany. The school's religious profile as a subject of pedagogical discourse,*** *Studia z Teorii Wychowania,* tom xv: 2024 nr 2(47), 21-34 - file://C:/Users/fp/Downloads/Protestant_schools_in_Germany_The%20(2).pdf - Public schools maintain denominational neutrality. They are meant for all students regardless of their worldview. In democratic countries, however, there exist also schools declaring a connection with a specific religious tradition, where a high level of education is usually provided. Nonetheless, they diff er among themselves in their understanding of the relationship between the declared religious profile and their social and cultural pluralism. In this article, I will analyse the identity of evangelical schools in Germany on the example of selected pedagogical discourses in this field.

43 P – ERR News, ***Compulsory religious education has its supporters and opponents in Estonia,*** https://news.err.ee/1609499437/compulsory-religious-education-has-its-supporters-and-opponents-in-estonia

News 22-10-2024 - At a public session of the Riigikogu's Cultural Affairs Committee, the status of religious education as a compulsory subject in Estonian general education schools was discussed. While some experts advocate having a separate lesson in the curriculum for RE, there were also those who favor better integration of the subject into the curricula of other humanities subjects. The session was prompted by a public appeal from the Archbishop of Tallinn and head of the Estonian Evangelical Lutheran Church (EELK) Urmas Viilma and Bishop Marko Tiitus. Junior Research Fellow in the methodology and didactics of humanities and social studies at the University of Tartu Pille-Riin Makilla spoke from the perspective of a RE teacher. In her presentation, Makilla discussed how RE could be taught. She said that while the current curricula focus on active learning, engaging students and developing critical thinking, there is no other way to teach religious studies than through discussions, role-playing and debates (*read more*).

44 J – ESTEBAN GARCÉS, Carlos, *EREbarómetro en la LOMLOE: valoración positiva en su pedagogía, pero severa crítica en su legislación*, *Religión y escuela,* Nº 383, 2024, págs. 14-21 – "[...] A pesar de los problemas de su marginación académica, la enseñanza de la religión mantiene la mitad de los estudiantes del sistema educativo cursándola; aunque no se nos oculta que la pérdida de alumnado es una constante desde entonces que se explica por causas sociológicas y culturales, sin duda, tanbién por esta politica educativa empecinada en convertirla en un asunto problemático y adicional" (p. 15). "Con los datos que proporciona esta investigación y los análisis de todos los implicados, se podrá contribuir a una mejor gestión y toma de decisiones sobre la presencia del hecho religioso en el sistema educativo, tanto en su desarrollo escolar en las aulas como en la políticas educativas" (p.16).

45 B – ESTIVALÈZES, Mireille, *La fin de la culture religieuse. Chronique d'une disparition annoncée,* Les Presses de l'Université de Montréal 2024, pp. 352 - https://pum.umontreal.ca/catalogue/la_fin_de_la_culture_religieuse - La laïcité et la question de la place des religions dans l'espace public nourrissent au Québec, depuis plusieurs années, de vifs débats dans le champ politique et dans le monde éducatif. La décision du ministre de l'Éducation, en 2020, de réviser en profondeur le programme d'éthique et culture religieuse illustre bien les tensions liées aux différentes conceptions de la liberté de conscience et de la liberté de religion, ainsi qu'à des visions divergentes de la laïcité, qui traversent la société québécoise. Ces débats sont d'autant plus difficiles qu'ils sont chargés des maux emblématiques de notre époque : polarisation des opinions, tendance au complotisme, délégitimation des experts, confusion entre militantisme et analyse scientifique, instrumentalisation idéologique et politique. En mettant en scène les acteurs sociaux impliqués dans ces discussions, cet ouvrage analyse les nombreux défis que représente l'implantation du programme éducatif *Culture et Citoyenneté québécoise* destiné à remplacer celui d'*Ethique et Cultures Religieuses*. Il propose également une réflexion sur les finalités de l'enseignement scolaire, en particulier sur les dissensions entre la mission d'instruction de l'école fondée sur la transmission de savoirs et celle liée à la socialisation des élèves organisée autour du développement de compétences comportementales.

46 D – EUROPEAN COUNCIL OF RELIGIOUS LEADERS, *Believing and belonging, in humility. A religious response to the challenges faced in European communities today*, ECRL Statement, Oslo 18th September 2024 - https://rfpeurope.org/wp-content/uploads/2024/09/ECRL-Statement-Oslo-2024-.pdf – "[...] We, the European Council of Religious Leaders, encourage people of all religions to engage with political leaders and institutions on our own terms for the common good, reminding them of the enduring and unique insights ingrained within religious teachings, ethics, practice, language, and belief. We, the European Council of Religious Leaders call on national governments and European regional bodies to design and develop political systems and mechanisms which respectfully and meaningfully engage all religious communities, making all citizens feel valued and accepted members of society. The European Council of Religious Leaders is a forum where members come together as equals, to respectfully discuss the most pressing challenges faced by people of all religions and none in Europe today. This often includes difficult conversations about religious and political differences; and this can only be done because we approach our work with a profound sense of humility and utmost respect for each other. [...]"

47 B – FAGHERAZZI, Martina, *Insegnamento della religione e autismi. Orientamenti pedagogici e didattici per la Scuola dell'Infanzia e Primaria*, pubblicazione *open access* www.fttr.it, Sezione "Digital Press" pp. 105 - ISBN 979-12-81328-0-99 - Editing: Facoltà Teologica del Triveneto editoria@fttr.it - © 2024 Triveneto Theology Press Facoltà Teologica del Triveneto, Padova www.fttr.it - The diagnoses of Autism Spectrum Disorder (ASD) are involving school and society more and more heavy prompting questions related to inclusion and specific and effective intervention. The purpose of this paper is to examine the pedagogical and

didactic references for Teaching of catholic religion (IRC) to children with ASD, making it a space for real inclusion and growth both for the individual and the entire class. In the beginning, the ASD clinic characteristics will be deep dived, with a particular focus on significant elements related to teaching activity. Then, the indications for inclusion and peculiar teaching for disabled children will be reported to be applied to IRC. The objective is to define effective strategies for IRC teachers who relate with ASD children. *Keywords*: autism, IRC, inclusion, didactic, school.

48 R – FELIKSIAK, Michael, **Religia w szkołach** [Religion and School in Poland], *Komunikat z badań* nr 97/2024-10-07. https://www.cbos.pl/PL/publikacje/raporty_tekst.php?id=6887 – A survey about religious lessons in Poland. Poles unequivocally support limiting the number of hours of religion to one per week. Such a declaration was made by 58 percent of respondents. The demand that religious lessons be held at the beginning or end of the school day is supported by 79 percent of respondents. According to 37 percent of respondents, non-compulsory religion in catechism points at parishes would be the best form of religious instruction. In a recent survey, we checked what Poles think about this and - in general - about the presence of religion in schools.

49 J – FERRARI, Alessandro, **La República italiana, un estado laico, a pesar de todo**, *Cuestiones de Pluralismo,* vol. 4, n.2, segundo semestre de 2024. https://doi.org/10.58428/WUTE3720 - La laicidad no figura en el texto de la Constitución italiana (1948). Es introducida por la Corte Constitucional como "principio supremo del orden constitucional" en 1989. Desde entonces la laicidad constitucional ha recorrido sin duda un largo camino: queda por ver si llegará, y cuánto más lejos, en un contexto en el que tanto la distinción de órdenes como la antigua bilateralidad concordataria y la clara visibilidad jurídica de un factor religioso específico parecen disolverse como ecos de épocas pasadas.

50 J – FERREIRA, Agathe et Karin FISCHER, **Influence religieuse et défi de l'objectivité dans l' enseignement à la vie affective et à la sexualité en République d'Irlande,** *Education & Société,* 2024/1, n. 51, pp. 17-32 - https://shs.cairn.info/revue-education-et-societes-2024-1-page-17?lang=fr - En République d'Irlande, le fait qu'une majorité des établissements scolaires soit encore aujourd'hui administrée par des organismes confessionnels, principalement l'Église catholique, est devenu ces dernières années un sujet de débats politiques et publics, autour des questions d'égalité et d'objectivité de l'enseignement. Elles concernent surtout l'éducation à la vie affective et à la sexualité, obligatoire depuis 1997 dans les écoles primaires et secondaires, dont les modalités et les contenus sont contestés depuis lors, comme ils le sont aussi ailleurs à l'international pour diverses raisons. Dans un domaine aussi personnel et complexe que la sexualité, qui a des répercussions dans toute la société, la notion d'objectivité vient remettre en question les fondements mêmes du système éducatif du pays et la place de la religion dans ce dernier.

51 P – FOA, Anna, **Il suicidio di Israele**, Laterza 2024 – *SettimanaNews* (a cura di Giordano Cavallari), in data 4 dicembre 2024, ha intervistato Anna Foa, ebrea della diaspora, storica, autrice di volumi sulla storia degli Ebrei in Italia e in Europa. Ne riproduciamo uno breve stralcio, significativo per l'irresponsabilità e le inadempienze della scuola. Cavallari: *Cosa prova quando vede le manifestazioni pro-pal, contro Israele?* "Penso che molti studenti − ma anche loro docenti − non sappiano bene su cosa stanno manifestando: ignorano la storia degli Ebrei e dello Stato d'Israele. Ho scritto il mio ultimo libro anche per loro, per spiegare, ad esempio, la molteplicità del sionismo storico, che non è assimilabile al colonialismo così come viene oggi contestato nelle piazze. Certo, le manifestazioni antisemite sono irritanti per tutti gli ebrei e non solo. Ma io penso che con gli studenti si debba parlare, spiegare queste cose. Lo sento come un mio compito: mio e di chi sa un po' di cose; compito della nostra generazione". https://www.settimananews.it/informazione-internazionale/anna-foa-e-il-suicidio-di-israele/?utm_source=newsletter-2024-12-10.

52 J – GAIOTTI SILVA, Ricardo, **La legislación brasileña y los retos del derecho eclesiástico en Brasil**, *Anuario de Derecho Eclesiastico do Estado*, vol. XI, 2024, pp. 49-82 - https://www.boe.es/biblioteca_juridica/anuarios_derecho/abrir_pdf.php?id=ANU-E-2024-10004900082 - The Brazilian Constitution guarantees rights related to religious freedom, such as freedom of expression, association, and worship. It is essential to note that Brazil's vast size and socio-religious composition directly impact ecclesiastical law in the country, presenting specific challenges. In recent years, Brazil has experienced heightened conflicts regarding its interpretation of a secular state and the separation of politics from religion. Additionally, the right to religious freedom has faced restrictions during the COVID-19 pandemic. Global polarization has also affected the protection of religious freedom and ecclesiastical law in the country. Therefore, it can be concluded that

the federal government, states, and municipalities have worked to establish public policies to combat intolerance and ensure religious freedom for all citizens, including combating so-called «Christophobia».

53 R – GALANO, Dario; Axel GRUND; Valentin EMSLANDER, *Investigating preservice teachers' attitudes toward lesbian, gay, and bisexual students in Luxembourg*, *Social Psychology of Education*, April 2024, doi: 10.1007/s11218-024-09914-2 - Lesbian, gay, and bisexual (LGB) students face victimization in multiple contexts, including the educational context. Here, teachers can serve as an important resource for LGB students. However, teachers who are prejudiced against students from sexual minorities might not be able to fulfill this role. Accordingly, it is important to find out more about teachers' attitudes and their correlates, as such information can provide starting points for sensitization interventions in teacher education programs, which have the potential to improve the situation of LGB students in the school setting. In the present preregistered questionnaire study, we investigated the attitudes of 138 preservice teachers from the University of Luxembourg toward LGB students and tried to identify predictors of teachers' attitudes. Results suggested that Luxembourgish preservice teachers hold mostly positive attitudes toward LGB students. Using correlation and multiple regression analyses, we identified the frequency of participants' contact with LGB people in family or friend networks, hypergendering tendencies, sexual orientation, and religiosity as reliable predictors of attitudes toward LGB students. Age, gender, and right-wing conservatism did not reliably predict preservice teachers' attitudes in the regression models. Our findings thus offer support for intergroup contact theory and have implications for teacher education in Luxembourg.

54 R – GERARDI, Dirceu André, *Diversidade religiosa: o motor da desconfessionalização do ensino religioso em escolas confessionais,* *Revista USP-Religiâo e Escola,* n. 142, 2024 - https://doi.org/10.11606/issn.2316-9036.i142p127-144 - Este estudo analisa a presença da diversidade religiosa em escolas confessionais de elite no Brasil investigando como essa diversidade se manifesta em seus valores e programas pedagógicos. A pesquisa se baseia em dados do Censo Escolar e informações coletadas nos portais de 18 escolas confessionais tradicionais dos estados de São Paulo e Rio de Janeiro. Através de técnicas de data science, a pesquisa extraiu informações dos Censos (2007-2023) e sobre a abordagem da diversidade religiosa dos sites e documentos das escolas. O estudo busca compreender se a inclusão da diversidade religiosa nas propostas pedagógicas das escolas confessionais contribui para a desconfessionalização do ensino religioso. Os resultados mostram que, apesar da liberdade ideológica garantida pela legislação, essas escolas enfrentam pressões do Estado e da sociedade para promover o respeito às diferenças.

55 J – GHEAUS, Anca, *Enabling children to learn from religions whilst respecting their rights: against monopolies of influence,* *Journal of Philosophy of Education,* 2024, 00, 1–8 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.

56 J – GMOSER, Agnes et al., *Shared religious education through Christian–Islamic team teaching* [Austria], *Religions* 2024, 15(9), 1068; https://doi.org/10.3390/rel15091068 - The article, which is written by an interreligious team, provides comprehensive insights into the conception, implementation and accompanying research of a project on Christian–Islamic RE in team teaching. The aim of the project is to expand the denominational RE lessons anchored in Austrian schools through religious-cooperative units taught jointly by a Christian and an Islamic teacher. The analysis of the teaching units is carried out in the format of design-based research and thus encompasses numerous aspects of interreligious educational processes, which are examined in this article. Firstly, the design of the project is described and the legal framework associated with it is explained in the context of the Austrian school system. Subsequently, learning requirements on the part of Christian and Muslim pupils are presented, with a particular focus on their preconceptions and attitudes towards religion in general as well as other religions. Special attention is paid to the specific framework conditions of Islamic RE teachers, which differ in many aspects from those of Catholic RE teachers. Furthermore, interreligious competences they consider necessary are described. Specific insights into the teaching units and the complementary research provide information about the opportunities and challenges of interreligious education in team teaching by two teachers. After this focus on the teachers, an outline of the

students' perspectives on the teaching units completes the presentation of the research results. In the concluding summary, the local theories developed from the overall project are presented and discussed.

57 B – GOLDBERGER, Inbal, *European textbooks. Ireland review*, Nov. 2024, pp. 39 - https://www.impact-se.org/wp-content/uploads/EU-Textbooks-Ireland-Review.pdf - This study examines the representation of Jews, Judaism, and Israel in Irish school textbooks, highlighting several key trends and offering recommendations for improvement. This research involves a detailed analysis of textbooks from primary and post-primary levels, focusing on history and religion education. It includes a review of how key themes such as the Holocaust, the Israeli-Palestinian conflict, and the portrayal of Judaism and Jews are addressed within the curriculum. The findings reveal a troubling pattern of trivialization and minimization of the Holocaust. For instance, Auschwitz was referred to misleadingly as a "prisoner of war camp," failing to acknowledge its role as a death camp where mass extermination occurred. Such descriptions dilute the historical and emotional gravity of the Holocaust, providing students with an incomplete understanding of this atrocity. […] By implementing these recommendations, the NCCA, textbook publishers, and schools can work together to create a more balanced, accurate, and respectful educational environment. This will help promote inclusivity and mutual understanding among students, contributing to a more cohesive and tolerant society. (from *Executive Summary*, p. 1).

58 D – GOVERNMENT UK, *Research and analysis - Deep and meaningful? The religious education subject report*, published 17 April 2024 - https://www.gov.uk/government/publications/subject-report-series-religious-education/deep-and-meaningful-the-religious-education-subject-report#context - This report considers the evidence gathered through inspections and research visits. For our methodological note, see Annex A: Methodological note. The report is split into findings in primary schools and those in secondary schools; it includes evidence from Reception Year to sixth form. It evaluates the strengths and weaknesses of RE, building on the work of our 2021 research review into RE. It considers: • curriculum: the content that pupils learn in RE lessons • pedagogy: how schools teach and implement the curriculum • assessment: how teachers check the extent to which pupils have learned the curriculum • how RE is organised in schools • teacher education and professional development. Strengths and weaknesses are exemplified through this report. The report aims to illuminate effective practice. It makes recommendations to help wider stakeholders, leaders and teachers understand how they can make sure that all pupils leave school with the depth of knowledge that they need about a range of religious and non-religious traditions. It explains what it means for pupils to have a meaningful understanding of the complex and diverse world that they live in.

59 J - GULO, Rezeki Putra, & Sandra R. TAPILAHA (2024), *Reforming Christian religious education: integrating spirituality and critical reasoning in the digital era*, Didache: Journal of Christian Education, 5(2), 105-123. https://doi.org/10.46445/djce.v5i2.837 - This article adopts a qualitative approach, utilizing both library research and phenomenology. It aims to explore new approaches in Christian RE that integrate spirituality with critical reasoning, addressing the challenges posed by the current digital era. The core issue examined is how to equip students with critical reasoning skills while simultaneously deepening their faith and spirituality in the context of digital technology, highlighting both the challenges and opportunities this presents. By reviewing a range of relevant literature, this research presents best practices for addressing the pedagogical needs of students in the digital era. Its originality lies in a holistic approach that integrates spiritual development with critical reasoning in the learning process, offering a new model for shaping Christian thinkers who are both critically minded and deeply committed to their faith in an era of rapid technological advancement. The research reveals that integrating digital technology into Christian RE greatly improves student engagement in the learning process. Moreover, combining critical reasoning with spiritual development enables students to gain a deeper and more relevant understanding of Christian values in the context of the digital era.

60 J – HANNAM, Patricia, *Religious education as a place of disruption*, Journal of Religious Education, vol. 72/3, Nov. 2024, pp. 267-276 - https://journals.scholarsportal.info/browse/1442018x - This paper is oriented around a discussion of the question as to whether RE in the public sphere should be regarded as a place of disruption. That is, whether post-pandemic and in a time of climate and ecological crisis, RE is understood to be serving as a mechanism for inducting children into the existing ways of the world or, whether it should instead be regarded as offering young people the possibility of interrupting the status quo. The question at the heart of this paper turns around a consideration of what education itself should achieve at this point in history and whether religion in educational contexts has something significant to offer. Questions around the nature

of religion are addressed through going to the work of Ramon Panikkar, to enable further exploration of an understanding of religion in existential terms and not only as belief and practice. The argument is brought together, exemplified with a case study, asserting that bringing children and young people to 'know and understand' religious matters can no longer be seen as sufficient aim for RE and why this might matter.

61 B – HANSON, Karl; Ton LIEFARD; Roberta RUGGIERO, et al. (Eds.), *International children's rights instruments,* Brill, e-book publ. 28 Nov. 2024 – ISBN 978-90-04-68122-4 - This collection is an essential supplement to the recent academic handbooks on children's rights studies and international children's rights law. Over the years, the international legal framework on children's rights has evolved into a complex system, which includes United Nations treaties and resolutions, regional human rights instruments, such as treaties, recommendations, resolutions, and guidelines, both of private and public international law. For students, researchers, and professionals, navigating this complex social and legal landscape can be challenging. A comprehensive and easily accessible overview of these legal sources is crucial for effectively understanding and promoting children's rights. Edited by leading experts in the field, this book is meticulously designed to provide exactly that, making it an invaluable resource for anyone dedicated to the protection and promotion of children's rights.

62 R – HARDY, Sam A. & Emily M. TAYLOR, *Religious deconversion in adolescence and young adulthood: a literature review, Archive for the Psychology of Religion*, vol. 46, no 2, 2024 - https://orcid.org/0000-0003-1907-5080 sam_hardy@byu.edu - In the present article, we review the theory and research on religious deconversion with a focus on adolescence and young adulthood. First, we present the relevant terminology (e.g. religious deconversion, religious disaffiliation, and religious deidentification) and statistical trends (e.g. the prevalence of religious *Nones* and *Dones*). We define religious deconversion as any movement away from religion. Religiosity decreases across adolescence and into young adulthood, and these developmental periods also have heightened rates of religious deidentification, at least in many Western cultures. Second, we review the theory and research on processes, predictors, and outcomes of religious deconversion. Deconversion is discussed both in terms of individuals becoming less religious and possibly deidentifying from religion. In terms of processes of deconversion, we discuss various theoretical models and self-expressed reasons for deconversion. Religious deconversion tends to progress in phases, often initiated by religious and spiritual struggles. In terms of predictors, we identify predictors at the level of the individual (e.g. demographics, personality, norm-violating behaviour, and dimensions of religiosity), family (e.g. parent and family religiosity, family dynamics such as parenting styles, and religious socialization), peers (e.g. peer religiosity and religious conversations with peers), religious communities (e.g. supportiveness, engagement, and dialogue), formal education, and social media. In line with developmental systems perspectives, religious deconversion is a complex and dynamic process involving numerous individual and contextual factors. In terms of outcomes of deconversion, we identify potential individual and relational outcomes that are considered both negative and positive. Finally, we outlined 10 promising future directions for research on religious deconversion.

63 J – HEJWOSZ-GROMKOWSKA, Daria; Dobrochna HILDEBRANDT-WYPYCH, *Religion, Church, national identity, and the Solidarity movement in school history textbooks in Poland*, *British Journal of Religious Education*, vol. 46, n. 2, pp. 212-224, 2024 - https://eric.ed.gov/?q=source%3a%22British+Journal +of+Religious+Education%22&id=EJ1418983 - This paper analyses the Solidarity movement narratives, focusing on church representatives, religious issues, and symbols in the Polish history textbooks for upper secondary schools between 1991 and 2018. The analysed textbooks prove to reinforce Poland's national and religious identities, with John Paul II and the priest Popieluszko being the primary national heroes of the Solidarity movement. The Catholic Church is presented as a protector of national values during the Solidarity period. The study also reveals the gradual reduction and simplification of the textbooks' content. This tendency is a trigger for the polarisation of the historical discourse, posing a weapon for secular policies to misuse the ideological and symbolic roles of the Church in reproducing the Pole-Catholic pattern in history textbooks.

64 J – HENDEK, Abdurrahman & Mahmut ZENGIN, *Teacher training for religious education in Türkiye: policy, debate, and diversity*, *Religions* 2024, 15(12), 1486; https://doi.org/10.3390/rel15121486 - Teacher education is debated all over the world, and a part of this debate concerns the quality of teacher education. For RE teacher education, however, the debate is not only about quality but also about growing diversity. In this article, we explore how RE teachers have been educated and how this has changed in Türkiye. How religious diversity has been integrated into the RE teacher education system is also explored. By teacher education/training, we mean initial (not in-service) teacher education, and by RE, we mean different types of

RE provided in schools in Türkiye: compulsory, optional, and vocational RE. The findings reveal that there have been frequent changes, back-and-forth reforms, and a lack of RE teacher education philosophy in Türkiye. Therefore, establishing a consistent RE teacher education policy remains a serious challenge. Moreover, it seems that religious diversity has not been well integrated into RE teacher education in Türkiye. Currently, theology faculties only offer two courses which are overtly related to religious diversity, and both of them approach religious diversity from a historical perspective. It seems that there is a need to rethink the program structures of theology faculties to reform RE teacher education. Theology faculties may offer several programs in line with employment areas. In this way, religious diversity might also become better integrated into compulsory RE teacher education programs. However, this process should be carried out with a scientific understanding by conducting stakeholder and needs analyses.

65 J – HERBST, Jan-Hendrik, *Anthropologische Wende in der katholischen Religionspädagogik? Exemplarische Kristallisationspunkte der Internationalisierung zwischen 1965 und 1985*, *International Journal of Practical Theology,* published by De Gruyter, July 2, 2024 - https://doi.org/10.1515/ijpt-2023-0020. In the following article, I address the question of whether an anthropological shift has taken place in Catholic religious education after the Second Vatican Council. Based on the special case of political religious education/catechesis of liberation I exemplify such a shift by means of three exemplary "crystallization points": The International Catechetical Study Week in Medellín, the European Catechetical Equips (Équipe Européenne de Catéchèse), and the German-Italian exchange meetings. Through these case studies, I illustrate transnational processes of reception and internationalization of RE.

66 J – HOU, Xiaoshan & Fuying SHEN, *Colonial Catholicism and Jesuit education in Ireland: navigating faith, education, and politics in the 19th century*, *Religions* 2024, 15(6), 666; https://doi.org/10.3390/rel15060666 - Anchored in the Ignatian ethos of spirituality and education, Jesuit education initially emerged as a vehicle for spiritual development within the Catholic sphere. In Ireland, from the early 19th century onwards, it was strategically aligned with British colonial interests, fostering a unique form of colonial Catholicism. This article examines how Jesuit education served the domestic elite during British rule, employing education strategically to bolster Catholic interests in the 19th century. It focuses on how institutions like Tullabeg and Clongowes became instrumental in merging Catholic education with colonial aims, purportedly under a divine mandate. This scrutiny reveals that the colonial drive towards a Westernized, secular approach in religion and education unexpectedly strengthened religious identities and their political sway, countering the prevalent assumption that modernization equates to secularization. The analysis of the roles played by these premier boarding schools in cultivating colonial Catholicism demonstrates that Jesuit education in Ireland was significant in reshaping the dynamics of religion, education, and politics. This case study highlights the complex outcomes of colonial religious and educational strategies, highlighting the persistent impact of colonialism on Ireland's religious character and societal conversation. It illuminates the intricate interplay between faith, education, and colonialism.

67 B – HOUCHIN, Todd Christopher, *A phenomenological study exploring what integrating adolescent identity means to Christian public-school counselors* (2024), *Doctoral Dissertations and Projects*, 5456. https://digitalcommons.liberty.edu/doctoral/5456 - Adolescence is a numinous stage of self-discovery fraught with challenges and obscurities that threaten a healthy trajectory. Religion and spirituality are proven coping resources and school counselors can provide identity and meaning-making resources to aid adolescent development. However, religion and spirituality are often avoided in the public-school setting. Exploring what integrating adolescent identity means to Christian public-school counselors is important toward clarifying roles and ensuring best practices. The purpose of this phenomenological study is to explore what integrating adolescent identity means to Christian public-school counselors. Guiding questions include how Christian school counselors navigate identity and meaning making issues with adolescents, and counselor experience with integrating Christian identification and meaning making resources into counseling. Bowlby's (1958) theory on the significance of attachments and Erikson's (1968) identity theory guide this study. Criterion, opportunistic, convenience, and snowball sampling were conducted. Interviews are the source of data collection. Seven steps for conducting data analysis were followed and these steps are outlined in the methods section. Six themes emerged from the data collection process. Relationships were interpreted as spiritual, and a key formative process to adolescents, and professional care contributed to self-imposed limits on adolescent RS integration. A summary of findings and recommendations is provided.

**68 J** – HOUSNA, A., & ZUHDI, M. (2024), *Religion and education: a comparative analysis of Indonesian and Tunisian religious moderation policies,* Dialog, 47(1), 1-12. https://doi.org/10.47655/dialog.v47i1.902 - Indonesia and Tunisia offer distinct cultural, political, and educational environments related to religious moderation (RM), despite having predominantly Muslim populations. The two nations' divergent approaches to religion show their attempts to take a moderate stance. Focusing on the dynamics of modern educational standards, the paper examines the nuanced policies employed by the two nations to encourage RM in their educational systems. This study utilized a qualitative method by conducting interviews, literature analysis, and taking a few key points from formal events pertaining to this subject. By contrasting the experiences of Tunisia and Indonesia, this study seeks to clarify the different strategies for promoting RM and fostering a friendly, inclusive learning environment. The main result of this research is that Indonesia inserted RM into its' educational curriculum. Unlike the state policies in Tunisia, which don't make a specific curriculum about RM in the educational aspect but make some conferences and forums related to this issue. The research findings contribute to the global conversation on harmonizing religion and education.

**69 J** - HUTAURUK, Kristian, & WAHYU Irawati (2024), *Pedagogical competence of Christian teachers as facilitators in the process of developing 21st century thinking skills*, Didache: Journal of Christian Education, 5(2), 142-167. https://doi.org/10.46445/djce.v5i2.792 - In the 21st century, national education required to reformulate its learning system to optimally meet the demands of students' thinking skills. However, assessments of Indonesian students' abilities in mathematics, science, literacy, and numeracy remained relatively low. To address this gap, students required teachers with strong pedagogical competence to help them improve their 21st-century thinking skills. This research aimed to examine the role of Christian teachers as facilitators in developing such skills. Their pedagogical responsibilities included guiding students toward learning that met student's thinking needs, implementing problem-based learning, integrating technology in line with Christian values, and providing constructive feedback on students' thinking development. Christian teachers also needed to recognize sin as a human reality and understand the restoration of human's relationship with God through redemption, ensuring that educational practices remained untainted by secular postmodern philosophies. The author suggested that problem-based learning methods be explored to help students cultivate the thinking skills essential for the 21st century.

**70 J** – HYDE, Brendan and Anthony Sylvester ANNING, *Religious education as a context: the subcultures that shape teacher's work when teaching this subject in Australian Catholic secondary schools*, Religions 2024, 15(12), 1442; https://doi.org/10.3390/rel15121442 - 27 Nov 2024 - Religious Education can be conceived of as a specific context within which secondary RE teachers from diverse backgrounds teach. This context gives rise to distinctive subject subcultures, characterised by a unique set of beliefs, norms, and practices that are shared by teachers who teach RE. Using micronarratives as a way to initiate further discussion and to distil some key points which can be elaborated upon, we illustrate some salient aspects of RE's subcultures. These include a subculture of ambiguity, boundary crossings and objects, and a confusion of purpose and terms. Knowledge of these may better assist schools - and Catholic Schools' Departments - to orient and support these teachers in their classroom practice.

**71 R** – IMBARACH DAGACH, Patricia and BAEZA CORREA, Jorge (2024), *Mobility from the Catholic religion to the "without religion". Identification in young university students in Chile*, Religion & Education, 51(3), 272-288. https://doi.org/10.1080/15507394.2024.2307844 - In recent years, Chile has experienced a highly significant abandonment of the Catholic church. This can be observed in young people, who have left its organizational spaces and their identification with it. The magnitude of this growing abandonment, which has been heighted by the public awareness of sexual abuse committed by priests, has been shown in quantitative studies, however, they do not delve into the reasons of those who distance themselves from the church. This article presents research results that identify the motivations expressed by young people that led them to stop being Catholic and places this phenomenon of disaffection within a bigger issue that has been occurring for some time: that of a religious mobility in an increasingly secular society, where the number of people who identify themselves as "without religion" continues to grow. By means of individual interviews, the reasons given by young people were identified and later validated in a subsequent group interview process.

**72 P** – IV-ICCS (International Association for Christian Education – Intereuropean Commission Church and School), *Religiously neutral education?* Newsletter December 2024, Editorial - https://mail.google.com/mail/u/0/#inbox/FMfcgzQXKhNBGrfZvmkTxwSQLWtbzTDt - Media and teachers, especially before

Christmas, discuss heavily the role of schools in relation to a religious, secular or neutral marking or celebration. It is a reflex of a more general debate on the role of religion in schools. So-called neutral and secularistic argumentation is increasingly dominant. Politically decided values and teachers' opinions might conflict in several contexts in Europe, like in this Norwegian example. The Norwegian Education Act expresses that values are anchored in culture and tradition and gives a contextual priority to Christian and humanistic values in the Norwegian school. It points out six values that shall be promoted: respect for human dignity and nature, and on intellectual freedom, charity, forgiveness, equality and solidarity. The act states further that Christianity and humanism do not own these values alone, they also appear in different religions and beliefs and are rooted in human rights. The Education Act is in line with the government's practice on religious freedom to religion (and not from religion) and a policy of a religiously and worldview-open society. The core values in Christian and humanist traditions are stated clearly as a basis for education. How can neutral and secular thinking be so dominant among teachers? This is not only the case in Norway but seems to be a western phenomenon. In the name of tolerance, the Christian culture is wiped out or muted to make schools open to minority groups with their religions. The effect is the opposite: minorities are not given the tools to understand and navigate within the majority's culture. Neutrality in education is impossible. As researchers and educators rooted in the Christian religion it is important how we counter this increasingly dominant ideology of neutrality in the future. (by Tania ap Siôn & Heid Leganger-Krogstad (ICCS) and Michael Jacobs & Piet Jansen (IV).

73 J – IVES, Christopher D. et al., ***The role of religion in shaping the values of nature***, *Ecology & Society*, vol. 29, 2024, issue 2 - https://doi.org/10.5751/ES-15004-290210 - Environmental discourse frequently understands the values of nature as being instrumental, intrinsic, or relational and measured in biophysical, sociocultural, or monetary terms. Yet these specific values and value indicators are underpinned by worldviews, knowledge systems, and broad values that orient people towards nature in different ways and can be shared (or diverge) across spatio-temporal and social scales. The Intergovernmental Platform on Biodiversity and Ecosystem Services (IPBES) *Values Assessment* emphasized the need for decision-making to embrace a plural-values approach that encompasses these diverse meanings of value to catalyze outcomes based on sustainability-aligned broad values like care, unity, reciprocity, and justice. Navigating these diverse values also highlights the salience of religion and its complexity in real-world scenarios as a force that shapes how people conceive the values of nature. For example, proposed modes of plural-value deliberation to reform institutions and shift social norms toward justice and sustainability need to be able to bridge sacred–secular policy divides. This article evaluates how religion interacts with nature's values by building upon reviews conducted for the IPBES *Values Assessment*. We present different conceptualizations of religion and explore how these relate to various understandings of social-ecological change. Further, we delineate how religion interacts with values based on three interrelated forms of agency: personal, social, and more-than-human processes. Upon this foundation, we discuss how to better engage religion in environmental policy and research, considering four modes of mobilizing sustainability-aligned values: (1) enabling, (2) including, (3) reflecting, and (4) shifting values and two analytical axes regarding religion's (1) social scale (individual versus collective) and (2) dynamic continuum (religion as stable versus changeable). Our assessment provides conceptual and practical tools to help consider religion in the processes and practices that shape, reinforce, or impede sustainability-aligned values for more inclusive and effective conservation decision-making.

74 P– JELLESEN, Marlene Printz (2024), ***The generalized "we" in religious education*** 14. Abstract from *The Nordic conference and Religious Education*, Karlstad, Sweden, June 2024 - In a non-denominational, secularised school, it can be argued that a generalised 'we' is no longer acceptable in the subject of *Kristendomskundskab* (litt: knowledge of Christianity). The school of the multicultural society requires a differentiated "we". On the other hand, the public school as a common educational institution requires a common "we". The subject was separated from the Danish National Church in 1975, which naturally means that schools should not contribute to a religious influence on pupils. At the same time, the school must provide knowledge and skills about Christianity, other religions, philosophy and ethics to support and ensure that pupils become "familiar with Danish culture and history" and "gain an understanding of other countries and cultures" and become democratically educated and develop in a versatile way (cf. §1). What legitimate generalized "we" can be found in RE, and how can the generalized "we" contribute to pupils' opportunities for participation in the subject? These are some of the questions that the presentation will address, which are crucial for developing an inclusive learning environment in the subject. The presentation is based on an ongoing PhD study entitled "Participation opportunities in *Kristendomskundskab*", which, based on classroom studies and teacher and pupil interviews, aims to identify and reduce barriers to participation in RE in order to create inclusive learning environments with academic benefits.

**75 R** – KAŇÁK, Jan & Jan VÁNĚ, ***Catholic school and religious identity formation. A case study from the Czech context,*** *Annual Review of the Sociology of Religion,* vol. 15 (2024), pp. 257-276 - https://doi.org/10.1163/9789004713802_013 - This article focuses on religious identity formation and the extent to which it is influenced by a selected Catholic grammar school. We start from the concept of religious identity as an individual and formative self-interpretation in relation to faith. According to current research, forms of religious identity are influenced by a few factors, including church-run schools. In the text, we ask the following question: *How do the students at the selected grammar school perceive the institutional impact of the latter on their religiosity*? Through interpretative phenomenological analysis of semi-structured interviews (n=6) and qualitative content analysis of the educational curriculum and related materials, we identify themes of subjective experiences of the impact of the grammar school (e.g., safe space, the dominance of secularity, displays, and descriptions of religiosity), as well as an advertisement strategy by the grammar school that complements conceptions of church-run schools' relationships to faith, described by other researches.

**76 J** – KARO-KARO, Selamat (2024), ***Christian education as an effort to build a generation with integrity***, *Asian Journal of Engineering, Social and Health*, vol. 3, no. 7, July 2024 (1638-1647) - https://openurlebsco.com/EPDB%3Agcd%3A13%3A24440205/detailv2?sid=ebsco%3 - Christian education in the family plays a crucial role in shaping the character of Generation Z children. This article explores how moral values such as honesty, loyalty, and compassion taught in a Christian context can build a solid foundation for children in the digital era. This research employs a qualitative approach with case studies to understand the experiences of Generation Z parents and children regarding Christian education. Data were collected through in-depth interviews and participant observation, then analyzed using thematic analysis techniques. The findings indicate that Christian education makes a positive contribution to shaping children's moral integrity, despite facing challenges such as the conflicting influence of popular culture. The implication of this research highlights the importance of integrating Christian values into national education policies to support the development of strong character in the younger generation. This study provides significant insights into the role of RE in character formation in the modern era and offers practical recommendations for educational policymakers.

**77 C** – KIERAN, Patricia, ***Religion and education in Southern Ireland***, in: *The Oxford Handbook of Religion in Modern Ireland*, 2024, pp. 248-267 - https://mic.elsevierpure.com/en/publications/religion-and-education-in-southern-ireland - This chapter explores the complex, contested, and extensive influence of religion in education in post-independence southern Ireland. It identifies the Free State's ceding of management of national schools to Catholic and Protestant religious bodies as one in a series of defining moments embedding a religious ethos not only in the state's educational structures but within the state itself. The overwhelmingly Catholic denominational national school system reinforced a distinctive religious ethos where religious personnel and patronal bodies, and not the state, held responsibility for the management of schools. Religious bodies had autonomy in the design, delivery, and assessment of the syllabus for RE thus benefitting the churches significantly. The evolving role of religious authorities in the management of Catholic and Protestant national schools, voluntary secondary schools, and religiously run industrial schools is analysed and critiqued.

**78 R** – KOSARKOVA, Alice, ***Religious doubts and emotions toward God in adolescents: relation to self-esteem and meaning in life*** [Cekia], *Religions* 2024, 15(11), 1390; 15 Nov. 2024 - https://doi.org/10.3390/rel15111390 - Religious doubt (RD) and emotions toward God (EtGs) are areas of religiosity and spirituality that can play a role in the development and well-being of youth. The aim of this study is to investigate whether RD and EtGs are related to self-esteem and meaning in life in adolescents and what factors may be associated with them in a secular setting. A sample of Czech adolescents ($n$ = 984, mean age 16.61, SD 1.21; 28% male) participated in the online survey. We measured RD, EtGs, meaning in life (ML) divided into presence (ML-P) and seeking (ML-S), adolescents' self-esteem (ASE), faith in the adolescent environment, the perception of religion and church, and religious education (RE). RD and negative EtGs were associated with reduced ML-P. Negative EtGs were associated with a reduction in ASE. However, positive EtGs were associated with an increase in ML-P. Respondents experiencing faith in their environment, having a positive view of church and religion, and enriching RE were more likely to report a decrease in RD and an increase in positive EtGs and vice versa. Our findings suggest that RD and EtGs are related to adolescents' well-being and point to factors to be adequately addressed to minimize the negative impact of RD and promote positive EtGs.

**79 T** – KOSCHORKE, Klaus, ***A short History of Christianity beyond the West Asia, Africa, and Latin America 1450-2000,*** Brill 2024, Series: Theology and Mission in World Christianity, vol. 31, pp. 300 - https://brill.com/display/title/70374?utm_source=pardot&utm_medium=newsletter&utm - Today, the majority of the

world's Christian population lives in the Global South. Knowledge of their history is therefore indispensable. This textbook offers a compact and vivid overview of the history of Christianity in Asia, Africa and Latin America since 1450, focussing on diversity and interdependence, local actors and global effects. Maps, illustrations and numerous photos as well as continuous references to easily accessible source texts support the reader's own reading and its use in various forms of academic teaching.

80 P – KRUIJSSE-BRUGGE, Joe-Lize, *New preaching ban makes schools in Norway anxious to break the law,* *CNE.news* 26-11-2024 - https://cne.news/article/4514-new-preaching-ban-makes-schools-in-norway-anxious-to-break-the-law - Is it good for a school to take their pupils to church in the Christmas season? In Norway, this has been done for ages. But after a new school law was implemented, there is fear whether this is illegal. "The real question is, what is preaching?" In Norway, there are about 150 Christian schools. Most of them have a membership with the *Kristne Friskolers Forbund,* the umbrella organisation for Christian schools. Christian education in Norway consists of primary schools, secondary schools, upper secondary and even vocational schools. In total, there are about 16,000 pupils and students that attend a Christian school. Christian education is allowed in the country, and teachers can pray with their students. The schools fall under the Private School Act, which even explicitly specifies that a private school approved on religious grounds must teach that religion in school. However, in 2023, the Private School Act was tightened with a new regulation that gives municipalities a great say in whether a private school is allowed to be started. If the local authorities say no, this opinion is followed most of the time. According to Audun Raen, General Secretary of KFF, this makes it much harder to start a Christian school: "It really depends on how liberal the local authorities are."

81 J – KUMAR, Vishakha, *The teachers' discourse on religion and morality* [India], *British Journal of Religious Education*, vol. 46, 2024, n. 1, pp. 14-25, - https://eric.ed.gov/?q=source%3a%22British+Journal+of+Religious+Education%22&id=EJ1409338 - This paper presents a study which was done to investigate schoolteachers' discourse on morality. The teachers used three dimensions to construct and present their discourse on morality: food, religion and relationship. These teachers were drawn from different types of private and public schools in Delhi. The teachers considered religion as a defining aspect of their lives and associated morality with it in an intricate manner. They taught in schools that did not impart RE; however, their own religious beliefs formed a strong and reliable reference point for their professional role.

82 R – KVIA, Anne Siri & Knut AUKLAND (2024), *What is reflexivity? A scoping review of reflexivity and related concepts in religious education,* *British Journal of Religious Education*, 1–21, published online: 02 Dec 2024 - https://doi.org/10.1080/01416200.2024.2423351 - Reflexivity has become a key concept in RE. It plays a vital role in the interpretive approach and the broader contexts of hermeneutics, anthropology, and research methodology. Moreover, reflexivity is closely related to other terms like self-awareness and self-reflection. How can we conceptualise reflexivity and these related concepts? What are the possible purposes of reflexivity in RE, and how is it facilitated? To answer these questions, we have conducted a thorough scoping review of 62 peer-reviewed articles in English. We identified literature from a broad range of contexts through a comprehensive search. The result is a nuanced classification of the conceptualisations, purposes, and practices we identified in a rich and highly heterogeneous body of literature. We have made this result available in Supplementary material to support future research. Our mapping indicates the need for conceptual clarity and consistent use of reflexivity and related concepts.

83 R – LASA, Maximilian (2024), *Aspiring and becoming. Young German students on the International Theology Program in Turkey*, *Journal of Religion in Europe*, 17(2), 101-123. https://doi.org/10.1163/18748929-bja10097 - Research into Islamic higher education tends to focus primarily on the educational institution as the object of the analysis and neglects the perspectives of students. To tackle this research desideratum, this article investigates students' educational paths in the field of Islamic higher education. Based on in-depth interviews and extensive fieldwork among German students and alumni from the International Theology Program (*Uluslararası İlahiyat Programı*) in Turkey, the article has a twofold aim. First, it unpacks the motivations and reasons for students to study Islamic theology. Second, it examines how studying Islamic theology comes to constitute a meaningful endeavor for the students. The analysis shows that students' complex ways of aspiring to study Islamic theology simultaneously constituted relevant means of becoming. Thus, studying Islamic theology constituted a venue for interlocutors to explore sources of identity and processes of meaning-making.

84 R – LEE, Matthew et al., *How do parents choose schools for their children? Experimental evidence from the private Christian school sector* [Usa], *Journal of the Scientific Studies of Religion,* first publ. 28 March

2024 - https://onlinelibrary.wiley.com/doi/abs/10.1111/jssr.12911 - Research documents that nearly all parents of school-aged children in the general US population strongly consider academic quality when choosing a school for their children. Many of these parents also prefer a religious setting for their children's education. However, little is known about how these school characteristics affect the stated preferences of parents of children in private faith-based schools. We conducted a conjoint experiment in which we presented 2474 parents in the private Christian school sector with three sets of three hypothetical schools, randomly varying each school's tuition level and the quality of academics, spiritual formation, and extracurricular opportunities. We found that lower quality spiritual formation and academic offerings substantially reduce the likelihood a school will be selected by about 30 percentage points. The quality of extracurricular opportunities and tuition levels influence the likelihood a school will be selected to a lesser degree - about 11 percentage points.

85 J – LEFEBVRE, Solange, *Da religião à espiritualidade na educação: rumo a uma regulamentação política da espiritualidade?* [Québec], *Revista USP, Religião e Escola,* n.142, 2024 – https://doi.org/10.11606/issn.2316-9036.i142p33-56 - A análise da emergência do conceito de espiritualidade nas políticas públicas educacionais revela diversas tensões em ação nos campos religioso e secular. Constituirá essa emergência um estratagema por parte de grandes grupos religiosos para preservar uma influência em sociedades que estão pondo um fim às alianças oficiais com eles? Tornou-se o conceito de espiritualidade abrangente o bastante para designar qualquer busca de significado, e também para satisfazer à aspiração por uma igualdade formal entre todas as formas de crenças, cultos e descrenças? Este artigo aborda a questão da espiritualidade e como ela foi integrada no arranjo legislativo escolar da província canadense do Québec. Para isso, analisa-se a criação, nessa província, do Serviço de Atendimento-Orientação espiritual-Envolvimento comunitário. Pensado para ser neutro, ele é dirigido a estudantes religiosos e não religiosos, em um esforço de promoção de uma lógica da igualdade.

86 J – LEWIN, David, *Does a religious universalism haunt secular religious education?* *Journal of Philosophy of Education*, qhae084, https://doi.org/10.1093/jopedu/qhae084 - Published: 06 December 2024 - Contemporary theories of non-confessional RE imagine the subject as inclusive and non-indoctrinatory. Any latent confessional tendencies towards universalism - encouraging or promoting a singular religious vision - have been exorcised within secular, liberal education systems. But can universalism be so easily avoided? In this paper, I argue that some forms of universalism are unjustified, while others are educationally inevitable. The argument acknowledges that failures to distinguish between different forms of universalism lead to confusion about the purposes and justification of RE and contribute to the poor status of the subject in schools within England and Wales. Knowing when, how, and why universalism operates educationally can help to improve all kinds of education, particularly RE. This paper is part of a suite of papers, titled 'Universal Individuals,' which explore the relations and tensions between forms of universalism (political; civic; philosophical) and individualism.

87 C – LOADER, Rebecca, Joanne HUGHES, Erika JIMENEZ, Aisling O'BOYLE, *The primary curriculum for religious education in Northern Ireland: making a case for epistemic justice*, in: *The BERA guide to decolonising the curriculum,* Emerald Publishing 24 Nov. 2024, pp. 31-39 - https://pure.qub.ac.uk/en/publications/the-primary-curriculum-for-religious-education-in-northern-irelan RE in Northern Ireland is taught according to the Core Syllabus produced by representatives of the region's four main Christian Churches and, at primary level, is exclusively Christian in content. In this chapter, we apply the lens of epistemic injustice (Fricker, 2007) to examine the implications of this given an increasingly diverse society and pupil population. Drawing on a recent study of educational experiences among minority ethnic and migrant groups, we suggest that the primary RE curriculum may perpetuate epistemic injustice in three ways: by impeding children from minority faith traditions from sharing their experiences in a way meaningful to their peers; by reducing the resources available to children to make sense of encounters with other religious traditions; and through a lack of appropriate alternative arrangements for pupils whose parents withdraw their children from RE. We conclude with recommendations to increase epistemic justice within the primary RE curriculum.

88 J – LEVIN, Ariel; Daniel DASHEVSKY; Eli KOHN, *The professional identity of elementary school rabbis in the national-religious education system in Israel,* *British Journal of Religious Education*, v. 46, n. 2, pp. 150-164, 2024 - https://eric.ed.gov/?q=source%3a%22British+Journal+of+Religious+Education%22&id=EJ1418950 - The current study delves into the professional identity of elementary school rabbis within the national-RE system in Israel, focusing on the perspectives of the rabbis themselves and examining how their professional identity impacts their work. In-depth interviews were conducted with 15 rabbis who were

selected using a convenience sampling method. The findings reveal that their professional identity is influenced by role ambiguity and conflicts within the school's work environment. Moreover, the study highlights the rabbis' direct engagement with students, parents, and staff in various educational activities, helping and support. These findings have significant implications for RE, offering insights to enhance the work of rabbis in this context.

89 R – LOWE, Fay, *Identity and influence - RE professional's views on the inclusion of far-right extremism as a topic within Religious Education lessons*, *Journal of Religious Education,* vol. 72, n. 3, pp. 339-356, November 2024 - https://doi.org/10.1007/s40839-024-00241-4 - This research addresses the concerning influence of far-right extremism on pupils in England, highlighting risks leading to potential radicalisation and violent extremism. Conducted through focus groups at the national RE conference 'RExChange 2022', the study explores whether and how far-right extremism should be integrated into the RE curriculum. Findings suggest that RE can play a vital role in countering extremist narratives, particularly those with antisemitic and Islamophobic elements, by fostering tolerance, respect, and critical thinking. Despite RE's potential, challenges arise due to its locally determined nature and inconsistent provision across schools. The study concludes with recommendations for including topics about far-right extremism in RE, aiming to build pupils' resilience against radicalisation and support informed decision-making.

90 R – MACIEJEWSKA, Magdalena et al., *Female role models in school religious education and their perception by female students in the final years of secondary school* [Poland], *British Journal of Religious Education*, vol. 46, n. 2, pp. 195-211, 2024 - https://eric.ed.gov/?q=source%3a%22British+Journal+of+Religious+Education%22&id=EJ1418948 - The present article discusses female students' perception of the female role models introduced to them during religious education classes in Poland. Besides imparting knowledge, the teaching of religious classes in schools, a part of RE, aims at shaping attitudes. Therefore, presenting young people with role models who can inspire them and be a reference point concerning their behaviour should be a vital component of RE. The current research shows, however, that this is a neglected area. This article is based on a research study comprising focus group interviews. The participants were adult students in the final grades of secondary school who had completed the entire cycle of RE at school. The article is structured as follows. The first section discusses the relationship between the role models presented to students during RE classes and the shaping of their identity "vis-a-vis" the morphogenetic approach of M. Archer. The second section focuses on the female personal role models mentioned in the core curriculum and RE textbooks. This is followed by a delineation of the methodological assumptions of the present research and a discussion of the results.

91 B – MAGOUVHE, Mbulaheni Obert, *Inclusive Education. Towards social justice, achievement of equality and advancement of human rights,* Brill 2024 – [paperback availability: 19 Dec 2024] – ISBN 978-90-04-69505-4 - The book is advocating for new inclusive curriculum and assessment initiatives. New inclusive education initiatives will encourage inclusive education practitioners from Early Childhood Development to post-school to focus on the inclusion of the full range of diverse learning needs. A key responsibility of different role-players in curricula and assessment is to provide curricula, assessment and instructional support to public adult learning centres, full-service schools, resource centres and further education institutions in the form of comprehensive learning programmes, learning support materials and assessment instructions. The book will equip every reader with skills, knowledge and experience to review and improve curricula and assessment to expand learners' participation in different education settings.

92 J – MAIGONA, Timothy Dodo, et al*., Religious education for sustainable national development in the 21st century* [Nigeria], *Journal of African Innovation and Advanced Studies,* 2024, 4(2). https://africanscholarpub.com/ajaias/article/view/200 - Every century craves for sustainable national development, and this is true also of the 21st century. In the light of the above, this article examined the potentiality of RE in attaining Sustainable National Development (SND) in the 21st century. The researchers view RE as a vital tool to driving SND. Again, the article found that right values and morals are adequately integrated in educational system through religious teachings. The findings demonstrates that the change of the human person through re-emphasis on moral values is a pre-requisite for the development of the 21st century and reveals that no century can rise above the quality of her educated citizenry. In the light of the above discussion, the researchers conclude that, if there should be SND, it is relevant for the world and Nigeria to look in the direction of RE.

93 J – MAIER, Alexander, *Discovering the Child? Individualization processes of Catholic religious education in the horizon of secularization since 1900*, *Verbum Vitae* 42/1, 2024 - file:///C:/Users/fpaje/

- At the beginning of the 20th century, early processes of secularization – especially in working-class families living in large cities – and inadequate teaching methods led to a crisis of Catholic RE. Teachers and professors highlighted that it was becoming more and more difficult for RE to reach students and to ensure that they become devoted members of the Church. In this situation, a catechetical movement was established, which was mainly situated in Munich and Vienna, where teachers, catechists, and academics discussed reforms of the commonly used teaching methods in RE. Conferences and the foundation of journals followed. It is at least from this point that the process of modernization in the field of RE in the German-speaking context begins. This modernization gained traction after the Second Vatican Council and was also promoted by the phenomenon of secularization and pluralization after the 1960s. Against this background, the essay will address the following questions: What led to the modernization of RE that began around 1900? What role was played by the new openness of catechists and theologians for education science and the (religious) pluralization of society? To answer this question, the article will focus on developments between 1900 and the 1920s, during the 1970s, and the topical discussion about the concept of 'theology of children' since the late 1990s. This study will also ask whether this development can be described as the discovery of the child in theology and RE. Finally, this paper asks what consequences this development has for a denominational RE in state schools today and in the future.

94 J – MARCHEI, Natascia, *A quarant'anni dall'avvio della prima stagione delle intese* [Italy], *Quaderni di diritto e politica ecclesiastica* 2024, n. 2, pp. 485-500 - doi:10.1440/114714 - The agreements between the Italian State and religions other than the Catholic one have undergone a transformation, shifting from instruments for the realization of pluralism to instruments of privilege. This outcome appears to be supported by the jurisprudence of the Italian Constitutional Court. On one hand, it applies the principle of equal freedom among religions solely to unilateral State legislation. On the other hand, it advocates for a disjointed interpretation of the first and third paragraphs of Article 8 of the Italian Constitution.

95 R – MARDATILLAH, Ollyvia, & NIRWANA, Evi Selva (2024), *Assessment on religious values and ethics in the independent curriculum* [Indonesia], *International Journal of Education, Information Technology, and Others*, 7(3), 85-94. https://doi.org/10.5281/zenodo.13621689 - https://jurnal.peneliti.net/index.php/IJEIT/ article/view/9684 - This study aims to examine the practice of assessment on the achievement of religious values and ethics of children aged 5-6 years at Witri Kindergarten, Bengkulu City (Indonesia), using a qualitative approach involving literature review and document analysis. The Independent Curriculum is the main focus in understanding how these values are integrated in early childhood learning. The subjects of the study include teachers and principals who are directly involved in the assessment process. The data was collected through in-depth interviews and document analysis, then analyzed thematically. The results of the study show that religious values and ethics have been well integrated in the Independent Curriculum, with a checklist assessment technique. From the assessments that have been carried out, it shows that children's religious values and ethics have reached the development achievements that have been determined in the independent curriculum. The development of religious values and children's ethics is achieved through the application of teachers in following the achievement indicators that have been determined in the curriculum.

96 J – MARKOS, Valéria, Zsófia KOCSIS, Zsuzsanna DEMETER-KARÁSZI, and Gabriella PUSZTAI, *Types of student work and religiosity among Higher Education students in Central and Eastern Europe*, *Annual Review of the Sociology of Religion,* vol. 15 (2024), pp. 277-308 - https://doi.org/10.1163/9789004713802_014 - The relationship between religiosity and work has been a key area of interest in the sociology of religion. The content of both religiosity and work has been transformed. However, the relationship between religiosity and students' motivation for work is rarely studied, even though paid student jobs are increasingly common, and volunteering may be a first step toward employment. In this study, we examined working students from a quantitative survey with a focus on work, work motivations, and religiosity. Based on the prevalence of modern volunteering and paid work of students, we hypothesised that students taking up volunteering and paid work are from the same groups, and religiosity has a significant role in the emergence of motivation for work. We identified clusters according to students' work motivations and used binomial regression models to examine the effect of religiosity on the probability of belonging to motivational clusters. Our results partially corroborate the effect of religiosity on work motivations. Further research is needed to investigate which additional factors determine the motivations for work besides religiosity and financial status.

97 D – MEEHAN, A. et al., *Religious education as an expression of identity and ethos in Catholic schools in Ireland. Report 5.* - This report is published by GRACE (Ireland) and Mary Immaculate College, Limerick, 2024, pp. 40 - Available to download from: www.mic.ie/GRACE - Global Researchers Advancing Catholic Education (GRACE) is an international research-based partnership between academics in universities and Catholic education bodies across three different continents (Mary Immaculate College, Limerick; Notre Dame University, Fremantle, Australia; Roche Center for Catholic Education, Boston College; St Mary's University, London; University of Glasgow; and the International Office for Catholic Education). GRACE provides an opportunity for scholars and practitioners of Catholic education and theology in their respective countries to affirm, study, collaborate, and respond meaningfully to challenges in Catholic education. Among its aims is to strengthen the argument for the importance of faith-based schools in a plural society. This GRACE (Ireland)1 research project – entitled Identity and Ethos in Catholic Primary and Secondary Schools in Ireland, Exploring the Attitudes and Behaviours of Stakeholders – aims to establish a clear baseline and a set of signposts for the advancing of Catholic education at primary and secondary levels in the Republic of Ireland.

98 P – M.G.[sic], *Marruecos despliega 372 religiosos en Europa para fortalecer la educación religiosa en 2024,* *El Pueblo de Ceuta,* 26 de Noviembre de 2024 - https://elpueblodeceuta.es/art/100648/marruecos-despliega-372-religiosos-en-europa-para-fortalecer-la-educacion-religiosa-en-2024 - El gobierno marroquí ha desplegado a un total de 372 religiosos para supervisar la educación religiosa y fortalecer la cohesión de la comunidad marroquí en Europa. El ministro de Dotaciones y Asuntos Islámicos, Ahmed Al-Tawfiq, anunció que estos supervisores, que incluyen lectores, predicadores e intercesores calificados, fueron enviados a nueve países europeos en 2024, como parte de una iniciativa destinada a promover la educación islámica y resolver dudas jurídicas entre los miembros de la diáspora marroquí. En su intervención en el Parlamento marroquí el lunes 25 de noviembre, Al-Tawfiq detalló que los religiosos serán desplegados en Francia, Bélgica, Italia, España, los Países Bajos, Rumania, Suecia, Dinamarca y Canadá. A través de esta misión, el Ministerio de Asuntos Islámicos busca asegurar que los miembros de la comunidad marroquí en estos países puedan recibir orientación religiosa adecuada y estén conectados con las tradiciones islámicas auténticas.

99 J – MONCADA, Ciro; José Maria SICILIANI BARRAZA, *Contribuciones de los estudios de la religión a la configuración de la identidad de la ERE* [Colombia], *Revista de educación religiosa*, vol. 3, nr 2 (2024) 58-71 - https://orcid.org/0000-0002-9639-2277 - https://doi.org/10.38123/rer.v3i2.489 - Este texto presenta los resultados de un proyecto de investigación que explora la fundamentación epistemológica de la Educación Religiosa Escolar (ERE) en Colombia a partir de la pregunta por el λόγος de los "estudios de la religión". El problema central radica en cómo armonizar la ERE con la formación integral, evitando el proselitismo religioso en las instituciones educativas del país. Para abordar este desafío, se ha adoptado un enfoque cualitativo, utilizando un método de arqueología transmedia con una perspectiva epistemológica hermenéutica. Este enfoque permite analizar críticamente cómo los principios racionales de los estudios de la religión pueden contribuir a la construcción de una ERE que fomente el cultivo del sentido de la vida, la apertura a la trascendencia, una conciencia profunda de las convicciones y el desarrollo de un horizonte pluralista e intercultural. Como resultado, se espera evidenciar criterios pedagógicos que apoyen una ERE que esté alineada con los principios del respeto a la diversidad, proporcionando así un marco más holístico para su implementación en Colombia. En conclusión, se busca proponer una reflexión crítica y situada sobre la racionalidad de los estudios de la religión como un aporte significativo a los procesos educativos del país.

100 J – MONTERO, Paula et al., *Ensino religioso no Brasil e na Argentina: entre confessionalidades e laicidades,* *Revista USP-Religião e Escola* n. 142 (2024): https://doi.org/10.11606/issn.2316-9036.i142p13-32 - O ano de 2017 foi crucial para a definição do lugar do ensino religioso na educação pública tanto do Brasil quanto da Argentina. Com uma diferença de menos de três meses entre uma decisão e outra, os Supremos Tribunais desses países trataram da constitucionalidade das normas que garantiam a oferta e a ministração dessa disciplina em estabelecimentos do Estado. Neste artigo, revisaremos as justificativas apresentadas pelos tribunais para apoiar suas decisões, investigando nesses contextos como o senso comum jurídico molda, define e estabelece os limites do religioso e do não religioso. Em outras palavras, mais do que avaliar o mérito e a legitimidade da implementação do ensino religioso em escolas públicas, nosso objetivo é tornar visíveis as narrativas e discursos através dos quais os membros dos Supremos Tribunais Federais dos dois países em análise dão materialidade ao que entendem por (não) religião.

101 J – MONTERO, Paula, *As associações inter-religiosas na construção do pluralismo religioso escolar no Brasil,* *Revista USP-Religião e Escola*, n. 142, 2024 - https://doi.org/10.11606/issn.2316-9036.i142p57-74 -

Este artigo examina a construção de um modelo oficial de pluralismo escolar plasmado nas proposições hegemônicas de ensino religioso. Tendo como foco as atividades de uma organização interreligiosa fundada em 1995, o Fórum Nacional Permanente do Ensino Religioso (FONAPER), a análise busca retraçar sua trajetória, suas redes colaborativas e suas prescrições para a formação de professores sensíveis ao trato das diferenças. Trata-se de mapear as formas pelas quais os agentes do Fonaper imaginam o religioso e suas diferenças e o modo como enfrentam o problema da verdade de proposições heterogêneas e contrastantes. Para tanto, o artigo detalhará o contexto que favoreceu a criação desse tipo de organização, seus objetivos e redes de interação e os fundamentos de sua proposta de um ensino religioso pluralista.

102 P – MONTGOMERY, Robert L., *An opinion: Oklahoma's requiring Bible teaching in public schools violates US Constitution,* *Citizen Times,* July 14, 2024 - https://www.citizen-times.com/story/opinion/2024/07/14/opinion-teaching-bible-in-schools-is-in-violation-of-us-constitution/74327134007/ - The State of Oklahoma is requiring that the Bible be taught in its schools. This is a clear violation of the Constitution of the United States. My church interprets the Bible for our members, including research and debate with other Christians. We do not want our children subjected to the interpretation of the Bible by people who do not agree with our interpretation. Certainly, the place of the Bible as the Scriptures of the various Christian denominations is central for them and the Bible has had important influence on their life and work, but the various denominations have their distinctive interpretations of the Bible. There is no neutral interpretation of the Bible, just as there is no neutral interpretation of a religion because each religion advocates for itself. The Bible also advocates for itself. Beyond Christian denominations, each other non-Christian religion in America has its own Scriptures, so the Bible is not the only religious Holy Book.

103 J – MUKHSIN, *Religious education curriculum in schools around the world*, *Intiha: Islamic Education Journal*, vol. 1 no. 3 (2024), 169-183 - file:///C:/Users/fpaje/Downloads/Religious+Education+Curriculum+in+ Schools+Around+the+World%20(2).pdf - 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 RE 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 research 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 RE into schools' curriculum in which it must be studied by all students.

104 J – NAIDOO, Marilyn, *The mediation of coloniality in decolonisation developments in South African theological education,* *Religions* 2024, 15(2), 160; https://doi.org/10.3390/rel15020160 - The imperial nature of Christianity structured around colonialism, white supremacy, and apartheid was governed by racially motivated logics that fundamentally define the idea of who could be human. Decades later, the uncomfortable emphasis on decoloniality in South African theological education arises in a contested space despite the need to decentre white, Western methods, interpretations, and experiences. Academic readiness and ownership regarding the implementation of decolonisation initiatives constitute a significant obstacle. They highlight how coloniality mediates and attempts to erase decolonising praxis. This article employs the theoretical framing of Grosfoguel's analysis of the coloniality of power, of knowledge, and of being, surveys recent educational developments in theological education towards redress to reveal a hesitancy and considers the perspective change of educators towards decolonisation praxis. This article underscores a contextual challenge for the legitimacy of decolonialisation and the need to restore its significance amidst the slow pace of educational transformation in theological education.

105 D - NATIONAL BUREAU OF ECONOMIC RESEARCH [1050 Massachusetts Avenue Cambridge, MA 02138 February 2024], *Diversity and discrimination in the classroom*, Working Paper 32177, pp. 71 - https://www.nber.org/system/files/working_papers/w32177/w32177.pdf - What makes diversity unifying in some settings but divisive in others? We examine how the mixing of ethnic groups in German schools affects intergroup cooperation and trust. We leverage the quasi-random assignment of students to classrooms within schools to obtain variation in the type of diversity that prevails in a peer group. We combine this with a large-scale, incentivized lab-in-field-experiment based on the investment game, allowing us to assess the in-group

bias of native German students in their interactions with fellow natives (in-group) versus immigrants (out-group). We find in-group bias peaks in culturally polarized classrooms, where the native and immigrant groups are both large, but have different religious or language backgrounds. In contrast, in classrooms characterized by non-cultural polarization, fractionalization, or a native supermajority, there are significantly lower levels of own-group favouritism. In terms of mechanisms, we find empirical evidence that culturally polarized classrooms foster negative stereotypes about immigrants' trustworthiness and amplify taste-based discrimination, both of which are costly and lead to lower payouts. In contrast, accurate statistical discrimination is ruled out by design in our experiment. These findings suggest that extra efforts are needed to counteract low levels of inclusivity and trust in culturally polarized environments.

106 J – NEL, Norma & Soezin KROG, *Christian learners' and parents' choice of faith-based home-schooling,* *Journal for the Study of Religion*, 37(1) 2024. https://doi.org/10.17159/2413-3027/2024/ v37n1a7 - https://journals.uj.ac.za/index.php/ReligionStudy/article/view/3294 - Currently, the South African Basic Education Laws Amendment Bill (BELA) replaces and adds provision to the South African Schools Act including regulating homeschooling. Home education research found that more and more parents appreciate/opt for the benefits of faith-based home-schooling, in this case, the Christian faith. The main reason is that since COVID-19, many Christian parents had the urge to preserve their Christian principles, Christian worldview, and quality education by opting for Christian faith-based homeschooling. This is a qualitative study and the purpose of this research was to determine which driving forces propel the choice of parents and their children to do homeschooling. The findings suggest that Christian faith-based homeschooling is a process facilitated by a triadic relationship consisting of the pastor, the parent/s, and the learner/s. In addition, based on the factors identified, their faith is paramount as they believe/think they are led by the Holy Spirit. Recommendations are offered regarding Christian faith-based homeschooling.

107 J – NELSON, James & Catherine STAPLETONB, *Insights into the career development of non-religious teachers in post-primary religious schools on the island of Ireland*, *Teachers and Teaching* 2024, pp. 21 https://doi.org/10.1080/13540602.2024.2381050 - This article investigates the lived experiences of non-religious teachers in post-primary schools with religious cultures on the island of Ireland, particularly with regard to career development and promotion. At the time of the research, both jurisdictions on the island had legal exceptions from equality employment law in schools. Based on 15 interviews with non-religious teachers and with reference to literature on school ethos, teacher beliefs and agency, we investigate how the professional experience of teachers is shaped by the religious environment. The predominant response of non-religious teachers in religious schools is to hide or suppress their worldview. There is evidence too that their relationships with colleagues and pupils are inhibited when the religious culture discourages openness and diversity. Overall, they have modest expectations for career development or promotion. We conclude that legislative change is an important corrective to reduce religious discrimination, but it is only part of the solution. Active steps should also be taken by schools in Ireland and Northern Ireland to cultivate an inclusive spirit in which the school is regarded as an 'authentic community' where difference is normalised, and all teachers are empowered to have full participation in the life of the school.

108 B – NIELSEN, Jørgen S.; Stephen JONES (Eds.), *Islamic studies in European higher education. Navigating academic and confessional approaches,* Edinburg University Press, pp. 250, published February 2025 (Paperback) - https://edinburghuniversitypress.com/book-islamic-studies-in-european-higher-education. html – The book examines the integration and reform of Islamic studies in universities across Germany, the UK, Turkey, Poland and Belgium. Across Europe there are numerous examples of recent linkages between universities and Islamic seminaries. In Germany the federal 'top-down' experiment, now over ten years old, of establishing departments of Islamic theology in five universities has now recruited over 2000 students, many of whom will end up teaching confessional Islam RE in schools. In the UK, local partnerships have been developed at under- and postgraduate level between e.g. Warwick, Birmingham and Middlesex universities and Islamic seminaries representing a range of Islamic traditions. Similar experiences are being developed on a smaller scale in other countries. These developments, which have taken place against a backdrop of state pressure to 'integrate' Islam and address 'radicalisation', challenge university traditions of 'scientific' approaches to the study of Islam as well as the confessional expectations of faith-based Islamic theological training. By looking more closely at the developing experience in Germany and Britain and selected other countries this volume explores how the two approaches are finding ways of creative cooperation.

109 R – NIMULOLA, Maimuna Aminah & AKBAR, H. W. (2024), *Islamic religious education learning experiences and Muslim students' beliefs and practices in Eastern Ugandan secondary schools*, *Journal of Islamic Education and Ethics*, 2(2), 144-162. https://doi.org/10.18196/jiee.v2i2.45 - This study sought to determine the influence of IRE learning experiences on Muslim students' beliefs and practices. The population consisted of Senior Four and Six students from Eastern Uganda from which a sample of 890 was selected using multi-stage sampling. A questionnaire was used to collect data, which was analyzed using descriptive statistics, correlation and ANOVA. The relationship between students' learning experiences and their beliefs was found not to be statistically significant, while that between learning experiences and their practices was statistically significant and moderate. A statistically significant difference in students' practices among school types was also found, where students from Government non-Muslim schools had the lowest while those from private Islamic schools had the highest. It was concluded that different types of schools offer different IRE learning experiences which influence ways in which Islam is practiced by students, although these experiences were not that influential on students' beliefs. It therefore is recommended that Islamic extra-curricular activities be organized for students to boost their knowledge and skills.

110 J – ORCHARD, Janet, *Where have all the RE teachers gone? Recruitment and retention issues in schools in England,* *Journal of Religious Education* vol. 72/3, Nov. 2024, pp. 311-322 - https://journals.Scholarsportal.info/details/1442018x/v72i0003/311_whatrtriisie.xml - This paper, which was originally a keynote address, offers an analysis of the crisis in retention, and recruitment of teachers of Religious Education (RE). A reflexive assessment is offered to the political lament 'where have all the RE teachers gone?' The author, drawing on over three decades of experience and involvement with RE both in school and higher education, ponders on the complexity of responding to the attrition rates where skilled RE teachers leave the profession at a much faster rate than new entrants are trained. It concludes by calling for unity of purpose amongst the wider RE community in England.

111 B – ORONOZ, Soraya, *La tesis de inconmensurabilidad de teorías: sinergias entre valores éticos y Responsabilidad Social Educativa,* Universidad Rey Juan Carlos/ESERP Digital Business & Law School (España), *Cuestiones Pedagógicas*, 1(33), 2024, 83-110 - ISSN 0213-7771 - e-ISSN 2443-9991 https://doi.org/10.12795/CP.2024.i33.v1.05 - En el presente estudio-tesis se plantea la integración de la tesis de inconmensurabilidad de teorías, proveniente de la filosofía de la ciencia, en el ámbito de los valores éticos y la Responsabilidad Social Educativa (RSE). Se realiza un análisis teórico de estos aspectos, proponiendo la tesis de la inconmensurabilidad Ético-Cívica en la educación formal como una forma de abordar el estudio de los valores en la sociedad, con algunas variaciones. Se propone un sistema de concreción curricular para la formación éticocívica y la RSE, con el objetivo de promover la formación integral y el desarrollo de ciudadanos comprometidos. Este sistema se diseña desde un enfoque científico, pedagógico y práctico, asumiendo la complejidad inherente a esta tarea.

112 J – OTT, Craig, *Culture and online theological education: the democratization of education or a new imperialism?* *Christian Education Journal: Research on Educational Ministry,* vol. 20, 2024, issue 3 - https://doi.org/10.1177/07398913241234928 - In recent years, there has been an explosion of online theological education programs. Such programs have opened new and diverse learning opportunities to many who otherwise have few options. In this regard, they could be considered democratizing. However, these programs might be viewed as imperialistic in that they advance foreign theological agendas and control. They seldom consider the challenges of cultural diversity and context of international learners. Furthermore, institutional goals of increasing enrolment and efficiency may overshadow the best interest of learners and learning effectiveness. Several recommendations are offered to reduce foreign dominance and promote the empowerment of diverse learners.

113 T – PACKHAM, Roger; Margaret TAPLIN; Kevin FRANCIS (Eds.), *How values education can improve student and teacher wellbeing*. *A simple Guide to the 'Education in Human Values' approach,* Routledge 2024, pp. 356 - Presenting Values Education as a solution to major challenges in education such as student disengagement and teacher burnout, this book provides a wealth of practical advice about how to implement the Education in Human Values approach in schools, promoting wellness and improved educational outcomes. Values Education is a worldwide movement and comes in several forms. This book explains the need for and nature of values education, provides practical, easy strategies for implementing the Education in Human Values (EHV) approach, and outlines the educational theories that underpin it. The practical strategies in this book can be implemented in small increments in all aspects of school life. The focus is on both student and teacher

wellbeing. The methods can also be used by teachers to address their own professional and personal challenges and to help them cope with difficult situations that cannot be changed. Written for teachers, teacher educators, and teachers in training, this book is the one-stop-shop for gaining a better understanding of values education, how it can support whole-school wellbeing and how to implement it effectively.

114 B – PAGOTTO, Tania, *La religione civile tra autorità e libertà*. *Stati Uniti, Inghilterra, Canada*, G. Giappichelli, Torino 2024, pp. 289 - https://www.giappichelli.it/media/catalog/product/openaccess/97912211 59936.pdf?srsltid=AfmBOopEDtJR4nqUfbiAbBPmGuWIn5IZIraJ8fGNCp8KalqKOiHQ_PE0 - Questo studio pone sotto la lente della comparazione, da una parte, l'establishment della Chiesa di Inghilterra; dall'altra parte il separatismo statunitense e, nel mezzo tra questi due, la neutralità canadese. I tre ordinamenti sono strutturati secondo diversi modelli o sistemi di relazione tra stato e chiese. Nel primo è presente una chiesa nazionale che beneficia di una serie di legami istituzionali, ufficiali e stabili con l'apparato statale (establishment); il secondo cristallizza un principio costituzionale che prevede la separazione tra le istituzioni religiose e l'ordine secolare (separatismo); il terzo, infine, garantisce la libertà religiosa in un'ottica di pluralismo, non discriminazione e multiculturalismo (neutralità). Al tempo stesso, tutti e tre sono ordinamenti anglofoni e di *common law* (eccezion fatta per il Québec), appartengono alla famiglia delle democrazie stabilizzate di impronta liberale e hanno ereditato molteplici elementi della tradizione giuridica inglese, dato che Stati Uniti e Canada sono ex-colonie dell'ex-Impero britannico (p. 4). Dai tre diversi ordinamenti discendono tre diversi modelli di educazione pubblica e dei relativi profili di istruzione religiosa.

115 J – PALUMBO, Paolo, *Inconciliabilità tra cattolicesimo e antisemitismo. Una prospettiva canonistica*, *Quaderni di diritto e politica ecclesiastica,* 2024, n. 2, pp. 683-706 - DOI: 10.1440/114723 - The article, delving into the path of reconciliation made after the Second Vatican Council in the relations between Catholics and Jews and pointing out how the most recent magisterium has emphasized that anti-Semitism represents an «anathema» for right reason, for social coexistence, and for authentic religious belief, starting from the theme of the responsibility of the Catholic faithful, intends to highlight the role of canon law in support of the magisterial and pastoral commitment on the subject of anti-Semitism and countering religious hatred, and specifically also the possible role of the canonical penal law.

116 J – PAPAKOSTAS, Christos, *Faith in frames: constructing a 'Digital Game-Based Learning' framework for religious education,* *Teaching Theology & Religion,* https://doi.org/10.1111/teth.12685, published 01-12-2024 - This paper discusses the potential of DGBL to facilitate transformation in the context of RE, arguing for the fact that it is immersive, interactive, and experiential. It outlines how this could substantially provide a more engaging learning environment for students, develop critical thinking, and ensure effective learning outcomes. This study explores the advantages and challenges involved in integrating DGBL into curricula for RE about the alignment between digital game design and pedagogical objectives. These are the important discussions of the application of methodologies in education, constructivist and experiential learning theories, and incorporation of cognitive load optimization strategies to ensure that DGBL does not just enchant students with games but fosters deep understanding of religiously related concepts, of importance is sharing information to ensure that the content of digital games correctly exemplifies the various traditions of religion and student identity to foster belongingness and respect towards cultural diversity. This paper also takes on board some of the pragmatic issues, among which are professional development by teachers, game design challenges, and possible resistance from other stakeholders who are concerned by the perceived risks associated with gaming. This paper argues that the strategic use of DGBL as a methodology will permit educators to design personalized, engaging, and culturally sensitive learning contexts that enhance students' understanding of and engagement with religious teachings, thus working towards a framework of more inclusive RE.

117 R – PAUHA, Teemu; HIETAJÄRVI, L.; KUUSISTO, A.; & KALLIONIEMI, A. (2024), *The variety of worldview profiles among Finnish upper secondary school students: a latent class analysis,* British Journal of Religious Education, 1-19 https://doi.org/10.1080/01416200.2024.2430686 - In recent decades, the religious landscape in Europe, including Finland, has witnessed increasing secularisation and pluralisation. In this article, we investigate the diversity of worldviews among Finnish upper secondary school students from a person-centred perspective. By conducting latent class analysis on the survey responses of 973 students, we distinguish five different worldview profiles: the *Culturally Moderate* are characterised by average scores on all worldview-related items. The *Secularly Active* distance themselves from clearly religious or spiritual items, yet they are very engaged in existential and ethical reflections. The *Communally Passive* show limited interest in spiritual or value-based activities, while the *Existentially Indifferent* tend to have minimal engagement with

worldview-related issues. The *Religiously Active* are the smallest class in the data and the only ones to show marked involvement in distinctly religious concerns. Personal ethics and meaning are important across the classes and are also relatively important in classes otherwise uninterested in worldview-related issues. Finally, the article concludes with a discussion of the educational implications of the findings for RE and Ethics instruction.

118 P – PEACOCK, Lucy; Mathew GUEST, ***Worldviews, religious literacy and interfaith readiness: Bridging the gap between school and university*,** Briefing paper by Research Centre for Peace and Security, University of Durham, Coventry University Publisher 2024, pages 15 - https://pureportal.coventry.ac.uk/en/publications/worldviews-religious-literacy-and-interfaith-readiness-bridging-t - This briefing paper presents findings from academic research that explores the relationships between UK university students' religious literacy, their experiences of RE at school, and what we call their 'interfaith learning and development', a multidimensional concept representing students' ability to engage with, and relate across, religion and worldview difference. This research represents the first step in exploring how different types of RE might prepare students for the challenges of university, in which they are often faced with a variety of identities different from their own. This briefing is based on data collected from a national sample of UK university as part of the 'Building Positive Relationships among University Students across Religion and Worldview Diversity' project.

119 J – PETRI, Dennis P., ***Blocking the transmission of faith. Exploring the relationship between religious persecution and family disruption*,** *International Journal for Religious Freedom* vol. 17 no. 2 (2024): Children, youth and FoRB - doi: https://doi.org/10.59484/BRMQ3698 - Several years ago, I spent time in a boarding school established to serve children from contexts of religious persecution. The school's mission was to provide a safe environment for children whose parents were involved in Christian ministry in crime-ridden areas. Sending their children to this boarding school allowed parents to continue their ministry without exposing their children to the same dangers, ensuring them a quality education. [...]

120 P – PEZZOLI-OLGIATI, Daria, ***Luoghi di confine: riflessioni sulla religione nella cultura contemporanea.*** Da *Davide Zordan Lecture*, organizzata dal Centro per le Scienze Religiose della Fondazione Bruno Kessler, Trento 26 nov. 2024 - https://magazine.fbk.eu/it/news/luoghi-di-confine-riflessioni-sulla-religione-nella-cultura-contemporanea/ - Le forme religiose del nostro tempo sono vissute in una società differenziata e plurale, segnata da forte mobilità, complessità e trasformazioni sia profonde che velocissime. Se da una parte le istituzioni religiose tradizionalmente ancorate alle società europee stanno perdendo membri e influenza sull'assetto sociale, dall'altra si constata che la ricerca di un orientamento esistenziale in un periodo estremamente complesso è intensa e articolata su temi e modalità variegate. Usando un concetto di religione aperto, analizziamo luoghi e forme di ricerca esistenziale di senso in vari ambiti sociali e scopriamo pratiche e visioni religiose del mondo in interazione con vari ambiti sociali come la politica, il sistema sanitario, l'arte, lo sport. Esplorando tali dimensioni religiose si capisce che, seppur frammentata e articolata in modi a volte sorprendenti, la religione è un fenomeno molto variato e diffuso. Queste forme possono essere un'opportunità per ripensare a come rafforzare una società democratica in cui orientamenti diversi possano interagire in modo costruttivo. Ovviamente la religione può essere usata anche per legittimare pratiche totalitaristiche. Di fronte all'ambiguità delle formazioni religiose nel mondo contemporaneo con i loro potenziali e pericoli lo studio accademico accurato della religione, nei vari rami della teologia e nelle scienze religiose, si rivela fondamentale, sia a livello concettuale che storico e culturale.

121 B – PIN, Andrea, ***Religious freedom without the rule of law.*** *The Constitutional Odysseys of Afghanistan, Egypt, and Iraq and the Fate of the Middle East,* Brill Sept. 2024, Series: Brill Research Perspectives in International Law and Brill Research Perspectives in Law and Religion, ISBN 978-90-04-53322-6 - The volume compares the efforts to instil the values and practices of the rule of law in the Middle East in the early twenty-first century with their disappointing performances in terms of safety, human rights, and, especially, religious freedom. It zooms in on Afghanistan, Egypt, and Iraq to argue that international interventions and local initiatives underestimated the ethno-religious mosaic of these countries and their political and constitutional culture. The standard notion of the rule of law values individualism, equality, rights, and courts, which hardly fit the makeup of the Middle East. Securing stability and protecting religious freedom in the region requires compromising on the rule of law; the consociational model of constitutionalism would have better chances of achieving them.

122 J – POCASANGRE FONSECA, Marcia Victoria, ***El desarrollo de la inteligencia espiritual en el nuevo paradigma de la educación religiosa desde una educación por competencias,*** *Revista de Educación*

*religiosa,* vol. 3, núm. 2 (2024), 90-111- https://doi.org/10.38123/rer.v3i2.485 - Ante la realidad cambiante de la sociedad tanto nacional como global, que afecta al ser humano como un ser multidimensional que está en constante búsqueda de identidad y de felicidad en su cotidianidad, es necesario plantear espacios en el ámbito educativo para trascender y encontrar respuestas a preguntas existenciales para la realización plena en la construcción de proyectos de vida. Esta es una tarea que implica ser abordada desde los procesos de enseñanza aprendizaje, y dentro del currículo educativo costarricense, la disciplina de ER permite ser ese espacio de encuentro en donde la persona estudiante descubra que puede trascender y plantearse nuevos horizontes como un ser integral, potencializando su propia inteligencia. El objetivo es analizar el desarrollo de la Inteligencia Espiritual en el nuevo paradigma de la ER en el Sistema Educativo Costarricense desde documentación existente y la opinión de expertos para una educación por competencias. Esto implica romper los paradigmas tradicionales e imaginarios en que se ha quedado dicha asignatura, y plantear el desarrollo de la IES como eje trasversal para la educación por competencias y de formación integral de la persona desde el paradigma nuevo que atraviesa la ERE.

123 J – POUCET, Bruno, *Le retour du religieux dans les établissements catholiques en France : état des lieux et interrogations, Éducation & Société,* 2024/1, n. 51, pp. 89-108 - https://shs.cairn.info/revue-education-et-societes-2024-1-page-89?lang=fr - L'article porte sur l'évolution des établissements privés français, à 97% d'origine catholique, où se produit une sorte de retour du religieux avec un réinvestissement de l'épiscopat alors que 14% seulement des parents les choisissent pour des raisons religieuses. Pourquoi cette rechristianisation d'un enseignement de moins en moins catholique ? La société française s'est sécularisée depuis une vingtaine d'années, la pratique religieuse s'étant effondrée dans un processus de sortie de la religion commun aux pays européens. Si le catholicisme reste la première religion en France, il est désormais dépassé par les athées ou les indifférents. Est-ce la raison du rappel par les responsables catholiques de l'importance des valeurs éducatives ? En 2013, les évêques de France et le Secrétariat général de l'enseignement catholique ont promulgué un nouveau statut et revisité le caractère propre défini par la loi Debré de 1959 sur les rapports entre l'État et les établissements privés. En quoi le caractère propre interroge-t-il la laïcité, les valeurs morales et républicaines, la prise en compte de l'évolution des mœurs ? Localement, comment ces dispositions nationales sont-elles mises en œuvre ? En s'appuyant sur la littérature grise et des prises de position publique, l'analyse de quelques exemples montre comment des sujets de société –éducation à la sexualité, homophobie– sont pris en compte à l'intérieur d'établissements où il n'y a pas unanimité pour aller dans un sens ou dans un autre, les parents et les professeurs étant attachés avant tout à la réussite des élèves.

124 B – RAHIEM, Maila (Ed.), *Religion, education, science and technology towards a more inclusive and sustainable future.* Proceedings of the 5th International Colloquium on Interdisciplinary Islamic Studies (ICIIS 2022), Lombok, Indonesia, 19-20 Oct. 2022, Routledge 2024, pp. 310 - https://www.routledge.com/Religion-Education-Science-and-Technology-towards-a-More-Inclusive-and-Sustainable-Future - This book addresses topics relating to religion, education, science, and technology, and explore their role in developing a more inclusive and sustainable future. With discussions viewed through the lenses of religious and Islamic studies, education, psychology, social science, economics, and natural science, the book is interdisciplinary. It also brings together a range of diverse work by academics around the world including Indonesia, Malaysia, the United States, Australia, Kenya, Germany, and the Philippines. The papers are derived from the 5th International Colloquium on Interdisciplinary Islamic Studies (ICIIS 2022), a prestigious event designed to provide a global forum for academicians, researchers, practitioners, and students to present their research findings to global experts. ICIIS was hosted by State Islamic University of Syarif Hidayatullah Jakarta's School of Graduate Studies, Indonesia in collaboration with UIN Sultan Thaha Saifuddin Jambi, Indonesia, UIN Mataram Nusa Tenggara Barat, Indonesia and Umma University Kajiado, Kenya.

125 B – RAHMAT GHAN, Sher, *Education, inclusion, pluralism and United Nations sustainable development goals. A Case Study of the Cultural Politics of Postcolonial Pakistan.* Brill, Series: Global Education in the 21st Century, vol. 10, Publication 19 Dec 2024 – ISBN 978-90-04-71920-0 - This book offers a compelling analysis of education's promise to achieve inclusive, pluralistic and sustainable societies. These globally shared challenges are examined through a detailed analysis of the cultural politics of education in postcolonial Pakistan. The analysis provides a window into the ways that the intergenerational traumas of colonialism, neocolonialism, globalisation and forms of extremism continue to present significant challenges for postcolonial Pakistan. Drawing on postcolonial theories and curriculum theory, the author develops a critical discourse analysis of the cultural politics that shapes education in Pakistan. The analysis identifies key elements of this cultural politics such as religious and cultural dynamics, geopolitical challenges, the need to

promote unity and cohesion, employing history for nation-building, and gender relations, and the ways in which these elements intersect to shape the possibilities of delivering on the promise of inclusion, pluralism and sustainable development.

126 R – RAMALHO ARDUINI, Guilherme, *Diversité religieuse et éducation publique au Brésil : nouveaux enjeux*, *Éducation & Société* 2024/1, n. 51, pp. 33-53 - https://shs.cairn.info/revue-education-et-societes-2024-1-page-33?lang=fr - 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.

127 J – RÄSÄNEN, Antti, & KNUUTILA, Jyrky (2024), *Recent trends of practical theology in Finland: the research field of practical theology and religious education from the perspective of paradigms and the operating environment in the first decades of the 21st century at the University of Helsinki*, *International Journal of Practical Theology*, 28(1), 119-134. https://doi.org/10.1515/ijpt-2024-0029 - This paper explores historical and recent developments in Finnish Practical Theology and RE. It reconstructs the operating environment under which PT and RE exist in Finland, i. e. its political, economic, and cultural circumstances. To this end, the authors highlight developments such as the transition from a rural-centric to an urban society, the impact of political left-wing ideology, and the impact of Finland's joining the European Union. Through an analysis of dissertation research at Helsinki University, the paper provides an overview of current topics of research in Finnish PT. The authors conclude with insights into likely future developments in the 21st century.

128 J - RELAÑO PASTOR, Eugenia (2024), *The freedom of thought, conscience, and religion in the Age of Neuroscience: revisiting the* forum internum, *Journal of Religion in Europe*, 17(4), 389-415. https://doi.org/10.1163/18748929-bja10104 - While the prominence of neuroscience and neurotechnologies has generated intensive debates about the normative analysis of the ethical-legal challenges in public opinion and academia, these debates are relatively scarce among law and religion experts. To overcome the shortfall, this contribution describes the impact of the main neuroscientific applications on the right of freedom of thought, conscience, and religion. Considering how neurosciences techniques can alter the mind, decode thoughts, and enhance cognitive functions, particularly individual thought and conscience, I suggest revising the traditional dichotomy of *forum internum* and *forum externum* of the right to freedom of thought, conscience, and religion and rethinking the protection of the *forum internum*, which is at risk in the Age of Neuroscience.

129 B – RELIGIOUS EDUCATORS ASSOCIATION OF THE PHILIPPINES (REAP), National Conference on Catechesis and Religious Education (NCCRE): *Research in religious education and theology: issues, trends, and developments,* 2024, pp. 91 - https://hitik-journal.reapph.org/NCCRE/index - The National Conference on Catechesis and Religious Education Conference Proceedings has released the Volume 12 of the Conference Proceedings. The Department of Theology and Religious Education of De La Salle University in Manila, the Philosophy and Religion Department of the University of Saint La Salle in Bacolod, and the Religious Educators Association of the Philippines (REAP), Inc. initiated the 12th National Conference on Catechesis and Religious Education (NCCRE). The conference was held in person from June 21 to 22, 2024, at the University of Saint La Salle, Bacolod, Negros Occidental, and will focus on the theme: *Research in religious education and theology: issues, trends, and developments*. See list of the 51 abstracts pp. 36-81.

130 J – RINGVEE, Ringo, *Religion, society and the state – Transformations in three Baltic States since the 1990s,* *Annual Review of the Sociology of Religion,* vol. 15 (2024), pp. 128-147 - https://doi.org/10.1163/9789004713802_007 - The chapter examines the evolution of religion-society-state relations in the Baltic States since the 1990s. Although the Baltic States are a geo-political area located on the eastern shore of the Baltic Sea, the three countries differ from each other in their religious histories and current situations. Between the 1940s and the late 1980s, Estonia, Latvia, and Lithuania underwent state-imposed secularisation by the Soviet regime. As seen in other post-Communist Central and Eastern European countries, the Catholic Church

withstood Soviet antireligious measures more effectively than the Lutheran churches in Estonia and Latvia. Consequently, the post-Communist Baltic States display different regulations governing the relationship between the state and religious institutions. The Catholic Church's relations with individual states are governed by various international agreements with the Holy See. The chapter argues that the secularisation of society is reflected in how the state and religious institutions interact, both in legislative and practical terms.

131 R – RISAL MASDUL, Muhammad et al., *Acculturation of religious values in early childhood: Central Sulawesi educational institutions,* South African Journal of Childhood Education, vol. 14, no 1, a1530 - DOI: https://doi.org/10.4102/sajce.v14i1.1530 - Early Childhood Education Institutions (ECEIs) require a model for the cultivation of religious values from an early age. Religion encompasses fundamental values that strongly instil belief in the existence of God and promote harmonious relationships among individuals. This study examines the role of ECEIs in fostering religious values in early childhood. This study aims to explore the cultivation of religious values in early childhood, which includes philosophy and models of the cultivation of religious values. This research was conducted in Palu, Central Sulawesi, Indonesia. Researchers chose five early childhood educational institutions with 30 participants, teachers, and managers of early childhood educational institutions. The analytical approach used is the *Discovering Cultural Themes* model. Conclusion: philosophical values are cultivated through recognition, habituation, and example. The acculturation model starts from the identification of religious and cultural values followed by institutionalisation and encouragement by teachers and parents.

132 R – ROTIMI, Odudele, et al., *Christian religious education in Nigerian schools: a sociological advocacy for transformative education in the curriculum,* Journal of Technical University, vol. 18, no. 5, 2024, pp. 18 - https://lgjdxcn.asia/admin/pdf_files/V182505-2024.pdf - Previous works have been written on different areas of Christian RE in Nigerian schools with little attention paid to its sociological advocacy for transformative education in the curriculum. This paper examines Christian RE in Nigerian schools, with particular interest in integrating African moral values into its curriculum which we considered as transformative education. At this point in Nigeria's history, there is a moral crisis within the various strata of society. Over time, people became more and more indifferent to moral values than young people tend to think that the odd situation of moral decadence is common. The loss of positive African values in the lives of today's Nigerian citizens is a contributing factor. Some of these values are akin to the values of Jesus Christ which he taught in the scriptures. The methodology employed in this study is phenomenal-descriptive which means that the phenomenon of moral laxity as found to exist in Nigeria was studied over time and the remedy to embrace morality evidenced in uprightness of character through integration of African moral values in the school curriculum presented in the discourse. The findings of this paper revealed that the transformative education held as sacrosanct in the traditional society have been compromised. This work, therefore, advocates for the transformative education in the school curriculum to help boost the morality status of Nigerians.

133 R – ROZIKAN, Muhamad, et al., *Students' spiritual well-being landscape: Insights from Indonesian Islamic universities,* International Journal of Religion, vol. 5, n. 10, 2024, pp. 1752-1769 - https://doi.org/10.61707/jvs37m46 - The rising prevalence of mental health concerns among students in Indonesian higher education necessitates thorough exploration. This study systematically investigates the intricate landscape of spiritual well-being among Indonesian students within Islamic universities. Employing a rigorous mixed-methods approach, a survey covering 1547 students aged 18-22, consisting of 26.8% males and 73.2% females across 30 Indonesian Islamic universities was conducted, from Jawa (58.1%), Kalimantan (9.5%), Papua (4.5%), Sulawesi (7.8%), Sumatera (20.1%). This study investigates the intricate landscape of spiritual well-being among Indonesian students within Islamic universities. Guided by Fisher's four-domain theory—personal, communal, environmental, and transcendental—the survey served as the analytical framework. Survey outcomes reveal nuanced levels of spiritual well-being: very low (0.0%), low (42.3%), moderate (57.1%), high (0.6%), and very high (0.0%). The survey results highlight a diverse spectrum of spiritual well-being levels among students, with a significant portion falling into the low to moderate range. This indicates a clear imperative for interventions aimed at enhancing spiritual well-being among this demographic. In-depth interviews with 30 academics from 30 Islamic universities illuminate the repercussions of low spiritual well-being, impacting various dimensions of students' lives. Interview findings discern three distinctive counseling approaches: modern (reality, behavior, and REBT), post-modern (SFBC), and religious counseling (fill ard kholifah counseling). However, these approaches are underutilized, resulting in suboptimal provision of counseling services. The findings recommend each institution focus on crafting an Islamic counseling model

to mitigate the prevalence of mental health concerns and significantly enhance students' spiritual well-being, aligning with the distinct characteristics of those studied in Islamic universities in Indonesia.

134 B - RUGGIERI, Alice, *Approccio alla religione, conflitto intergenerazionale e cittadinanza attiva. Seconde generazioni islamiche in Italia,* Roma TrE-Press, Collana 'Pedagogia interculturale e sociale' n. 24, ebook ottobre 2024, pp. 204 - https://romatrepress.uniroma3.it/wp-content/uploads/2024/10/vol-24-RUGGIERI.pdf - "Il lavoro, nel suo insieme, vuole mettere in luce l'importanza dell'educazione e della formazione religiosa. Altresì intende mostrare le difficoltà, interne ed esterne al nucleo familiare, di accettazione e inclusione, che i giovani musulmani riscontrano in Italia. L'indagine si orienta a ricercare le dinamiche che possano portare il soggetto a sviluppare quella coerenza complessa necessaria all'integrazione e alla valorizzazione delle differenze. Analizza gli aspetti pedagogici che possano ridurre le difficoltà di approccio alla religione, alla cultura d'origine, al contesto. L'educazione e il modus operandi dei genitori può influenzare la scelta di essere musulmani, più o meno praticanti, o atei, attutisce il problema identitario e amplifica il sentimento nazionalistico senza contrapporlo a una religione minoritaria. L'indagine qualitativa scava affondo [sic] nei bisogni specifici al fine di valutare buone pratiche di avvicinamento e comprensione" (da *Introduzione*, p. 16).

135 J – RYMARZ, Richard (2024) *Disputed times: reflections on religious education in Australian Catholic schools*, *Cogent Education*, 11(1). https://doi.org/10.1080/2331186X.2024.2411089 - This paper contributes to the ongoing discourse on the rationale and purpose of RE in Catholic schools. RE in Australian Catholic schools has always been a feature of the curriculum and the expectation is that all students take part in this. Several salient features of contemporary culture that impact on faith-based schools are noted and these frame the overview of RE that is given. These include the rise in both those expressing no religious affiliation and weaker levels of attachment amongst Catholics to the home tradition. Catholic schools, however, remain popular and this can be seen as a manifestation of secular religious competition. Several features of RE in Australian Catholic schools are given. These include: the preeminent emphasis on an educational approach, a recognition of various distinct but complementary goals for RE, and an acknowledgement of the importance of dialogue, engagement and pedagogical methodology.

136 J – SABBATH, Roberta, *Why teach Hebrew Bible, New Testament, and Qur'an to undergraduate US university students? Teaching Theology & Religion,* first publ. 22 September 2024 - https://doi.org/10.1111/teth.12669 - Introducing students to the similarities and connections among the Hebrew Bible, New Testament, and Qur'an is a means to introduce students to a shared source of humanity, beauty, wisdom, and solace. This article outlines a literature class that uses comparatist strategies to introduce these three foundational religious texts as literary works. Figural and thematic strategies reveal the development of stories, characters, ideas, and values. Cultural studies strategies demonstrate the profound effects that the texts have had on our notions about our relationships and responsibilities to ourselves, our families, and our world. Students report a better understanding of their own spiritualties, a greater acceptance of their own identities, and an increased appreciation of the diversity of their communities.

137 C – SAINT-MARTIN, Isabelle, *L'enseignement des faits religieux à l'école en France : pour quelle éducation ? Encyclopédie d'histoire numérique de l'Europe* [en ligne], ISSN 2677-6588, mis en ligne le 10/07/24. Permalien : https://ehne.fr/fr/node/22373 - Mise en avant par le rapport de Régis Debray (mars 2002) remis au ministre Jack Lang après les attentats du 11 septembre 2001, la question d'un « enseignement du fait religieux » à l'école n'est ni tout à fait neuve ni dérogatoire à la laïcité scolaire. Les lois des années 1880 ont, certes, mis fin à un enseignement confessionnel à l'école (excepté dans le cas de l'Alsace-Moselle) mais sans exclure tout savoir sur les religions. Un siècle plus tard, dans une France de plus en plus sécularisée, l'effacement d'une culture humaniste au sens large, ainsi que la massification scolaire des années 1980, sont invoquées dans le débat public pour déplorer l'ignorance des élèves. Plusieurs rapports, dont celui de l'historien Philippe Joutard (1989) puis la réforme des programmes de 1996, visent à renforcer la place des sujets religieux en histoire et en lettres. Le rapport Debray s'inscrit dans cette perspective pour fonder une approche laïque du fait religieux sur la distinction entre savoir et croyance, afin de saisir les religions comme faits de civilisation dans une lecture distanciée et critique qui associe des objectifs de connaissances et de compétences. L'accès à une large partie du patrimoine culturel, le décryptage d'un monde contemporain où le religieux est loin d'avoir disparu, mais aussi la capacité à prendre en compte la pluralité religieuse et convictionnelle de la société française, sont ainsi en jeu dans cet enseignement.

138 J – SCHAMBECK, Mirjam, *Critical education on Antisemitism. Urgencies, concepts and research lines in religious pedagogy,* *Theo-Web* 23 (2024) H. 1, 207-230 - https://doi.org/10.23770/tw0336 - Anti-Semitism is returning powerfully and loudly to European societies despite decades of dealing with the Holocaust, including training programs in schools. As important as concepts of Holocaust education (= HE) and concepts of remembrance continue to be, they also make it clear that their previous focus on cognition and encyclopaedic knowledge has hardly enabled students to develop attitudes and skills to stand up against anti-Semitism. Outlining the background of the current state of research, the article develops a concept of education critical on antisemitism that is shaped on the one hand by the concepts of HE and remembrance, on the other hand by definitions and manifestations of antisemitism and thirdly, above all, by the visualization of Jewish life in the past and present.

139 B – SCHARBACH WOLLENBERG, Rebecca, *The Abrahamic vernacular,* Published online by Cambridge University Press: 10 April 2024 - DOI: https://doi.org/10.1017/9781009286787 - Contemporary thought typically places a strong emphasis on the exclusive and competitive nature of Abrahamic monotheisms. This instinct is certainly borne out by the histories of religious wars, theological polemic, and social exclusion involving Jews, Christians, and Muslims. But there is also another side to the Abrahamic coin. Even during communal rivalry, Jews, Christians, and Muslim practitioners have frequently turned to each other to think through religious concepts, elucidate sacred history, and enrich their ritual practices. Scholarship often describes these interactions between the Abrahamic monotheisms using metaphors of exchange between individuals-as if one tradition might borrow a theological idea from another in the same way that a neighbour might borrow a recipe. This element proposes that there are deeper forms of entanglement at work in these historical moments.

140 J – SCHOLES, Stephen C. (2024), *Religious and moral education in Scottish non-denominational primary schools: charting curriculum change through school handbooks*, *British Journal of Religious Education*, 1–13. https://doi.org/10.1080/01416200.2024.2409150 - Religious and Moral Education (RME) in primary schools has been an under-researched aspect of state-funded schooling in Scotland. It has received little scholarly comment, and even less empirical research has been conducted on the extent and nature of provision since the implementation of Scotland's *Curriculum for Excellence* from 2010 onwards. Using the findings from a document analysis of ninety school handbooks from one local education authority, this article contributes to the limited scholarship on this topic. Through a discussion of the themes of compliance, content, and community, the article highlights ongoing challenges concerning implementing *CfE* RME in the primary sector. It concludes by considering the marginalisation of RME and suggesting that focusing on professional learning and further empirical research are vital next steps.

141 P – SCHULTZ, Brooke, *More States are testing the limits around religion in public schools* [Usa], *Education Week,* November 25, 2024 - https://www.edweek.org/policy-politics/more-states-are-testing-the-limits-around-religion-in-public-schools/2024/11 - A wave of policies mixing public education and religion are challenging the church-state divide. Fights over religion in public schools are not new. But several Republican-led states are testing the limits through initiatives that seem primed to land before the U.S. Supreme Court, seeking to reshape how faith and schools intersect.

142 R – ŞENEL, Abdulkerim & DEMMRICH, S. (2024), *Prospective Islamic theologians and Islamic religious teachers in Germany: between fundamentalism and reform orientation*, *British Journal of Religious Education*, 46(4), 389-407. https://doi.org/10.1080/01416200.2024.2330908 - This study represents the first German-wide investigation of Islamic theology and RE 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.

143 J – SEVERINO-GONZÁLEZ, P., NAVARRETE-ROBLES, et al. (2024), *Social responsibility and sustainable development goals: the case of teachers in Christian-Protestant schools* [Chile], *Journal of Lifestyle and SDGs Review*, 5(1), e02855. https://doi.org/10.47172/2965-730X.SDGsReview.v5.n01.pe02855

The objective of this study is to explore the perception of primary and secondary school teachers on social responsibility strategies from the SDGs in Protestant establishments. The study considers an exploratory design. A quantitative instrument was applied to a non-probabilistic sample composed of primary and secondary school teachers from Protestant institutions in Chile. Descriptive statistics, measures of central tendency, internal consistency coefficients were determined and statistically significant differences were examined. The complementarity that the principles of confessional and Protestant education have with respect to the values of social responsibility is evident. The sociodemographic characteristics of teachers have implications in the perception of social responsibility strategies. Differences were found according to sex, university, postgraduate and position. Conclusion: Protestant-inspired primary and secondary education institutions must promote liberty, empathy, respect, citizenship, dignity, solidarity and care for the environment. All the above is consistent with the principles of the SDGs and the values of social responsibility.

144 J – SIANTURI, R., & ROMIKA, R. (2024), *The role of Christian religious education in developing 21st century skills in church youth*, *International Journal of Humanities Education and Social Sciences*, 4(1). https://doi.org/10.55227/ijhess.v4i1.1059 - This article examines the role of Christian RE (PAK) in developing 21st century skills among church youth. In an era of constant change, where technology and globalization affect all aspects of life, PAK not only focuses on teaching spiritual and moral values, but also supports the development of skills such as critical thinking, collaboration, effective communication and creativity. This research uses a qualitative descriptive approach, with a focus on literature study. By using this method, research emphasizes the importance of using literature to understand best practices and theories that support the integration of 21st century skills in the context of RE, thereby enabling church youth to be more adaptive and innovative in dealing with social and technological problems dynamics. The results of this research through an integrated approach between theology and practical skills, PAK seeks to equip the younger generation with the tools necessary to succeed and contribute positively to modern society. This article discusses how PAK's curriculum and teaching methods can be adapted to be more relevant to the needs of church youth, preparing them to become leaders and bringers of change in the future. The conclusion from conducting this research is that in facing the challenges of the 21st century, Christian RE plays an important role in equipping the young generation of the church with skills that not only support their spiritual growth but also prepare them to become competent and empathetic world citizens.

145 B – SMITH, Barbara J. (ed.), *Urgent care for schools. Situating responsibility as an engaging way for students to transform school cultures*, Brill 2024, Availability: not yet published, Publication: 19 Dec 2024 ISBN 978-90-04-71871-5 - What can schools do differently to reach more students? What can educators do to address an urgent need to provide meaningful, memorable and fulfilling learning experiences? By viewing curriculum through a lens of 'situated responsibility', it is possible to engage students in authentic and purpose-based learning. This book is about expanding the student identity to include that of becoming service providers, injustice responders, action researchers, designers, apprentices and teachers. This book features a collection of international stories written by students and their advisors who care deeply about their education and supporting others. There is much we can do.

146 J – SMITH, Martin, *The epistemology of religion,* *Analysis* 74 (1):135-147 (2014) - https://philarchive.org/rec/SMITEO-17 - The epistemology of religion is the branch of epistemology concerned with the rationality, the justificatory status and the knowledge status of religious beliefs – most often the belief in the existence of an omnipotent, omniscient and loving God as conceived by the major monotheistic religions. While other sorts of religious beliefs – such as belief in an afterlife or in disembodied spirits or in the occurrence of miracles – have also been the focus of considerable attention from epistemologists, I shall concentrate here on belief in God. There were a few significant works in the epistemology of religion written during the early and mid-Twentieth Century. The late Twentieth Century, however, saw a surge of interest in this area, fuelled by the work of philosophers such as William Alston, Alvin Plantinga and Linda Zagzebski amongst others. Alston, Plantinga and Zagzebski succeeded in importing, into the epistemology of religion, various new ideas from mainstream epistemology – in particular, externalist approaches to justification, such as reliabilism, and virtue theoretic approaches to knowledge (see, for instance, Alston, 1986, 1991, Plantinga, 1988, 2000, Zagzebski, 1993a, 1993b). This laid fertile ground for new research – questions about the justificatory and knowledge status of belief in God begin to look very different when viewed through the lens of theories such as these. I will begin by surveying some of this groundbreaking work in the present article, before moving on to work from the last five years – a period in which the epistemology of religion has again

received impetus from several ideas from mainstream epistemology: ideas such as pragmatic encroachment, phenomenal conservatism and externalist theories of evidence.

147 J – SPRINGBORN, Matthias, *Vom Lernen zwischen gepackten Koffern zur Bildung mit staatlicher Anbindung. Jüdischer Religionsunterricht in Deutschland seit der Schoah*, *Zeitschrift für Religion Gesellschaft und Politik* (2024). https://doi.org/10.1007/s41682-024-00180-9 - Published: 11/09/2024 - If a time frame is drawn from the immediate post-war period of the Second World War to the present day, Jewish RE in Germany has undergone multiple contextual changes. For example, during the period of the Allied occupation of Germany, which spanned several years and during which the Jewish population was mainly located in temporary displaced persons camps and communities, Jewish RE was mostly subordinated to education according to Zionist, i.e. national Jewish criteria. In a second phase after the closure of the DP facilities, which was accompanied by a considerable emigration of the Jewish population, the organization of Jewish RE was exclusively a matter for the newly constituted Jewish communities, which could often only be implemented inadequately due to a lack of material or personnel resources in both West and East Germany. In a third phase from the 1960s onwards, a longer-term to permanent re-establishment of Jewish community life and Jewish education in (West) Germany was expressed, among other things, in the founding of two Jewish all-day schools or increased efforts to procure and select adequate educational media. In the meantime, Jewish vacation camps for children and young people have also taken on a supplementary (and in some cases substitute) function in the teaching of Jewish religious practice. A fourth phase since reunification has been characterized by increased internal Jewish heterogeneity and an increasingly state-affiliated RE due to immigration, especially from countries of the former Soviet Union.

148 J – SULEJMANI, Shaban et al. (2024), *Religious education in North Macedonia. The current situation and hope*, *International Journal of Religion*, 5(10), 2024, 4423-4432. https://doi.org/10.61707/h63tjm74 - The article aims to evaluate religion teaching in public schools as a fundamental human right. Its aim is to high light Islamic religious education in public schools, which contributes to a deep a warren so the younger generation and the general population in the respective countries to achieve a co-existential peaceful life. For this article, methods of research were elected that suited the nature of this paper, as analytical, inductive, narrative, critical and comparative.

149 R – SURYAPERMANA, Nana et al., *Synthesizing social media into the fabric of religious education: exploring advantages, confronting complexities, and unravelling far-reaching implications*, *International Journal of Society Reviews,* vol. 2, n. 1, 2024 - https://injoser.joln.org/index.php/123/article/view/50 - This study delves into integrating social media into RE, examining its advantages, complexities, and far-reaching implications. We used a mixed-methods research design to survey and interviewed educators, students, and administrators across diverse RE settings. Quantitative analysis revealed that 70% of participants acknowledged heightened student engagement through social media, while 62% recognized its positive impact on learning outcomes. However, 45% expressed concerns about ethical considerations, and 55% found the integration challenging. Qualitative insights unveiled a rich tapestry of community building and collaborative learning juxtaposed with challenges related to online etiquette and the digital divide. The study contributes to the field by validating the positive outcomes of social media integration in RE while emphasizing unique ethical considerations. Limitations include the potential for response bias and a focus on a specific timeframe. Recommendations for future research include longitudinal studies and comparative analyses across religious traditions. In conclusion, this research illuminates the complex interplay of technology, ethics, and tradition in RE, offering insights for educators, policymakers, and researchers navigating this dynamic landscape.

150 J – SYCHENKO, Viktor; Tetiana LYSOKOLENKO, *The analysis of Ukrainian policy in the field of state-religious education: secondary school,* *The Person and the Challenges,* vol. 14, 2024, no 1, pp. 109-128. https://www.ceeol.com/search/article-detail?id=1232387 - The article provides an overview of approaches to the organization of RE in secondary schools of Ukraine during the period of its independence, which complements the European experience of studying this issue. Attention is paid both to the historical circumstances of the beginning of school RE in the interaction of religious, state and educational institutions, and to modern issues related to the policy of introducing subjects of religious and moral orientation in Ukrainian schools. The current legislation in the field of RE in a secular school, the real practice of its implementation, and the challenges that give an idea of the specifics of Ukraine in this matter in the European space, are analyzed. The legislative work of Ukraine on resolving the issue of legal regulation of the possibility of establishing educational institutions of different levels of accreditation by religious organizations is

generalized. Statistical data on the state of teaching religious and moral subjects in schools of Ukraine are analyzed. Prospects and possibilities of further teaching of RE in the Ukrainian public school are considered.

151 J– SZOPIAK, Michael and Matthew KLOSER, *Faith and STEM education: a path to mutual elevation in Catholic schools* [Usa], *Journal of Catholic Education,* Spring 2024, vol. 27, issue 1, pp. 70-89 - https://digitalcommons.lmu.edu/ce/vol27/iss1/4/ - Amidst increasing religious disaffiliation, often due to a perceived tension between faith and the STEM disciplines, Catholic schools provide critical opportunities for young people to recognize how these domains can be mutually elevating. The field, however, lacks guidance as to how this integration should occur in practice. This conceptual paper first provides an overarching framework for how aspects of the Catholic tradition, like Scripture and the Catholic social tradition, can shape traditional educational domains of STEM teaching and learning. Secondly, we provide a heuristic of three criteria for deeply engaging students at the interface of the Catholic faith and the STEM disciplines. Finally, we narrow in on K-12 science standards and provide six examples of how the three criteria can be applied to authentically and deeply advance understanding at the intersection of science and the Catholic faith.

152 R – TAMBUNAN, Daulat Marulitua & Ferdinand ISKANDAR, *The impact of technology-based learning media on students' interests in Christian religious education,* *Journal of Educational Management and Instruction (JEMIN)* 4(1), August 2024, 185-195 - DOI:10.22515/jemin.v4i1.9628 - The increasing role of technology in education has prompted an examination of its effects on student learning interest. This study aimed to assess the impact of technology-based learning media on students' interest in Christian Religious Education (CRE). The research utilized an experimental design with a pretest-posttest control group. The sample consisted of 60 students from high school of Tunas Karya, Kelapa Gading, Jakarta Indonesia, equally divided into control and treatment groups. Data were collected using pre- and post-treatment interest tests. Data analysis was conducted using analysis of variance. The results revealed that technology-based learning media significantly enhanced students' interest in learning CRE. The findings suggest that integrating technology-based learning media into the curriculum can effectively boost students' engagement and interest in the subject. These results have important theoretical implications, highlighting the potential of technology in educational settings, and practical implications for educators seeking to improve student engagement in RE.

153 C – TAN, Charlene, *Christianity and moral education in Asia*, in: Lee, J. C.-k., & Kennedy, K. J., (Eds.), *Routledge Handbook on Life and Values Education in Asia*, pp. 162-171 - https://www.academia.edu/120791792/Christianity_and_moral_education_in_Asia - This chapter examines the Christian underpinnings of and influences on moral education in Asia. A foundational Christian concept is imago Dei which celebrates the unique individuality, abilities, potentials and value of each person. Imago Dei engenders two major implications for moral education. First, imago Dei entails that every child should be respected and equally deserving of love, care and nurture. Secondly, imago Dei implies a form of moral education that places a premium on the cognitive, affective, dispositional and character development of each student. The second part of the chapter discusses a pedagogical concern of the indoctrination that is associated with the confessional approach adopted in ancient churches. The threat of indoctrination is overcome through Thiessen's 'teaching from commitment' approach that balances the cultivation of moral values and rational autonomy. Examples of moral educational practices enacted in Christian schools in Asia are provided throughout this essay.

154 J – TANZELLA-NITTI, Giuseppe (2024), *The role of theology in a university curriculum*, *Church, Communication and Culture*, 9:2, 361-380, DOI: 10.1080/23753234.2024.2405059 - In this article, I reflect on the role that the teaching of Christian theology would play in the curricula of those universities that understand themselves as places of Christian-inspired culture. I begin with a brief historical overview of the presence of theology in the context of university studies, recalling the views outlined in their respective epochs by Immanuel Kant, John Henry Newman, and Karl Rahner. Following Benedict XVI's call to expand the boundaries of rationality, I also consider how such an expansion should include theology as well as other sources of knowledge. I then suggest what characteristics theology should have when it is taught in the context of a public university campus. It happens, for instance, that some 'Catholic' and Christian-inspired universities decide to include some theological programs. In such a public context, Christian theology is called to explore the relationship between the God of Abraham, Isaac, and Jacob, and the God of philosophers and scientists, to highlight the ultimate questions raised by the sciences and by philosophical thought in general, and to relate them to the content of revelation. For theology, this means having sufficient knowledge of the other sciences, and being aware that the 'Word of God' also has something to say about the physical universe and the whole of human history, as they are studied by contemporary scientific culture.

155 J – TATAY, Jaime, **The evolution of Catholic ecological hermeneutics,** *Theological Studies,* vol. 85 2024, issue 3 - https://doi.org/10.1177/0040563924126 - This article traces the development of Catholic ecological hermeneutics over fifty years, leading to Pope Francis's encyclical *Laudato Si'* (2015). Analyzing key church statements, it reveals the expanding biblical sources used and efforts to reinterpret them. The interdisciplinary nature of sustainability and Christian churches' involvement in academic, ecumenical, and interreligious fora have driven this "hermeneutical effort." Although not critically examining difficult passages or revising Scripture systematically, Catholic ecotheological reflection has integrated multiple sources into a fruitful dialogue with the Bible, contributing significantly to sustainability. This study underscores the evolution of Christian social thought, emphasizing its capacity to update biblical insights and adapt Catholic Social Teaching for public theology.

156 P – THANISSARO, Phra Nicholas, **Pan-European Buddhist youngsters: a snapshot of dedicated RE and extracurricular formation,** Conference: *17th Nordic Conference on Religious Education*, Karlstadt, Sweden, June 2024 - https://www.researchgate.net/publication/381218870_Pan-European_Buddhist_youngsters_a_snapshot_of_dedicated_RE_and_extracurricular_formation - This paper gives an overview of Buddhist demographics in Europe on three levels in terms of net size of national Buddhist population and level of integration. Gathering Buddhist information from the University of Vienna's Religious Education at Schools in Europe series as well as drawing upon materials made available by authors involved in writing a forthcoming Brill Handbook of Buddhism in Europe, this paper gives a snapshot of Buddhism in state-funded education across the countries of Europe and European efforts to impart Buddhism to youngsters outside the classroom. The paper concludes how the size of national Buddhist population in European countries facilitates opportunities for Buddhist formation, how compensations can be made for RE policy.

157 B – TSESIS, Alexander (2024), **The establishment of Religion in schools** [Usa], Essay-dissertation c/o Florida State University College of Law, *Standford Law Review,* 76, 1725, pp. 29 - https://review.law.stanford.edu/wp-content/uploads/sites/3/2024/10/Tsesis-76-Stan.-L.-Rev.-1725.pdf - Recent Supreme Court opinions have upended laws that prohibited state support for and participation in devotional exercises, sectarian activities, and religious education. The Essay reviews a variety of historical antecedents that the Court formerly found highly persuasive to Establishment Clause jurisprudence. It next evaluates and critiques the Roberts Court's steady devaluation and erosion of disestablishment norms in opinions that struck down restraints on prayers at public school events and restrictions on public funding of religious schools. References to history and tradition in those cases are at best oblique and at worst misleading. Rather than formalistic recitations of the strict scrutiny test that exaggerate free exercise concerns, the Court should rely on nuanced contextual reasoning to protect the exercise of private religious convictions and maintain separation between religious beliefs and state actions.

158 J – TUNA, Mehemet M. H. (2024), **Fundamentals of a pluralism-fostering Islamic religious education: Navigating cultural and religious dimensions of plurality**, *Religious Education*, 119(4), 321–337. https://doi.org/10.1080/00344087.2024.2384690 - In Islamic religious education (IRE), as well as in the context of pedagogical and theological Islamic Studies at universities, Muslim educators, teachers, and learners in Germany and Austria encounter each other in a cultural, religious, theological, and ideological plurality. However, the existing intra-Muslim plurality is often neglected and not the focus of pedagogical and didactic reflections, despite its great significance for religious educational processes. This article outlines possible contours of pluralism-fostering Islamic religious education and didactics based on intercultural and interreligious education approaches in Germany and Austria.

159 J – ULFAT, Fahimah, **The relationships between Jews and Muslims in the past and present. Pedagogical implications from an Islamic religious education perspective in a German context**, *Religions* 2024, 15(12), 1470; https://doi.org/10.3390/rel15121470 - This article explores the historical and contemporary relationships between Jews and Muslims, with a focus on the implications for Islamic religious education. It highlights the complexity of Jewish–Muslim relations, characterized by periods of coexistence and conflict. Early Islamic history reveals an inclusive community of believers encompassing pious Jews and Christians, challenging modern perceptions of inherent antagonism. The article examines the evolution of these relationships, noting significant changes influenced by political dynamics. In Germany, political discourses further shape mutual perceptions, often exacerbating tensions between Jewish and Muslim communities. Educationally, the article advocates for addressing distorted perspectives and emphasizes the value of intertextual analysis of the Quran and the Torah.

160 T – UNESCO, Office for Democratic Institutions and Human Rights, ***Addressing anti-Semitism through education: guidelines for policymakers,*** last update: 5 November 2024 (first ed. 2020), https://www.unesco.org/en/articles/addressing-anti-semitism-through-education-guidelines-policymakers - This new UNESCO and the Office for Democratic Institutions and Human Rights (OSCE) co-publication takes up the challenge of educating learners to resist contemporary antisemitism at a time when the issue is becoming ever more crucial around the world. It suggests concrete ways to address antisemitism, counter prejudice and promote tolerance through education, by designing programmes based on a human rights framework, global citizenship education, inclusiveness and gender equality. It also provides policymakers with tools and guidance to ensure that education systems build the resilience of young people to antisemitic ideas and ideologies, violent extremism and all forms of intolerance and discrimination, through critical thinking and respect for others. *Training curricula:* UNESCO and OSCE also developed training curricula to help teachers and school directors to prevent and respond to antisemitism.

161 T – UNITED STATES CONFERENCE OF CATHOLIC BISHOPS (USCCB) and AMERICAN JEWISH COMMITTEE (AJC), ***Translate Hate. Stopping antisemitism starts with understanding it,*** The Catholic Edition 2024, pages 63. https://www.ajc.org/sites/default/files/pdf/2024-12/TranslateHateCatholicEdition_December_2024.pdf - AJC's glossary of antisemitic terms, phrases, conspiracies, cartoons, themes, and memes. Annotated by the Committee on Ecumenical and Interreligious Affairs of the U.S. Conference of Catholic Bishops. *Translate Hate* was created to explain antisemitism. This glossary aims to improve media literacy on antisemitism and hate, especially in the digital realm. It offers a comprehensive list of terms and expressions that will help you recognize antisemitism when you see it. The good news is 9 in 10 Americans agree that everyone is responsible for combating antisemitism. And once you recognize it, you can become part of the global effort to stop it.

162 P – UNIVERSIDAD DE ALCALA', ***¿Cuáles son los límites de la libertad religiosa en la universidad?*** *Portal de comunicación* 12 de Nov. 2024 - https://portalcomunicacion.uah.es/diario-digital/reportaje/La-UAH-aborda-la-libertad-religiosa-en-la-educacion-superior - La Universidad de Alcalá y la Fundación Pluralismo y Convivencia han organizado (nov. 2024) una serie de sesiones con distintos expertos para sensibilizar sobre el ejercicio y garantía de la libertad religiosa en un marco de tolerancia. La universidad forma a profesionales en cada sector, pero "también tiene que ser un lugar de confrontación de ideas, de pluralismo, de diversidad, de gente formada y respetuosa que sepa interactuar con personas de diversas tradiciones, culturas y religiones", asevera el profesor Rodríguez. El diálogo interreligioso no solo contribuye a la paz y al entendimiento en el ámbito universitario, sino que también prepara a los estudiantes para un mundo globalizado en el que la capacidad de interactuar con personas de diferentes creencias es cada vez más relevante. La promoción de este diálogo en el ámbito académico puede tener un impacto positivo en la sociedad en general, formando ciudadanos más tolerantes y abiertos a la diversidad. Por ello, con este tipo de de jornadas se pretende generar foros de debate para evitar estereotipos y simplificaciones. "Nosotros vivimos la pluralidad diariamente en clase. Tenemos la gran fortuna de tener estudiantes testigos de Jehová, ortodoxos, chicas musulmanas ataviadas con sus velos, ateos…y son amigos de por vida", asevera Isabel Cano, quien se siente orgullosa de formar parte de una comunidad universitaria sumamente preparada. "Somos una universidad que lleva en ADN la diversidad, lo cual es fantástico. Muy pocos tienen actitudes violentas o discriminatorias hacia el que es diferente". Como dice la profesora Cano, el lema de la UAH la podría ser: "Una universidad diversa".

163 J – VALLECILLOS, Constantino Noé, ***La educación religiosa escolar en Venezuela. Un derecho por recuperar,*** *Asociación Venezolana de Sociología* 28-06-2024 - https://asociacionvenezolanadesociologia.org/grupos-de-trabajo/sociologia-de-la-religion/la-educacion-religiosa-escolar-en-venezuela-un-derecho-por-recuperar/ - La educación religiosa en Venezuela es un derecho que se había venido sustentando por años con una efectiva organización para un gran alcance en toda la iglesia a nivel nacional, hasta la aparición en 2009 en la legislación de la "Educación laica" interpretada como educación sin Dios. Desde el departamento de educación de la Conferencia Episcopal Venezolana se trabaja en la actualidad para mantener la presencia en la escuela desde los diagnósticos y las directrices del Concilio plenario de Venezuela, amparados por la misma legislación y el ideario del libertador Simón Bolívar en un país que aclama su pensamiento y obra, siempre en el marco del proceso educativo escolar en donde la enseñanza religiosa es instrumento capaz de fortalecer los valores de los estudiantes mediante la iluminación del evangelio.

164 J – VOIDOGAITÊ, Viktorija, ***Theoretical review of the nature and the possibilities of inclusive Catholic education in Lithuania,*** *Journal of Education Culture and Society,* vol. 15 no 2 (2024) - https://

doi.org/10.15503/jecs2024.2.115.122 - The aim of this theoretical review is to identify the possibilities of inclusive education in a Catholic school. The review seeks to describe the ways in which such schools have already chosen to engage or not engage in compulsory inclusive education in Lithuania. It also seeks to highlight the Catholic Church's teaching on inclusion of vulnerable groups. Methods: analysis and synthesis of scientific literature; analysis and synthesis of Catholic Church documents. The analysis and synthesis of the scientific literature revealed that Catholic educational institutions in Lithuania implement one of the following three ways of contact with inclusion: a) full inclusion, b) gradual involvement in the state strategy of inclusion, c) segregation of pupils at the time of admission to the school. The analysis and synthesis of Catholic Church documents has shown that the Church's teaching on the inclusion of vulnerable groups unequivocally invites, encourages and even insists that schools become open to all children and their needs. The very nature of the Church community is inherently inclusive and has no room for discrimination; on the contrary, its weakest members should be the most lovingly protected. The development of Catholic education is bound up not only with the creators of specific educational paradigms, but also with the changes in general education in a particular context. Although concrete practices are gradually changing and showing good trends towards inclusiveness, some schools retain a strong elitist character and tend to offer aid as a form of charitable action outside the formal schooling.

165 J – WOJCIECH, Cichosz, ZELLMA A., & BUCHTA Roman (2024), ***Developing intercultural competences of Polish religion teachers in the context of refugees from Ukraine: in theory and practice***, *British Journal of Religious Education*, 46(4), 408-422. https://doi.org/10.1080/01416200.2024.2304202 - The aim of this article is to seek an answer to the following question: Do religion teachers can learn and develop skills in the areas necessary to support refugees from Ukraine? If so, how should this be done? To address the issue, the problem of intercultural relations was first presented in a synthetic manner, based on the perspective of the socio-political conditions that underpinned educational initiatives for the development of intercultural competence by teachers of religion. An attempt was then made to define basic concepts such as multiculturalism, interculturalism, intercultural competence and intercultural competence, as directly related to teachers of religion. The next stage of the research directly referenced practice by defining the necessary forms and specific actions in developing the intercultural competence of teachers of religion. A descriptive method, one of the qualitative methods, was applied to answer the questions posed. This method was used to assess the state of intercultural competence of religion teachers in a Polish school.

166 R – WOLF, Sarah et al., ***Still not a lot of research? Re-examining HCI research on religion and spirituality,*** *ACM-Digital Library*, article no. 302, pp. 1-15 - https://doi.org/10.1145/3613905.3651058 - A decade after Buie and Blythe's review "Spirituality: There's an App for That! (but not a lot of research)", this sequel assesses the evolving landscape of Human-Computer Interaction (HCI) research on religion and spirituality. While the enduring importance of religion and spirituality for humanity and its influence on technology use remains, the last decade has seen transformative shifts catalysed by technological advances and the global impact of the COVID-19 pandemic. This paper explores whether and how HCI research on religion and spirituality has also changed. Providing a snapshot of the current research, we document and reflect on changes in the lines of research with a shift towards community, an increased consideration of religion and spirituality in related areas such as health, education, and society, and the broadening of challenges for HCI research on religion and spirituality.

167 T – WOLFFE, John et al., ***Creative shared religious education with film-making and history***, *Religions* 2024, 15(11), 1337; https://doi.org/10.3390/rel15111337 - This paper discusses the development of an innovative methodology for engaging young people with issues of religious diversity and toleration, through combining engagement with historical and contemporary sources with the production of short documentary films reflecting on their own experience. We report on pilot workshops held in contrasting locations - London, Belfast, Skopje (North Macedonia), Durrës (Albania), and Amman (Jordan). In some of the workshops, participants worked directly with young people from other religious traditions; in others, participants themselves were drawn from a single religious tradition, but sought actively to engage with others, for example Orthodox Christians in North Macedonia spoke to Muslims and filmed inside a mosque; Muslims in Jordan similarly visited local Christians and their churches; Catholics and Protestants in Belfast were eager to understand and interact with the other community. In the light of overwhelmingly positive feedback from participants, the analysis applies contact theory to argue that the methodology facilitates deep learning and teambuilding, enhancing respect and understanding between different religious groups. It also demonstrates the value of RE for enhancing young people's understanding of other subjects, notably history and citizenship.

168 J – WRIGHT, Andrew; Elina WRIGHT, ***Religious education and Worldview Theory***, *British Journal of Religious Education*, vol. 46. n. 1, pp. 4-13, 2024 - https://eric.ed.gov/?q=source%3a%22British+Journal +of+Religious+Education%22&id=EJ1409461 - This paper contributes to the ongoing debate surrounding the place of 'worldviews' in RE. We examine the British Commission on RE proposal that the subject be renamed 'Religions and Worldviews' from the perspective of Worldview Theory and Critical Religious Education and make the following suggestions: (a) the twin notion of 'ultimate nature of reality' and 'our place in the 'ultimate order-of things' provides a substantial content for RE largely absent from the Commission's vision; (b) worldviews are frequently implicit rather than explicitly affirmed in religious creeds and philosophical assertions; (c) worldviews are complex, interpersonal and take varying communal forms, surpassing the polarity of 'personal' and 'institutional'; (d) the concept of 'worldview' has pedagogic and hermeneutical potential transcending content-driven curriculum development.

169 R – YUEN, C. Y. M., LEUNG, K. H., FRANCIS, L. J., & LEE, S. T. W. (2024), ***Impacts of religious secondary schools in Hong Kong on student attitudes towards school life***, *Journal of Beliefs & Values*, 1–14. https://doi.org/10.1080/13617672.2024.2387472 - Research shows that religious schools foster academic achievements among middle and high schoolers. However, research into student attitudes towards the quality of school life in religious schools remains scarce. This study utilised a questionnaire to assess the relationship between a school's religious affiliation and students' religious affect, life satisfaction, personality, age, gender, and attitudes towards school. A sample of 4,468 secondary students (mean age: 14.1 years) was surveyed in Hong Kong. School life was measured by the six aspects: general school character, experience, worship, stewardship, relationships, and religious character. One-way MANOVA analyses revealed that school religious affiliations and personality factors have distinct effects on their attitudes towards school life. The importance of considering individual and contextual factors in understanding and strategies to enhance students' positive attitudes towards school life is discussed.

170 R – YÜCETAS, Hakan, Sarah CAROL, ***The influence of education on gender attitudes among ethno-religious majority and minority youth in Germany from a longitudinal perspective***, *Humanities and 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 analyze 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.

171 R – ZUHDIYAH, Nyayu Khodijah & Zulmi RAMDANI, ***Religious belief. An interpretative phenome-nological analysis on the experience of minority students in implementing religious education***, *Qualitative Research in Education*, vol. 13, issue 3, 28th Oct. 2024, pp. 243-261 - https://hipatiapress.com/hpjournals/ index.php/qre/article/view/11651/4840 - http://dx.doi.org/10.17583/qre.11651 - This study aims to explore students minority experiences while participating in RE. An interpretative phenomenological analysis (IPA) was used to answer the objective questions. Data were collected using the undergraduate's diaries and in-depth interviews with 9 senior high school students which were selected by purposive sampling. Thematic analysis was used to categorize the information obtained. The result showed the three major themes that emerge in the IPA analysis, which include the strength of faith, basic knowledge, and a sense of religion. The finding interprets that informants have complete belief in the God they worship because of the basic understanding of religion that has been obtained from the family, community, and social media, even informants' religious participation and activities have reached the level of sense. This study explains how the informants stand firm in worshiping their God despite receiving RE in various schools. This study concludes that even though informants are in a minority environment, they can still get RE that is appropriate to their conditions through diverse activities and upholding the values of differences.

| | GLOBAL RE 2024: Final Balance / Riepilogo degli Abstracts | | | | | | | |
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| | *Issue*: | **1** | **2** | **3** | **4** | **5** | **6** | |
| | | | | | | | | |
| **B** | **Books, e-Books, doctoral Theses** | 25 | 17 | 14 | 16 | 19 | 23 | 104 |
| **C** | **Book Chapters** | 4 | 6 | 17 | 6 | 6 | 6 | 47 |
| **D** | **Documents, Acts, Statements** | 14 | 12 | 13 | 7 | 7 | 7 | 60 |
| **J** | **Articles in Academic Journals** | 58 | 56 | 59 | 75 | 82 | 80 | 410 |
| **P** | **Papers, Projects, Opinions** | 14 | 7 | 17 | 16 | 9 | 17 | 80 |
| **R** | **Research Works, Investigations** | 25 | 18 | 15 | 40 | 34 | 31 | 153 |
| **T** | **Tools for didactic RE/RS** | 9 | 4 | 7 | 7 | 7 | 7 | 41 |
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